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An investigation into the feasibility and significance of identifying potential moral leadership capability in adolescence

Rosemary Cathcart
University of Wollongong

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**An investigation into the feasibility and significance
of identifying potential moral leadership capability
in adolescence**

Student: Rosemary Cathcart
Student No: 3755526
University: University of Wollongong
Degree sought: Doctor of Philosophy
Supervisors: Professor Wilma Vialle
Dr Steven Howard
Date submitted: 28.9.2015

Whaia Te Maramatanga – Seek Enlightenment

- Maori proverb

Abstract

This research took as its starting point the view expressed by various writers that humanity urgently needs renewed positive moral leadership if current world problems are to be addressed, and that therefore there is a need to identify and nurture individuals with the potential to take such a leadership role. However, Renzulli (2002) has argued that at the present time, while we can recognise such individuals in maturity, we have no understanding of how they develop into that role, and are therefore unable to identify and nurture those young individuals who might have that potential.

This study began by exploring Renzulli's contention through a review of the literature in the field. Theories of moral development were examined, reflecting two main schools of thought, one focussing on moral reasoning and the other seeing empathy as necessary to translate moral reasoning into moral behaviour. Examination of Dabrowski's Theory of Positive Disintegration led to a possible extension to the theory to be investigated in the proposed research. Various attempts by researchers in the field to translate theories into practical tools for measuring moral development were reviewed. Gaps in the existing theory and research as it relates to the emergence of moral leadership were identified and discussed, and the conclusion was reached that Renzulli's contention appeared to be correct.

Renzulli's own theory was that there existed a set of 'co-cognitive factors' which were indicators of moral leadership capability, and which could therefore be used to indicate potential for such development in young people. This theory had been the subject of a survey of high school students in the US, known as the 'Houndstooth' survey and carried out by Sytsma, one of Renzulli's associates. Sytsma (2003) had concluded that the results of the survey were suggestive of support for Renzulli's theory but inconclusive, and had recommended further research incorporating qualitative as well as the quantitative strategies she had used.

This research thus took a mixed-method approach to explore moral leadership. First it asked whether the co-cognitive factors could be shown to be present in individuals who had already demonstrated moral leadership in their adult lives, and whether there were other factors which appeared to be equally or even more significant in their development into these moral leadership roles. It was hoped that the answers to these questions would provide some evidential as well as theoretical criteria to support the identification of moral

leadership potential in young people. To examine these questions, three case studies were carried out involving three very different individuals, now in their seventies, all of whom could be shown to have exercised moral leadership in their communities. The co-cognitive factors were found to be present in each individual. Several other factors were also found to have played a critical role in the moral development of each of the case study participants, and a theoretical proposition emerged which linked Dabrowski's higher developmental potential and his theory of positive disintegration to aspects of childhood development and experience.

In the second phase of the study, the focus shifted to young people in three quite different settings. Firstly, a group interview was undertaken with three second-year university students who had been actively involved in helping the community after the two major earthquakes in Christchurch. Their perceptions of this experience and of its potential impact on their future values and actions were explored. They appeared to be going through a transitional phase, in one student particularly clearly, where the traumatic nature of their experiences was prompting the revision of their values which Dabrowski had suggested as a potential outcome of such a situation. Secondly, after reviewing Sytsma's (2003) report of her results, her survey of high school students was adapted and extended, firstly to make it contextually appropriate for students in New Zealand, but also in an effort to probe more deeply into the students' values and philosophy in the hope that this would yield more complete information than had the original survey. The latter changes were made to reflect Sytsma's own comment that the inclusion of questions of a more qualitative nature might be productive of more conclusive results than her own survey had achieved. Statistical analysis of the results of the adapted survey indicated that a group of students showing both the co-cognitive traits and also other evidence of moral leadership potential, including extensive involvement in various social causes, could clearly be identified. Lastly, the story of a young girl who became politically active at a national level and involved in protesting against child abuse at an international level at the age of ten, and who had sustained this involvement through to her present age of sixteen, was explored through administration of the adapted survey complemented by a limited case history approach to obtain background information about her development.

Finally, the findings emerging from these various processes were reviewed in relation to the initial research questions. It was suggested that the case study findings supported the

suggested extension to Dabrowski's Theory of Positive Disintegration. A number of conclusions were suggested relevant to identifying potential for advanced moral development. The presence of such potential in childhood was found to be evident in the case studies. Experiences during those earlier years had been shown to be highly significant for each of the case study participants and for the young woman whose history was explored in the final section of the research. The theoretical proposition which emerged from the first case study was reviewed as a possible way of unifying the research findings to provide a comprehensive set of indicators of potential for advanced moral development and moral leadership capability. The feasibility of using Renzulli's co-cognitive traits to indicate such potential in young people was also reviewed in the light of the research findings. A number of queries were generated about the terminology used by Renzulli in naming and describing these factors, and some amendments were suggested. The adapted survey appeared to have been effective as an indicator of such potential, but it was noted that it would be desirable to repeat this research using a larger number of participants. Possible uses for the research findings were identified, and suggestions for further research were discussed.

NB: As the researcher is a New Zealander and the research has been carried out in New Zealand, New Zealand spelling conventions have been used throughout this document, except where material cited from other documents used US or UK spelling conventions. In those instances the original spelling has been maintained.

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Dedication

This research is dedicated with love to my late husband Chris Cathcart. In all his life and in his leadership role in his profession, he demonstrated exactly the qualities I have written about here. His wisdom and his unfailing support, encouragement and understanding were my rock and my strength through all the years of our life together, and continue to be so now.

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And finally, truly a case of last but not least, my case study participants, the SVA students, ‘Doris’ and her family, and the high school students and their teachers: without the generous and patient cooperation of all these people, this research could not have taken place.

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CHAPTER ONE: THE RESEARCH PROBLEM

1.1 Background

From time to time throughout human history, individuals of great wisdom have emerged who have led the way to profound changes in social values. Through their extraordinary vision and the example of their own lives, they have inspired others to follow in their path and have transformed lives and whole societies. Continuously throughout human history, individuals possessed of moral vision have also emerged who, within their own local communities, have led the way in working for constructive social change. Tolan put it succinctly: it seems that ‘evolution of the individual spirit drives the evolution of mankind’ (personal communication).

But how does it come about that at every level of society and in every age, some people are capable of such moral leadership? Could humanity learn to recognise and nurture such individuals to guide its own future path? This has always been a crucial question for humanity. How relevant is it for our own generation?

Addressing the First World Conference on Gifted Children in 1975, Parkyn (1995) wrote, ‘The way ahead, if humanity stays on its present course, is catastrophic... our very survival depends upon a new concern with the quality of human life in its relationship to the finite world we inhabit’ (pp. 5-6¹). Just over three decades later, Gibson and Landwehr-Brown (2009) similarly wrote: ‘At no time in history has the need for ethical decision-making and moral behaviour been more critical to the survival of not only humanity, but also the entire world’ (p. 311). Anello (2010) stated: ‘If ever there were a time in history when the whole world was in most need of effective moral leadership, today is that time. For this is the first time in history that the survival of the entire human race is at risk’ (p.1). Sternberg (2012) commented simply, ‘We face challenges which threaten our world in a way that is unprecedented’ (p. 250). The Dalai Lama (2009) also, in a message to the Centre for Ethics and Transformative Values at MIT, wrote:

We live in a time of profound change. ... Our impact on the natural environment has grown to the point that we are doing damage to the planet as a whole ... Now, more than ever, it is important that we examine the impact of our actions on each other as

¹ Parkyn’s 1975 address appears in his edited papers, published 1995; see References.

individuals, peoples, countries and inhabitants of this planet ... But to do so, we need a firm foundation in ethics. (np)

These writers summarise fears that have increasingly been expressed in recent years by countless individuals from leading scientists, environmentalists and social activists to ordinary citizens expressing their views in the media, in protest actions and in personal support for organisations such as Greenpeace, a sense that humanity has somehow lost its way in trying to cope with the results of its own actions and choices.

How, then, can we deal with this? For Renzulli (2002), the answers lie in finding new moral leadership for society, a leadership capable of inspiring a transcendental shift of values, and hence of action, in a whole population, generating what Renzulli (2002) refers to as ‘social capital’. He defines this as follows:

Social capital, on the other hand, is a set of intangible assets that address the collective needs and problems of other individuals and our communities at large. Although social capital cannot be defined as precisely as corporate earnings or gross domestic product, Labonte (1999) eloquently defines it as: ‘something going on “out there” in people’s day-to-day relationships that is an important determinant to the quality of their lives, if not society’s healthy functioning. It is the “gluey stuff” that binds individuals to groups, groups to organizations, citizens to societies’ (p. 431). This kind of capital generally enhances community life and the network of obligations we have to one another. Investments in social capital benefit society as a whole because they help to create the values, norms, networks, and social trust that facilitate coordination and cooperation geared toward the greater public good. (pp. 2-3)

Renzulli’s (2002) argument is that an effective society needs to value this ‘social capital’ just as highly as economic capital. But the question is how this can be achieved. If specific morally-driven leadership is required to inspire, motivate, encourage and direct change towards such social values, where are these leaders to come from?

1.2 Defining the Research Problem

We appear to be capable, if sometimes belatedly, of recognising those amongst us who do emerge as moral leaders of exceptional strength – people such as Nelson Mandela and Mother Teresa, for example. Few now would dispute their right to be so categorised.

But according to Renzulli (2002), we do not have an understanding of how people develop the exceptional commitment, motivation and ability needed to take on such a role, or what drives them to do so. He asserts that, ‘no one has yet examined the relationship between the characteristics of gifted leaders and their motivation to use their gifts for the production of social capital’ (p.35). If we don’t have this understanding, then we are indeed reliant on chance to provide us with strong moral leaders.

A review of the literature in the field, as reported in the next chapter, was undertaken as the first step in this research. This indicated that Renzulli’s contention appeared to be correct. Thus the problem lies in how to achieve that understanding. Renzulli (2002) himself has put forward one possible answer. He has advanced the concept of six ‘co-cognitive traits’ which he believes may be relevant to ‘that kind of genius that has been applied to the betterment of mankind’ (p. 35). They are: optimism, courage, romance with a topic or discipline, sensitivity to human concerns, physical/mental energy, and vision or sense of destiny, collectively referred to as ‘Operation Houndstooth’. It is not entirely clear how these traits were determined, as Renzulli apparently no longer has access to his original data on which he based this concept (personal communication). Sytsma (2003), Renzulli’s associate, has stated that the co-cognitive traits were derived from ‘extensive literature reviews in myriad domains ... as well as biographical sketches of socially constructive individuals’ attributes and professional or personal contributions through time’ (p. 4), and later mentions several researchers and philosophers whose papers relate to individual co-cognitive traits (pp. 23-24), but no more detailed information is available.

For the co-cognitives concept to be useful, however, first it must be shown to be generally true of those we can identify as moral leaders that they do possess these traits, and secondly it should be shown to be possible to recognise such traits during childhood or adolescence, so that provision can be made for appropriate developmental support. Furthermore, we should consider what other factors may have played a critical role in the development of a moral leader, and whether such factors are unique to the individual or form a discernible

pattern in the lives of all such persons. These considerations have generated the main research question and the sub-questions listed below.

1.3 Research Question and Sub-Questions

The initial research question and sub-questions were as follows:

- What could the stories of individuals who have demonstrated moral leadership tell us that will help us to understand how these people came to take on such a role?
 1. What personal attributes are evidenced, at what stages of life, and in what ways?
 2. To what extent could such attributes be described by the co-cognitive traits?
 3. What experiences might have contributed significantly to the life stories of these individuals?
 4. To what extent did each of these individuals demonstrate conscious moral reflection in relation to his or her actions?
 5. Do these individuals appear to have experienced ‘Positive Disintegration’?
 6. To what extent might these life stories help us to identify the potential for such leadership in young people? Specifically, could a survey based on this information be devised whose administration would assist us to achieve such identification?

Four additional sub-questions were subsequently devised to assist specifically in the analysis of the survey. They were:

[a] Did any students reveal a co-cognitive profile which showed a statistically significant association with Renzulli’s co-cognitive profile of moral leadership?

[b] Was there a statistically significant association between individual characteristics not included in Renzulli’s co-cognitive profile (ie giftedness, gender) and whether Renzulli’s co-cognitive profile was met?

[c] Did those students who met Renzulli’s co-cognitive profile of moral leadership differ significantly from those who did not meet this profile, in terms of teacher-rated popularity, leadership, empathy and assertiveness?

[d] On which of the co-cognitive traits do these co-cognitive profile groups differ?

1.4 The significance of being able to answer these questions

No evidence had been found in the review of the literature which offered an explanation of how or why some individuals become inspirational moral leaders. Some theories, particularly Dabrowski's Theory of Positive Disintegration, suggest that only some individuals are inherently capable of reaching the highest stages or levels of moral development, and that certain events may trigger transition to a higher stage or level in some of those individuals, though not in all. Why this happens for some but not for others is not known. There is therefore a serious gap in our knowledge about the emergence of moral leadership. Finding possible answers to this question has the potential to make a significant contribution to our understanding of the whole process of moral development, specifically development through to the most advanced or highest levels. This research has the potential to help us gain more insight into the transitional process through to the most advanced levels and development into a leadership role.

Further, since inspirational moral leadership by definition involves moral acts which motivate or serve as exemplars to others, answers to this question might shed more light on the crucial issue of translating moral reasoning into moral action, an issue that is relevant not just for those providing leadership, but for all citizens if we are to encourage the development of the social capital Renzulli refers to. A parallel and important hope for this research is that such findings could be developed for use, not just retrospectively, but proactively to identify young people with the potential to provide moral leadership for the community in the future.

1.5 Overview of the study

This chapter has set out the background to this research. In Chapter Two, a review of the literature is provided, to show the researcher's basis for concluding that Renzulli's (2002) contention appears to be correct, and to indicate the lines of enquiry that have been used to plan the resulting study.

Chapter Three sets out the methodology that has been used in this study. Ethical considerations taken into account throughout are described. A map of the research design is

provided. Explanations are given of, firstly, the decision to use a case study approach and secondly of the process used to adapt the original Houndstooth survey for use in this study. (To avoid confusion, the adapted version is referred to as the 'co-cognitives' survey). Sites or geographical locations for the various phases of the study are described. The selection and recruitment procedures used are set out, and the data collection and data analysis processes are described. Strategies used to ensure validity are identified.

The first five sub-questions are explored in Chapter Four through a case study approach, seeking to understand how this developmental process might have occurred in three individuals now in their seventies, each of whom has provided moral leadership in some way in his or her community.

In Chapter Five, the focus has turned to young people. Answers to the sixth sub-question were sought through a group interview with three university students, a survey of high school students based on the co-cognitive traits, and administration of the survey to a younger individual already demonstrating moral leadership, together with some research into her background.

The university students had been through the Christchurch earthquakes and had thus been prompted to become involved in social action assisting others affected by the quakes. Their responses in interview are discussed with reference to the emergence of possible moral leadership traits and to the further possibility that this is a transitional moment in their lives, which, as in Dabrowski's Theory of Positive Disintegration, might have a lasting impact on their future perceptions and actions.

The senior high school students completed an adapted version of Sytsma's (2003) co-cognitives survey. This adapted version sought to probe more deeply into the students' values and philosophy in the hope that this would yield more information than had the original survey. The students' responses, along with their teachers' ratings, were analysed to see whether, or not, the survey had succeeded in identifying students who might have moral leadership potential.

Finally, the co-cognitives survey was administered to a teenager who at the age of ten had become involved in political debate with adults at a national level around the topic of child abuse and who had maintained that involvement at national and international level, and the

results were compared with the results of the survey of the older high school students. Details about her personal history and development were obtained, and these were compared with those of the much older case study participants.

The main research question was examined in the light of the findings from all these processes in Chapter Six. Some conclusions have been suggested, and possible avenues for further research have also been indicated.

1.6 Operational definitions used in this study

Numerous definitions of ‘ethical’ and ‘moral’ having been found, this study will for convenience use the simplest of those found, namely that ‘ethical’ will refer to a set of reasoned principles and values; ‘moral’ will refer to those principles and values translated into action. It is acknowledged that some overlap may occur.

The concept of ‘moral leadership’ as it is used in this study is perhaps best summarised in Anello’s (2010) succinct comment, ‘A moral leader empowers others in their service to humanity’ (p. 5). Thus moral leadership according to this definition involves more than simply setting an example through the virtue of one’s own behaviour: in some way there must be some active encouragement, guidance or support for others towards behaving similarly. Furthermore, linking to the kinds of concerns expressed above about improving the human condition and resolving threats to humanity’s existence, moral leadership, at whatever level it operates, is viewed in this proposal as being directly concerned with bringing about a more caring world in which we commit to meeting the needs of all.

This research is concerned with identifying potential moral leadership capability. In his work on this topic, which is referred to a number of times in this research, Renzulli (2002) uses the term ‘socially constructive giftedness’. The terms overlap, but not completely. In this study, ‘moral leadership’ refers to the mature, fully developed ability to provide such leadership. ‘Socially constructive giftedness’ is assumed to refer more to those individuals exhibiting qualities and abilities that could develop into such a mature role, and therefore equates to *potential* moral leadership capability. The researcher has endeavoured to make sure the context in which the terms are used makes the reference clear.

2. CHAPTER TWO: LITERATURE REVIEW and THEORETICAL FRAMEWORK

2.1 Theoretical positions

2.1.1 Good citizen or moral leader? Concepts underlying the co-cognitive traits

Renzulli, Parkyn, Gibson and Landwehr-Brown, Anello, Sternberg and the Dalai Lama were quoted in Chapter One as examples of those signalling their belief in a need for new moral leadership to emerge as an agent for change in society. Renzulli (2002), citing an absence of research on the development of moral leadership capabilities, has put forward the concept of co-cognitive traits, collectively entitled ‘Operation Houndstooth’, as a way of identifying those who may have the potential for such leadership. He lists these traits as optimism, courage, romance with a topic or discipline, sensitivity to human concerns, physical and mental energy and vision or sense of destiny (see Figure 2.1).

It is pertinent therefore to ask what is the theoretical and/or empirical basis behind the co-cognitive traits. This is not entirely clear. In his paper on putting the theory into practice in schools, Renzulli (2006) states that ‘the literature reviewing the empirical research that resulted in the identification of these components can be found by visiting our website (<http://www.gifted.uconn.edu>)’ (p. 18). However this information does not appear to be on the website any longer, and Renzulli himself, while generously encouraging this research into the concept, apparently no longer has access to his original data (personal communication, 2010). Sytsma (2003), Renzulli’s associate, provides some information, stating that the co-cognitives were derived from ‘extensive literature reviews in myriad domains ... as well as biographical sketches of socially constructive individuals’ attributes and professional or personal contributions through time’ (p. 4). Later she refers at some length to researchers and philosophers whose papers relate to individual co-cognitive traits (pp. 23-34), but more detailed information on the biographical sketches has not so far been found, so it is not possible to pursue a link to moral leadership through this source.

At this point a further question arises. Renzulli and Sytsma are deeply concerned with the quality of life in our society and the need for a change towards a more caring citizenry. Such a development clearly requires people to lead the change process, people who, in Renzulli’s terms, demonstrate ‘socially constructive giftedness’. This concern arises from a perceived

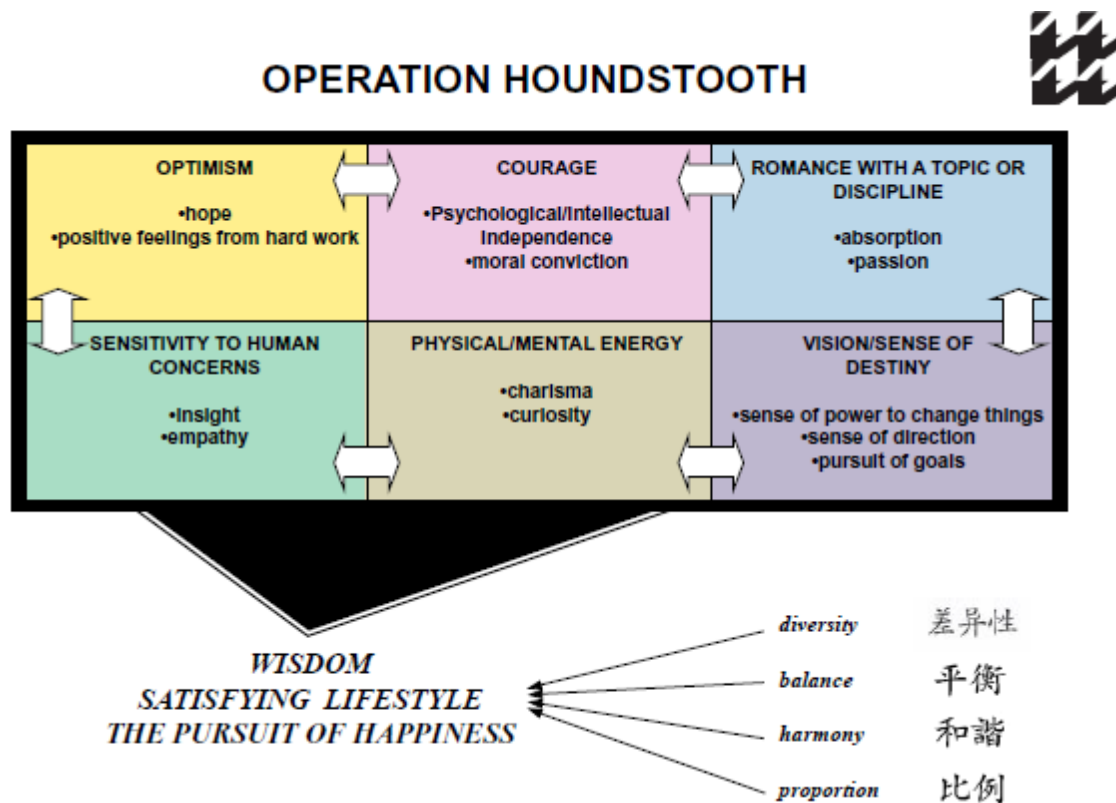


Figure 2.1 'Operation Houndstooth' Renzulli, Systma and Berman (2000).

lack of civic engagement at many levels in society, but particularly amongst the young.

Renzulli (2002) spoke of this in his paper introducing the co-cognitive traits:

Striking evidence indicates a marked decline in American social capital over the latter half of the century just ending. National surveys show declines over the last few decades in voter turnout and political participation, membership in service clubs, church-related groups, parent-teacher associations, unions, and fraternal groups. (p.3)

Citing a drop in participation of up to 50% in some of these groups, he added that, 'These declines in civic and social participation have been paralleled by an increasing tendency for young people to focus on narrow professional success and individual economic gain' (p. 3).

For Renzulli (2002), hope that this might be rectified lay in the development of the positive psychology movement, the goal of which is 'to create a science of human strengths that will help us to understand and learn how to foster socially constructive virtues in young people'

(p.5). This is not specific to those who will or might become significant moral leaders in society, but is a goal for all youth – the development of the ‘good citizen’.

In fact, while primarily concerned with the link between giftedness and the promotion of social capital, Renzulli seems at times to use the term ‘socially constructive’ to encompass the lives of both (a) the individual leading a happy, fulfilled and positive personal life and acting as ‘a good citizen’, and (b) the exceptional individual who becomes a leader and inspirer of positive change in the community itself.

Both the good citizen and the moral leader are clearly of legitimate interest for any effort to increase social capital, and the one may well significantly influence the other. Nevertheless, they are different, and different issues must arise, beginning most obviously with the question, why does one person become simply a ‘good citizen’ while another becomes an inspirational moral leader?

The distinction is important. One can be a ‘good citizen’, lead a life of honesty and kindness and contribute in meaningful and positive ways to one’s community without challenging the prevalent mores of that community, whereas inspirational moral leadership is likely to require ‘sustained action in the service of improving another person’s or group’s life condition by working with them or trying to change society on their behalf’ (Hoffman, 1989, in Goodman, nd, p. 2). Thus, since the focus of the proposed research is on the latter rather than the former, a logical starting point would seem to be to ask, what distinguishes a moral leader? What traits or capabilities might we expect such a person to have?

Colby and Damon (1992) identify the following criteria for ‘persons who can serve as moral exemplars’:

1. a sustained commitment to moral ideals or principles that include a generalized respect for humanity; or a sustained evidence of moral virtue
2. a disposition to act in accord with one’s moral ideals or principles, implying also a consistency between one’s actions and intentions and between the means and ends of one’s actions
3. a willingness to risk one’s self-interest for the sake of one’s moral values
4. a tendency to be inspiring to others and thereby to move them to moral action

5. a sense of realistic humility about one's own importance relative to the world at large, implying a relative lack of concern for one's own ego. (p. 29)

Arising from her reading of the lives of the Dalai Lama, Martin Luther King, Gandhi, Robert Coles, Elisabeth Kubler Ross, Peace Pilgrim and others, Fraser (2004), has suggested a similar but more powerful cluster of qualities as attributes of great moral leaders:

... selflessness, determination in the face of terrible odds, the strength of their convictions despite the condemnation or criticism of many, enormous capacity for compassion and forgiveness, profound insight to the human condition, ability to communicate in powerful ways to others, ability to transcend time and place with their words and actions. (p. 260)

These are surely qualities of maturity: how is such moral maturity attained or developed? If we know this, we may be a step closer to identifying the potential for such leadership. The next step, then, is to look at what theorists on moral development have had to say about this question. There appear to be two major and contrasting approaches to understanding moral development. These theoretical positions are described and compared below. This then leads one to ask about the extent to which these theories have been explored in field research and what might be learned from any such research. A number of studies have been located, and these are discussed in the next section of this chapter.

2.1.2 Theories of moral development: Kohlberg's approach

Kohlberg would seem to have been one of the best known and most influential moral theorists of the latter half of the 20th century. In summary, his theory of moral development outlined three main levels of development, each in turn consisting of two stages, moving from the small child's naive concern with consequences for self as the determinant of 'good' behaviour, through to conformity with society's rules as the measure of what is right, and finally to a stage at which abstract moral reasoning leads to an understanding of universal moral principles.

Kohlberg based his theory of moral development on research he carried out for his doctorate in the late 1950's with a group of 72 boys aged between 10 and 16 from both working class and middle class backgrounds. The boys were each interviewed for approximately two

hours, and during this time they were presented with a series of fictional moral dilemmas, ten in all, centred around issues Kohlberg believed to encapsulate universal moral values or issues – property, law, roles and concerns of affection, roles and concerns of authority, life, liberty, distributive justice, truth and sex. Each boy was asked to say what they thought the right action would be in each dilemma and how they would justify it. Kohlberg analysed the *form* of moral reasoning the boys applied (rather than the actual content of the response), and from this developed his concept of there being three main levels, each divided into two stages.

In explaining this theory, Kohlberg and Hersch (1977) drew a distinction between culturally-embedded concepts of morality, which they described as ‘a bag of virtues’ peculiar to an individual culture at some particular point in time, and the *structures* of moral judgement, which, they asserted, ‘are found to be universal in a developmental sequence across cultures’ (p. 54). Thus Kohlberg’s theory sought to explain moral development as essentially a cognitive process involving, not just an accumulating knowledge of specific cultural values, but ‘the transformations that occur in a person’s *form* or structure of thought’ as that person moves towards moral maturity (p. 54).

Kohlberg and Hersch (1977) go on to state that the central principle upon which the whole theory rests is that of justice, defined as ‘the primary regard for the value and equality of all human beings and for reciprocity in human relations’ (p. 56). The stages of the theory may be seen as representing increasingly adequate conceptions of justice, and ‘as reflecting an increasing capacity for empathy, for taking the role of the other’ (p. 56). They conclude:

And in the end the two [justice and empathy] are the same thing because the most just solution is the one which takes into account the positions or rights of all the individuals involved. (p.5 6)

Kohlberg and Hersch (1977) do acknowledge that the relationship between moral judgement and moral behaviour is not fully explained in this definition, describing moral judgement as ‘a necessary but not sufficient condition for moral action’ (p. 58). However, while agreeing that other factors such as emotion do have some influence, they assert that moral judgement is ‘the only distinctive *moral* factor in moral behaviour’ (p. 58).

Considering Kohlberg's theory in relation to moral leadership, the third and highest level in his theory, post-conventional morality, would appear to be the level at which we are most likely to find individuals who offer some degree of moral leadership. Up to that point, according to Kohlberg's definition, individuals are acting largely in response to outside determinants of behaviour; thereafter moral reasoning has become internalised and individuals make their own choices in accordance with what they believe to be universal moral principles. But there are differences within the level between its two stages. Kohlberg (1977, np) explains them thus:

Stage 5: The social-contract legalistic orientation (generally with utilitarian overtones).

Right action tends to be defined in terms of general individual rights and standards that have been critically examined and agreed upon by the whole society. There is a clear awareness of the relativism of personal values and opinions and a corresponding emphasis upon procedural rules for reaching consensus. Aside from what is constitutionally and democratically agreed upon, right action is a matter of personal values and opinions. The result is an emphasis upon the "legal point of view", but with an additional emphasis upon the possibility of changing the law in terms of rational considerations of social utility (rather than freezing it in terms of stage 4 "law and order"). Outside the legal realm, free agreement, and contract, is the binding element of obligation. The "official" morality of the American government and Constitution is at this stage.

Stage 6: The universal ethical-principle orientation.

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

Kohlberg held that movement through these stages was primarily dependent on the development of *moral reasoning* which he saw as taking place as a result of a combination of biological maturation, becoming aware of weaknesses in one's own thinking, and gains in understanding other people's perspectives.

However, this is not an automatic process alike for all, as is the case with physiological processes such as developing teeth or hair. On the contrary, Kohlberg's own research

suggested that most adults do not develop beyond Level 4. In 1983, reporting on the 72 boys tested in his original study, all now aged 36, Kohlberg and his colleagues found that only around 5% appeared to have reached Stage 5. As for Stage 6, Kohlberg evidently found it difficult to identify individuals, and consequently, according to Crain (1985), for some time he stopped referring to this stage.

Thus, while it seems reasonable to suggest that Stage 6 might be an identifying characteristic of moral leaders – that it is individuals at this rare ‘post-conventional’ level who are more likely to challenge the conventional values and practices of their time and generate social change – the research evidence supporting this possibility is apparently lacking, as Renzulli has claimed. Nevertheless, the stage theory of moral development remains influential and widely quoted.

2.1.3 Is moral reasoning enough? Criticisms of Kohlberg’s theory

The Kohlbergian approach has, however, been strongly criticised by a number of writers on the grounds that moral reasoning, however advanced, does not necessarily lead to moral behaviour. Hague (1998) made this point strongly, writing that ‘Morality has two aspects, judgement and action, but the vitality of morality is in the thrust of action, not just moral speculation’ (p.170). To Hague (1998), Kohlberg’s focus on cognitive reasoning using moral dilemma scenarios as a measure of development failed to link to the realities of human behaviour, summarising his view of the artificial nature of such scenarios by describing them as ‘peopled with pale, cardboard-thin characters acting in antiseptic worlds’ (p.170).

Affective factors, Kohlberg’s critics argued, must come into play to motivate the shift from moral reasoning to moral behaviour, a view well summarised by Parkyn (1995):

There is no rational-scientific way to give a final answer to such questions as whether we should care for other human beings or other living creatures. In the last analysis such values are determined by our empathy with other things, by our ability to feel a oneness with them. (p. 7)

Parkyn was not denying the role of reasoning, but rather, seeing the capacity for empathy with others as the factor that tips the balance in choosing to act, or not to act, in a moral way. Eisenberg’s theory of prosocial moral reasoning held that empathy ‘stimulates the

development of moral principles and moral cognitions that reflect concern for others' (in Hay *et al.*, 2007, p. 6). (Eisenberg (2000) preferred to use sympathy rather than empathy, asserting that empathy was concerned more with one's own feelings. This isn't in accord with the Oxford Dictionary or with its general usage by others writing on this topic, and Hay *et al* have used empathy, but Eisenberg's preference should be noted). Parkyn (1995) contended that three forms of understanding, rational, affective and ethical, must come together to produce behaviour which may legitimately be called moral. In his paper on measuring moral development, Jewell (2001) similarly comments that, 'Judgements of moral development should rest upon real actions, rather than expressed feelings or cognitive responses to hypothetical scenarios' (p. 50).

Lovecky (1986) eloquently described people capable of forming such a sense of identification with others as people who 'think with their feelings' (np). She calls for 'a more encompassing theory [than Kohlberg's] based on knowledge and reason, and compassion and empathy ... a theory of moral sensitivity' (Lovecky, 1997, p. 93). Hoffman (2000) sought to reconcile the opposing theories by proposing two forms of empathy, 'cognitive empathy' – 'cognitive awareness of another person's internal states' – and 'affective empathy' – 'vicarious affective response to another person' (in Hay *et al.*, 2007, p. 6). More recently, Silverman has reported that an analysis of the Overexcitabilities Inventory used at the Gifted Development Centre suggested it would be appropriate to separate emotional overexcitability into two quite separate factors, emotional sensitivity and empathic sensitivity, commenting, 'This is theoretically important, as pure emotionality may be present at the lower levels [of development], whereas empathy reveals higher developmental potential' (personal communication, 2015).

Thus for these writers and others who share their views, moral development cannot be called complete until it is translated into what the individual actually does and the choices he or she makes – the contrasting images are, perhaps, those of the Jesuit meticulously seeking to clarify through debate the finer points of religious thought as against Mother Teresa at the side of a dying beggar in the crowded streets of India's slums.

Interestingly, according to Hague (1998), Kohlberg himself in his later life

admitted the possibility of reasons of the heart, and in his more mature years when personal illness had taken its toll, saw clearly that ultimate moral questions could not

be answered by reason alone. There are, he said, moral questions beyond stage six justice reasoning which require the aesthetic, religious, even mystical to give some kind of answer to the larger moral questions. He called it, metaphorically, Stage 7. (p. 171)

But this described shift in perception does not appear to be widely known, and those who adhere to Kohlberg's approach retain the focus on cognitive development through an ascending set of levels and stages.

2.1.4 The Four-Component Model

One attempt to establish a broader approach is the Four-Component Model of Morality (FCM) developed by Rest and his colleagues at the University of Minnesota. According to Lies (2006), this model 'grew out of the increasing concern that a singular focus on moral judgement, without linking it to motivation and action, was in large part futile ... The Minnesota group became convinced that the concern was not methodological, but conceptual' (p. 3).

The outcome was a model which included moral sensitivity, judgement, motivation and action. These were seen as separate components, individually defined, but working interactively with each other. Lies (2006) described the model as 'the superstructure within which to understand the relationship between these processes and ... a framework for understanding the distinct components of moral behaviour' (p. 3).

However, despite this wider view, the model had its origins in a Kohlbergian approach, and this seems to be reflected in the wording used to describe the different components. Thus Lies (2006), citing Bebeau's (2001) summary, outlined the following components:

1. **Moral sensitivity:** it is necessary to appreciate that there is a moral dimension to the situation before behaving morally;
2. **Moral judgement:** moral behaviour requires that a judgement be made between available options, ethically justified;
3. **Moral motivation:** it becomes necessary to prioritise the moral over competing concerns, whether moral or otherwise;

4. Moral action: requires competence in the construction and implementation of actions that address the moral situation. (p.3)

In essence this is still a series of logically reasoned steps, apparently devoid of the impetus of emotional concern for the needs of another. Even the reference to ‘moral sensitivity’ seems to become part of a rationalised decision-making process rather than a ‘felt’ reaction which then finds expression in morally driven action.

There is also no explanation here of how someone might become a moral leader, though, to be fair, that does not appear to be its purpose. Lies (2006) saw another and different use for the Four-Component Model, in providing ‘a theoretical context in which to examine service-learning as a moral enterprise’ (np). The term ‘service-learning’ brings together the idea of involving students in some form of community service together with utilising the learning opportunities this could provide. According to Lies (2006), the key outcome of such involvement is that it can ‘enhance for students the sense that they can make a difference in the world’ (np), and in that way come to know more deeply the communities in which they live, and develop a stronger sense of civic responsibility. He cites a number of studies supporting such outcomes, and alleges that research also shows that there has been a significant increase in participation in such activities, giving figures of 13 million students in the US during 2000-2001, and an increase in high school student participation from 2% to 25% between 1984 and 1987. These figures conflict with Renzulli’s (2002) claim, based, he stated, on various national surveys, that there has been an equally dramatic *drop* in civic engagement, especially amongst young people. Whichever set of figures proves to be correct, Renzulli (2002) and Lies (2006) evidently share a common concern with promoting socially constructive behaviour in young people in general. The question of exceptional or inspirational moral leadership remains a separate or further issue.

2.1.5 Sternberg’s approach

Sternberg (2012) is another who has used an essentially Kohlbergian approach to develop an approach to understanding and supporting moral development, but with a rather different focus. Renzulli (2002) saw the nurturing of ‘socially constructive giftedness’ as essential to the emergence of moral leadership in society, and Kohlberg’s stages of moral reasoning development imply a high level of reasoning ability as being necessary at the most advanced stages of such development. Sternberg (2012), however, strongly challenges the view that

there is any integral link between giftedness and highly advanced moral development, citing as evidence the multiple bank collapses, congressional scandals and instances of corporate greed leading to the major financial disasters that occurred in the earlier years of this century, not just in the US but in places like the UK, for instance, where there were major media and political scandals. According to Sternberg (2012), the people involved in these wide-ranging examples of corruption and malpractice were predominantly very bright people, often with impressive degrees from prestigious universities. Added to this, he notes, are the international scandals around the abuse of children by religious leaders, people who have been specifically exposed to moral issues as part of their vocational training. In short, being gifted does not necessarily bring with it any commitment to moral behaviour, and nor does high-level religious education. Sternberg (2012) suggests that the problem may lie with the use of definitions of giftedness which omit any ethical component, asking ‘Are [these definitions] leaving us open to identifying people whose gifts leave them accruing resources to themselves at the expense of others?’ (p. 242), adding that ‘we need more seriously to entertain the concept of ethical giftedness’ (p. 242).

Sternberg’s (2012) response to his own question is to conclude that the key to ethical decision-making is not necessarily in inborn gifts or religious training, but in working through a logical decision-making process which he defined as having eight specific steps:

1. recognize that there is an event to which to react;
2. define the event as having an ethical dimension;
3. decide that the ethical dimension is of sufficient significance to merit an ethics-guided response;
4. take responsibility for generating an ethical solution to the problem;
5. figure out what abstract ethical rule(s) might apply to the problem;
6. decide how these abstract ethical rules actually apply to the problem so as to suggest a concrete solution;
7. prepare for possibly counteracting contextual forces that might lead one not to act in an ethical manner;
8. act. (p. 243)

In Sternberg’s (2012) view, unless all these steps are completed, people are not likely to behave in an ethical way, ‘regardless of the amount of training they have received in ethics, and regardless of their levels of gifts in other types of skills’ (p. 243). Therefore, he

suggests, we should teach these eight steps to *all* children, asserting that ‘we can teach children as well as adults to enhance their ethical reasoning and behaviour simply by instructing them regarding the challenges of thinking and acting in an ethical way’ (p. 247), adding ‘From this point of view, ethical giftedness is not some kind of inherent characteristic, but something we can develop in virtually all children (assuming they are not psychopathic)’ (p. 247).

This proposal appears rather simplistic. It is totally dependent on the development of logical reasoning skills, and does not take into account the very real differences that exist in the inherent ability individuals have to develop such skills. The existence of such individual differences in inherent ability is a foundational concept for all intelligence testing and can be implicit in a range of other human actions, such as, for example, job placement or the allocation of school resources to meet perceived differing individual needs. It is one thing to suggest that we might be able to encourage people in general to behave more ethically; it is another thing altogether to suggest that virtually the entire population can be brought to the heights of advanced moral development. The history of humankind does not suggest that this is likely to be achievable. Furthermore, the eight steps do not clearly address the issue of motivation. Yet that is central to Sternberg’s (2012) own argument, when he speaks about business, political and other leaders acting as they did precisely because they were motivated by greed and self-interest. That is surely the factor that needs to change before any logical decision-making process can be expected to alter behaviour. Lastly, although Sternberg (2012) asserts that we must consider the question of ethical giftedness more seriously, he does not in fact address this issue, and his position seems potentially contradictory. He writes ‘To my knowledge there is no evidence of intrinsic differences in “ethical giftedness” or “moral intelligence” ’ (p. 249), adding that the difference in people’s behaviour appears rather to be in their skill in completing his eight decision-making steps. The first part of this statement is subject to query: ethical giftedness refers to a very advanced level of ethical development, but we would have to add the word ‘high’ to the term ‘moral intelligence’ for the two terms to be equated. But then he seems to be saying that such high levels of ethical or moral development will only emerge in those who have undergone the skill training he offers. He does not quote any long-term research study to support this conclusion.

Sternberg (2012) then addresses the question of wisdom, saying that if we wish to nurture ethical giftedness, then we must value wisdom. He offers the following definition:

Wisdom is viewed here according to a proposed balance theory of wisdom (Sternberg, 2003), according to which an individual is wise to the extent he or she uses successful intelligence, creativity, and knowledge as moderated by positive ethical values to seek to reach a common good and balance intrapersonal (one's own), interpersonal (others'), and extrapersonal (organizational/institutional/spiritual) interests over the short and long term to adapt to, shape, and select environments. (pp. 247-8)

He summarises this as 'Wisdom is in large part a decision to use one's intelligence, creativity, and experience for a common good' (p. 248). The key factor here is the decision to work for the common good. But what prompts that decision? There is no indication here of *why* someone might be so motivated. The concept of empathy is entirely absent. There is no mention of other qualities one might reasonably expect to be associated with wisdom such as perceptiveness, insight, sensitivity, thoughtfulness, and so on. Nor does Sternberg (2012) make any specific link between his eight decision-making steps and the concept of wisdom. It is not clear whether learning to implement the eight steps is expected to lead to wisdom as an outcome.

Furthermore, in suggesting that instruction is all that is required to ensure ethical behaviour by virtually everyone, Sternberg (2012) is putting forward a very questionable proposition. It is fundamental to good teaching practice at every level of schooling that transfer of knowledge and skill does not occur unless students are given opportunities for practice, feedback and consolidation. Indeed this has been found to be true even for teachers themselves: 'Effective transfer of training and development into classroom practice will only occur when the training includes "practice, feedback and coaching"' (Joyce & Showers, 1990, in Hawk, Hill, Cathcart & Pritchard, 1992, np). As noted, Sternberg's comments surrounding the existence or otherwise of ethical giftedness seem inconsistent. Nevertheless, unlike most other writers on this topic, he has drawn attention to the possible role of the school in supporting moral development even from a relatively young age. Furthermore, he has raised a significant discussion point in querying the validity of definitions of giftedness which exclude an ethical component. Others will doubtless point out as Sternberg (2012) himself has done that, regrettable as it may be, we do have to acknowledge the existence of gifted individuals whose behaviour and apparent instincts and preferences are unethical. But two questions arise. We should perhaps ask ourselves whether we should include some form

of ethical development in our gifted provision. And if we agree that it *is* possible for some individuals to be specifically gifted in the field of ethical understanding and behaviour, then it is imperative that we seek to find effective ways of identifying and supporting the development of those individuals.

2.1.6 Theories of moral development: Gilligan's view

Gilligan (1982) was another who distinguished between a legalistic focus on rights and a compassionate focus on responsibility. She questioned the validity of a moral decision-making process concerned solely with establishing rights – with using logic to determine which set of rights should take precedence in any given situation. In her view, one could not thus divorce the *process* of decision-making from the *outcome* of that process. One had to take cognisance of the fact that, to put it simplistically, it was not just *which* rights should take precedence, but also *whose* rights. Moral decisions have consequences for the individuals involved. Making a decision purely on the basis of reasoning and rights, she argued, inevitably meant that someone was the loser. Someone had to give up their rights, and that person would suffer hurt. The legalistic view was not concerned with that, but for Gilligan, a truly moral decision had to go further and to accept responsibility for those outcomes. There needed to be a compassionate concern to find a resolution that would minimise hurt and care for the individual who was affected. Without such a resolution, the individual would continue to suffer hurt, perhaps experience crippling feelings of resentment, loss of self worth and status, perhaps react with anger and violence. For Gilligan, that could not be an acceptable outcome of a supposedly moral decision.

Thus for Gilligan (1982), 'the moral problem arises from conflicting responsibilities rather than from competing rights' (p. 19). Elsewhere (p. 33) she refers to 'a network of relationships' contrasted with a 'hierarchical ordering' [of rights] to resolve conflict, or, to put it another way, 'a self delineated through connection' versus 'a self defined through separation' (p. 35). Hierarchy and separation define an individual's place and the rights that individual will seek to claim on the basis of justice or fairness as opposed to the competing rights of others; networks of relationships and connection give rise to responsibility for actions of care.

Gilligan (1982) contended that these two disparate approaches to moral decision-making reflected inherent differences in men's and women's psychological make-up. Noting that

Kohlberg had built his stages of moral development on a population sample using only males, she points out that the concept of maturity underlying the stages reflects 'the importance of individuation' in men's development (p.18). Thus, she says, in Kohlberg's stages, a higher morality involves the subordination of interpersonal relationships to rules (stage four) and then the subordination of rules to universal principles of justice (stages five and six). In contrast, Gilligan (1982) suggests that morality for women centres around the activity of care. Woman's role in society had throughout the centuries been a nurturing, caring role, taking responsibility for the care of children, making her own needs subservient to the needs of other members of the household. Thus for women, the highest moral duty lay in fulfilling that responsibility for care.

Gilligan (1982) cited the situation facing a woman contemplating an abortion to remove an unplanned pregnancy as a specific example of an emotionally traumatic experience which could lead to the maturing of the woman's self concept and moral understanding. For Gilligan (1982), her observations of these women confirmed in a very real and fundamental way the potential role of traumatic stress or conflict as 'the harbinger of growth'. (p. 107). Such a situation confronts the woman with an exceptionally difficult moral decision, involving the life or death of a human being, and requiring the mother to choose between caring for her own rights and needs, and caring for the rights and needs of her unborn child, normally one of the most profound emotional instincts a human being can experience. Reporting on interviews with women in this situation, both before they had decided what to do and, for a number of them, some time after that decision had been made and acted on, she described observing in most an evolution of thought from, initially, a limited moral stance concerned almost entirely with the desire to blame others for the situation in which each woman found herself, through to a position in which the woman had come to accept responsibility for her own actions, both retrospectively and as a guide for her future life.

Gilligan (1982) argued at length that this process involved women in freeing themselves from subjugation to an historically implanted expectation that women should sacrifice their own needs and rights to the service of others. She reported that the women in her sample initially found it difficult to accept that it was not selfish to widen their sense of responsibility to care for others to include responsibility to care for themselves. Only when they had reached this acceptance did they have the emotional strength needed to move

towards a more independent, more mature conception of how they could more wisely drive their future decision-making.

This could be equated to Kohlberg's stage three, where the views of others mattered and one sought to behave in ways that helped and pleased others. Consequently women's moral development could be seen as inherently inferior. Gilligan's argument is that it is this interpretation which is inadequate, and that accepting our connection with and responsibility for others is a highly principled approach, and one which is essential to the creation of a peaceful society, contrasting this with 'the origins of aggression in the failure of connection' (p. 173). A woman who experiences empathy for others and makes a conscious decision to put care for others before concern for herself is surely demonstrating self-awareness and self control, subject-object in oneself, and independent or autonomous decision-making.

The question which remains to be answered is whether this division into a male/female viewpoint needs to be quite so rigid. Certainly women's role was historically confined to family duties and responsibilities, limiting opportunities for education, employment and wider experience outside the home. While this limitation of function is challenged (but not entirely vanquished) in much of western society today, this concept of women's role had, across the centuries, infiltrated the whole of women's position in relation to the rest of society, accepted as the norm both by men and by women themselves, with significant implications for recognition of women's intelligence and ability as well as their moral understanding, particularly recognition of any advanced level of development. Silverman (2009; 2) cited the following quotation as one of 600 such pronouncements from antiquity to modern times, this one being attributed to the Austrian philosopher Weininger:

There is no female genius, and there never has been one...*and there never can be one....* A female genius is a contradiction in terms, for genius is simply intensified, perfectly developed, universally conscious maleness. (p. 3)

But when one looks at men who have acted as moral leaders, men like William Wilberforce, the Dalai Lama, Liu Xiaobo, Martin Luther King, Albert Schweitzer or, indeed, Jesus Christ, it seems indisputable that they have demonstrated precisely that quality of caring for the well-being of their fellow human beings that tradition ascribes to women. Gilligan might say they are exceptions. This researcher would suggest, however, that all who have argued for empathy as a determining element in moral thought and action are reaching towards what

might justifiably be called a principled as opposed to a rule-governed level of understanding, regardless of whether they are male or female. Perhaps, then, it is at least partly custom rather than solely genetics which has seen the caring role as that of women rather than men.

Relevant to this question, Silverman interestingly suggests that ‘It would be more correct to think of Kohlberg’s levels as “patriarchal” than gender-based’ (personal communication). Since the patriarch is the one who basically lays down the rules by which the household or the clan will be run, then one could argue that that follows through very naturally into a Kohlbergian approach to moral decision-making, highlighting the significance of a rational process.

In the end, Gilligan (1982) herself concludes that the two disparate approaches to moral understanding and decision-making need to come together if we are to achieve a truer understanding of human life and moral development, writing:

Through this expansion in perspective, we can begin to envision how a marriage of adult [male] development as it is currently portrayed and women’s development as it begins to be seen could lead to a changed understanding of human development and a more generative view of human life. (p. 174)

2.1.7 Theories of moral development: Dabrowski’s approach

If we accept the premise that moral reasoning is not sufficient in itself and must lead to moral action, we must consequently ask what needs to happen to bring about such a transition. Dabrowski’s Theory of Positive Disintegration (TPD) seeks to provide an answer very different from the theories focussed on moral reasoning.

Dabrowski’s theory has its roots in an evolutionary concept of human personality development. According to Piechowski (2014), he was influenced by writers like Monakow who distinguished between lower and higher levels of instinctive behaviour and who saw that human beings had evolved to have the capacity to sort out useful from harmful actions through a process of appraisal. Piechowski (2014) succinctly drew attention to the implications of this: ‘Here comes the interesting part: appraisal introduces value’ (p. 29): human beings individually and collectively could develop a hierarchy of values to govern individual behavioural choices and, ultimately, to preserve humanity as a species. Inherent

in this is recognition that individuals could make choices which put the needs of others or even of society as a whole before their own needs; in other words, we have the capacity for altruism. Implicit too is the notion of ‘good’, an abstract concept, yet with profound and almost infinite practical significance for human decision-making.

Yet everyday observation shows us that individuals vary considerably in their capacity to consistently make value-driven choices. Very few reach that pinnacle of moral development where self is wholly subservient to the pursuit of the greater good, the greater truth, however that may be conceptualised. More, but arguably still relatively few, do live lives shaped by strong, clearly-articulated and compassionate ideals which see them taking on sometimes arduous roles directed towards better social outcomes in their communities.

Like other moral development theorists, Dabrowski sought to understand how these differences came about, his research eventually leading him to the formulation of his Theory of Positive Disintegration. Central to this theory is a search to gain a deeper insight into the processes involved in human psychological development. Dabrowski’s observations led him to conclude that this is significantly *not* the same process for all individuals. For most people, he suggested, behaviour is driven by a combination of biological survival instincts and the requirements and expectations imposed by the socialisation influences to which we are all subjected – the influence of parents, school, friends, employers, the law, and so forth. For some, this means that their values and behaviour involve little more than flock-like conformity. But not all are mere sheep. Where egocentric instincts rather than external socialising controls take the dominant role in a person’s development, they may manipulate their interactions with other people in order to achieve their own self-satisfying goals without recognising or caring about the cost to others. Tillier (2008) suggests that some of those who achieve high status in political and business roles in society are individuals who fall into this category. Conversely, both Tillier and Piechowski (2008) speak of people at this level of development who, by society’s standards, lead successful and effective lives as ‘good citizens’. Tillier comments that the ‘so-called “average” socialized individual displays a well-unified, organized and coordinated integration of psychological features’ (p. 107). Drawing on a longitudinal study of adolescent development by Peck and Havighurst, Piechowski (2008) cites the specific example of ‘Ralph’, a boy who at age 17 was ‘self-reliant, responsible, endowed with a sense of fairness, well-liked as a team member and as a leader, unafraid of authority and virtually free of adolescent conflict and rebellion’ (p. 55).

However, Dabrowski's contention was that people whose development has proceeded along these lines have no real individual autonomy. They do not question the standards and values which shape their own behaviour. They are able to lead organised lives and to feel satisfied with themselves and justified in their actions because what they do is in accord with what they have learned is expected of them or what will meet their own desires. Indeed, for the 'good citizen', schooling in general and society in general endorse and encourage these attitudes. Dabrowski coined the term 'unilevelness' to describe people whose psychological development has stopped at this point.

In contrast, there are those rarer individuals whose lives are driven by an ideal of a higher good beyond self, which they may seek to achieve in any of a multiplicity of different ways, through the exemplars of their own behaviour, through their service to others, sometimes through their political or public advocacy and group leadership. These individuals do not simply accept the mores of the society around them. They have the ability, not only to perceive limitations and inequities in society, but also the will and the ability to formulate a higher, more compassionate set of values, and to live accordingly, even where that brings them into conflict with conventional values. In other words, they have achieved psychological autonomy; they are fully self-aware; their actions are conscious and self-controlled; their motivation reaches beyond self to the needs of others. Dabrowski called this state of development 'multilevelness', and in its highest and rarest manifestation, 'secondary integration'.

Thus unilevelness and multilevelness represent the lowest and highest levels of human psychological development and behaviour. But how do such vastly different levels of development come about? As Tillier (2008) points out, psychology at the time when Dabrowski was formulating his ideas commonly focussed on quantitatively measurable factors, such as those described by IQ test scores, to explain differences in individual development. Dabrowski, however, took into account differences which were essentially *qualitative* in nature, and these, as Tillier (2008) notes, 'starkly differentiate' advanced from lower levels of development, 'thus providing an evidentiary basis for the classification of personality and development' (p. 105). Tillier (2008) was referring to Dabrowski's recognition of the crucial role of instincts and emotions and, ultimately, conflict in psychological development. Traditionally, while instincts and emotions were acknowledged, the intellect had generally been regarded as the main engine of psychological development: Dabrowski made intellect secondary to the influence of the emotions, an approach

Piechowski (2008) says was initially perceived by other psychologists as 'quixotic' (p. 45), but nonetheless one which Mendaglio (2008) describes as 'unique' (p. 13), one might say game-changing, in the search to understand human psychological development, and which Tillier (2008) calls 'a more realistic description of the complex nature of mental processes and human experience' than other more traditional approaches (p. 101).

In explaining his approach, Dabrowski pointed to the fact that every individual has a cluster of traits and qualities which are commonly referred to as their 'personality', although he does not use the term in that sense, and refers instead to the 'inner essence' of the individual. Unilevel individuals, he contended, have little or no conscious awareness of this 'essence' within themselves or conscious management of its influence on their choices and actions. They are at Level I on his construct of psychological development. Nonetheless, a unilevel individual may at some point begin to experience a sense of some disturbing conflict between some of those inner impulses or emotions, threatening the existing harmonious integration of these different aspects of his or her inner essence. Some event or experience may jar with his or her expectations of others or of him or herself, causing a feeling of disquiet, anxiety or puzzlement. These individuals are said to be at Level II. Such conflict may remain 'horizontal': that is, it does not bring about any transformation of that individual's perceptions and insights towards a higher level of understanding. Unresolved, such conflicts can, over time, lead to negative and damaging outcomes such as mental illness; more usually there is some accommodation which allows the individual to fall back into a unilevel state without any real inner change (eg some form of acceptance – 'That's just the way it is', 'It's not my concern, I can't change it', 'It's not really my business', and so forth).

But in some individuals, these conflicts begin to activate a powerful set of inner forces which Dabrowski called 'dynamisms': these consist of instincts, drives and intellectual processes combined with emotions which Silverman (2008) tells us 'indicate the richness of the person's inner milieu and capacity for transformation' (p. 171). At this time, these individuals begin to sense that there are other higher values or ideals than those that have framed their lives so far, and to develop a concept of the contrast between 'what is' and 'what ought to be'. There begins to emerge what Dabrowski (in Dabrowski, Kawczak & Piechowski, 1970) called 'existential disquietude' concerning the world around them, 'falsity and truth in individual and social life' (p. 40). The individual is beginning to become conscious of his or her inner essence and to seek to evaluate what he or she finds there and

how this shapes his or her response to these new moral concerns. Previous unquestioning acceptance of lower level values is disintegrating; Dabrowski therefore called this 'Spontaneous Multilevel Disintegration': the person is moving out of unilevelness towards the possibility of multilevelness, Level III in his construct of psychological development. It would not be a smooth transition: Mendaglio (2008) describes it as 'unexpected ... a quantum leap ... that cannot be predicted from a unilevel mode' (p. 37). Emotional conflict was the trigger which would launch a person on this journey of self-exploration; the dynamisms could drive it forward. The dynamisms involved at this point involved strong feelings of dissatisfaction with oneself, inferiority, astonishment over one's own inadequacies, shame, and guilt. They are referred to as 'dissolving' dynamisms since their function is precisely that: to bring about the dissolution of the existing structure as an essential precursor to the evolution of a new, more advanced structure. Piechowski (2008) also refers to them as 'creative dynamisms' since at that point the individual is beginning to seek to create a new values structure for him or herself, to reinvent the self at a higher level (p. 44).

The outcome of this difficult process can, in a relatively small number of individuals, be a transition into Level IV, 'Organised Multilevel Disintegration', involving an inner re-structuring at a deep level. The dynamisms involved at this higher level are 'developmental' or 'transforming' dynamisms because they result in such a profound transformation of values and life vision. Transition is complex; an individual may go through several episodes of disintegration and re-integration. But ultimately the individual is evolving into an autonomous person, self-aware, self-regulated, able to make a critical objective evaluation of his or her own behaviour and motives, and concerned to educate him or herself through a process of change towards a life guided by a different and more advanced hierarchy of values. He or she is a fully self-actualised person. The lens through which the individual now perceives and evaluates the world generates a more empathic understanding of the needs of others and a willing acceptance of responsibility to take action on behalf of others.

Finally, in a very rare few individuals, there is a transition into Level V, 'Secondary Integration'. Piechowski (2008) defines this as involving a 'life inspired by a powerful ideal, such as equal rights, world peace, universal love and compassion, sovereignty of all nations' (p. 66). Piechowski uses Dag Hammarskjöld's reference to 'a magnetic field in the soul' as a summarising statement for Level V: the implication is that for these people, the commitment to an ideal is such a strong force that it cannot be resisted and must drive their

lives beyond all personal considerations. That would certainly seem to be evidenced in the lives of such exemplars of moral leadership as Mother Teresa, Nelson Mandela, the Peace Pilgrim or the Dalai Lama. It is to this most advanced stage that Dabrowski applies the word 'personality': these individuals are fully evolved human beings: they have reached the 'personality ideal'.

As an example, Piechowski (1990) has given us an account of the life of Eleanor Roosevelt which reveals just how complex and difficult the transformative process can be that brings someone through to Level IV. Eleanor Roosevelt as a young woman was self-conscious, awkward, aware of her lack of physical charms, and felt herself to be the 'odd one out' in the family, her mother's least favourite child. She had also accepted without question the racial prejudice that was part of her social milieu. No-one who knew in her young womanhood would have predicted that not only would she become America's First Lady, but also that she would be a much-loved First Lady, a woman of great energy and confidence, and a strong and outspoken humanitarian and opponent of racial prejudice. Piechowski (1990) reports an illuminating comment from one researcher into her husband's presidency: when the researcher interviewed the people who had worked with FDR, 'they all wanted to talk about themselves and their role in his administration; when he interviewed people who had worked with Eleanor Roosevelt, they all wanted to talk about her' (p. 48).

Clearly a profound inner transformation had taken place. From Eleanor Roosevelt's own writing, we learn of the process of that transformation. There is, as Piechowski notes, evidence that even in early childhood she displayed the characteristics we would now call overexcitabilities, in her physical energy, emotional awareness and sensitivity, intense feelings, vivid imagination, alertness and curiosity. Those inner characteristics meant that she was acutely aware of others' responses to her, especially, it would seem, her mother's responses, and of what she perceived as inadequacies in herself. Guided lifelong by a strong Christian faith, she began early a search to become a better person, recording in her diary at age 14 how hard she found this, her questioning of herself, and her determination to succeed. Ultimately, in her 30s, she found the courage and inner strength to rebel against the racial and class prejudices of her own privileged background, and from then on she became a spokeswoman for a more enlightened and humanitarian view. As Piechowski (1990) says, 'her own values, in line with her ideals, were gaining ascendance. She was ... moving towards greater reliance on her own judgement and her own feelings' (p. 41). But it did not

suddenly become a smooth path for her. All her life she would continue the process of self-searching enquiry, striving to learn from experience, recognising ‘the faults you see in yourself but that no-one else knows exist’ (Roosevelt, in Piechowski, 1990, p. 43), and commenting that ‘Readjustments in one’s inner life go on forever’ (Roosevelt, in Piechowski, 1990, p. 43).

Piechowski (1990) summarises this process by saying ‘Eleanor Roosevelt dealt with inner conflict by transcending it’ (p. 45). She intensely experienced all the self doubt, anxiety and sense of inferiority that can herald the beginning of positive disintegration; she began and carried on throughout her life a process of self-education as she sought to define and live according to the highest ideals and values. She was truly a self-actualised person, functioning at Level IV on Dabrowski’s scale.

Thus for Dabrowski, in summary, development beyond Level I must involve the individual in a process of becoming aware of discrepancies and inadequacies in his or her previously unquestioned value system. That awareness brings about the disintegration and ultimately the rejection of that value system as a structure determining his or her behaviour, and then the search for a new, higher and more satisfying system. This separation and re-building process, according to Dabrowski, is far from being a painless one. There is initial disturbing internal conflict as the individual begins to question the value system inherited from schooling and socialisation as the accepted and desirable norm; the individual goes through a period of serious self-doubt, blame and questioning in order to clarify and formulate the values that will guide his or her life from that point on.

Miller and Silverman (1987) summarised three distinct differences between Dabrowski’s TPD and the moral reasoning theories: its focus on the individual’s emotional life, the attempt to understand and explain the rarest and highest level of human development, and the actual structure of the theory. The TPD’s requirement for disintegration and re-formulation of a different and higher set of moral values marks a significant divergence from the theories of writers like Kohlberg who focussed on the sequential development of reasoning. Their theories treated psychological development as a process of progressive stages, each building on what had been before. The TPD is not a stage theory. The process of disintegration creates an entirely different perception of reality. Those on either side of that gulf essentially live in different worlds: just as the man with the gun cannot comprehend why anyone would object to shooting a lion for sport, the man rejecting the gun cannot

comprehend how anyone could regard shooting a lion as sport. The metaphor may be simplistic, but the issue of achieving communication between these worlds is a very real one if we are to bring about a more enlightened and caring humanity globally, and right down to each of our small local communities.

Yet, as we have already noted, our own everyday observations of people's behaviour would seem to be in line with Dabrowski's theory: relatively few people would appear to reach his Level IV of psychological development, let alone Level V. The majority would not seem even to reach Level III. Is this capable of change? Is it simply a matter of better education or perhaps some change in social policy to ensure everyone achieves a more advanced state of psychological development? Dabrowski's answer to this was in the negative. He believed that only a minority of people had the inherent capacity to develop in this way. His research had suggested to him that there were three factors which needed all to be present and to come together for such development to take place: these were one's genetic endowment, the environment, and the dynamisms leading to autonomy, called respectively the first, second and third factors. Collectively these three factors represented an 'advanced developmental potential' essential to an individual's transition into Levels IV and V.

Theories of moral development such as Kohlberg's also saw Dabrowski's first factor, genetic endowment, as a necessary element in moral development, but had limited it to the intellect and the capacity for moral reasoning. Arising from his observation that some individuals experience life in a qualitatively different and far more intense way than do their fellows, Dabrowski accepted that high intellect was necessary for advanced development, but significantly enlarged the notion of genetic endowment by introducing a completely new concept, that of 'nadpobudliwosc', translated from Polish into English by Piechowski as 'overexcitabilities' ('OEs'). It is difficult to over-estimate the difference the OEs make to a person's experience of life. Piechowski (1991) has given us perhaps the most vivid and illuminating description of what this means for the individual:

The intensity, in particular, must be understood as a qualitatively distinct characteristic. It is not a matter of degree, but of a different *quality* of experiencing: vivid, absorbing, penetrating, encompassing, complex, commanding – a way of being quiveringly alive. (p. 2; emphasis added)

Dabrowski identified five different kinds of OEs: intellectual, emotional, imaginational, sensory, and psychomotor, each manifesting themselves in different ways in an individual's

life. But it was the combination of intellectual, emotional and imaginal OEs that was, he believed, one of the crucial elements in achieving advanced psychological development leading to advanced moral values and action. These three OEs come together to generate an empathic understanding and response. In other words, when reasoning and logical problem-solving ability is infused with capacity to imagine another's experience and emotionally to care about the effect for that other being, then moral action can be generated. Piechowski (2008) noted that, while Dabrowski thought psychomotor and sensual OEs might hamper development, some later studies had found a mildly positive relationship with developmental level. Lysy's (1983) research into overexcitability and developmental level indicated that intuition too could be an integral component in multilevel potential (cited in Piechowski, 2008, p. 73). This concept of overexcitabilities also has particular and very great significance for gifted children, a point that is returned to further on in this discussion. What is central to the discussion at this point is Dabrowski's view of the OEs as an essential component of advanced moral development, and his recognition that these were genetically determined, meaning that the transition into multilevelness was always going to be possible only for some, not for all. As Dabrowski, Kawzacz and Piechowski (1970), point out, even within the most favourable family conditions, one can still find very considerable differences in the psychological make-up of the children within that family, in interests, talents and characteristic responses and behaviours.

Nevertheless, Dabrowski saw that the environment could still be an influential factor in the development of a person's potential, although in different ways, suggesting that for those whose developmental potential did not exhibit any particularly distinctive qualities or was weak or difficult to specify, the environment could play an important or decisive role in their development, whereas for those with strongly positive or negative developmental potential, environmental influence was less important (in Dabrowski *et al*, p. 34). Mendaglio (2008) suggests that this is because 'such individuals are resilient and largely impervious to their social environment' (p. 25), but while resilience seems unarguable, being impervious to one's surroundings is not so clear. In fact, Dabrowski seems to partially belie his own view on this, emphasising his belief that transition between levels 'cannot take place where there is complete security and all basic needs have been satisfied' (in Dabrowski *et al*, 1970, p. 35), and 'The individual with a rich developmental potential rebels against the common determining factors in his external environment' (p. 32). The implication is that a difficult environment may ultimately be significant in an individual's psychological transition into

multilevelness. Overcoming adversity, not only to reach other forms of success but also to provide moral leadership, is certainly not an illusory product of storybooks. Abraham Lincoln was one person who did just that. So was Rosa Parks. Susie Valadez whose work amongst the extremely poor in Mexico was described by Colby and Damon in *Some Do Care* (1992) is another. History and biography tell us stories of many other such individuals. The beginnings of such development can sometimes be seen even in young people. Piechowski (2008) cites the example of ‘Arthur’, a boy from a very poor home environment with many negative personal characteristics, who nonetheless showed signs in his late teens of evolving towards advanced psychological development. Piechowski describes him as ‘a striking example of strong developmental potential overcoming an extremely unfavorable environment’ (p. 55). Thus it may be that an apparently unfavourable environment might in fact, in some persons, be exactly the stimulus needed to ignite awareness of discrepancies and inadequacies in a previously unquestioned set of values – that is, such an environment might generate the internal conflict Dabrowski says is the essential first step towards positive disintegration and re-integration at a higher level.

The ‘third factor’ involves a select group of dynamisms which only come into effect as the individual moves into Level IV. Collectively they drive the individual’s transition into a fully autonomous state of being, self-aware, self-directed, accepting responsibility for his or her own actions, a state where a higher set of values has emerged from conscious thought and reflection and where thoughts, feelings and attitudes are consistent with those values (known as ‘authenticism’). The individual is now capable of perceiving him or herself objectively and of recognising the individuality of others, a dynamism known as ‘subject-object in oneself’. Ultimately all these dynamisms come together to create what Dabrowski called the ‘disposing and directing centre’, guiding those value-based choices and actions. The search to educate oneself towards further insight and understanding continues, but, freed from the conflicts and anxieties of Level III, the individual can focus outwards on the needs of others and on striving towards the realisation of ‘what ought to be’. Thus the third factor ‘builds the basis for striving for perfection’ (in Dabrowski et al, 1970, p. 25).

As noted earlier, Tillier (2008) called the TPD a ‘more realistic’ description of psychological development than other theories. Piechowski (2008) has pointed out that the OEs are not only good descriptive terms, but also have ‘a biological basis as the ways in which a person’s nervous system handles experience’ (p. 53), an observation which strengthens the theoretical rationale supporting the concept. Furthermore, the terms Dabrowski had used in

stating his theory allowed for measurement, which made it possible to study individual differences. This, Piechowski points out, was in contrast with the other major theories prevalent at that time which assumed the existence of universal patterns of development. ‘One could say that the theory is spacious’, Piechowski comments. ‘Each level is a large universe with much room for many developmental paths’ (p. 67). Given that the TPD also differs in *not* being a stage theory, in recognising the role of the emotions, and in seeing emotional conflict as a necessary trigger for transformational development, it is about as far removed from theories of development based on the concept of sequential development through stages of reasoning as it is possible to be.

But a question remains about what exactly causes a person to begin to experience the conflict described in the TPD as essential to initiating the process of transformative psychological development. Is it an automatic process, inherent in the possession of high developmental potential, or does there have to be some precipitating event? Dabrowski consistently refers to a ‘crisis’, a term which, at least according to the Oxford dictionary, means a period of intense danger or difficulty. Piechowski, Dabrowski’s translator, denies that this implies a traumatic event, suggesting that it means ‘only that the turning point comes as a result of something negative’ and that, as the name ‘*spontaneous* multilevel disintegration’ suggests, the process ‘can start as a surprise to the individual’ (personal communication). Yet surprise does not necessarily rule out the possibility of a specific event or circumstance serving as the spark which ignites the process of change. Elsewhere Piechowski (2008) cites several research studies (Robinson, 1978; Grant, 1990; Maxwell & Tschudin, 1990; Colby & Damon, 1992) which had found people who seemed always to have functioned in a multilevel way *without* going through any positive disintegration process involving conflict, people who were ‘born with an unusually strong empathy and an unchanging sense of self’ (p. 67). Yet he also writes that ‘a crisis erupts when the authority [of family, religion, state, etc] is exposed as wrong, misleading or exploitative, and abusive ... Feeling betrayed, people reject authority ... They begin to look for self-knowledge and self-definition’ (p. 69). He concludes that ‘individual lives are incomparably richer than any theory or even a combination of theories’ (pp. 68-69).

That still does not quite resolve questions about the role of conflict and the need for ‘something negative’ to act as a turning point. Miller and Silverman (1987) say that Dabrowski ‘did not always’ negate the importance of positive emotional experiences, but assert that he emphasised negative experience ‘because he felt negative or unpleasant

emotional experiences had been overlooked or misunderstood' (p. 223). It is true that Dabrowski (in Dabrowski *et al*, 1970, p. 36) does say that it is for this reason that he lays 'special stress' on the creative role of negative experiences, but there is only one single reference to more positive experiences conceivably also having a transformative effect: 'This does not mean that we can discount the possibility of a positive developmental impact of joyful moments, intense experiences of happiness, either past present or anticipated' (p. 36). There is no other discussion of this possibility in this paper. One sentence is not enough to counterbalance reference after reference to negative experience having the central and crucial role in initiating disintegration and transition into a multilevel role. In this document alone (Dabrowski *et al*, 1970), we find many statements such as 'it is necessary to have partial frustrations, some inner conflicts, some deficits in basic needs' (p. 35), 'it is also necessary to have some sadness and grief, depressions, hesitations, loneliness, awareness of death and various other painful experiences' (p. 36), 'sadness, frustration, feelings of insecurity ... states of alienation, anxiety, loneliness, obsessions, depressions, "dark night of the soul" ... without them one cannot transcend the sequence of the biological life cycle or of one's psychological type' (p. 60), and so on.

Thus a central and fundamental part of Dabrowski's theory is that symptoms such as these, which are traditionally regarded as evidence of mental illness and referred to as psychoneuroses which need to be cured, are, in some individuals, not only the indicators of potential for psychological development, but also the necessary precursors of such development. In Dabrowski *et al* (1970), case studies of two individuals suffering intensely from such symptoms are described in some detail in support of this hypothesis. One was a highly sensitive university student, possessed of some morbid obsessions, deeply concerned about the fate of humanity, and fearful for himself of descending into mental illness. The other was a young woman who had suffered a massive emotional breakdown after caring for her mother during a long and painful final illness. She experienced periods of somnambulism and alternatively created highly dramatic re-enactments of her experiences including a play into which she wrote a suicide scene. (pp. 43-49). These two individuals would normally have been regarded as exhibiting neuroses in need of a cure, but Dabrowski asserts that, on the contrary, they were both exhibiting in the intensity of their reactions some potential for development into a multilevel state. Without in any way querying Dabrowski's expertise in making these prognoses for these particular individuals, the question remains as to whether every person who seeks to achieve greater self-insight and to

build higher moral values as a guide towards working for good in society can only do so through experiencing such an extremity of emotional anguish that medical help may be sought. This seems at least in part to contradict the view that such persons are resilient and, once aware of discrepancies in their existing moral assumptions, will embark on a process of self-education. It should be emphasised that this is not to question the concept of disintegration as such. If someone believes, for example, that those in authority truly know best and have set the standard for behaviour, it is hardly possible simultaneously to challenge the omniscience and wisdom of authority and to point to inconsistencies in their behaviour. One set of beliefs will have to give way to the other, or mental and emotional confusion could indeed result. Nor is it suggested that such a transition is always easy, always painless or always successful. The question is whether the pathway to be followed in resolving such conflict is invariably as acutely narrow and tortuous as Dabrowski has described – whether spontaneous multilevel disintegration will inevitably and necessarily be accompanied by very negative and disturbing feelings about oneself – astonishment and disquiet at realising inadequacies in one's own values and behaviour, deep feelings of shame, of guilt, of inferiority, a sense of self-doubt and despair.

Dabrowski was not alone in thinking of emotions like these. Eisenberg (2000), for example, calling guilt a 'quintessent' emotion, comments that emotions such as guilt and shame have been viewed as playing 'a fundamental role' in morality' (p. 666). However, these are powerful and potentially very destructive emotions. This researcher admits to some disquiet in finding such negativity described as a *necessary* prerequisite to any development of higher moral values, especially when labels such as 'psychoneurotic' are applied even to very young children, as Rankel (2008) indicates in her paper on Dabrowski's views on education (p. 86), discussed further below. One is left wondering how Dabrowski came to formulate such views.

The answer might lie in his own life story. Indeed, he himself says 'To a large extent the conceptions of the theory grew out of events experienced in my adolescence and youth' (1975, p. 233). Dabrowski seems in fact to have spent not just his youth but most of his life surrounded by tragedy and the darker aspects of human nature. Born in 1902, he first encountered death when he was just six, when his little sister died at the age of three. Still a boy just approaching adolescence when World War I broke out, he experienced the awfulness of war very directly when a battle near his home left soldiers' corpses strewn across the fields. The young Dabrowski apparently was free to wander through the bodies,

observing and noting the positions of their bodies and the expressions on the dead faces, some fixed in terror and others calm. Many years later, referring to his sister but perhaps also recalling those battlefield sights, he commented. 'I learned about death very early in my life. Death appeared to me not just something threatening and incomprehensible, but as something that one must experience emotionally and cognitively at a close range' (Dabrowski, 1975, p. 233).

After the war, he was studying music at university when his best friend committed suicide, for no reason that anyone knew. Dabrowski was so shaken by this experience that he abruptly abandoned music for medicine with a focus on human behaviour, making the conditions of suicide the topic for his thesis. Eventually he went on to set up the Polish State Mental Hygiene Institute, serving as its Director from 1935 to 1948, thus working intimately and on a daily basis for many years with those diagnosed as mentally ill. During this period, he began writing about topics including self harm and nervousness in children and young people. More personal tragedy was in store for him when he lost his first wife to tuberculosis. He later re-married, but the second World War brought further disruption and further exposure to both the depths of human brutality and the heights of human compassion and courage. His Institute sheltered and saved many children and adults who would otherwise have become Nazi victims, and he was himself imprisoned by the Nazis for some months. A few years later, he was again imprisoned for 18 months, this time by the Polish government under Stalinist rule. His wife too was imprisoned, though briefly. In 1964 he and his wife emigrated to Canada and settled there, but memories of the war remained powerful. In 1975, describing the impact of his experiences during the war, he wrote:

I witnessed masses of Jewish people being herded towards ghettos. On the way the weak, the invalid, the sick, were killed ruthlessly. And then, many times, I myself and my close family and friends have been in immediate danger of death. The juxtaposition of inhuman forces and inhuman humans with those who were sensitive, capable of sacrifice, courageous, gave a vivid panorama of a scale of values from the lowest to the highest ... From the events of those times came an unappeased need to deepen the attitude toward the death of others and toward my own, toward injustice and social cataclysms, toward the discrimination between truth and falsehood in human attitudes and behaviour. (p. 233).

Dabrowski's experiences during the first 50 years of the twentieth century were certainly not unique. Literally millions of people were exposed to loss, tragedy and brutality on a vast scale and must have been affected emotionally and intellectually to a greater or lesser extent by what they went through. For Dabrowski, the impact of those experiences was, at his own admission, intensified by what he later came to call overexcitabilities (Dabrowski, 1975, p. 233). His experience of tragedy began at a very young age, and continued for many years, but he experienced also humanity at its best and noblest in response to such cruelty. In the light of this personal history, it seems almost inevitable that he should conclude that negative experiences were the necessary ingredient required to force the individual to question 'what is' and to begin the process of development towards a higher moral sphere. Falk, Yakmaci-Guzel, Chang, Pardo de Santayana Sanz, and Chavez-Eakle, (2008), in their co-authored paper on measuring overexcitabilities, have made a similar comment:

Dabrowski's theory of positive disintegration (TPD) was influenced by the highly charged emotional and personal experiences of his youth, particularly the death of his younger sister [when he was] at age six and the atrocities of World War I. These events, occurring in his early years, profoundly influenced his perception of personality development. (p. 183)

But this raises a very relevant question. Without querying the possibility of negative experiences having a transformative impact on an individual, it seems reasonable, indeed necessary, to ask whether it is inevitably the case that *only* negative experiences can have this outcome, or whether, in some cases, there may have been a different agency at work. In this respect it is interesting to consider the following additional comment by Piechowski (2008):

I feel that Dabrowski extolled the virtues of inner conflict perhaps too much, as he believed in the ennobling value of suffering but failed to mention that ennobling is only possible if one accepts the suffering as something to grow through. ... Rather than condemning, accepting one's inner 'what is' as the starting point is a vital step in emotional growth toward realizing 'what ought to be'. (p. 75)

Piechowski's comment would seem to imply that it is possible to contemplate an alternative path to the advanced psychological and moral development of multilevelness. If we ask what such an alternative path might look like, we might consider what could happen to an individual with high developmental potential but currently functioning in a unilevel way

who suddenly and unexpectedly encounters a major social injustice being inflicted on another person or group of people. The shock of such an encounter, it is suggested, especially where the injustice comes from those accepted as in authority over, or with responsibility for, those who are suffering it, might well be sufficient to trigger questioning of 'what is' and the search for a different, higher set of values. Furthermore, because high developmental potential involves emotional and imaginal as well as intellectual overexcitability, such an encounter is likely to activate, not just an intellectual response, but also a caring one, an effort in some way to take some action that would remediate the wrong and the harm being done. Thus may crusades for change begin.

This is a pathway towards advanced psychological and moral development which, it is suggested, would align strongly with Gilligan's (1982) views while at the same time drawing on the insights provided by the TPD into the nature of high developmental potential and its transition into multilevelness. The difference lies in what happens to the self in this scenario. Undoubtedly the individual would experience disquiet and possibly astonishment at realising the inadequacies of the values and beliefs that have hitherto guided his or her actions, but there is a significant emotional and intellectual distinction between querying previously accepted *received* values – what one is taught – and querying one's own inherent capability in considering moral issues and seeking to reach for higher standards. It is suggested that this distinction is not clearly recognised in the TPD as it stands. When it is recognised, then it is hard to see why an individual – who is reacting to the harm caused by people other than him or herself – should experience feelings of shame, guilt, or inferiority about going through a developmental process, any more than we as adults feel shame, guilt or inferiority about our childish selves and the limited understanding we had then of the world around us.

This therefore becomes an additional issue to consider when looking at the lives of the case studies included in this research: whether their moral development was fired through negative experiences, or whether in some cases there may have been a different agency at work or a different pathway being followed.

The TPD and giftedness

Dabrowski's concept of overexcitabilities has had an enormous influence on the world of gifted education. Earlier writers had recognised the importance of the emotions in gifted individuals, notably Hollingworth, writing in the 1920s and presenting a 'whole child' view,

and Roeper, founder in 1941 with her husband of the Roeper School with its humanist vision and concern with emotional development, but, as Silverman (2008) has pointed out, the concept of overexcitabilities was significant because it provided giftedness with a strong theoretical foundation, offering a comprehensible explanation of the observed behaviours of gifted individuals. Thus Battaglia *et al* (2014) justifiably described the OEs as providing a ‘unique lens’ on giftedness, one through which we could gain a much richer and clearer picture of the inner world of the gifted individual (p. 184).

The concept of overexcitabilities had grown out of Dabrowski’s work with intellectually gifted and creative individuals, beginning in 1962 with a comprehensively conducted study of 80 young people who were intellectually advanced and involved in the fine arts. To gather his data he used intelligence testing, projective tests, neurological evaluations, questionnaires, interviews, history-taking and case studies. Through this and subsequent work, he came to understand the extraordinarily heightened intensity with which these individuals perceived and experienced life, commenting that ‘such an individual sees reality in a different, stronger and more multisided manner. Reality ... ceases to be indifferent but affects him deeply and leaves long-lasting impressions’ (Dabrowski, 1972, in Silverman, 2008, p. 159). Piechowski (1979, in Silverman, 2008), expanding this, wrote that overexcitabilities:

contribute significantly to the creator’s drive, vivid sensory experience, relentless searching, power to envision possibilities, and the intensity and complexity of feeling involved in creative expression. (p. 160)

Overexcitabilities are inherent characteristics, part of the individual’s ‘genetic endowment’. They have been recorded even in very young gifted children – Dabrowski recorded OEs in children aged as young as 18 months; the researcher has been told of a child just one year old crying in sadness because the leaves were falling from the trees, a specific example of very early emotional overexcitability (personal communication). Tieso (2007, in Silverman, 2008) found a high correlation of OE scores between parents and children. Falk *et al* (2008) reported on studies involving students from Spain, Mexico, Taiwan, Turkey and a cross-cultural sample from the US which found ‘remarkably similar’ results, noting that this was so despite very different cultural backgrounds and even though two of the languages involved were not part of the Indo-European family (p. 189). Thus the research supports the

conclusion that, as Piechowski (2006) expressed it, the OEs ‘come as original equipment’ (p. 17).

Educators were introduced to the concept of OEs in what Falk *et al* (2008) have described as a ‘pivotal event’, a 1979 paper by Piechowski, published in *New Voices in Counseling the Gifted*, in which he explained ‘developmental potential’ and the role of the OEs as a crucial element in this, not in complex psychological terminology, but in language with which teachers were more familiar. For those in gifted education, it was apparent that this offered a way of identifying giftedness that went beyond the relatively narrow scope of IQ scores and other ability or attainment tests and generated a much richer and more effective way of recognising children who rightly belonged in this category. As an approach, it provided a theoretical underpinning for Roeper’s Qualitative Assessment method. The ‘large universe’ provided by the OEs allowed educators to perceive and understand the wide range of differences we find amongst gifted children, in abilities and interests and responses, and to interpret and respond more sympathetically to behaviours otherwise often seen as rebellious, wayward or neurotic. It helped to support identification of gifted – often highly gifted – children who were underachieving in relation to their true ability levels and often not viewed as gifted by their schools.

It was already known that even in early childhood, gifted children constantly surprise us with the deep and probing questions they ask, like the four-year-old who asked her startled kindergarten teacher to explain the difference between infinity and eternity (personal communication). Harrison (2003) cites another example of very early intellectual capability:

When faced with a situation which required the evaluation of right and wrong, David, aged four years and eight months, commented, ‘Well, it all depends. It depends on what happened before, and what they were thinking at the time and if they knew the rules. It’s always complicated, you know’. (p. 32)

How would one deal with a remark like this in the nursery? A legal future awaits this young man, one feels. Or perhaps a political one! Clearly, as well as presenting the adult concerned with a poser of a comment to respond to, young David’s rather Jesuistic response is clear evidence of reasoning advanced well beyond what might expect from a child of his age.

But where the focus before had been almost entirely on intellectual capability, understanding was now widened to include imaginal and emotional characteristics. A wealth of

research evidence has now accumulated demonstrating high emotional sensitivity as an attribute almost routinely found in gifted children, even in early childhood, generating in many such children strong empathy towards other beings, human and animal, and a very real sense of related ethical issues. These are children who are distressed about pain and hurt suffered by others, outraged by injustice and unfairness, and bewildered by petty meanness. They are far more acutely aware of such issues than other children of their age. One noted writer in this field, Betty Meckstroth, in a recorded interview with colleague Anne Beneventi in 2005, commented that she wished she had a nickel for every mother who called her and said, 'I wish my child weren't so sensitive', adding that, in her extensive experience, 'If there is one characteristic that permeates these children, it's sensitivity' (personal communication).

Sensitivity shows up consistently in the gifted children assessed at the Gifted Development Center, and there are impressive statistics to support that. Research carried out early in 2015 by Falk looked at 918 children who had recently been tested at the Gifted Development Center. Amongst the assessment tools the Center had used was the Characteristics of Giftedness Scale, completed by parents. Earlier work at GDC had found parent report to be generally highly accurate. Silverman's 'Characteristics of Giftedness' checklist compiled from the first 1000 children tested at the GDC found that '84% of the children whose parents say that they fit the following characteristics score at least 120 HQ (Superior range). Over 95% show giftedness in at least one area'. Falk took the results of these assessments and looked specifically at sensitivity. The responses in this category were entered into an SPSS programme for data analysis. Around 550 of the 918 parents endorsed 'sensitive' as 'very true'. Approximately 250 of the 918 parents endorsed it as 'true'. Together, they make up over 800 of the 918 cases, equating collectively to 85% of the 918 cases. Silverman, reporting Falk's findings, notes that, 'we also ran "morally sensitive," "shows compassion", and "concern with justice/fairness", and had very similar results. The vast majority (over 800) endorsed these as well' (personal communication).

Examples of such behaviour have been reported from many sources. For instance, the researcher was told by a colleague of a four-year-old boy who tried desperately to convince other children at his kindergarten of the dangers of the enlarging hole in the ozone layer and their consequent responsibility to help in avoiding pollution, and his subsequent immense distress at their failure to take the slightest notice of him (personal communication). Again,

when the World War I battle of Gallipoli was commemorated at his older sister's school in April 2015, the researcher's own grandson, aged three years and two weeks, was deeply troubled and asked his parents, 'Why do people have to have wars?' Such responses in such young children reveal a depth of both emotional sensitivity and the intellectual ability needed to conceptualise such a query, a combination that certainly suggests a level of moral reasoning far beyond the child's supposed 'pre-moral' status.

What is more, children like these are also frequently to be found translating that awareness into moral action. For example, in her paper 'The Moral Sensitivity of Gifted Children and the Evolution of Society', Silverman (1994) quotes numerous writers who have found gifted youngsters to display early ethical concerns, a strong sense of justice, and compassion for others, and cited numerous instances from the casebook at the Gifted Development Center in Denver where she carries out her assessments:

We have dozens of cases on record of gifted children fighting injustice, befriending and protecting handicapped children, conserving resources, responding to others' emotional needs, becoming terribly upset if a classmate is humiliated, becoming vegetarian in meat-eating families, crying at the violence in cartoons, being perplexed at why their classmates push in line, refusing to fight back when attacked because they considered all forms of violence – including self-defense – morally wrong, writing letters to the President to try to end the Gulf War, and writing poems of anguish at the cruelty in the world. (p. 111)

As she has recently remarked, 'It may be necessary to revamp our beliefs regarding childhood egocentrism in order to make room for the amazingly empathic children we are seeing. ... Is it possible that there are actually multilevel children?' (Silverman, 2016, p. 43).

Making the point that incidents used as examples of advanced moral development are often the same as those used to illustrate higher spiritual development, Lovecky (1998) writes:

Spiritual sensitivity is the term used to define the spiritual concerns of gifted children. It has both cognitive and emotional aspects. In gifted children spiritual sensitivity encompasses precocious questioning, unusual types of questions asked at an early age, and reported experiences of transcendent moments. (p. 179)

She cites an extensive study of exceptionally gifted children's moral and spiritual development carried out by Hollingworth in the 1940s which included numerous examples of gifted children exploring philosophical, religious and moral ideas. She cites also Roeper's account of the responses of several gifted three year olds on hearing of the death of Robert Kennedy. One child, for instance, 'had his mother write a letter to the Kennedy children, empathising with them and recalling the death of his own father' (p. 179). Lovecky (1998) also referred to Gross's description of the 'exceptional truthfulness and honesty' of some of the children in her study of the exceptionally gifted, reporting that 'In fact they had difficulty on the lie scale of several personality tests because they really never did behaviors most other people take for granted' (p. 179).

Reviewing commentary from several other writers, Lovecky (1998) is clear that early spiritual development is not a stage process but a process 'in which different paradigms develop over time dependent on what came before, but not supplanting that first formulation' (p. 180) (which seems analogous to Dabrowski's concept of multilevel development), and quotes Coles' gently-worded summary: Coles saw these children and adolescents as 'pilgrims on life's journeys, wondering at early ages, and growing in richness of experience over time' (in Lovecky, 1998, p. 180).

Tolan (nd,) is another who has written comprehensively about the moral development of gifted youngsters, noting the tensions caused by the precocious nature of their development of these aspects of their being as they collide with the realities of the world around them. Her summary gives a further purpose to this research:

Morally asynchronous children, in their early questioning of our basic cultural assumptions, provide humanity both an opportunity for growth and a push toward it. Their early sensitivity and empathy can re-awaken our own, can stretch and challenge us if we are willing to face their questions head-on, and engage in the internal personal struggle that results (p. 6).

Piechowski (2003) has further extended this discussion with an interesting paper on both emotional and spiritual giftedness, beginning by defining emotional giftedness as the 'high end' of emotional intelligence, with an identity distinct from intellectual giftedness (p. 403). By way of illustration, he reports Howard's (1994) study of five highly gifted five-year-old girls who showed highly advanced emotional awareness and understanding. They knew, for

example, and reflected in their actions as well as in their comments, that people die and puppets don't, that it's possible to have conflicting feelings about something, that someone's outward behaviour doesn't necessarily match with what they're feeling inside, and that friendships needed to be worked at (p. 406). Drawing on the work of various researchers, Piechowski (2003) also cites numerous documented instances of children sometimes as young as six taking on various social causes, sometimes of major proportions. Aubyn Burnside, for example, aged 13, set up a programme to provide youngsters going to foster homes with suitcases, 'so they would not be humiliated by carrying their things in black garbage bags' (p. 407). Her programme spread across 27 states in the US by 1998, and by 2001 was in all 50 states. In devising this programme, Aubyn demonstrated great emotional awareness and sensitivity, an empathic perception of the effects on children in this situation, a commitment to helping others, the imagination to find an appropriate solution, and the resolution that must have been needed to carry it through – all attributes of multilevelness.

Piechowski (2003) then provides a discussion of spirituality in gifted children, again quoting multiple reported examples of spiritual experiences, some in children who are little more than infants. This is an aspect of giftedness which has hardly yet entered the gifted guidebook, so to speak, yet, as Piechowski (2003) notes, spirituality is, for many people, what gives life a higher meaning, a relevance beyond the practical functions of day-to-day existence, citing Eleanor Roosevelt, Peace Pilgrim and Etty Hillesum as Level IV individuals who all had a deep spiritual faith. Drawing a difference between religion as an organised belief system and spirituality as a 'personal reality', the way the individual finds meaning and relates to life, Tolan (nd) also comments on this, quoting Herbert Benson, a medical doctor and author of *Timeless Healing: The Power and Biology of Belief* (1996), who suggests that we are 'biologically programmed to believe in the divine, in something or someone greater than ourselves' (np). She too notes that gifted children ask what are essentially spiritual questions unusually early in life, commenting that 'These are not children for whom pat, glib or simplistic answers (no matter how old or how authoritatively offered) will suffice' (np).

Piechowski (2003) links spiritual giftedness to 'relational consciousness', which, he explains, is a term proposed by Nye to describe the unusual awareness gifted children have of the world around them, 'the sense of an all-embracing connectedness' (p. 412) within oneself, with other people, with nature and with a transcendent consciousness or transcendent Being. Relational consciousness, in its fullest sense, brings emotional and

spiritual giftedness together. Piechowski (2003) comments that ‘As a worldview, relational consciousness stands at the extreme opposite of individualism’ (p. 413). It must surely therefore link to Dabrowski’s ‘Disposing and Directing Center’, a development present in those who have grown to function at Level IV or V, and therefore has great relevance for gifted individuals seeking to be or to become ethical people in their choices and actions and in whatever leadership they provide. Piechowski suggests, however, that psychologists have tended to focus on relational consciousness only in reference to relationships with other people and with oneself, and have generally ignored relationships with nature and with a transcendent consciousness or transcendent Being. It is interesting in this context to note that indigenous peoples such as New Zealand Maori, Australian Aborigines and Native Americans seem often to have retained an awareness of this wider sense of relational consciousness. Both Piechowski and Tolan attribute some at least of the responsibility for our western neglect of this wider interpretation to our increasingly materialistic and rationalist preoccupations. Bringing this back to gifted children, Piechowski (2003) asks, ‘If the goal of education is to develop each child’s potential to the fullest, how can it leave out emotional and spiritual development?’ (p. 413).

It is a question which clearly relates, not only to the identification of gifted children, but also to interpretation of the nature and purpose of educational provision for them. Given that Dabrowski’s theory that the OEs were an essential component of the advanced developmental potential essential for transition into multilevelness and the development of higher moral values, the logical assumption is that those youngsters we classify as gifted are likely, as Silverman suggested, to have that potential capacity to transition into multilevelness and to emerge one day as moral leaders. Multilevelness also requires autonomy, a quality providing the strength of purpose essential to being able to challenge what is conventional or an accepted norm, even in the face of indifference and sometimes hostility. Again a characteristic of gifted children (and perhaps the one that most frequently gets them into trouble at school) is the capacity and the desire to think and work independently and a consequent readiness to challenge the statements and ideas of others, including authority, where they perceive inaccuracy or inadequacy. In other words, those at the forefront of change in almost any field are likely to be gifted and creative individuals who have brought these characteristics through with them from childhood. Piechowski (1991) summed this up: ‘And where there is a growing edge, we find the gifted. Indeed, who else could be there?’ (p. 2).

This is *not* to say that all gifted children will grow up to become moral leaders in the community. Unfortunately both historically and in contemporary society we have all too many examples of exactly the reverse. That is precisely the challenge to educators and to society in general. How can we find and nurture such potential through to a positive outcome? Describing individuals who had these qualities as ‘a mine of social treasure’, Dabrowski commented simply, ‘If their emotionality, talents, interests, and sensitivity were discovered at an early age, society and science would profit’ (1979/1994; in Silverman, 1994), a description which could well sum up the purpose of this particular study.

Mayer, Perkins, Caruso and Salovey (2001) make a further contribution to this discussion, noting that few theories of giftedness make reference to emotional giftedness, with the work of Piechowski and Dabrowski an important exception. Essentially, emotional giftedness gives the individual a heightened capacity to experience empathy for others and to develop moral sensitivity and a concern for justice. Emotional intelligence is said not only to involve being aware of the feelings of others but also, according to Mayer *et al* (2001), to enable the individual to ‘differentiate among feelings and to create better and deeper relationships’ (p. 131). It would seem legitimate to say that the emotionally gifted individual has a richer, more complex, more sensitive and more acutely perceived range of emotional perceptions and responses which that individual can draw on in interpreting experience and understanding and responding to both his or her own emotions and those of others. Mayer *et al* (2001) describe this form of giftedness as another distinct intelligence, and suggest that it combines with cognitive capacity, each enhancing the functioning of the other. Interestingly, Mayer *et al* (2001) first quote Piechowski’s suggestion that emotional giftedness and positive maladjustment overlap, because positive maladjustment involves ‘being true to oneself and to the universal ideals of compassion, caring, and to the idea that each individual deserves consideration ... grounded in empathy and a sense of justice’ (1997, in Mayer *et al*, 2001, p. 137), but then comment that emotional intelligence seems to fit more closely with contemporary ideas about psychological development than does the ‘psychoanalytically-inspired and sometimes pathological-sounding overexcitability conception on which Dabrowski’s writings were based’ (p. 137). Thus they too seem to share the reservations expressed earlier about Dabrowski’s emphasis on negative emotions as a driver in advanced moral development, and again this has significance for our interpretation of potential capacity for such development and for our thinking about how to encourage and nurture such potential.

Thus there was an impetus from Dabrowski's work to consider just how such qualities could be nurtured within schools. But Dabrowski was strong in his condemnation of regular educational provisions which produced a lack of understanding of giftedness, describing them as training rather than education, an approach completely unsuitable for the sensitive, complex nature of the gifted child. Rankel, (2008), Dabrowski's collaborator in an unpublished work called *Authentic Education*, put their shared view succinctly: 'Training treats children as herd animals; authentic education treats them as individual human beings' (p. 86). To achieve 'authentic education', Dabrowski called for individualised programmes which recognised the developmental potential inherent in gifted children's overexcitabilities and supported them in growing towards becoming fully mature human beings embracing those higher moral values integral to multilevelness. Such an approach is in harmony with that used in the Roeper School and in other programmes such as that run by Barbara Mitchell Hutton at the Nova School in Washington, and resonates with moves to promote a 'global awareness' curriculum, with the work of researchers and writers like those involved in the Columbus Group who were collectively responsible for developing and promoting an asynchronous definition of giftedness which acknowledged the complexities in gifted development, and also to some extent with the different but relevant philosophies of writers like Freire, an advocate of peace education, and Barth, who promoted the idea of collaborative communities of learning.

However, Dabrowski (1970) also wrote 'that individuals who show the potential for multilevelness are from their childhood difficult, frequently maladjusted, talented, experiencing serious developmental crises' (p. 29). Thus his view of overexcitabilities in gifted children seems to reflect the negative interpretation he placed on the behaviour of adults moving into Level III. He is said by Rankel to have described behaviours such as 'emotional outbursts and resistance to socialization' (p. 86) and to have identified specific periods in a child's life when such behaviours would be particularly evident. At about 18 months and again at about two and a half years, 'we have capriciousness, dissipated attention, periods of artificiality, animism and magical thinking' (p. 89). At puberty, the gifted adolescent is said to display:

lack of emotional balance, presence of ambivalence, ambitendencies, attitudes varying between feelings of superiority or inferiority, criticism and self-criticism, self-dislike, maladaptation to the external world, and concern with the past or future rather than with the present. (p. 89)

Rankel states that Dabrowski saw all these behaviours as ‘evidence of psychoneurotic characteristics’ and that as such, they would ‘bring about anxiety, stress and even anger in parents and teachers’ (p. 86). Undoubtedly it is true that such behaviours, when they occur, can be bewildering and frustrating for the parent to cope with, and undoubtedly it is true that many teachers, lacking any guidance on the characteristics and needs of gifted youngsters, may feel that they are difficult, challenging and annoying to deal with. For the children themselves, profound intensity of feeling coupled with impotence to bring about change, discovering the impossibility of making others understand their deep feelings or share their absorbing interests, experiencing the ongoing frustration of lessons mismatched to their learning interests and needs, finding themselves rejected by peers, even restrictions such as having to conform to timetables designed for much shorter attention spans than theirs, all these and similar experiences produce tension and stress, and can undermine confidence and create great anxiety in the gifted child.

Where these stresses are not understood and alleviated by adult care and guidance, it would be surprising indeed if they were *not* evident in the child’s behaviour, and this is reflected in the literature in this field. Betts and Neihart (2010), for example, in their ‘Revised Profiles of the Gifted and Talented’, while including descriptors or profiles of gifted children with strong positive behaviours, also give several different profiles demonstrating negative clusters of behaviours. In each profile, they show how the described behaviours relate back to the child’s life context and experiences. Kane (nd), in ‘Stress and Anxiety: Helping Gifted Kids Cope’, writes of common indicators of stress in gifted children and its causes. Silverman (2000), discussing stress in the gifted, cites numerous studies on this topic, concluding that, ‘Because of their asynchronous development and unique personality traits, gifted students are more susceptible to stress’ (p. 100).

So the question one must ask is whether observed negative behaviours in gifted children and adolescents represent inherent flaws in the gifted individual – ‘psychoneurotic characteristics’, as Dabrowski called them – or are primarily a developed response to the disparity between the overexcitabilities of their own natures and the natures of the majority of those other persons they are surrounded by. The simple reality is that persons who do not themselves experience such profound intensity of feeling are largely *unable* to comprehend that, for another person, this is healthy normality, and, contrasting the observed responses with their own, to conclude that what they are seeing is *abnormal*. That is understandable. But we may be falling into the same trap by calling these responses ‘psychoneurotic’. Betts and

Neihart, Kane, and Silverman all seem to be suggesting that it is the pressures arising from this disparity of comprehension, rather than the overexcitabilities themselves, which can lead to negative behaviours. The researcher was for a number of years director of a New Zealand programme for gifted children using the whole child approach and involving several hundred identified gifted children ('One Day School'). Evaluations undertaken for internal programme review and for reporting to the New Zealand Ministry of Education, using detailed qualitative feedback from parents, teachers and children, would tend to support Betts and Neihart's, Kane's and Silverman's interpretation. Parents in particular reported positive emotional and behavioural changes when children were removed from the stress and frustration of unsatisfying classroom programmes and placed in a more compatible environment with like peers. Specific figures from those evaluations are no longer available as those records were apparently lost when the programme's head office subsequently moved premises, but the researcher who herself undertook the analyses involved can confirm that the quoted responses were close to unanimous. Observation of children in this programme and elsewhere would suggest that, contrary to the negative accounts reported above, many of the behaviours of such children can be profoundly engaging for their parents and for those teachers sensitive to their natures and qualities. Those very overexcitabilities which can cause stress also can and very commonly do produce a shrewdly perceptive and witty sense of humour, evident often at a very young age – a three-year-old creating complex puns, for instance. Their curiosity can be thought-provoking for adults as well as themselves. So can their creativity and their novel solutions, and because they tend to be highly articulate, conversations around these and other topics can be as meaningful and interesting for the adult as they are for the child. Their empathy can make them very caring companions, and many parents of gifted children have been astonished at times by their generosity towards others hurt or in need. Qualities such as these can be found in most research-based lists of gifted characteristics, for example in Silverman's (2014) 'Characteristics of Giftedness Scale', in Sayler's (nd) 'Gifted and Tented Checklist for Teachers', in Betts and Neihart's (2010) 'Revised Profiles of the Gifted and Talented, and in the list of "Common Characteristics" compiled by Webb, Gore, Amend and DeVries (2007) and included on the website of the American National Association for Gifted Children.

Dabrowski's point of view in observing both adults and children may understandably have come from his own life experiences and work which brought him into contact with so much tragedy and so much of the darker side of humanity, but, it is suggested here, this is not

necessarily a completely balanced interpretation of the observable behaviours arising from overexcitabilities, at least in gifted children. That is a very relevant point for us to consider when it comes to deciding how to understand and meet the needs of such children in order to support them in their growth towards eventual advanced moral maturity. Thinking that one is dealing with inherent psychoneurotic tendencies has somewhat different implications for teaching, counselling and parenting strategies from thinking that one is dealing with learned behaviours acquired in puzzling and despairing frustration over the impositions of an uncomprehending and unsympathetic environment. Furthermore, if it is necessary for the child or adolescent to have negative experiences before he or she can begin the transition towards more advanced moral values, a vexed situation confronts the educator. It would hardly be ethical for us to contrive such situations deliberately. Considerations about teaching, counselling and parenting strategies are outside the scope of this research, but this is certainly an area which is of significant consequence for those concerned with the moral development of our gifted youth.

But whether or not one accepts it as appropriate to describe 18-month-olds as displaying psychoneurotic tendencies, it is undoubtedly true that the concept of overexcitabilities has a crucial role to play in identifying giftedness, even at this young age, and that the identification and nurturing of giftedness potentially has a crucial role to play in developing future moral leaders.

2.1.8 Linking moral development to leadership

Leadership and morality (or ethics) are concepts which have a separate existence: they are not automatically linked together. What happens when they are not? Silverman (2000) succinctly summarises the implications: ‘Leadership ability without ethics leads to manipulation and corruption; leadership ability with ethics leads to service to humanity’ (p. 312).

As noted at the beginning of this study, many writers have expressed concern about exactly this issue, questioning the ethical quality of leadership at the most influential level in our world today. Our technological achievements make the influence and power of today’s leaders in industry, finance and politics vastly more far-reaching than ever before in human history. Our inventions have not only brought with them many positive benefits, they have also brought the potential for disaster and system collapse, even in our planet’s climate. The

economic crises of the past few years have demonstrated all too clearly what can happen if we cannot bring wisdom and unselfish vision to the leadership table, nationally, internationally and locally. Jacobsen (2009), commenting similarly to Silverman that 'leadership without morality is a recipe for disaster', states that 'the elephant in the room could no longer be ignored ... corruption in the first part of the twenty-first century has had a stunning effect on society's views on leadership' (p. 30).

Nor, it seems, do we have a clear idea about what leadership should involve when it comes to educating our youth. Silverman (2009), recalling Hollingworth's astringent comment, 'No-one has ever advocated stupidity as a qualification for a leader' (p. 252), states firmly that 'If we want moral leaders, we need to understand and nurture the inner world of the gifted – the rich, deep internal milieu from which moral sensitivity emerges' (p. 262). Yet Karnes and Bean (1990) note that while leadership has been designated as a 'talent area' in federal and state definitions of giftedness, it 'remains the least discussed of the curricular areas ... it is not well defined' (p. 1). They themselves then offer a list of leadership characteristics which contains no mention whatsoever of moral values, empathy for others, or vision for a better future, so evidently they do not consider the ethical implications of leadership as significant. More recently, Orgulu and Emir (2014), reporting on their study of a leadership skills programme, state that there are still few studies on the efficacy of such programmes, and note that while leadership and giftedness are often seen as related, leadership training remains neglected in gifted education.

'Leadership' is itself a concept that is interpreted in many and various ways. Addison (1985), for example, refers to leaders as being either 'task-oriented' or 'relationship-oriented' or alternatively as either 'active' or 'reflective'. The task-oriented leader is the superb organiser, the relationship-oriented leader influences by nurturing and supporting, the active leader exerts influence through his or her forceful personality, and the reflective leader influences through the power of his or her ideas. Rather differently, looking at what each type of leader is seeking to achieve in terms of his or her relationship with the group being led, Anello (2007) suggests that there are four models of leadership that are common in most societies, (a) authoritarian, controlling through a top-down imposition of will, (b) paternalistic, treating followers as if they were children in need of parental guidance, (c) manipulative, with a hidden agenda, controlling through subterfuge and deceit, and (d) 'know-it-all' leadership, exercising power by claiming superior knowledge. He describes

each of these models of leadership as ‘dysfunctional’ because essentially, rather than leadership serving the needs of the group, they are each directed towards having the group serve the needs of the leadership – they are all ‘different masks of the same ambition for power over the group’ (p. 3).

MacGregor Burns (1978) is a major writer in this field. His massive 462-page tome on leadership has been described by its publisher as ‘already a classic, by most accounts’, a perhaps slightly reserved endorsement. But it is certainly true, as the publisher also says, that it is a ‘sweeping study’ of many aspects of leadership. Thus it seems relevant to look at the guidance he offers. MacGregor Burns sees leadership as a specific form of power, differentiating between someone exercising power to impose their will on others and someone seeking to use power to work *with* others towards more satisfactory outcomes for their lives. He further distinguishes ‘transactional’ leadership from ‘transforming’ leadership. In transactional leadership, there is an exchange of benefits, as in, for example, the leader receiving certain privileges in lifestyle in return for providing protection for his followers; in transforming leadership, there is a larger aim, namely, to unite people in order to bring about social change. ‘Leadership’, he comments, ‘is nothing if not linked to collective purpose’ (p. 3). The existence of such a collective purpose, MacGregor Burns suggests, implies an interactive relationship between leader and followers where followers are not merely acting in blind subservience but are themselves prompted towards higher levels of motivation and morality. He pursues this theme at length throughout his book, drawing on numerous examples of political, revolutionary and ‘heroic’ leaders from both historical and contemporary times to illustrate the difference between leaders who sought to control and leaders who sought to engage and work with their followers.

But in a chapter purported to deal specifically with the structure of *moral* leadership, MacGregor Burns (1978) appears unclear about what ‘moral leadership’ is meant to encompass. He does not anywhere offer us a definition of the term. He begins with a discussion of the concept of a hierarchy of needs and wants, asserting firstly that survival needs must be satisfied before we can respond to ‘higher’ needs, but then cites examples of cultures where this does not always hold true: ‘Some societies kill their infants to protect their food reserves. In others, men kill themselves (Wall Street, 1929) when they lose their property’ (p. 29). The point of this contrast is not really made clear. Later (p. 35), he suggests Freud’s notion of Oedipal conflicts as somehow leading to the formation of moral

values in men; it is not clear how this would accommodate the formation of moral values in women, unless he subscribes to that other notion of Freud's, the notion of castration anxiety; neither notion seems to provide a satisfactory explanation of moral development, even when linked, as MacGregor Burns suggests, to Jung's concept of people acting with specific ends or aims in view. He does not offer any explanation of how Oedipal conflicts would lead to such a link being made, nor is any explanation immediately apparent. While his purpose is to examine the *structure* of moral leadership – in other words, how it functions – some more convincing exploration of the term 'moral leadership' would be helpful in providing a foundation for discussing its manifestation in practice.

Taking his discussion further, MacGregor Burns (1978) suggests that transformative leaders must be willing to make enemies. History would certainly seem to support the view that those with a vested interest in the status quo will oppose those who suggest change, and such opposition can be powerful and destructive. But, he says, 'Leaders do not shun conflict' (p. 39). Instead they 'confront it, exploit it, ultimately embody it' (p. 39). MacGregor Burns goes on to describe the techniques he suggests leaders use: they act directly or they bargain or they may override some of the motives of their followers. They sometimes embrace competing interests and goals. They are, MacGregor Burns says, 'expected' by their followers and by other leaders to 'deviate, to innovate and to mediate' (p. 39). They can soften or sharpen the claims as they calculate their own political resources. As an example of these techniques in action, MacGregor Burns quotes Franklin D. Roosevelt's tactics in winning the Democratic nomination for President. Instead of opposing possible opponents, Roosevelt flattered various other people including the powerful Joseph Kennedy into thinking of themselves as also potential candidates, thus dividing and weakening the opposition so that he successfully came through as the winner (pp. 39 – 40). But is this almost Machiavellian approach to implementing leadership consistent with the concept of moral leadership? MacGregor Burns does not discuss this, although later he asserts that the transforming leader is, in the long run, more effective than the manipulator.

Notable also is the omission of women in this chapter. In fact, in 462 pages of text, women are mentioned only a bare handful of times, first in a statement on his opening page: 'The crisis of leadership today is the mediocrity or irresponsibility of so many of the men and women in power' (p. 1). Men and women alike are roundly criticised here. But while men are elsewhere acclaimed for the quality of their leadership, other references to women are few and far between. Discussing the extension of the right to vote to an increasing number

of citizens in Britain, he adds 'except of course for women, whose suffragette leaders were compelled to agitate outside the system for the right to vote inside the system' (p. 121). He does not discuss this further, nor does he mention the women in other countries who successfully led the same fight, notably in New Zealand long before the battle was won in Britain. Women also appear briefly with reference to the French Revolution: they helped in 'dragging cannon through the rain and mud' and also had an interview with the King who 'did not respond to their pleas' (pp. 208-9): their role was thus hardly one of leadership. Reference is made to the 'brilliant and formidable ladies' (p. 146) who reigned over the salons of Paris, but their role seems to have been to listen and flatter rather than to contribute. Beatrice Webb (p. 162) similarly is mentioned only in the context of her admiration for her husband's talent and the role of their home as an intellectual headquarters for the Labour movement. Joan of Arc is treated a little more generously: a whole page is given to her emergence as a heroic leader (pp. 242-243), though MacGregor Burns concludes rather disparagingly that she left no practical heritage and 'remains more a hero of history than a maker of it' (p. 243). In a 23-page chapter on the social sources of leadership, in which much attention is paid to childhood experiences related to fathers and other adults, MacGregor Burns comments in a perhaps unintentionally belittling way on the first page that the mother's role in feeding the child and carrying out household routines 'makes the functioning mother a desired and satisfying object for the child' (p. 81). Thereafter motherhood and the mother's influence vanish from the chapter. His most extended reference to women as a group comes on p. 50, where he refers to the view of leadership as a male prerogative, noting that throughout history women have been 'stereotyped as dependent, submissive and conforming, and hence ... lacking in leadership qualities' (p. 50). He then adds that this male perception of women's inherent inadequacy may be less crucial than the consciousness of women themselves of their subordinate status. Not all women would agree that it is their own acceptance of such a status which has been the major barrier to their taking on leadership roles.

In short, he virtually ignores women. Granted the truth of women's historical exclusion from most leadership roles in society, it is nevertheless surely unbalanced and distorting to so comprehensively overlook women in any consideration of the development and nature of leadership. On the contrary, perhaps a careful examination of at least some of those women who *have* made it into a leadership role might have added extra illumination to his discourse. In failing to make such an examination, MacGregor Burns (1978) appears to provide an

extended illustration of Gilligan's (1982) claim that women have been relegated to a lesser position in society's various hierarchies because of men's failure to perceive or value the thinking and perceptions that shape women's responses.

MacGregor Burns (1978) does however add the comment that if the concept of leadership evolves from one of command or control to one of leaders responding more to the needs and aspirations of their followers, 'women will be more readily recognized as leaders' (p. 50). This seems to imply what he has nowhere said but what Gilligan asserts, that women may have particular strengths when it comes to relationships. But irrespective of gender issues, MacGregor Burns is at least consistent in promoting his view that leadership is all about the relationships between the leader and the led, and that the ultimate purpose of moral leadership is to use this relationship for the betterment of society, concluding his exposition with the following statement:

Woodrow Wilson called for leaders who, by boldly interpreting the nation's conscience, could lift a people out of their everyday selves. That people can be lifted *into* their better selves is the secret of transforming leadership. (p. 462)

How, then, do ideals like these translate into the thinking and practice of those in leadership positions in society?

An internet search quickly demonstrates that references to ethics in leadership seem most frequently to be found in relation to the world of business. Given that the leaders of big business have enormous influence on so many aspects of contemporary life globally – they can and do at various times influence political decisions, our access to resources, the treatment of the environment, the supply of weapons for war, the availability of new medicines and treatments, the content of the media, and so on – it would certainly appear to be vitally important that they should give consideration to ethical issues.

However, Sternberg, taking a Kohlbergian approach and advocating the teaching of moral reasoning through the use of moral dilemmas, nonetheless notes that this appears to have only a limited success with business leaders:

Weber (1993) found that the teaching of ethical awareness and reasoning to business students can be improved through the provision of courses specifically focussed on addressing these topics, although the improvements are often short-term. However,

Jordan (2007) found that, as leaders ascend the hierarchies in their businesses, their tendency to define situations in ethical terms actually seems to decrease. (nd)

This conclusion seems in line with the fact that few of the many references found appeared to have any theoretical or research underpinning, but rather to reflect the writers' personal opinions. Heathfield (nd), for instance, lists over 40 very diverse 'values' such as ambition, friendliness, wisdom, courage and fun, and advises business leaders to choose their preferences from these. Furthermore, a common thread running through the various references is that while ethics are important, compromises are to be expected. Rosenthal (2011) describes ethics as 'central to decision-making and leadership' (p. 4), but sums up what appears to be the general position when he advocates asking oneself, 'What are my goals? What are my core values? And what trade-offs am I willing to make?' (p. 8). However Freeman and Stewart (2006), writing for the American Business Round Table, offer a different interpretation, one which has implications beyond the world of business, when they write:

Ethical leaders are ordinary people who are living their lives as examples of making the world a better place. Ethical leaders speak to us about our identity, what we are and what we can become, how we live and how we could live better. (p. 8)

As a definition, this may not seem to fit with those truly exceptional leaders such as Mandela and Mother Teresa who are hardly 'ordinary people', but it does serve to remind us that such leadership can be evidenced at many different levels – and that it is important that it is. However, it leaves unanswered the issue of how we define in more detail what we are expecting from our leaders. Anello (2007) suggests a set of key principles:

1. an abiding commitment to service for the common good ... grounded in commitment to values;
2. a core purpose to promote personal transformation and social transformation;
3. fulfilment of the moral responsibility to investigate and apply truth in all aspects of one's life;
4. a belief in the essential nobility of the human being – the underlying concept of the human being we adopt greatly influences how we perceive both others and ourselves;
5. the capacity of transcendence through vision;

adding that ‘Moral leadership periodically renews its commitment by connecting to the vision that it is endeavoring to achieve’ (pp. 4-5). Inherent in this set of principles is the need for a moral leader to possess and be guided by advanced moral values.

Another thought-provoking viewpoint about leadership and one coming from an entirely different perspective is that described by Bevan-Brown (2005):

Three different styles of leadership have been identified for Maori. ...There is ‘up-front’ leadership and leadership by example – both similar to leadership styles familiar worldwide. However, a third style involves a ‘behind-the-scenes’ genre where the leader provides emotional support, guidance and inspiration in a quiet, unassuming way. (p. 151)

Working with Maori, one comes to realise that it can be the third, the quiet leader who sits and listens and apparently contributes little to the discussion apart from encouraging nods, who is ultimately turned to for a summary and deciding comment. For non-Maori, this perhaps relates most easily to the concept of the sage or wise elder. However, the Maori concept of leadership, as with their concept of giftedness, cannot be fully understood unless it is recognised that there is a powerful link to spiritual as well as pragmatic values. The spiritual dimension underlies and permeates Maori society and the Maori world view. It is a dimension which in a very practical and very real sense is present in all important facets of Maori life from the accepted presence of the *tipuna* (ancestors) in the *wharehui* (meeting house) through to the relationships Maori have with land and sea and forest. Moreover, it is a dimension intimately linked to concepts of service and caring for others – the concept of *manaakitanga*. Thus it is logical that Maori sense greatness in those who give outstanding service to their community and see such service as inherent in their concept of leadership.

In the end, taking into account these various different perspectives, our concern is with supporting the emergence of leaders whose function or destiny it is, not just to ensure that ethical principles are maintained in the situation in which he or she is operating, but to work proactively to *change* the situation in which he or she is operating. Henry Kissinger had an interesting take on this when he wrote in his treatise on *Diplomacy* (1994) ‘A great leader must be an educator, bridging the gap between the vision and the familiar. But he [or she] must also be willing to walk alone to enable his society to follow the path he has selected’ (Gardner, 1995, as cited in Farrell & Kronborg, 2006, p. 2). There is considerable food for

thought in Kissinger's remark, particularly for those concerned with identifying and supporting future moral leaders. But perhaps ultimately we can do no better than to return to Anello's (2010) definition quoted earlier: 'A moral leader empowers others in their service to humanity'.

2.2 Looking at field research

The theories on moral development outlined above essentially cluster around two contrasting approaches, moral development defined by moral reasoning, and moral development where reasoning is linked to empathy and is not complete until translated into behaviour. Each of the theories includes the concept of an advanced or higher level of development attainable only by a few, but, as Renzulli suggested, none specifically deals with the evolution of such advanced moral development into active moral leadership in society. It cannot be assumed that this will automatically occur, and, although Dabrowski in particular has suggested specific prerequisites for reaching the most advanced level of moral development, no theory appears to attempt to explain how some of those who do reach that level take the further step into moral leadership.

However, some studies have been located where instruments had been developed to measure moral development as it had been defined in one or other of the theories. These studies were reviewed in the hope that some evidence might emerge relevant to the question being asked in this research. The findings of this review are summarised below.

2.2.1 The Defining Issues Test (DIT)

The Defining Issues Test, devised by Rest in 1979 and updated in 1998, is one instrument which has been specifically designed to measure moral development. It identifies an individual's position in relation to three schemas of moral reasoning: Personal Interests, Maintaining Norms, and Post-Conventional Moral Reasoning. These reflect Kohlberg's Levels of Moral Development and use moral dilemmas, as Kohlberg did, but instead of asking participants to articulate their reasoning in response to the dilemmas, the DIT requires them to rate items on a Likert-type scale. Rest had also developed the Four-Component Model of Morality which acknowledged motivation, sensitivity and action, but this does not appear to have been linked to specific DIT research, or, as yet, to research investigating transfer of moral judgement into moral action.

Looking at the DIT, Narvaez and Bock (2002) argue that assessing ‘tacit’ knowledge in this way allows people without specific training in moral philosophy to demonstrate understanding at the post-conventional level. They provide a rationale for this approach by reference to developments in cognitive science which, they say, has highlighted ‘the frequency of automatic decision-making and implicit processes as the default mode of human information processing’ (p. 297). Over time, the individual develops ‘schemas’, conceptual structures reflecting his or her experience, which guide or ‘supervise’ the response to subsequent experience. Such schemas can be activated without conscious or deliberate thought. Narvaez and Bock give the example of local television in the US almost routinely using pictures of a black male when they report on crimes committed by people from lower socio-economic groups, despite research showing such crime is actually more frequently committed by white males, with the result that when such crime is reported, there is an automatic expectation in people’s minds that the criminal will be black. According to Narvaez and Bock, schemas developed in this way can shape, not only perception, but also decision-making and behaviour. They give a very detailed description of work by various researchers analysing the many different ways in which such schemas become operational in driving human behaviour. They then assert that such schemas can also be the determining factor in situations requiring a moral response. This seems to make sense when it is applied to Kohlberg’s pre-conventional or conventional stages. As Narvaez and Bock (2002) point out, a small child builds up schemas through his or her recurrent experiences about the kinds of behaviours which attract parental approval or disapproval, and in time adds to this with schemas about behaviours which society regards as acceptable or unacceptable.

However, it is less easy to see how this explanation can be applied to the post-conventional stage. Narvaez and Bock (2002) claim that this approach usefully distinguishes between ‘experts’ who have specific training in moral philosophy (‘castles of knowledge’, p. 300) and ‘novices’ reliant on everyday learning (p.298). They suggest that the difference is that the ‘expert’ will have far more complex mental models – ‘layer upon layer of interrelated schemas’ – that can be activated in numerous ways because ‘the architecture is so rich’ (p. 300), while the ‘novice’ may have only ‘a bare foundation’ (p. 300). But the essence of the post-conventional level as conceptualised by Kohlberg, particularly Stage Six, is that it involves the highest possible level of *conscious* moral reasoning and the making of deliberate choices, even where these conflict with received public views – even, in fact,

where such choices might bring with them dangerous consequences for the exponent.

Kohlberg and Hersh (1977) are quite specific about this:

III. Postconventional, Autonomous or Principled Level: At this level, there is a *clear effort* to define moral values and principles ... Stage 6: Right is defined by the *decision of conscience* in accord with self-chosen ethical principles. (p.55, my italics)

There is admittedly a conundrum here. How are we, for instance, to explain the countless examples of instinctive heroic actions that are part of our human story if we do not allow for the possibility of some deep-seated moral conviction about the ‘right’ thing to do? But equally, how can we envisage inspirational moral leadership coming into being without profound and conscious thought driving and articulating the vision that makes that leadership effective? No answer to these questions seems immediately apparent.

Nevertheless, according to its website, the Center for the Study of Ethical Development at the University of Minnesota, where Rest carried out his research and where Narvaez is now Executive Director, has evidently made a substantial effort to assess the validity of the DIT. It reports, for instance, that ‘thousands’ of students were involved in assessing how the DIT achieved differentiation in age and education groups. The criteria used in its research are listed as including longitudinal gains, significant relationship to cognitive capacity measures of moral comprehension, sensitivity to moral education interventions, a link to many ‘prosocial’ behaviours and to desired professional decision making, a link to political attitudes and political choices, and evidence of statistical reliability. This seems quite a comprehensive list.

But there are also perhaps some questions. For instance, in reporting that DIT scores are ‘significantly linked to political attitudes and political choices’ the Center states that DIT scores typically correlate in the range $r = .40$ to $.65$, adding that when combined in multiple regression with measures of cultural ideology, the scores ‘predict up to two thirds of the variance of controversial public policy issues (such as abortion, religion in the public school, women's roles, rights of the accused, rights of homosexuals, free speech issues)’ (np). But it could be argued that, because of their immense complexity, it is on precisely issues such as these that society needs to get beyond instinctual responses to more thoughtfully developed moral positions. For example, is it acceptable to take an instinctual position, such as ‘abortion is always wrong’ or ‘abortion is always right’, when the possible situations calling

for a decision on such a matter are so widely varied, with so many differing factors in both circumstances and potential life impact for those concerned? How does someone cope if they find themselves experiencing different instinctual responses to the same fundamental question when the circumstances differ? The approach described by the DIT would not seem to offer support to anyone facing such a dilemma. To take another example quoted above, if the media has implanted the instinctual response in the general public that it will always be a black man who is guilty when someone from a lower socio-economic group commits a crime, how might that drive the response of a member of the general public to a black man applying to them for a job, approaching them in a street to ask for something, or even standing trial when the member of the general public is called for jury duty? Would that member of the public be prepared to trust the black man, or to listen truly objectively to court evidence? The recent widely-publicised police shootings of unarmed black men in the US seem to have raised very similar questions about what can happen when responses are, apparently, driven by such instinctual responses based on generalisations rather than informed thought-through moral decision-making.

Nonetheless, the Center cites over 400 published articles exploring the DIT's use in a wide range of circumstances. For example, Sabin (2006) used the DIT to assess improvements in moral reasoning in prisoners given an opportunity to train as religious ministers; Rizzo and Swither (2004) used it to look at the moral reasoning of government managers and personnel; Bean and Burnardi (2007) pleaded for ethics education for accountants, pointing out that on the DIT, accounting students and practitioners scored lower than other students and graduates.

In another study, Derryberry and Barger (2008) compared the DIT scores of 30 gifted adolescents with those of 30 college students. When the scores were analysed, a marked difference was found, with the younger gifted group scoring at a much more advanced level overall than their older college counterparts: thirteen of the thirty were already in the post-conventional stage compared to just three of the college students.

Derryberry and Barger's starting point for this study had been that, while other studies of gifted youth had had similar outcomes, nevertheless it appeared that no definitive reason had yet been found to explain *why* the gifted were so advanced in moral judgement. On the contrary, they cited Kohlberg and Hersch's (1977) comment to the effect that high ability was 'a necessary but not a sufficient ingredient' to explain such advanced development (p. 342).

In other words, one could not assume that advanced moral judgement was simply a function of high intellectual ability. They suggested that a more appropriate approach would be to try to find whether advanced moral judgement and high intellectual ability had factors in common, rather than assuming a direct causal relationship of one to the other.

Derryberry and Barger theorised that mental processing speed ('RT' or 'reaction time') and complex information processing ability ('CIP') might be these common factors. RT refers to the speed at which an individual processes information. Derryberry and Barger cited studies right through from the time of Galton to the present day confirming that fast RT is an important contributor to intellectual capability. They then theorised that RT could also be a contributor to moral judgement, because it allowed the individual to respond more quickly when deciding on the right or proper course of action.

The other factor Derryberry and Barger decided to look at, complex information processing ability or 'CIP,' refers to the depth of thinking someone uses when trying to understand others' behaviour – the willingness to consider multiple influences and causes. Again Derryberry and Barger cite a long history, from the time of Binet on, of recognising CIP as a fundamental contributor to the functioning of intellect, allowing the individual to perceive and evaluate multiple aspects of a problem or situation. They argued that moral decision-making at the advanced post-conventional level requires exactly this flexibility, or, as Kohlberg put it, a process of engaging in 'moral musical chairs' (in Derryberry & Barger, 2008, p. 344).

Derryberry and Barger used the DIT-2 to test participants' moral judgements. They assessed RT by presenting the DIT via electronic software which allowed them to measure response time in milliseconds. They then used the Attributional Complexity Scale developed by Fletcher, Danilovics, Fernandez, Peterson and Reeder (1986, in Derryberry & Barger, 2008, p. 346) to assess participants' CIP.

As noted above, their first finding was consistent with other studies which have shown gifted young people demonstrating high levels of moral development. Their findings with regard to 'RT' were a little more complicated. 'RT' did not appear by itself to systematically predict advanced moral judgement. Although the gifted group were able to more quickly rule out ideas they felt did not fit with their value preferences, they also appeared to allow themselves more time to think through more complex aspects, a point which linked to the

finding that there was a strong effect favouring gifted youth on the Attributional Complexity Scale. Derryberry and Barger concluded that RT was a process that gifted young people could use to their advantage, in effect to sort more quickly and then to deliberate more reflectively, making use of their complex information processing ability.

However, although Derryberry and Barger had found some support for their theory, they acknowledged that it was limited to moral judgement which is 'not synonymous with moral development and behaviour overall' (p. 350).

They also acknowledged that their gifted students were all 'conservatively identified' using only criteria related to IQ. By thus omitting other attributes of giftedness, they may have limited their ability to discern factors other than intellect crucial to moral development.

Gross (1993) was another who used the DIT with gifted youth, in her case with a group of eight profoundly gifted youngsters aged between 10 and 13. Using the means given for the DIT's P ('principled morality') scores, she too found that these students scored well above the mean for principled morality for their age group, with three scoring above the mean for American high school students and two, both aged 12, scoring above the mean for college students. Gross noted that for a number of these students, their advanced moral awareness created or helped to create severe social problems for them, alienating them from age peers and causing them considerable distress as they tried to resolve an unresolvable gap between themselves and their classmates.

A researcher who took a rather different approach was Ruf (1998). She explored the backgrounds of 41 highly gifted adults aged between 40 and 60 in order to investigate factors which affect self-actualisation in such individuals. All her subjects completed the DIT. Ruf's expectation had been that all would score highly on the DIT, but she found that this was not so. Thus an additional consideration for her was the issue of the relationship between high intellect and the development of complex, high level emotional growth and moral reasoning. Ruf (1998) therefore used a comparison chart developed by Piechowski and Silverman to compare her subjects' DIT scores with Kohlberg's levels of moral development and Dabrowski's levels of emotional development.

She drew two important conclusions. Firstly, neither high intellect nor age was a *guarantee* of high levels of emotional or moral reasoning. This fits with the conclusions of Narvaez

(2002), Freeman (2006) and others. Secondly, she found that the DIT was significantly correlated with Dabrowski's multilevel descriptor in her subjects at $r = 0.854$.

Interestingly, Ruf also noted that the most satisfied and secure of her subjects not only had case studies that accorded with Levels IV or V in Dabrowski's emotional development schema, but also all gave evidence that they had not always been satisfied and secure: this was something they had developed over time. In fact, more than half her subjects had suffered significant physical and/or emotional abuse in one form or another during their lives, and dealing with this had contributed either positively or negatively to their emotional growth. This would seem to be consistent with Dabrowski's Theory of Positive Disintegration leading to higher levels of development. Thus Ruf's study does something which Derryberry and Barger's does not: it links DIT scores to other possible components in moral judgement development, in particular to the development of emotional maturity under the provocation of stressful experience. Nonetheless, the DIT, while it might tell us the level of development a person has reached, cannot, by itself, show *how* the person reached that point.

Another study of particular relevance for educators, carried out by Cummings, Maddux, Richmond and Cladianos (2010), used the DIT to assess the effects on undergraduate education students of direct instruction in moral development theories and moral dilemma discussions over a period of five weeks. Cummings *et al* (2010) begin with the statement that 'It has been suggested that the importance of ethics in teaching cannot be overstated ... In fact, teaching has been described as a moral enterprise' (p. 622). They point out that teachers are moral role models for children, and are routinely involved in ethical decision-making in their interaction with children, in actions such as awarding grades, allocating resources, disciplining students, and so on. For that reason, they saw it as extremely important that teachers should have a highly developed moral sense.

It promptly becomes clear that they are strong advocates of Kohlberg's theory, and while they acknowledge that this theory has been criticised on the grounds of both gender bias and cultural bias, they dismiss these claims as without foundation. On the contrary, they claim that 'most theories of moral development are based on Kohlberg's work' (p. 623) and assert that, 'although there are critics of Kohlberg's theory, it has been described as "the linchpin for studying morality from the inside, and it is the major work on moral judgment"' (in Cummings *et al*, 2010, p. 623).

To come to their findings, they used the DIT to assess the moral reasoning of their selected students before and after being exposed to theories on moral development and moral dilemma discussions. They divided their ‘interventions’ group into two groups, one of which discussed Kohlberg’s hypothetical dilemmas while the other discussed what were supposed to be ‘real life’ dilemmas. They also had a control group who were not exposed to any instruction or dilemma discussion. They found that their ‘intervention’ groups did appear to become more advanced in their moral reasoning, while the control group did not; that this was sustained for a period of five weeks; and that there appeared to be no difference between those exposed to hypothetical dilemmas and those exposed to ‘real life’ dilemmas.

However, one might question just how ‘real’ the real life dilemmas were. They dealt with current events – intervention in the war in Iraq and capital punishment. If the purpose was to choose an event with which the student might be expected to have some direct personal connection, neither of these events would necessarily meet that criterion.

The authors themselves acknowledge that their study had a number of limitations. The two most crucial of these are (a) that five weeks is a very short period of time in which to determine how well people have really retained learned material: they commented that further research should investigate whether gains will be maintained over longer periods, and (b) that their study does not show whether gains in moral reasoning scores translate to a broader range of moral behaviours. They conclude, ‘The limitations of the present study suggest the need for a rich agenda of future research’ (np). Nonetheless, while the means of promoting moral development remain open to debate, they have raised the important question of whether teachers have a role in supporting students’ moral development, and have challenged teachers to consider themselves as engaged in a moral enterprise, a challenge which aligns itself to the concern expressed by Renzulli (2002) about the need to promote the growth of socially constructive attitudes in young people.

2.2.2 The Moral Judgement Test (MJT)

First developed by Lind in 1977 and revised by him in the early years of this century, the Moral Judgement Test was devised to assess ‘moral judgement competence’, which, referring to Kohlberg, Lind defined as being able to make decisions and judgements based on moral principles, and then to *act* on those decisions and judgements. Lind (1999) described his test thus:

Essentially, the MJT assesses moral judgement competence by recording how a subject deals with counter-arguments, that is, with arguments that oppose his or her position on a difficult problem. The *counter-arguments* are the central feature of the MJT. They represent the *moral task* that the subject has to cope with. More specifically, in the standard version of the MJT, the subject is confronted with two moral dilemmas and with arguments pro and contra the subject's opinion on solving each of them. (p. 2)

The main scoring measure on the MJT is the *C-index* which

measures the degree to which a subject's judgments about *pro* and *con* arguments are determined by moral points of view rather than by non-moral considerations like opinion-agreement the degree to which [the individual] lets his or her judgment behavior be determined by moral concerns or principles rather than by other psychological forces like the human tendency to make arguments agree with one's opinion or decision about a certain issue. (pp. 2-3)

Lind (1999) asserts that the MJT also 'measures subjects' moral ideals or *attitudes*' (p. 2) and can be scored for various other aspects of someone's moral judgements, such as moral closed-mindedness, extremity of judgement and the situational adequacy of judgement decisions.

In a later paper, Lind (2003) states that the MJT 'has been used in many studies, comprising more than 40,000 subjects' (p. 5). Not many such studies seem to have been reported, but one example of its use is a study by Slováčková and Slováček (2007) exploring the moral judgement competence and moral attitudes of 310 Czech and Slovak and 70 foreign national students at the Medical Faculty of Charles University in the Czech Republic. Slováčková and Slováček found that moral judgement competence decreased significantly in the Czech and Slovak medical students as they grew older, whereas in medical students from other countries it remained relatively stable. They did not find that any other factors included in their analysis, such as gender or religion, had influenced the outcome significantly, and concluded that this result 'is not an optimistic sign'. It is not clear whether this comment refers to the efficacy of the MJT in measuring moral judgement or to the perceived decrease in moral judgement competence in the Czech and Slovak students, but either way, there is a discrepancy for which no immediate explanation is apparent between the results from the

Czech and Slovak students and those from all other countries included in the study. If it is a purely Czech/Slovak phenomenon, then further research might be warranted to explore the reasons for this. If other studies were to find similar inconsistencies related to nationality, then complex questions about the impact of cultural differences on the measures used by the MJT may have to be considered. Lind (2003) has provided at least a partial response to this query. Using different language versions of the MJT, he maintains that differences in C-scores as a measure of moral judgement across different cultures reflect true differences in moral judgement (in LaLlave, 2006, p. 24). It is not clear, however, whether these 'true differences' imply differences between whole cultures or whether the MJT identifies differences between participants or groups of participants (such as medical students) regardless of culture.

Another example ideologically linked to the MJT comes from LaLlave (2006) who reports on a study based on 'an experimental questionnaire designed using the theoretical validity, logic and the basic structure of the moral judgment test' (p. 2) and aimed at understanding 'how respondents' attitude bias and/or capacity to rely on internal moral principles contributed to rejecting or accepting political arguments "in favor of" and "against" a pre-emptive war with Iraq in 2003' (p. 2).

This is particularly interesting since Lind himself (1999) gives the following rationale for the original development of the MJT:

One of the core moral principles of modern democracies is to solve behavioral problems or dilemmas through negotiations and discussions rather than through the use of power, force or violence. Obviously, a very important prerequisite for peaceful negotiations is the participants' ability to listen to each other even though they are opponents or even enemies. If we want to find a moral basis for a just solution of a conflict, we must be able to *appreciate* arguments not only of people who support our position but also of those who *oppose* it. Such a competence, it seems, is most crucial for participating in a democratic, pluralistic society. (p. 2)

This conflict scenario also interested LaLlave (2006), and to investigate it, he used the Cognitive Escalation and De-escalation Model (CEDM) devised by Kemp (2003, in LaLlave, 2006, p. 41) to devise a questionnaire involving a set of sentences presenting pro-escalation and contra-escalation arguments relating to the Iraq war. Participants were

required to indicate their acceptance or otherwise of the presented arguments. The participant sample consisted of 397 individuals, 87.9 of whom were students, while the remainder were mostly in various professional occupations.

The two factors perceived by LaLlave as influencing participants' choices were their existing attitudes and beliefs and their moral reasoning. Analysis of his results (LaLlave, 2006) led him to the conclusion that 'one can determine developmental stages for moral identity, moral emotion, moral judgment, and moral action. If these were to be coordinated, one would arrive at stages for competence...which can be called stages of moral judgment competence' (p. 20). But in an article denouncing 'abuse' of the MJT, Lind (2003) strongly rejected the notion that moral development competence could be analysed into stages, stating, 'Clearly, the MJT is based on a theory which rejects the notion of stage-wise development and hence does NOT provide an index of moral stages' (np).

LaLlave (2006) believes his results support the view that choices combine rational and non-rational intents. Since they are distinct, but inseparable aspects in decision-making, 'their interaction must be analyzed using methods that do not separate these as independent measures' (p. 20).

This appears to be at odds with the assumption behind the MJT, that moral competence judgement involves making reasoned judgements and decisions based on moral principles, but is possibly closer to those theories which emphasise the importance of empathy in moral decision-making and action.

Thus in relation to the present study, the *concept* of 'moral judgement competence' appears to be a promising one, potentially providing a bridge between moral reasoning and moral action. However it would appear that there are unresolved questions about the use of the test itself. Furthermore, it seems that it would be inappropriate for the purposes of case study research. Lind (1999) stated:

The MJT was not designed for and should not be used to make decisions about individual persons. A person's moral judgment behavior depends considerably on situational factors – like fatigue, involvement, prior experience. Therefore, an instrument for assessing an individual's degree of moral judgment competence must have built-in safeguards against misinterpretations, which the MJT does not have.

When doing basic research or evaluation studies with *groups* of people, such situational factors mostly cancel out. (p. 5)

It may be that further research will indicate ways of using this concept constructively in defining or describing the moral status of an individual. For the purposes of this present study, the MJT raises, but does not entirely resolve, the issue of the relationship between moral reasoning and moral action.

2.2.3 The Self-Report Altruism Scale

What do we mean by ‘altruism’? On their website introducing the Altruistic Personality and Prosocial Behavior Institute, Oliner, Oliner and Swartz (n.d.) offer the following straightforward definition:

We characterize a behavior as *altruistic* when:

1. it is directed towards helping another;
2. it involves a high risk or sacrifice to the actor;
3. it is accomplished by [for?] no external reward;
4. it is voluntary.

Heroic altruism involves greater risk to the helper, whereas *conventional altruism* is not life-threatening to the helper.

Taken to the highest level of such action, the reference to ‘heroic altruism’ seems to accord with the criteria for ‘moral exemplars’ suggested by Colby and Damon (1992), which included ‘a willingness to risk one’s self-interest for the sake of one’s moral values’ (p. 29) and, too, with Fraser’s (2004) reference to the ‘selflessness’ she found to be an attribute of inspirational moral leaders (p. 260). Assuming therefore that altruism is a component of moral leadership, it would seem reasonable to suggest that evidence of altruistic behaviour as a characteristic in an individual might be one indicator of potential for advanced moral development and possible moral leadership.

The Self-Report Altruism Scale presents at first sight as a possible means of identifying such potential. It was developed by Rushton, Chrisjohn & Fekken (1981) to demonstrate their belief that an ‘altruistic personality’ is a real and measurable phenomenon, a view they had found that others did not necessarily share. Indeed in their paper describing the scale’s

development, they assert that the majority of researchers reject the notion of there being such a personality, on the grounds that there is no observable consistency in people's altruistic behaviour. To illustrate this position, they cite Krebs' (1978) comment that 'just about everyone will help in some situations; just about nobody will help in other contexts; and the same people who help in some situations will not help in others' (in Rushton, Chrisjohn & Fekken, 1981, p. 293).

Rushton, Chrisjohn & Fekken (1981) say that this rejection of the concept of an altruistic personality relates back to a serious misinterpretation of a study known as the Character Education Enquiry carried out by Hartshorne and May in the 1920s, and also that it reflects an ongoing debate amongst researchers about specificity versus consistency in observed behaviour. Rushton, Chrisjohn & Fekken (1981) report that Hartshorne and May gave 11,000 elementary and high school students 33 different behavioural tests designed to explore their altruism, self control and honesty (the 'service' score). At the same time, the children's behaviour on these various criteria was independently rated by teachers and classmates (the 'reputation' score). The aim was to determine whether the targeted behaviours were specific to context or consistent across different contexts. In the event, there was a low inter-correlation between the different behavioural indices, of, on average, +0.23. Rushton, Chrisjohn & Fekken (1981) say that this result has been interpreted by many researchers to mean that altruism does not exist as a consistently observable attribute but is dependent on context and other factors. They suggest that this interpretation is statistically inappropriate, making a comparison with teachers assessing the knowledge of their students on the basis of just one or two multiple-choice items. They point out that if the different behavioural indices are combined into a battery, the correlation is then much higher at +0.61, suggesting that this is a more appropriate approach and one which supports the alternative view, that altruism *could* be observed to occur consistently in some individuals. Finally, they cite a number of studies where different behavioural indices have been combined, and state that the results do suggest that some people are regularly more generous, helping and kind than others, concluding that, 'If there are consistent patterns to the individual differences in altruistic behaviour, it should be possible to demonstrate this by measuring them directly through self-report questionnaires' (p. 296). On this basis, they proceeded to construct their scale.

The scale requires participants to rate the frequency with which they have engaged in 20 different 'altruistic behaviours'. It was initially administered to two samples of students from the University of Western Ontario, numbering 155 in all. Not altogether surprisingly, since there does not appear to have been any attempt to vary the make-up of the samples, Rushton, Chrisjohn & Fekken (1981) report that analysis of the results of this first administration yielded comparable means and standard deviations. They then went on to compare their scale against other measures. First of all, they report that the discriminant validity of the scale was assessed by 'examination of the correlations between it and an omnibus personality inventory measuring 20 different personality traits' (p. 296). Presumably the students also had to complete this inventory, though this is not stated. But Rushton, Chrisjohn & Fekken do report, albeit only in very general terms, that this comparison indicated that the discriminant validity of the scale was 'good', but more specifically state that the correlation between the scale and a measure on the inventory of social desirability ($r = 0.05$) indicated that the scale was not merely measuring a tendency to answer in a socially desirable fashion but reflected real attitudes.

Secondly, a third group of 118 university students completed the scale, producing results which showed a close correlation with the first two samples. These students were subsequently each given eight peer rating forms to be given to eight people who knew them well. These people were asked to rate the participating students on how frequently they engaged in the behaviours listed in the scale. Using a seven-point rating scale, they were also asked to rate the student they knew on four 'global' measures of altruism – specifically, how caring, how helpful, how considerate of others' feelings and how willing to make a sacrifice the student was. Just under 45% of the peer rating forms were returned. Ultimately, after some re-calculation to allow for 'attenuation due to unreliability of measurement', Rushton, Chrisjohn & Fekken (1981) concluded that there was 'some agreement amongst peer ratings' of each student and 'better than chance agreement' between the student's self-ratings and peer ratings (p. 298). A fourth group of 146 undergraduates then completed the scale and their ratings were compared with their responses to eight other scenarios deemed by the researchers to indicate altruism. After again some re-calculation to allow for 'unreliability of measures', a positive correlation was found between the scale results and four of these measures, namely having completed an organ-donor card, a paper-and-pencil test of 'sensitive attitude', a 'nurturance' item on Jackson's personality inventory and responses to undefined 'altruism simulations' (in Rushton, Chrisjohn & Fekken, p. 299).

Finally, another 192 students were given the scale and a variety of other measures of social responsibility, empathy, moral judgement and prosocial values, nine in all. Rushton, Chrisjohn & Fekken (1981) report that they found significant positive relationships among this variety of measures of prosocial orientation, and state that 'Self-reported altruism was related to all of these, and particularly so in aggregated composite' (p. 299).

It is evident that through these various measures Rushton, Chrisjohn & Fekken (1981) have made a considerable effort to establish the validity of the Self-Report Altruism Scale. However, a number of questions arise. Firstly, nowhere in their paper is there a definition of what these researchers mean when they refer to altruism. As the definition offered by Oliner, Oliner and Swartz (nd) suggests, it is a concept which can cover an extremely wide range of human behaviours. Where on this continuum do Rushton, Chrisjohn & Fekken (1981) consider their scale to lie? Looking at the items on the scale, they seem for the most part to be relatively trivial acts of generosity – giving a stranger a lift, buying charity Christmas cards, giving up a seat on the bus, allowing someone to go ahead of them in a queue, donating goods to a charity, and so on. Without denigrating the value of such acts, they require minimal self-sacrifice or sustained commitment; some could simply be the result of taught courtesy. Using Oliner, Oliner and Swartz's (nd) definition, they clearly fall into the category of 'conventional altruism'.

Rushton, Chrisjohn & Fekken (1981) justify the choice of such behaviours by saying that they 'wished to measure something quite behaviourally concrete' (p. 301). They acknowledge that the scale is therefore 'probably not a maximally effective instrument' (p. 301), and may have been too specific. However, they have tried to overcome this possible problem through the multiple comparisons they have made with other instruments. They acknowledge that in the first instance many of the individual correlations they found with some of these measures were low, noting that any two of the measures used correlated only, on average, at +0.20, but again referred back to the principle of aggregation as having provided a more statistically significant outcome overall.

It should be emphasised that Rushton, Chrisjohn & Fekken (1981) were concerned only with demonstrating the existence of an 'altruistic personality', that is, that an individual would consistently behave in an altruistic way in different situations, and the behaviours they chose to include in their scale and the investigating methods they used were those they deemed appropriate for that particular purpose.

But if altruism is a component we expect to find in those providing moral leadership, it seemed reasonable to ask whether the Self-Report Altruism Scale could also be used to help identify those with the potential to develop such moral leadership capability. However, reflection on their report of their investigation suggests that, while it is useful to have some evidence of consistency of behavioural traits, the Self-Report Altruism Scale is unlikely to assist with identifying those capable of 'heroic' altruism. Certainly it would appear reasonable to expect individuals functioning at a high moral level to demonstrate also the kinds of generosity included in the Self-Report Altruism Scale. But the issue is that the reverse is not necessarily true. There appears to be no basis, even with all the comparisons Rushton, Chrisjohn & Fekken (1981) have made, for concluding that individuals demonstrating the relatively minor acts of altruism included in the Self-Report Altruism Scale will necessarily also have the potential to function at the far more demanding 'heroic' level of altruism.

2.2.4 The Altruistic Personality: Oliner and Oliner

Oliner and Oliner (1988) whose definition of altruism was referred to above, had themselves engaged in extensive research into altruism. As a young Jewish boy in Poland during World War II, Samuel Oliner lost his father, stepmother, stepsister, stepbrother and grandfather to the Nazis, and escaped with his own life only because of the kindness of non-Jewish Poles who sheltered him despite the risk to themselves. His story was only one of many. Thousands of Jews during this period would owe their lives to such extraordinary acts of courage from people they often did not even know. Reflecting on these events in adulthood, Oliner, with the help of his wife, undertook a massive research project, interviewing over 700 people who had lived through the Nazi occupation, in a search to understand why some were motivated to rescue those being persecuted by the Nazis while others stood aside.

Their research suggested first of all that the values and behaviours endorsed and expressed in their own actions by parents were the most significant influence on the development of an 'altruistic personality' in those who became rescuers. These parents strongly modelled caring values and behaviour in their own actions, and set this as an expectation for their children, encouraging dependability, responsibility and self-reliance, expressed in caring behaviour, not just within the family but towards all people, regardless of religious, racial or socioeconomic differences. As one rescuer recalled, his father told him simply, 'All people are people' (p. 143). Discipline in these families tended to be lenient, using reasoning and

explanation to persuade children towards more acceptable behaviour, often emphasising the consequences to others of the child's behaviour. Oliner and Oliner (1988) found that such a background served to provide these children as they matured with 'an organizing framework for their life activities and assessments of right and wrong' (p. 250). But these things were not only cognitively apprehended, they were experienced emotionally and profoundly – 'viscerally', according to Oliner and Oliner (1988) (p. 250). In other words, the rescuers were people who experienced a powerful sense of empathy with others.

The parents of non-rescuers contrasted strongly with the above portrait. Oliner and Oliner (1988) found that in these families, family values centred on the self and social convention, often demonstrating stereotypical ideas about people from different backgrounds. Discipline was often physical, and, Oliner and Oliner (1988) say, often gratuitous, serving as 'a cathartic release of aggression for the parent or is unrelated to the child's behavior' (p. 249). Reasoning and explanation was rarely used to help modify children's behaviour. Children growing up in these environments were likely to experience anxiety, to lack trust in others, to inherit suspicious, self-protective attitudes, and to distance themselves from those in distressing situations, often finding rationalisations to justify such behaviour.

But more than empathy was needed to prompt the rescuers to action. Rescuers united empathy with the inclusive caring for others and the acceptance of personal responsibility for others that their parents had modelled: these, combined, drove them to act where others stood back. Oliner and Oliner (1988) put it succinctly: 'Care was not a spectator sport, it compelled action' (p. 168), or, to describe it more technically, rescuers had developed a 'prosocial action orientation' (p. 377).

Thus Oliner and Oliner (1988) rest their case virtually entirely on parental influence and do not seem to consider any form of genetic predisposition or endowment – such as Dabrowski's overexcitabilities – as significant in the development of an altruistic personality. Yet parents provide a genetic as well as an environmental endowment for their children; it does not seem possible to say definitively that parents' own inherent emotional sensitivity did not play a part in the values they established for their families. Nevertheless, there are profound messages for both parents and educators in these findings about positively influencing children's moral growth. It is a different question to consider what this might mean for moral leadership. On the one hand, the 'prosocial action orientation' is exactly what one would expect to find in such a leader; on the other, it is not so clear that all

moral leaders will come from such strongly positive family backgrounds, or that family background will necessarily be the most significant influence in their moral development. Only studies of those who have become moral leaders can enlighten us on that point.

2.2.5 Some Do Care: Colby & Damon

Colby and Damon (1992) also researched the altruistic personality as expressed in the lives and actions of 23 participants who had provided moral leadership in the community in a wide variety of circumstances and in relation to a variety of causes – poverty, civil rights, peace, racism, the environment, and so on – but reached somewhat different conclusions from Oliner and Oliner (1988).

In their book reporting on their research, *Some Do Care*, Colby and Damon (1992) provide detailed profiles of their participants, demonstrating that such moral exemplars can be found emerging from many very different backgrounds, ranging from great poverty to socially privileged circumstances, and from the barely to the very highly educated. Susie Valadez, for instance, a woman brought up in a poor but strongly religious family, a drop-out from school and eventually a deserted wife with four children, had spent many years helping the poor of Mexico and was known as ‘Queen of the Dump’, while, in complete contrast, Virginia Durr was an aristocratic Southern US lady who, against the powerful influence of her own racist and class-oriented upbringing, spent much of her adult life fighting racial prejudice and social injustice.

Colby and Damon (1992) identified a number of factors their participants had in common, despite the diversity of their origins and upbringing. First and foremost, they were all committed to improving the lives of those they worked for. It seems fair to say that they each had a concept of ‘what ought to be’ as they strove to feed the poor, to fight racial prejudice, to plead for the environment. Once they had aligned themselves to a particular cause, that was thereafter what drove their lives, taking precedence over many personal concerns, and enduring despite indifference, resistance, criticism, hostility and abuse, sometimes even from those they had cared for. For them, personal concerns enlarged to become moral concerns with a general rather than a self-oriented focus. Secondly, that commitment was long-term and a very significant part of their lives. Yet despite negative experiences, almost all these individuals had a highly positive outlook and came across to their interviewers as happy in what they were doing, with a sense of satisfaction from their work. Colby and Damon (1992) interpreted this, not as naïve optimism, but as ‘a strong,

enduring and general *positivity*' (p. 262) which may mean 'setting aside bad events... by not focusing on them... finding a way to turn them to one's advantage ... accepting them as challenges' (p. 265). 'Our exemplars', Colby and Damon (1992) say, 'are brilliantly capable of making the best of a bad situation' (p. 265). Furthermore, the exemplars felt they had no choice when it came to matters of principle. Colby and Damon (1992) describe them as 'people who translate their principles into action directly, with little indecision or hesitation. There is a sense of great certainty, and a conspicuous absence of doubt, in their moral conduct' (p. 70).

A key factor differentiating moral exemplars from most other people, according to Colby and Damon (1992), is that their moral development does not plateau: they go on learning, seeking new understanding, and new ways to help: moral development is an 'evolving lifelong process' (p. 14). Thus, say Colby and Damon (1992), exemplars avoid dogmatism or stagnation of thought or action. Furthermore, despite being mature, independent people, they are open to guidance from others and draw on their support. Colby and Damon (1992) call this finding 'counter-intuitive' (p. 172), asserting that moral exemplars suffer from a public perception of them as being above 'ordinary' people and already possessed of all the understanding they need. It is suggested that it is perhaps more relevant to say that this openness reflects humility, a trait which is often commented on when people are discussing individuals like Nelson Mandela or Mother Theresa and which Colby and Damon (1992) themselves included as one of their own criteria for a moral exemplar: 'a sense of realistic humility about one's own importance relative to the world at large' (p. 29).

Colby and Damon (1992) believe that their participants are true moral exemplars, exceptional people accomplishing extraordinary things, impelled by their awareness of others' needs and holding to a vision of a better society. The evidence from the case histories and interviews supports that belief. Seeking to understand how their participants came to develop into such a role, Colby and Damon (1992) assert, however, that their participants are not different in any fundamental way from all the rest of the people around them who do not behave in the same way, writing that 'the differences were more of degree than of kind' (p. 294), and saying that they did not find their participants to be 'a qualitatively unique psychological type, wholly distinct from other well-meaning people' (p. 294). And again: 'exceptionality ... is an extreme version of a developmental process that accounts for self-formation and moral growth in every normal individual To a greater or lesser extent, moral commitment is present in nearly all human lives' (pp. 301-302). To

substantiate this, they point to actions such as a mother holding her child's hand while crossing the street, a teacher giving up lunch-break to help a struggling student, or a person telling a painful truth to a friend, and say that actions like these demonstrate incidents of moral commitment which 'are so common that they go unremarked' (p. 302). It may well be true that these could be regarded as moral acts, though one might also talk about maternal instinct, job expectations, social obligations, and, perhaps, be permitted to wonder about whether telling a painful truth to someone is always motivated by the highest motives. Nevertheless, even accepting that these may all be regarded as moral acts, it seems questionable that acts like these meet all Colby and Damon's (1992) own criteria, especially the one that requires 'a willingness to risk one's self-interest for the sake of one's moral values' (p. 29). Missing your lunch break is noble indeed, but surely qualitatively as well as merely quantitatively different from risking persecution, enduring imprisonment, perhaps even losing your life for the sake of what you believe in. One can always have one's sandwiches and tea after school while doing the next batch of marking (as more than one tea-stained child's exercise book can attest); Mandela could not ever reclaim all those years spent in prison. This is not in any way to deny either the desirability or the possibility of encouraging moral behaviour in every child and every adult. But Colby and Damon's (1992) view implies that every human being is inherently capable of reaching the extraordinary heights of moral belief and action attained by their moral exemplars, but does not explain why so few actually do so. Certainly their view is at odds with theories of moral development as far apart as those of Kohlberg and Dabrowski.

Colby and Damon (1992) do acknowledge that some people have a 'trigger' experience which prompts their moral development to move onto a higher plane, citing the case of Susie Valadez who had several such experiences in her life, but they add that such experiences do not happen in isolation: they occur 'amid a continuing interplay of personal and social forces that can become, in some individuals, agents for progressive moral change' (p. 54). But why only *some* individuals? Colby and Damon (1992) do not actually say. Instead they place a great deal of importance on what they call 'social influence' – the impact on an individual of the beliefs and actions of everyone around him or her which gradually, over time, help shape that person's moral development. In so doing, they appear to reject the notion that children can demonstrate a high level of moral sensitivity and thought, saying instead that this 'becomes more likely with age' (p. 305), yet this too conflicts with the research on gifted children. Indeed, in their insistence (and they do use the word 'insist' – 'we have insisted

that these are not a whole different species', p. 303) on there being no difference in kind between those demonstrating the highest and most exceptional level of moral commitment and most other people, they are reminiscent of those many people who equally insist that there is no such thing as a gifted child

And yet, there is that reference to '*some* individuals'. Colby and Damon (1992) refer also to 'the inner experience that determines the true quality of life for such highly committed persons' (p. 302). They seem to be acknowledging exceptionality while at the same time being reluctant to give it truth. Part of their difficulty with this perhaps lies in the concern they express about the 'problems and confusions created by the deification of moral exemplars' (p. 302). They refer to the inevitability of expectations being disappointed if a moral exemplar displays any weaknesses, to the cynicism this can generate, and, conversely, to the myths and misconceptions that can come to surround the story of a moral exemplar's life. Significantly, they also write 'Placing a person beyond the realm of normal human discourse ... robs us of the capacity to discover what has made the person so extraordinary. It diminishes our chance to learn lessons for our own lives, or for the lives of future generations' (p. 302). It seems that Colby and Damon (1992) essentially *want* to find that a high level of moral development and behaviour is within the reach of all, or almost all, human beings. Eventually, they come back to saying the explanation for the exceptional lives of moral exemplars, 'lies in the close relation between self and morality that exemplars establish. Exemplars come to see morality and self as inextricably intertwined' (p. 304). But this still does not answer the question, why only *some* individuals?

In summary, Colby and Damon (1992) have provided a detailed account of some truly exceptional and inspirational lives, people whose beliefs and actions are highly consistent with Gilligan's (1982) concept of caring morality. In so doing, they have shown that such people can be found at every level of society, and can be people who themselves have known only the same sorts of limited conditions that they try to alleviate for others. In the end, although Colby and Damon's (1992) work is perhaps more convincing as a descriptor than as an explanation, *Some Do Care* does present the researcher with a wealth of useful evidence and some thought-provoking comment on these exemplary lives.

2.2.6 A Social Giftedness Survey

In his paper, 'Social giftedness – its characteristics and identification', Smith (1995) argues that our definition of giftedness should include the psychosocial as well as the creative, cognitive and psychomotor domains, and that 'social giftedness' is one aspect of the psychosocial domain, citing an interesting definition by DeHaan and Havighurst to support his case:

We shall consider any child 'gifted' who is superior in some ability that can make him [sic] an outstanding contributor to the welfare of, and quality of living in society.
(in Smith, 1995, p.24)

This is certainly a definition which, while expecting a high level of performance in some field, nevertheless has quite different nuances from those definitions which seem to value achievement purely for its own sake. Smith (1995) himself put forward his own interpretation by adding a fourth circle to Renzulli's Three-Ring definition, the 'Psychosocial' ring, listing leadership, altruism and empathy as its components.

Smith (1995) claimed that an internet search showed that 'apart from a small study by Jarecky (1975), no other work had apparently been undertaken in the field of social giftedness' (p. 24). This seems to this researcher to be a questionable claim, overlooking the considerable body of work from writers like Hollingworth (writing as far back as the 1920's), Parkyn (1975), Passow (1989), Silverman (1994), Piechowski (2009) and others, all of whom had a profound concern with the development of these human qualities. The problem may be one of terminology: if Smith restricted his search to 'social giftedness', which seems to be a relatively new term, that could explain his failure to find other material.

Smith (1995) goes on to argue that social giftedness does not necessarily include being a leader of others. After some discussion about the nature of leadership, he eventually concludes that social giftedness (or, as he also calls it, 'high social ability') means simply, 'The exceptional capacity to form mature, productive relationships and develop effective social interactions among peers and others' (p. 25). How this capacity is expressed in practice is unclear. The question is not really answered by Smith's (1995) own comment that 'people are complex and that social behaviour cannot be easily separated from general behaviour' (p. 25).

Nonetheless Smith then went on to try to devise some method of identifying those with high social ability. He used an adaptation of the Delphi Technique, which he described as a qualitative forecasting tool developed in the United States to help businesses tap into the creative ideas of their most expert people. To adapt this for use as a tool in identifying high social ability, he needed to find his ‘experts’ – ‘individuals who had experience of those individuals with well-developed interactive characteristics’ (p. 25). After dismissing university teachers and psychologists on the grounds that these people ‘would have rather fixed perceptions and may not be part of the “real world” ’ (p. 25), Smith decided to use personnel managers in business and commerce. Sixty such people were divided into two groups, with one group asked to list the characteristics of individuals with ‘very well developed’ social ability, and the other group asked to answer the same question with reference to people aged 17 to 22. This process eventually resulted in one final list of 27 characteristics. No difference between the two age groups in the selection of characteristics was found. Next Smith used a random sample of 218 individuals ranging from hotel managers to ‘young building workers’ to rank the characteristics in order of significance, in order to discover whether the general public’s perceptions of high social ability were those of his ‘experts’.

In the resulting ranked list, the characteristic which was top-rated was being able to communicate with all social groups and ages. Last, according to Smith’s personnel managers and general population sample, was being of above average intelligence. In between were characteristics such as having a sense of humour, criticising constructively, being self-confident, able to establish rapport, having empathy, and so on. Fairly low down the list were having charisma (item 24), and having a reasoned ‘but not necessarily compliant’ attitude to social norms (item 25).

Then, because he was particularly interested in the 17 to 22 year-old age group, Smith asked 100 students and also teachers at three different institutions (a college of further education, a comprehensive school sixth form, and a university department) to use the list to rank individuals they knew well on a five-point scale. Ninety-three students in all were ranked, of whom 14 were ranked highly and eight ‘rather low’. These 22 people then underwent further individual study using a questionnaire to collect data about family background, relationships and attitudes, supplemented by an individual interview.

Smith's (1995) final conclusion was that, 'because personality is a matrix of traits, to expect a clear pattern to emerge for high social ability is to expect too much' (p. 28). Nonetheless he felt it was clear that individuals with such ability do exist, and that while they might not display all 27 characteristics, they do display many of the major ones. He felt that his results showed that the major characteristics included highly developed communication skills, being verbally able but also good at listening to others; being psychologically healthy, self-confident, able to handle anxiety and understanding it in others; having above average intelligence; having empathy for others and caring for the wider world – he felt that it came out forcibly in interviews with his highly-rated students that they would strive 'perhaps unknowingly' for greater harmony in society.

This study was of particular interest to the researcher because it seemed to pre-date Renzulli's development of the concept of co-cognitive traits and also involved an attempt to identify young adult individuals possessing traits that might contribute to the welfare of society. The eventual list of characteristics could perhaps have benefitted from some attempt to order them into a set of concepts as Renzulli has done, but is nonetheless interesting and thought-provoking and does in some respects resonate with the co-cognitive traits.

However, despite the opening and subsequent references to contributing to the welfare of society, the researcher's sense is that conceptually Smith is focussing more on fitting highly effectively into society 'as is' than on any drive to change or improve society or to act as a moral exemplar – indeed, moral values are not mentioned. Ultimately, some concerns remain about the theoretical foundation of his study.

2.2.7 Defining Moral Leadership: Perspectives of 12 Leaders: Maldonado and Lacey

Like the writers quoted at the beginning of the present study, Maldonado and Lacey (2001) were concerned about a perceived lack of ethical leadership in the contemporary world, especially in business and politics, citing commentaries to this effect from a number of authorities, summarising their findings with a wry twist on the old song, 'Where have all the leaders gone?' Seeking to explore this question, they undertook an extensive literature review. Similarly to Renzulli, they found plenty of material on leadership, but also, firstly, that there appeared to be no single commonly accepted definition of leadership, and, secondly, that while there was an abundant literature on morality and ethics, there was comparatively little discussion regarding morality and ethics in relation to leadership.

Furthermore, they observed that few writers on this topic presented viewpoints directly given by those who were recognised as moral leaders.

Thus the purpose of this short study by Maldonado and Lacey (2001) was ‘to hear the voices of contemporary moral leaders regarding their definitions of moral leadership and the actions and behaviors that frame this type of leadership’ (p. 79).

To achieve this, Maldonado and Lacey (2001) first sought a definition of moral leadership that could guide their research, concluding from their literature search that moral leaders could best be defined as ‘those who have a positive, lasting effect or influence on others and/or the world’ (p. 80). They then put together a very simple moral leadership rating scale consisting only of their chosen definition of moral leadership and a Likert-type rating range, from positive influence to negative influence. They attached this to the profiles of 39 public figures selected from a range of fields, and asked a panel of 57 graduate students to rate the public figures accordingly. They do not say whether the students had any special curriculum orientation or interest which might particularly qualify them for this task. From this process 12 participants were eventually recruited, six men and six women. These individuals were then interviewed and asked to answer 10 questions, such as ‘Do you consider yourself to be a leader with moral and ethical characteristics?’, ‘How do you empower others to be change agents?’, ‘Do you believe that people can be educated to be ethical and moral?’ and ‘What awards have you received for your work? Which award or recognition do you most value?’ The interviews lasted between 30 and 50 minutes; some were face-to-face and some by telephone.

Some limitations to this process should be noted. Firstly, all the participants were white: Maldonado and Lacey (2001) say that African-American and Jewish individuals were included in the 39 profiles and some were invited to participate but were not available to do so. Apparently no Native Americans were included at any stage. Secondly, all the participants had a strong religious affiliation, all Christian – two were Protestant and 10 Catholic. They had a wide history of involvement in causes – they included peace activists, justice advocates, civil rights activists, the founder of non-profit organisations dedicated to feeding the hungry, the founder of a free health care clinic for the homeless, and a fundraiser for children with AIDS and for abused and disadvantaged children – but in their actual occupations, eight were engaged in religious roles – a Benedictine Sister, a Franciscan priest, a bishop, a Dominican Sister, a feminist theologian and professor at a theological

seminary, a Sister of Mercy, a pastor, and a Medical Mission Sister. Of the remaining four, one was a civil rights attorney, one a physician and Assistant Dean at a medical school, one a retired CEO of a large corporation, and one was coordinator of a 'house of hospitality' for the homeless. Even bearing in mind the fact that the study was concerned with a narrowly defined group of individuals, moral leaders, this still cannot really be regarded as a representative sample even of moral leaders. Maldonado and Lacey (2001) do acknowledge that a more diverse group of participants should be sought for any further research using this approach. Lastly, the interviews were comparatively short and seem not to have been interactive. Maldonado and Lacey (2001) explain this by saying that they were seeking to ensure consistency by using exactly the same interview questions with each participant, but because of this, while they allowed each participant as much time as he or she wished to respond to each question (thus explaining the variance of length of the interviews), it appears they did not use any follow-up questions which might have allowed for more in-depth exploration of participants' beliefs and how they were developed.

Nevertheless, Maldonado and Lacey (2001) were able to draw some conclusions from their data. They found firstly that their participants saw four key areas as defining moral leadership. These were (1) leading by example, (2) taking a stand and speaking for others, (3) calling forth the best in others, and (4) following one's own and/or a prescribed definition of right and wrong. Secondly, they found that their participants, responding to the question 'What behaviors or qualities constitute the moral and ethical?', listed kindness, humility, listening and dialogue, religious beliefs and personal truthfulness as the qualities they associated with being moral and ethical, and that they also listed a number of actions which they saw as indicative of moral and ethical behaviour, including acting for justice, loving, considering, being fair, respecting others, not harming or hurting others, and building community and relationships.

Looking at the detail Maldonado and Lacey (2001) provide about these various responses, it is noticeable first of all that no one defining term or quality or action was listed by everyone. More important, it is suggested, is the difference between the four key areas used to define moral leadership and the list of moral and ethical qualities and actions offered by the participants. The defining statements all did indicate a leadership role and a degree of independent thinking about moral values. Five of the participants stressed that leaders must be prepared to take a stand. One called speaking out a 'moral imperative', especially for

those in a privileged position in society, ‘even if the truth is not popular’ (p. 86). The strongest statement came from the participant who defined a moral leader as:

Somebody who wakes us up, who makes us think, who asks the questions that are right there or under the surface but no-one else is asking. Who points to the moral contradictions of society. They point to the unexamined issues, often the neglected people, people who are being left out, who are marginalized, who are being forgotten. (p. 86)

But the listed qualities and actions are primarily those we would equally associate with someone functioning as a ‘good citizen’, not necessarily with someone who was a proactive agent for change in society. In fact, only two participants saw that truly ethical behaviour might involve breaking laws, one saying this might be needed when laws are ‘systemically wrong’ (p. 86) or when ‘God’s laws appear to conflict with men’s laws’, adding that this was so ‘regardless of the social strictures around us’ (p. 86). In contrast with this, one participant said that ‘authority lies at the heart of authentic leadership, and moral leadership is the exercise of power to elicit respect, trust and obedience’, defining obedience as ‘appropriate response’ (p. 87). But what is meant by ‘authority’? How is it achieved? Is obedience unquestioning? How would one define an ‘appropriate response?’ Another participant states that moral leaders ‘always know’ the difference between right and wrong, while another asserts that moral leaders have an ‘instinctive’ knowledge of right and wrong, and that a moral leader is one who ‘consciously lives within the broad framework of what is understood to be ethical behaviour’ (p. 87). Understood by whom? Another says that once leaders understand what morality means to them, they live their lives morally, ‘not because they are righteous, but because they are supposed to’ (p. 87). There are references to ‘Ten Commandments behaviour’ (p. 87) and from one person to the Golden Rule of treating others as you wish them to treat you.

Thus it would seem that most of the participants would still be classified by Kohlberg as acting mainly according to conventional morality and that Dabrowski would not see them as functioning as multilevel individuals. But this conflicts, not only with some of their statements defining ethical and moral leadership (as opposed to listing ethical and moral qualities and actions), but also with their actual life stories. All the participants are people deeply involved in civil rights, peace advocacy, education, health care, and/or in helping the poor and homeless; Maldonado and Lacey (2001) note that several have ‘paid a price for

their work including bombings, death threats and jail sentences' (pp. 92-93). It is suggested that the problem may be a flaw or limitation in the research design which seems not to have allowed the exploratory follow-up questioning which might have resolved some of these apparent contradictions.

This is frustrating, given that there are some intriguing hints in the responses of ideas and thoughts which could illuminate those responses much more clearly. For example, Maldonado and Lacey (2001) mention that the two participants who said that leaders might sometimes need to break laws were women, and so were the three participants who suggested that moral actions help to build community and relationships. Maldonado and Lacey (2001) suggest rather tamely that this might be because women are 'often regarded as the relationship builders of families and other settings' (p.91). Gilligan (1982) would surely point to this as an example of women's higher level caring morality.

Maldonado and Lacey (2001) assert that their study represents 'new thinking' in attempting to understand ethical and moral leadership (p. 92). That is a large claim which can hardly be justified. Nevertheless, the study does constitute an interesting example of going to source, suggesting a number of possible lines for further research, such as using a more diverse sample, as they themselves suggest, investigating women's responses to the types of questions they raised, or investigating the extent to which responses from religious leaders challenge or merely conform with conventional views of morality.

2.2.8 Teaching the Moral Leader

Sandra Sucher is Professor of Management Practice at Harvard Business School, where she delivers the 'Moral Leader' course. First introduced to the School in the late 1980s by Harvard psychiatrist and educator Robert Coles, the course uses literature to study moral decision-making and leadership. Individual faculty members teach the course using their own unique curriculum.

Sucher herself had been in business for many years, and in an interview published in the School's newsletter², reports that she had noticed that many of the hardest decisions she had to make were those with an ethical component, citing as an example an incident when an employee approached the board of a non-profit organisation to which she belonged,

² Published 19.11.2007; see Appendix One

accusing the programme director of manipulating the books. The board faced a number of ethical decisions – how to be fair to the accused director, how to protect the employee, what proofs of the accusation to seek. Ultimately situations like these led to her current position. Her course consists of 13 sessions using literature to focus on the question of where morality and leadership intersect. Sucher explains in the interview that:

Each class is dedicated to debating and drawing lessons from a powerful work of fiction, biography, autobiography, or history. The literature we read spans 2,000 years, covers eight countries and all of the continents, and continually challenges students to expand their understanding of the world and their place, as future leaders, in it. (np)

She believes that the primary value of using literature as opposed to lecturing about theory is that it engages students emotionally: ‘This feels like reality to us – it's how we live and experience the complexity of our own lives’ (np). In other words, she is seeking to use literature to generate empathy as a basis for exploring the ethical issues involved. The ensuing discussion and debate forces students to consider and articulate their own moral positions, views that they might previously have taken for granted as obviously the ‘right’ stance to hold until challenged by their peers, the problems around ‘right versus right’, and so on. She believes a capacity for handling complexity is part of leadership, and that literature provides powerful instances of this.

Clearly Sucher’s course is not formal field research. It is included here because it does have the potential to provide a framework for such research, raising the thought-provoking question of how the results of any such research using literature to engage students emotionally and empathically might compare with research using scenarios of the type employed by Kohlberg and others whose focus was on primarily on moral reasoning. Sucher (personal communication, 2015) advises that no follow-up studies have yet been done on course graduates, but the approach used in this course seems to offer an intriguing line of enquiry for some future research.

2.2.9 Renzulli’s Houndstooth Model: the Co-Cognitives Survey

Sytsma (2003) had worked as an associate of Renzulli’s during his development of ‘Operation Houndstooth’, the collective name for the concept of co-cognitive traits, first

published in his 2002 paper, ‘Expanding the Conception of Giftedness To Include Co-cognitive Traits and To Promote Social Capital’. Subsequently she submitted her doctoral dissertation based on her research into student response to the co-cognitive traits.

Sytsma’s (2003) research involved a quantitative study of 553 high school students using a 26-item questionnaire based on the co-cognitive traits and with a Likert-type response format. This had been preceded by a pilot study with 48 items, using adults enrolled in undergraduate and graduate education courses at the University of Connecticut. Analysis of these data resulted in a shorter pilot with 20 items completed by educators, education administrators and counsellors attending a conference at the university. This led to the final questionnaire used with the high school students.

In her introduction to her report on her study, Systma (2003) sets out the focus for her study. In her opening remarks, she comments on the traditional view of success or achievement as the result of high intellect, and on the failure of this view to explain why some people with high intellects succeed while others of equally high ability fail to achieve. She suggests that the difference lies in the interlocking of intellectual capability with personality traits such as those represented by the co-cognitive traits. Where intellectual capability and the co-cognitive traits work together, the outcome is achievement.

In his diagrammatic representation of Operation Houndstooth (Figure 2.3), Renzulli (2002) indicates that such achievement goes beyond a specific instance of success to influence the overall development of the individual towards wisdom, a satisfying lifestyle and personal happiness. This is clearly an ideal, and in a society which had achieved a perfect balance of social and economic capital in the management of its affairs, it might be reasonable to hope

<i>Wisdom</i>	}	
<i>Satisfying lifestyle</i>	}	
<i>The pursuit of happiness</i>	}	diversity/balance/harmony/proportion

Fig.2.2 Excerpt from the Houndstooth Diagram

that not only ordinary citizens but also society’s leaders were experiencing and demonstrating all these qualities. However, in the world as it is, those taking on the mantle of moral leadership may feel that theirs is a satisfying lifestyle, but might not be so engaged

by the pursuit of any personal happiness. Balance, harmony and proportion are also qualities which those striving for moral change may sometimes forfeit in the pursuit of their vision.

Thus on the one hand we have the ideal we might agree we want to work towards, by identifying and nurturing those potentially capable of leading society in ways that are socially as well as economically constructive, and on the other hand, we have those individuals who have achieved such leadership in the world as it currently is. So we come back to the research questions for this study – whether the co-cognitive factors can help us to understand how these individuals have come to make their contribution to society, whether there are other factors that need to be taken into account, and how all of these things might help us in, ultimately, working towards the ideal.

Sytsma's (2003) study, however, is concerned solely with young people and with what can be learned about the presence or otherwise of the co-cognitive factors and their role at this stage in the lives of these young people. Specifically, she is concerned with how these factors may be identified in gifted young people, asking 'Can a case be built for incorporation of these factors into talent development?' (p. 44). She adds another layer to this, noting that such research might ultimately help to increase the inclusion of gifted students from frequently under-represented groups, such as cultural minorities and the socio-economically underprivileged. She does note that her own sample is not truly representative of these groups, but it is an interesting point. New Zealand Maori, for example, have perceptions of giftedness and leadership which challenge some traditional western perceptions and may align more closely with ideals of socially constructive behaviour.

Like Renzulli (2002), Sytsma (2003) notes the impact of the positive psychology movement in emphasising the value of directing students' attention towards work that benefits the community rather than towards solely self-centred activities, commenting that her study 'exemplifies the spirit of positive psychology' (p. 20). She notes that philosophers through the centuries have debated such questions, but asserts that what makes her study unique is that its approach is to 'better understand (and thus nurture) the development of potential among young people' (p. 21). She does mention other writers such as Piechowski and Lovecky who have been deeply concerned with emotional, social, moral and spiritual aspects of giftedness, but not others similarly concerned, notably Hollingworth and Roeper who have not only given these aspects very particular attention but who also both developed and taught programmes which included a focus on exactly these qualities. Sytsma's (2003)

point appears to be that, in her view, her study, by taking a quantitative approach, provides a more objective platform for further research, writing that:

There is no model for giftedness or high performance that incorporates the proposed set of traits or attributes in a systematic or quantitative way.

However, Sytsma (2003) acknowledges that ‘a major caveat to this research ... is the lack of ability to address causation’ (p. 41) commenting:

This study was exploratory in nature. As such, the nature of the data collected and the analyses run on them were unable to address causality, which is ultimately paramount to understanding the role of the co-cognitive factors in the development of potential. Because of the nature of the co-cognitive factors – namely that they co-evolve, or co-develop with cognition and personality traits – causality is likely to be complex. (p. 158)

For example, she notes that research suggests the co-cognitive factors correlate with success, but also that success for students is measured by grades, standardised test scores and objective achievement measures. So ‘perhaps the only reason co-cognitive factors would correlate with such measures is that doing well stimulates optimism, happiness and hope’ (p. 41). It is, she says, something of a ‘chicken and egg situation’, but quotes the suggestion from Snyder, Sympson, Ybasco, Borders, Babyak and Higgins (1996) that the two components might be mutually reciprocal (p. 41).

For her survey, Sytsma (2003) undertook a nationwide search to obtain student participants. This proved not to be an easy task, resulting, as she points out, in her final sample being a convenience rather than a random sample, but nonetheless she succeeded in obtaining a total of 533 students, mostly aged 17 or 18 but with 20% aged 16. She felt that these older students would be more capable of understanding and responding to the types of questions included in the survey than would younger students, but, conversely, were not a self-selected population in the way that university students would be. Restricting the age range would also help to make interpretation more efficient. Given that Renzulli (2002) had specifically related the co-cognitive traits to the development of socially constructive giftedness, it seems also relevant to note that 14% of her participants stated that they were enrolled in gifted programmes, and 2% said they were enrolled in special education programmes.

However, another caveat reported by Sytsma (2003) was that there was apparently considerable confusion amongst the students about what was meant by ‘gifted programme’, evidenced by students even within the same school giving completely different responses to a question about whether their school had such a programme and whether they were participating in it. Thus GPAs (Grade Point Averages) were used as a measure of intellectual capability, although the extent to which any such tests can accurately identify all gifted students is open to question. As Sytsma (2003) herself had earlier pointed out, gifted students from minority or disadvantaged populations are often not identified, while there is ample research indicating other groups of gifted students, such as strongly creative and divergent thinkers, the exceptionally gifted and the gifted with learning disabilities, who are also at risk of not being picked up by standard school measures. However, as she also points out, this is a first attempt to study this topic, and further research may be able to address such issues.

Sytsma (2003) completed multiple analyses of her data using happiness, motivation and GPA as independent variables. All the survey participants had first of all filled out a form which asked them to provide some demographic information about themselves, and then to indicate their area of greatest interest academically; to rate themselves against their peers on their motivation, academic performance, happiness, and future life plans; to estimate their grades in various curriculum areas; to identify their various extra-curricular activities from a comprehensive list; and to list any special educational placement either because of learning disability or giftedness. They were required to complete the actual survey questionnaire twice, once in general terms and once thinking very specifically about their favourite curriculum area. The survey also included a teacher data sheet to be completed in relation to each individual student asking the teacher to record the student’s gender, and then to estimate his or her academic performance and motivation relative to peers and as a critical factor in school or extra-curricular performance.

Sytsma’s (2003) findings have been usefully summarised statistically by Sands and Heilbronner (2014) as follows:

Each co-cognitive factor was a significant predictor of the remaining co-cognitive factors ($p < .001$). In addition, Optimism was a significant predictor for Motivation ($p < .001$), Happiness ($p < .001$), GPA ($p < .001$) and Extra-Curricular Involvement ($p < .01$). Sensitivity to Human Concerns was a significant predictor of Community-Oriented Involvement ($p < .001$), and Vision/Sense of Destiny was a significant

predictor of lower GPAs ($p < 0.01$) and Extra-Curricular Activities ($p < 0.1$). The entire set of co-cognitive predictors accounted for variability in Happiness (28%), Motivation (22%), GPA (8%), and Extra-Curricular Activities (11%). (p. 298)

This summary indicates that if an individual possessed one of the co-cognitive factors, they might be expected to possess the other factors to some degree. That would appear to have been Renzulli's (2002) implied expectation. Yet there are some discrepancies, in particular a discrepancy between the ability of Optimism to predict higher GPAs as against the negative relationship between Vision/Sense of Destiny and GPAs. Sytsma (2003) noted this inverse relationship, saying that it was 'surprising, and remains perplexing' (p. 161), suggesting that 'perhaps the best way to address this interesting finding would be with follow-up qualitative research' (p. 161). Certainly this finding is not consistent with theories on moral development which link advanced moral development – and therefore, according to these theories, to an increased likelihood of having some vision for society – to high intelligence. Again the difficulty here might lie in the use of GPAs as a measure of intellectual capability, a decision taken by Sytsma (2003), as noted above, because of the difficulty of establishing any other measure used consistently by her participating schools. While it is hard to see what else Sytsma could have done in this situation, GPAs are essentially attainment-based measures, and, as noted earlier, while those attaining at the highest level on such measures undoubtedly include some of those with high intellectual ability, not all high achievers are intellectually gifted, and not all intellectually gifted students achieve highly on school-based testing. Sytsma (2003) herself makes this point, and theorises that use of the co-cognitive factors might help to identify some high-ability students not picked up by conventional means, suggesting that this 'supports the importance of looking beyond the traditionally narrow confines of academic performance' (p. 153). Her suggestion of some qualitative research in relation to such queries seems appropriate.

Another area which generated some questions for Sytsma related to Romance with a Topic or Discipline, where her results did not show a strong positive correlation. Sytsma (2003) theorised that as the questions included under this heading asked students to respond to the statements 'I cannot imagine my life without working in my strongest area of interest' and 'I would miss working on my favorite area of interest if I were no longer able to do it', it could be that high school students simply could not relate a passion area to the world of work – this was as yet too far outside their experience. She noted that 'the analyses conducted in

this study are only able to speak to linear relationships, and therefore, subsequent analyses may indicate more variance explained when non-linear relationships are accounted for' (pp. 157-58).

Conversely, Romance with a Topic or Discipline, along with Courage and Sensitivity to Human Concerns, appeared to be strongly related to community-oriented Extra-Curricular Activities. It seemed that students more easily made the connection here to areas that had aroused their interest or concern. Sytsma (2003) also found that students responded more positively to all factors when they completed the survey questionnaire for the second time, focussing on a curriculum area they particularly liked ('Form F'). She concluded that they found it easier to conceptualise their response when it related to an area they were interested in, and suggested that this finding might support the view that the co-cognitive factors are 'integrally related to task commitment, task engagement and student interest' (p. 140).

Sytsma (2003) also analysed the student responses to both forms of the questionnaire in relation to happiness, motivation, extra-curricular activities and academic performance. While noting the need for caution with the small effect sizes found, she noted that students with a high Vision/Sense of Destiny rating appeared to link this to community-oriented pursuits rather than to organised extra-curricular activities, indicating, she suggested, a wish to work towards the fulfilment of an independently-held personal vision rather than group or scheduled activities. Again she suggested that qualitative rather than quantitative research might help to explore this possibility.

Thus the results of her study were complex and in some respects not entirely clear. In part this seems to arise from the nature of the co-cognitive factors themselves. Each of the factors involves both intellectual and emotional concepts, the understanding of which can vary considerably between individuals according to maturity and experience. Trying to reduce these to one quantitatively-expressed statistic presents obvious difficulties. In a separate paper, 'Factor Analytic Results from a Semantic Differential on the Construct Optimism', Sytsma (nd) described the issues this had presented for her in relation to just one of the co-cognitives, Optimism. She used a technique involving responses to pairs of bi-polar adjectives, a technique which, over a sufficient number of responses, is said in this paper to allow 'maximum efficiency in defining that semantic space' (np). Further, by confining her participants to a relatively narrow age range, Sytsma (2003) could hope to benefit from a

greater consistency of maturity and experience than would be the case in a wider age group, which would then be reflected in their responses to the survey.

Sytsma is quick to point out that hers is a first study of the co-cognitive factors and to emphasise the need for further research. But she concluded that ‘All data point to the fact that the role of co-cognitive factors cannot be ignored when considering what motivates students, what drives commitment, and how abilities can be honed or nurtured Many steps remain on the journey, but the journey has begun, and is replete with potential’ (Sytsma, 2003, pp. 162-63).

2.2.9 Further work with the Houndstooth Model

In 2006, Renzulli, Koehler and Fogarty published a discussion paper entitled ‘Operation Houndstooth Intervention Theory: Social Capital in Today’s Schools’, in which they described a framework for a teaching programme aimed at achieving the ‘internalization of co-cognitive attitudes, beliefs, values and behaviors’ (p. 19). It becomes clear from this paper that Renzulli’s approach is firmly based on Kohlberg’s stage theory of moral development allied to positive psychology as the means of promoting such development. There is no mention anywhere of any of the questions that have been raised by other moral theorists about the limitations of a dependence on moral reasoning as a measure of moral development. Instead, Renzulli *et al* (2006) recommend a programme for school intervention using the following techniques:

1. The Rally-Round-the-Flag Approach
2. The Gold Star Approach
3. The Teaching-and-Preaching Approach
4. The Vicarious Experience Approach
5. Direct Involvement I (volunteerism)
6. Direct Involvement II (active participation).

Although the names given to the first three steps might be thought to imply a pre-determined set of values, the intention is apparently not indoctrination but rather the development of positive values and behaviours even amongst those who will never reach Kohlberg’s post-conventional stage of moral development, and Renzulli *et al* do state that none of these

‘interventions’ is meant to be used alone, but that schools should offer experiences at all of these stages as they believe students are ready for them.

They also note specifically that ‘The progression of individuals through the levels of the Houndstooth Intervention Theory mirrors the progression through Kohlberg’s stages of moral development’ (p. 22). They acknowledge that progression through the stages is not guaranteed, citing Kohlberg’s own research on this point, but assert in conclusion that:

By employing this intervention, schools will encourage a new generation of students to use their gifts in socially constructive ways and seek ways to improve the lives of others rather than merely using their talents for economic gain, self-indulgence, and the exercise of power without a commitment to contribute to the improvement of life and resources on this planet. (p. 23)

This final paragraph reminds us that Renzulli is ultimately concerned also with socially constructive *giftedness* – the individual who has the capacity to provide moral leadership for others. In another and earlier discussion paper, Renzulli, Sytsma and Schader (2003) discuss this question of giftedness more specifically, stating that, ‘In an effort to promote gifted leadership for a new century, we believe that the definition of giftedness should be expanded to include several traits that characterize persons who have had a profound impact on the improvement of society’ (p. 19), that is, the co-cognitive traits.

But if children are expected to progress through each of these stages sequentially, that does not take into account the inherent nature of gifted children who characteristically are prone to question imposed or arbitrary rules: ‘Rally Round the Flag’ and ‘Teaching and Preaching’ are strategies likely to be inimical to these independent young minds. This also seems at odds with Sytsma’s (2003) conclusion that those who possess a strong vision/sense of destiny are likely to prefer independent activities driven by their personal vision rather than these structured or imposed activities.

Renzulli *et al*’s 2003 paper appears to be aimed particularly at parents. After describing the background to the development of the Houndstooth concept of co-cognitive traits, Renzulli *et al* suggest a number of ways in which parents could encourage such positive development, commenting that ‘Perhaps one of the most important things we can do for our children is to empower them to shape their own futures. In so doing, we will instil in them

the motivation to help create a better society, or even a better world' (p. 22). Importantly, and to some extent in contrast with the later 2006 paper, they also note that, 'Simply telling children about these more complex capacities doesn't work – you can't teach or preach vision or a sense of destiny' (p. 20).

An unanswered question at this stage is whether any such intervention, whether by teachers or by parents, can afford to ignore the work of those moral theorists who question the emphasis on moral reasoning alone – or is the involvement of positive psychology strategies meant to be a sufficient answer to that question?

For the purposes of this research, however, the focus is on the underlying concept, the co-cognitive traits themselves – can they guide us in recognising those young people who might have the potential to develop as moral leaders? Sytsma's (2003) research provided a major starting point for considering this question, but also indicated some of the queries that need to be resolved.

2.3 Renzulli's Co-Cognitive Traits

2.3.1 Reviewing the Terminology

Before continuing, it seems relevant to note here certain considerations regarding the terminology used by Renzulli in describing the traits he suggests as being both inter-related and inherently associated with the capacity for moral leadership. It became apparent from the first case study described in this research and from the school survey which was also a part of this research, both of which will be discussed in a subsequent section, that there was a need to clarify the intended interpretation of these terms. The following brief discussion reflects the researcher's attempt to achieve such clarification, at least for the purposes of this study.

Renzulli (2002, p. 6) has given the following more detailed definitions for each of the co-cognitive traits:

Optimism. Optimism includes cognitive, emotional, and motivational components and reflects the belief that the future holds good outcomes. Optimism may be thought of as the

mood or attitude associated with an expectation about a future one regards as socially desirable, to his/her advantage or to the advantage of others.

Courage. Deriving from the Latin word for ‘heart,’ courage is the ability to face difficulty or danger while overcoming physical, psychological, and/or moral fears. Integrity and strength of character are typical manifestations of courage, and they represent the most salient marks of creative persons.

Romance with a Topic/Discipline. When an individual is passionate about a topic or discipline a true romance, characterized by powerful emotions and desires, evolves. The passion or love characteristic of this romance often becomes an image for the future in young people and serves as a primary ingredient for eminence.

Sensitivity to Human Concerns. This trait is described as the abilities to comprehend another’s affective world and to accurately and sensitively communicate understanding through action. Altruism and empathy, aspects of which are evident throughout human development, characterize sensitivity to human concerns.

Physical/Mental Energy. All people have this trait in varying degrees, but the amount of energy an individual is willing and able to invest toward the achievement of a goal is a crucial issue in high levels of accomplishment. In the case of eminent individuals, this energy investment level is a major contributor to task commitment. Charisma and curiosity are frequent correlates or manifestations of high physical and mental energy.

Vision/Sense of Destiny. Complex and difficult to define, vision or a sense of destiny may best be described by a variety of inter-correlated concepts such as internal locus of control, motivation, volition, and self-efficacy. When an individual has a vision or sense of destiny about future activity, events, and involvement, that image serves to stimulate planning and to direct behavior; the image becomes an incentive for present behavior.

Sytsma (2003) gives a much longer and very much more detailed explanation of each of the factors, citing various philosophical and research papers linked to each concept. She differentiates between optimism and hope; links courage to moral integrity, maintaining independence, resilience and risk-taking; and links romance with a topic or discipline to creativity, passion, and dedication of energy and time. Writing about sensitivity to human

concerns, she notes that some writers have emphasised the role of cognition in moral behaviour, which she sees as highlighting the interdependence of cognition and the co-cognitive factors, but also acknowledges that other writers emphasise a connection between empathy and moral behaviour, commenting finally that ‘most psychologists now agree that empathy is a primary determinant of prosocial and altruistic behavior and that empathy and altruism engender certain behaviors which may be considered moral’ (pp. 28-9). In this respect, she appears to differ from Renzulli’s Kohlbergian approach, especially as outlined in his 2006 paper, ‘Operation Houndstooth Intervention Theory: Social Capital in Today’s Schools’, written in conjunction with Koehler and Fogarty and referred to above. Mental and physical energy are described by Sytsma (2003) as characterised by eagerness to learn. Associating these with charisma and physical energy, as Renzulli does, she does note that charisma is not always associated with goodness, and that high energy can involve either a lack of focus or an extremely high level of focus. Vision or sense of destiny she describes as having been ‘a difficult factor about which to gather direct research, and may perhaps best be described by its conceptual correlates or precursors’ (p. 31), in which she includes internal locus of control, competence motivation and self-determination theory. She refers to Lovecky’s work on the spiritual dimension and giftedness, and the connection with Aristotelian philosophy and the concept of entelechy; to research linking self-determination to a high level of vitality or self-determination; and to Bandura’s (1997) suggestion that people have the power to use purposeful thought to actively control their lives (in Sytsma 2003, p. 33). Sytsma (2003) sees this particular point as critical to the application of the Houndstooth model, commenting that it is ‘encouraging’ that the abilities described by Bandura ‘allow human beings to transcend environment to live according to one’s desire, vision and purpose’ (Sytsma, p. 33).

However, while this material is relevant to the researcher, the descriptions provided by Renzulli are those which are available for use with the survey outside of a research context. Teachers and administrators in schools are unlikely to have access to Sytsma’s doctoral dissertation with this more detailed account. Thus, if, as intended, the survey becomes an instrument schools could use to identify students potentially capable of providing moral leadership, then it is Renzulli’s descriptors which will shape educators’ interpretations of what they are looking for and what they find. For that reason, it seemed appropriate to consider the short descriptors and how they might be construed for school use. In the context of this research, while bearing in mind Sytsma’s (2003) more detailed explanation, it also

seemed appropriate to consider how to bring both the longer and shorter descriptions together into valid constructs for interpreting the findings of this research. Hence the following brief comments, for the most part adding to rather than necessarily changing the existing wording.

To begin with, optimism is an interesting attribute for Renzulli to have placed in his first compartment. It is a term which is often used almost as an antonym for realism – ‘I’m still optimistic about my chances, but to be realistic...’. In such usage there is a sense almost of naiveté about feeling optimism or hope. Assuredly (as Sytsma’s (2003) notes indicate) that was not what Renzulli intended to imply. Equally assuredly, given his comments about why renewed moral leadership is so urgently needed, he is unlikely to have been thinking of the philosophical doctrine which holds that this world is the best of all possible places. But if one links optimism to vision, then it becomes that belief in the *possibility of realising* the vision which is *essential to sustaining commitment* to it. It is submitted that this is a constructive interpretation and it is the one that will be used throughout this study.

In next listing courage as one of the co-cognitive traits, Renzulli makes it clear that he is thinking, not just of physical courage, though that may be required too, but of the particular psychological and intellectual strength needed to stand up for a value or cause when the consequences for oneself may be rejection, scorn, abuse or even worse. Such strength has its basis in a firmly held and carefully thought through belief in the moral rightness or fairness of what one is advocating. Courage of this kind would unarguably be essential for someone leading a move towards change in society.

It is somewhat more difficult to determine how we are to interpret the idea of having a ‘romance’ with a topic or discipline. Renzulli refers to absorption and passion, and these seem to be relevant attributes. Nonetheless, the term ‘romance’ as a name for this trait seems misleading if one does not have reference to Sytsma’s (2003) explanations, and not altogether clear even then as a useful or appropriate term. The Concise Oxford defines romance as ‘a pleasurable feeling of excitement and wonder associated with love’ or alternatively as ‘a quality or feeling of mystery, excitement and remoteness from everyday life’. There must be many situations requiring moral leadership where such a description would be wholly, almost ludicrously, inappropriate. One thinks, for instance, of Mandela protesting against racial discrimination from inside his prison cell. A better term might be dedication, though that too is not entirely adequate – ‘passion’ seems more comprehensively

relevant. The researcher would suggest that this trait would thus be better named ‘passion for a cause’ with absorption and dedication (and possibly commitment) as the sub-descriptors.

Sensitivity to human concerns would seem to be integral to any consideration of moral leadership. It is a prerequisite for the development of that empathy towards others which supports the translation of moral reasoning into moral action. Sytsma (2003) acknowledges this as now being the commonly-held view, although Renzulli himself, while including a reference to empathy, seems less committed to that view, to judge by the 2006 paper mentioned earlier (Renzulli, Koehler & Fogarty, ‘Operation Houndstooth Intervention Theory: Social Capital in Today’s Schools’). If, as Sytsma’s (2003) findings suggest, sensitivity to human concerns seems to be linked in a more predictably observable way to community-oriented activities than relying on noticing a kind or thoughtful action in the playground or classroom, then this strengthens the need for any survey to include opportunities for students to indicate their involvement in such activities – and for schools to consider how they themselves might support or encourage such involvement.

Energy is defined by Renzulli as being evidenced in charisma and curiosity. Again this requires a pause for thought. This seems to be what one might call a definition by inference. If charisma is, as the Concise Oxford would have it, ‘compelling attractiveness or charm that can inspire devotion’, then it is hard to see that energy, mental or physical, is a necessary element. It is only too possible to meet charming and attractive people who use their charm to manipulate the energy of others without expenditure of very much energy on their own part, but presumably that is not what Renzulli had in mind. Sytsma (2003) does note that charisma is not always good, but it would seem to need more clarity here. Another definition of charisma comes from the Collins dictionary, as quoted on the web: ‘A special personal power or quality of an individual making him [sic] capable of influencing or inspiring large numbers of people.’ This too seems rather vague. Sytsma (2003), in her survey based on the co-cognitive traits, used the following questions as indicators of energy:

- I have more energy than most people
- When others tire of something I continue working
- I stay physically or mentally focussed longer than others
- I consider myself energetic.

These qualities seem to place an emphasis on perseverance, for which energy in one form or another is a requirement, but do not appear to provide for charisma. For the purposes of this study, it was eventually decided that, while one can be charismatic without being either energetic or a leader, the implication of the reference to charisma was most likely to be that, to be an effective *charismatic leader*, one would need to be able to draw on high levels of physical and/or mental energy.

Curiosity as related to energy is less difficult to categorise – to put it in its simplest form, curiosity doesn't advance very far without the energy to pursue it. The more relevant question is how does curiosity relate to moral leadership? It is perhaps easier to see the connection if one substitutes the phrase 'an enquiring mind' and considers the person who is observant and noticing and is prepared to ask and energetically pursue the difficult questions such as 'Why does this problem exist?' and 'Could this be a solution?'

The final co-cognitive attribute listed by Renzulli is vision or sense of destiny, which he describes as a sense of having the power to change things, possessing a sense of direction, the pursuit of goals. This statement does not seem sufficiently strong if the concern is with moral leadership as opposed to being a 'good citizen'. Many people have some sense of direction in their lives and have goals they are pursuing and some confidence that they can achieve these, without these goals necessarily being particularly moral in nature or requiring leadership. A goal is often quite specific, an end in itself, complete when it is reached - 'My goal is to become an Olympic athlete/own my own business/travel the world/etc'. But, as Ciulla (2005) points out, 'Visions are not simple goals, but rather ways of *seeing the future* that implicitly or explicitly entail *some notion of the good*' (p. 325; my italics). William Jennings Bryan, a leading US Democrat in the early twentieth century, put it very succinctly: 'Destiny is no matter of chance. It is a matter of choice. It is not a thing to be waited for, it is a thing to be achieved.'³

Thus the key attribute here is surely first the ability to visualise something that is different from, and better than, what exists now, then the sense of having the ability to bring about change, and with it the desire and the determination to do so, something one would expect moral leaders to possess or experience very strongly. The researcher would therefore re-write Renzulli's descriptor to say that having a vision, a sense of destiny, implies being able

³ Cited in a novel read by the researcher; source confirmed in multiple internet quote sites eg www.brainyquote.com, www.goodreads.com/author/quotes, etc.

to conceptualise a different way of doing things which one believes is a better way, having a compelling drive and determination to work towards such change, and having a belief in one's power to achieve this.

These interpretations have been used in discussing the case studies. But finally, it is also noted here that one trait that appears to be missing from Renzulli's list is *initiative*. This seems a strange omission, since initiative is surely a necessary quality in anyone seeking to lead others or to bring about change. Certainly, as we shall see, it is a quality strongly evident in the lives of the case study participants. It is suggested that it needs to be specifically listed here, perhaps under 'Courage' or under 'Vision'.

2.3.2 and Dabrowski's 'high developmental potential'

Dabrowski contended that emotional, imaginational and intellectual overexcitabilities, abilities or talents, and a strong drive towards autonomy were the essential prerequisites for maturing into the most advanced level of moral development. It seems relevant to ask, how do the co-cognitive traits relate to these pre-requisite elements?

Both Dabrowski and Renzulli see emotional sensitivity as an integral component. It would seem to be necessary at least for romance with a topic or discipline, sensitivity to human concerns, and vision. In addition, using the interpretations suggested above, optimism, courage and energy would seem to be those traits which most clearly link to autonomy. Vision or sense of destiny surely relates to all three of Dabrowski's elements.

Piechowski sees Renzulli's co-cognitives as linking even more closely with Dabrowski's theory. He usefully suggests that several of the co-cognitive traits 'can be seen as rooted in the overexcitabilities' (personal communication). In summary, he links energy to psychomotor overexcitability and curiosity to intellectual overexcitability; sensitivity to human concerns to emotional overexcitability, empathy and emotional giftedness; romance with a topic or discipline to emotional overexcitability; and vision to imaginational overexcitability. Courage, however, he links to the dynamisms associated with positive maladjustment, and that would certainly tie in with the reference to achieving autonomy suggested above.

It is an interesting and thought-provoking comparison. A key difference between Renzulli and Dabrowski, however, is that, while Renzulli's co-cognitive traits might seem more specific and therefore more useful as descriptors or identifiers, Dabrowski provides more of a conceptual overview linked to a developmental process. This becomes important when we consider the next step: having identified some young people we think show potential moral leadership capability, what do we do next? How can we support, encourage or nurture such potential? As we have seen in the paper cited above (Renzulli, Koehler & Fogarty, 2006), Renzulli's approach to this question is essentially Kohlbergian, offering a staged process, the earlier elements of which, it was suggested, may be counter-productive for work with gifted young minds characteristically seeking to question received opinions, explore, discuss, and form independent views and concepts. As noted earlier, Dabrowski has advocated 'authentic education' involving more individualised programming to encourage and support the maturing of higher developmental potential. This is lacking in specifics, but nevertheless his theory provides us with a very different foundation for building an approach to this task. While developing such an approach is not the purpose of this present study, it is suggested that theoretical positions could conceivably influence, not just subsequent programme approaches, but the earlier interpretation and use of identification measures such as the co-cognitive traits, and that therefore it has been important to review and consider the possible implications of different theoretical positions in relation to the co-cognitive traits.

2.4 Interim Reflection

The literature review summarised above appears to support Renzulli's view that there are significant gaps in our understanding of the evolution of exceptional individuals capable of providing inspirational moral leadership for society. There are divergent views on what constitutes moral maturity, and an interesting paradox emerges when one considers that both Kohlberg, the arch proponent of moral reasoning, and Dabrowski, emphasising the role of emotional response in moral development, express some uncertainty about their conceptualisations of the highest attainable moral level. None of the theories examined so far fully explains why or how some individuals make the transition from 'good citizen' to 'moral leader'. Dabrowski sees traumatic emotional experience as pivotal, but acknowledges that this does not automatically lead to more advanced levels of moral development. Several methods of trying to assess the levels of moral development individuals have reached have been located. They seem to be of varying quality and relevance, but are generally directed

towards assessing the current level of development rather than explaining *how* it has been reached.

The co-cognitives survey carried out by Sytsma (2003) is somewhat different, focussing as it does very specifically on young people and on a possible set of traits which may act as an indicator of potential for ‘socially constructive giftedness’, rather than on any theory of moral development as such. As Sytsma (2003) herself readily admits, this is a first study of the co-cognitives, and, not unexpectedly, some of its outcomes are not entirely clear.

However, it has laid the basis for further research and has indicated a number of issues that might benefit from a qualitative rather than a quantitative approach.

But, this researcher would argue, a set of identifying characteristics such as the co-cognitive traits cannot justifiably exist in a theoretical vacuum. The rationale cited by Sytsma (2003) for the selection of the co-cognitive traits was that they were derived from ‘extensive literature reviews in myriad domains ... as well as biographical sketches of socially constructive individuals’ attributes and professional or personal contributions through time’ (p. 4). Nonetheless, as Renzulli (2002) himself pointed out, the existence of these traits does not by itself help us to understand how or why certain individuals come to possess such characteristics, information which could give us a much deeper understanding of the whole process of moral development leading to moral leadership capability. Thus an investigation into the use of the co-cognitive traits to identify those with the potential for such moral leadership capability is usefully balanced by an endeavour to seek a better understanding of the developmental road travelled by those who in their mature lives do exhibit moral leadership.

It is contended that these various considerations appear to support the direction this research has taken.

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CHAPTER THREE: RESEARCH DESIGN

3.1 Factors influencing the research design

This research project was prompted by concerns expressed by a number of writers about various deeply troubling issues affecting humanity today, many with global implications, and a perceived need for the emergence of strong ethically driven leadership at many levels as essential to finding solutions to such issues.

However, Renzulli (2002) put forward the view that although we could recognise persons who were already functioning as effective and inspirational moral leaders, we did not know how such persons developed the capability to take on such a role. In effect, we were dependent on chance for new such leaders to arise.

Renzulli (2002) then suggested that there were several personality factors which he termed the ‘co-cognitive traits’ which he believed were common to those demonstrating ‘socially constructive giftedness’. He theorised that the presence of these co-cognitive traits in an individual was an indication that that person had the potential to develop into a moral leadership role. Further, he reasoned that if such traits could be found while students were still at school, then we might be able to intervene in positive ways to encourage that potential to mature. In other words, it might be possible to recognise and nurture the development of those with moral leadership capability in order to meet the perceived need for such leaders in today’s society.

Given that a literature search appeared to confirm that it was true that we did not know how such leaders emerged, this research took the view that a credible starting point for exploring this issue was to look in depth at the lives of a number of individuals who had taken on such a role. In particular, the research sought to discover whether their life stories supported the concept of co-cognitive traits as integral to their personalities; whether there were other common factors in their stories which were also appeared to be significant to their emergence as moral leaders; and how their life stories related to the key theories on moral development. Thus the first phase of this research involved case studies of adults in their later years who were perceived to have provided or to be continuing to provide moral leadership in their communities.

The second phase attempted to see how the findings from the case studies might relate to young people and provide a substantiated basis for any intervention designed to identify potential moral leadership capability. In particular, this second phase of the research asked whether the co-cognitive traits when applied to young people would yield information that could be useful in identifying such potential moral leadership capability; whether there were other factors apart from the co-cognitive traits that might also have relevance for identifying such potential; and whether this information was consistent with what emerged from the life stories of the older individuals.

Thus the main research question was:

- What could the stories of individuals who have demonstrated moral leadership tell us that will help us to understand how these people came to take on such a role?

In order to address this question, the following sub-questions were utilised:

1. What personal attributes are evidenced, at what stages of life, and in what ways?
2. To what extent could such attributes be described by the co-cognitive traits?
3. What experiences might have contributed significantly to the life stories of these individuals?
4. To what extent did each of these individuals demonstrate conscious moral reflection in relation to his or her actions?
5. Do these individuals appear to have experienced 'Positive Disintegration'?
6. To what extent might these life stories help us to identify the potential for such leadership in young people? Specifically, could a survey based on this information be devised whose administration would assist us to achieve such identification?

To assist in the quantitative analysis of the survey responses, the following additional questions were appended under sub-question 6:

- [a] Did any students reveal a co-cognitive profile which showed a statistically significant association with Renzulli's co-cognitive profile of moral leadership?

[b] Was there a statistically significant association between individual characteristics not included in Renzulli's co-cognitive profile (ie giftedness, gender) and whether Renzulli's co-cognitive profile was met?

[c] Did those students who met Renzulli's co-cognitive profile of moral leadership differ significantly from those who did not meet this profile, in terms of teacher-rated popularity, leadership, empathy and assertiveness?

[d] On which of the co-cognitive traits do these co-cognitive profile groups differ?

The case studies provided the vehicle for investigating the first five sub-questions. The researcher then sought to find a range of avenues for exploring Question Six. Ultimately three approaches were used, in three different settings. Firstly, the researcher interviewed three young people directly involved in a traumatic life-changing experience, seeking to discover how this experience might have affected their perceptions and values and likely future actions. This linked this aspect of the investigation to Dabrowski's Theory of Positive Disintegration and to the fact that this theory appeared to be relevant to the experiences of the case study participants. Secondly, the original co-cognitives survey carried out by Sytsma (2003) was adapted to implement her suggestion about introducing a qualitative element, and was then administered to a group of New Zealand high school students. The purpose of the adaptation was two-fold, (a) to investigate whether the introduction of a qualitative element including a wider range of background information would be more effective than Sytsma's (2003) purely quantitative survey in identifying the presence of the co-cognitive traits and of any other possibly significant factors, and (b) to investigate whether the survey could be used effectively in another country with a somewhat different education system and population make-up. Thirdly, the adapted co-cognitives survey was completed by a young woman who had been actively demonstrating moral leadership at an international level from the age of ten, and some background research into her life story and the factors that might have prompted her involvement was carried out. If it were to be found that the co-cognitive traits were evident to a significant degree in her responses to the survey, this would appear to strengthen the likelihood that the survey was identifying traits potentially significant to moral leadership capability.

The data from these various enquiries were then considered in relation to the theories on moral development, and to the main research question and the sub-questions. Conclusions were drawn, and lines for further research were indicated.

3.2 Research Design

3.2.1 Approach to the research design

This research used a mixed-method, multi-phase approach. The research problem is a complex one, drawing on contrasting theories about moral development, involving participants' deep-seated personal values and philosophies, and connecting with people at very different stages of their life stories. Thus the scope of this research includes but is larger than just the co-cognitives. Additionally, Sytsma's (2003) work with the original co-cognitives survey had led to the recommendation that, while quantitative elements should be retained to provide the basic structure for any further development or adaptation of her survey, more qualitative elements should be used in any further research around the co-cognitive traits. For these various reasons, it therefore seemed appropriate to adopt the mixed-method, multi-phase approach. An overview of the research design is shown on the following page (Figure 3.1).

3.2.2 Phase One: The use of case studies

Creswell (2007) describes five approaches to qualitative research, of which two, narrative and case study research, initially seemed applicable to this research topic. A narrative study is concerned with describing in depth the life of a particular individual. A case study can be similarly concerned with an individual life, but, as Creswell (2007) notes, 'with the intent of examining an issue' which the chosen case illustrates (p. 93). That aligned with the intent behind this research, where the ultimate interest is in the issues surrounding the development of moral leadership, and thus it was decided to use the case study approach.

This however raises the question of generalisability or applicability of the findings to other cases. Each individual's life is unique. Events which influence one individual in a certain way may affect others quite differently; individuals who share particular beliefs may have come to them by quite different paths; and so on. Thus how can a case study contribute

Overview of the research design

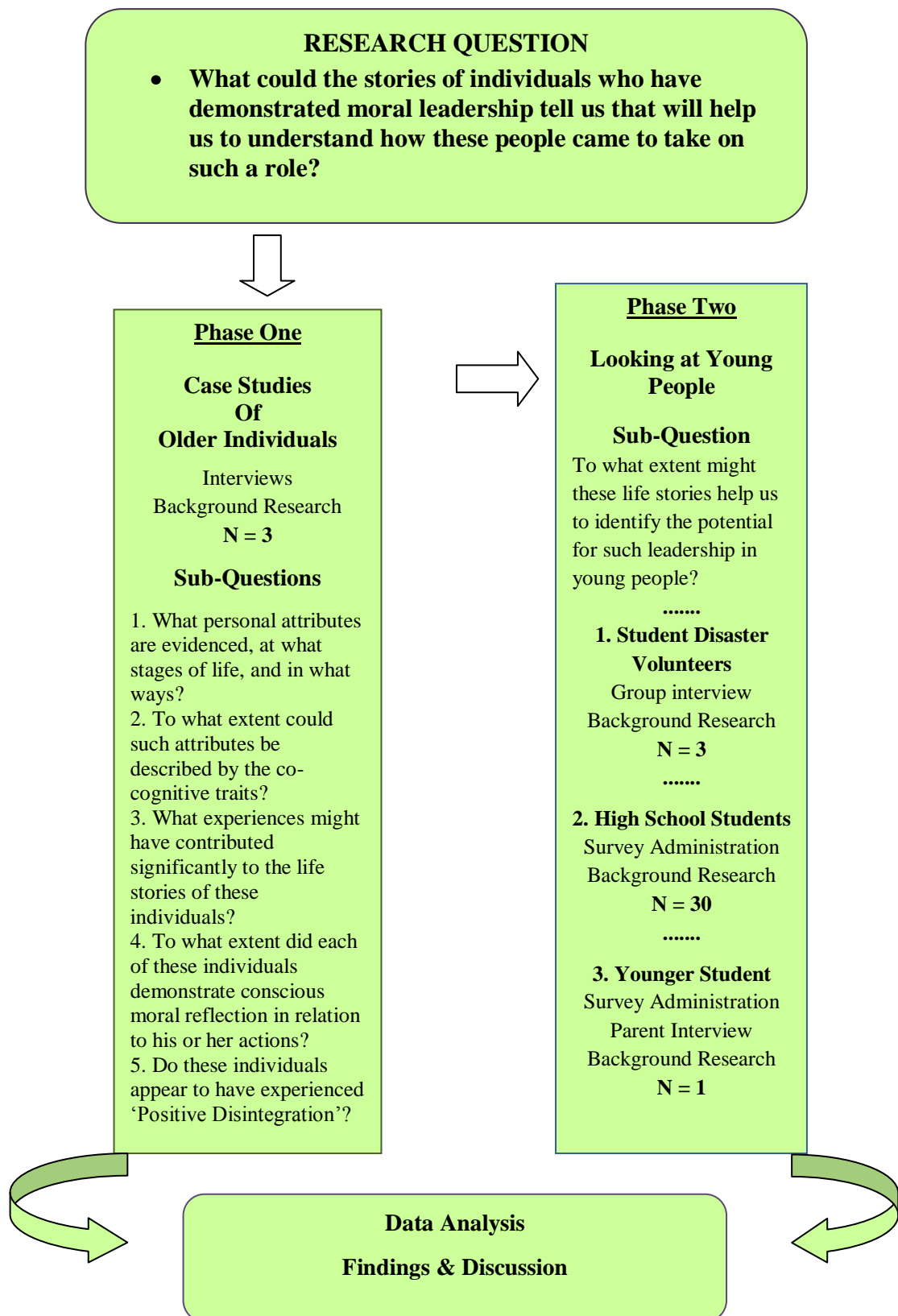


Fig. 3.1 Research Design Overview

findings useful beyond its own parameters? How can one person's life help us to understand the development of moral leadership in other very different lives?

Kervin *et al.* (2006) argue that case studies such as those described in this research can contribute valuably to theory formation rather than to the comparison of individuals. Yin (2002?)⁴ similarly contends that case studies can be 'generalized to theoretical propositions rather than to populations and universes as in quantitative research' (in Gall *et al.*, 2007, p. 478). Thus a case study might, for example, lead one to theorise that a traumatic episode arousing strong moral indignation will be found to be a trigger in the translation of an individual from 'good citizen' to 'moral leader', or, perhaps, as Renzulli has done, one might theorise that certain traits will be found to be evident in the characters of those who become moral leaders. Grant (1990) speaks of creating a 'dialogue' between individuals and theorists, noting that 'such a dialogue uses the theories to illuminate lives and uses the lives to criticize theories' (pp. 85-86). 'Critique' might be a better word, but the idea of a case study as a dialogue seems apt. Gross (1993), explaining her own decision to use case studies for her research on profoundly gifted children, comments that the case study 'can provide a richly descriptive, illuminative picture of a complex social situation' (p. 62) and is 'ideally suited to the investigation and description of events or individuals characterized by their rarity' (p. 62). Both descriptors would seem to apply to any investigation of inspirational moral leadership. Similarly, in her paper on evaluating qualitative research, Horsburgh (2003) noted that Popay, Rogers and Williams (1998) had listed as one criterion of good qualitative research the provision of sufficient detail to enable the reader '...to interpret the meaning and context of what is being researched... and [which] exposes the experience as a process' (p. 309).

Gall *et al.* (2007) put this another way, suggesting that 'if the case is conceptualized as an example of a broader phenomenon, the case's significance can be seen in terms of the light it sheds on that phenomenon' (p. 448). Thus since these case studies are conceptualised as examples of the phenomenon of moral leadership, the hope is that they will shed light on how moral leadership could come about.

However it is also true that narrative is an integral part of these case studies. The narrative technique was adopted in order to present the actual detail of the life story of each

⁴ Gall *et al.* give no date for this reference but 2002 appears to be the most recent date related to the publication of Gall *et al.*'s text in 2007 for Yin's updating of his work on case study research.

participant as vividly and as accurately as possible. This approach has a number of useful aspects. It allows the participant to speak in his or her own voice, which can give greater force and immediacy to the recounting of personal experience, and can help the reader to form an opinion of the participant's experience independent of the researcher's interpretation of the recounted event, which can then assist the reader in his or her subsequent evaluation of the research. It allows the researcher to draw on a wide range of data which can richly contribute to understanding the participant's life story – photographs, historical documents, family and school records, newspaper stories, personal artefacts, and so on. Finally, it can support researcher and participant in building a relationship of mutual trust and confidence in which the participant is more likely to reveal life story details and in which the researcher is helped to develop greater insight into the significance of what he or she is being told. Creswell and Miller (in Creswell, 2007) say that 'In this process, the parties negotiate the meaning of the stories, adding a validation check to the analysis' (p. 57). A caveat is that the researcher must, in such a relationship, remain mindful that his or her own opinions and views are not affecting responses to matters covered in the participant's life story, and must seek to preserve objectivity in the subsequent analysis of the story. Given that caveat being observed, use of the narrative approach to tell the participants' life stories is intended to result in a 'thick description', defined by Gall *et al* (2007) as 'a richly detailed report that re-creates a situation and as much of its context as possible' (p. 656), providing a strong basis for the intent described above by Gall *et al* (2007) of illuminating the significance of the case studies in terms of the light they shed on the phenomenon being studied, in this instance, moral leadership.

3.2.3 Phase Two: Young People

Since the ultimate aim of this research was to help find ways to identify young people who demonstrated potential moral leadership capability, the second phase of this research drew on the findings from the case studies to look at young people in three different settings, guided by the final research sub-question, 'To what extent might these life stories help us to identify the potential for such leadership in young people?', and also by the findings from the literature review and from Sytsma's (2003) research.

3.2.3 [a] The university students

The first setting for this phase was to a certain extent fortuitous, in that it drew on events which could not have been pre-planned, namely two major catastrophic earthquakes which took place in Christchurch, New Zealand, within a few months of each other in 2010 and 2011. Destruction was immense, and the experience was clearly a deeply traumatic one for those who went through it. People responded in a wide variety of ways to what had happened. One of these ways was the formation of a Student Volunteer Army. The university students who became involved in this project helped in tasks such as clearing tons of liquefied mud from the streets and delivering chemical toilets because sewage outlets had failed. For many, it was a fairly brief association, but others returned when the second earthquake struck and became even more involved. Given the traumatic nature of the earthquake experience and the fact that some students had retained their commitment to this volunteer effort over a period of time, the researcher concluded that the situation provided a unique opportunity to speak with a group of young people who had just been through two major traumatic events, and who, given the very recent nature of what had happened, could reasonably be expected to be in a transitional phase, reflecting on the impact on their lives and on their own response to these events. Contact was therefore made and an opportunity arranged to speak with three such students.

3.2.3 [b] The high school students

A major intention for this research from the outset was to explore the possibility of adapting Sytsma's (2003) original co-cognitives survey administered to American high school students, to investigate the issues she had raised and to attempt to find some possible solutions. In adapting the survey itself, the researcher had three particular concerns: (a) whether it would be possible to introduce a qualitative element into the survey, as Sytsma (2003) had suggested might be a productive move, especially in relation to achieving success; (b) whether there could be a more effective way of assessing student ability than relying on school test scores and student self-reporting; and (c) whether it would be helpful to move the focus from extra-curricular activities as a measure of social constructiveness more towards self-initiated helping and caring activities. Renzulli and Sytsma were approached for their agreement for the researcher to undertake this adaptation, it was carried out and forwarded to them to review, and their approval for the adaptation was expressed.

The adaptation process is described in Section 3.4 of this chapter, under Data Collection Instruments.

3.2.3 [c] Doris (pseudonym)

A thread emerging from the case studies had been the occurrence of traumatic experiences in childhood as a factor in the development of later more advanced moral values and behaviour. The researcher became aware of a young woman who at the age of ten had embarked on a moral crusade leading to significant political involvement at a national and later international level while she was still a child. While the case study participants had all been reporting on their childhoods looking back from the perspective of their senior years, this young woman, still in her early to mid-teens, presented an opportunity to investigate the possible influences and experiences which had prompted her actions while they were still fresh in her memory and without the overlay of additional adult life history. At the same time, it also presented an opportunity to trial the adapted survey with a young person who had already demonstrated not just potential but actual moral leadership. It was felt that this in many ways would help to bring the two phases of the research together.

3.3 Participant Selection and Recruitment /Sites

3.3.1 [a] The case studies – participant selection and recruitment

Because the aim of the case studies was to explore the life stories of people who had in some way demonstrated some degree of moral leadership and because such persons are not liberally scattered throughout the community, random sampling to find a participant was neither feasible nor appropriate. Instead ‘purposeful sampling’ was used, guided by the operational definition of moral leadership quoted earlier (‘A moral leader empowers others in their service to humanity’). It was acknowledged that this could not be an entirely objective procedure. Therefore an endeavour was made to find participants for whom some demonstrable and relevant criteria could be cited.

Liz, the person approached for the first case study, was identified as a possible participant through her leading role in a local community service organisation dealing with battered women and because she had been a finalist for a prestigious national community service award which seemed to indicate some exceptional level of performance.

The second participant, Marcus, was identified through his influential political involvement at both national and regional level, in particular the fact that he led the transformation of his city into one of the world's first eco-cities, helping to change people's attitudes towards their relationship with their surrounding environment.

Francis, the final participant, was identified because of his role as a champion of animal welfare who, in a multiplicity of ways, has brought about changes in the law, in public attitudes, and in the reality of daily life for countless individual animals.

Each of these participants had demonstrated that they were driven by a set of values which focussed on the needs of others rather than themselves. Each appeared to be guided by a clear vision of 'what ought to be'. Each had demonstrated their commitment over a long period of time, in the face of opposition and difficulty, and each had served to lead or inspire others towards positive change. In other words, this known information about each of these individuals suggested that they might well qualify as multilevel individuals, functioning at Level IV on Dabrowski's scale of levels. It therefore seemed reasonable to conclude that they were appropriate participants for this study.

The set of criteria suggested by Colby and Damon (1992, p. 29) and referred to in Chapter Two seems relevant to assessing the criteria the researcher had used. These criteria were:

1. A sustained commitment to moral ideals and principles that include a generalized respect for humanity; or a sustained evidence of moral virtue.
2. A disposition to act in accord with one's moral ideals or principles, implying also a consistency between one's actions and intentions and between the means and ends of one's actions.
3. A willingness to risk one's self-interest for the sake of one's moral values.
4. A tendency to be inspiring to others and thereby to move them to moral action.
5. A sense of realistic humility about one's own importance relative to the world at large, implying a relative lack of concern for one's own ego. (p. 29).

It was not possible prior to undertaking the case studies themselves to know whether the fifth of these criteria would apply, but it is suggested that the first four criteria were not incompatible with the known information, and, even retrospectively, support the approach that was used.

In each case the recruitment process began with an initial approach phone call. After a positive response was received, the written information letter and consent form approved by the Ethics Committee were forwarded to each participant, and duly signed and returned by them.

To preserve confidentiality, the names used are not the participants' own. 'Liz' was a random choice, 'Marcus' was used because the participant had been much influenced by the philosopher Marcus Aurelius, and 'Francis' was a gently complimentary reference back to the work of St Francis on behalf of animals and birds. However it should be acknowledged that both Marcus and Francis are widely known public figures in New Zealand, and for this reason their identities may be apparent to New Zealand readers. This point was discussed with both men, and both men stated that they did not have any issue with this. Francis pointed out that a biography of his life had already been published, and Marcus commented that public knowledge of his personal life included certain intimate family details being cited in Parliament in support of a mooted law change in family law.

It should also be noted here that Liz and Marcus were both known professionally to the researcher before the case studies began because of her own involvement in community activities, acquaintanceships which are difficult to avoid in a small country like New Zealand. The researcher has remained alert to the need for careful objectivity and has sought throughout to ensure that her existing perception of the participants did not influence interpretation of the data. The researcher had not met Francis prior to undertaking his case study.

3.3.1 [b]The case study participants - sites

The first case study participant, Liz, was interviewed in her home, as her own preferred setting. The setting for her childhood was mainly in a suburb or, as it was then, a village, on the outskirts of a major New Zealand city; later her family moved further into the city. Her adolescent and early adult years were in that city, and for a time she and her husband lived in a small settlement north of Auckland before moving permanently to their current home in another New Zealand city. Background research also involved a visit to the premises of the local Women's Refuge, the setting for much of her community work.

Marcus was interviewed first in his home in a localised bush setting in an outlying suburb of his city, and then in his waterfront office in the central city where he now lives and works. Essentially the setting for his story involved three locations, an inner city area during the 1940s and 50s, K. Beach and its surrounds in the late 50s, and the city of which he later became Mayor. Background research included retrieving historical material about the inner city area and K. Beach, and the researcher was assisted in building a description by coincidentally having known the same inner city area during the 1960's while it was still almost exactly the same as Marcus had known it and by having lived for many years in the same city as Marcus, including during his Mayoralty, and being familiar with the bush-covered ranges that back that city.

Francis was interviewed in his office, surrounded by the ongoing work of the SPCA and accompanied by his pet dog. The setting for his childhood and adolescent years was in one of the country's wealthiest suburbs, attending one of its most prestigious schools. Apart from two spells in the UK and despite financial reverses at times, he has spent almost all his adult life in the same area. However, the setting for his work with animals is much larger, encompassing the entire geographical region in which he operates and at times extending to the whole country.

3.3.2 [a] The university student volunteers – selection and recruitment

Selection was purposeful in that the objective was to interview participants within a particular age group working within a particular organisation, namely the 'Student Volunteer Army' ('SVA') which had been formed to provide community assistance following the earthquakes, but random in that the SVA had many hundreds of members and participants were simply those who chose to respond to an invitation open to all SVA members to take part in this research.

The researcher had been advised that the SVA's preferred method of contact was via their Facebook page. Accordingly a message approved by the University of Wollongong's Ethics Committee was placed on the Facebook page. Subsequently the SVA's organising secretary emailed the researcher with the names of three students who had volunteered to take part. All three students received the written information letter and consent form approved by the Ethics Committee and duly signed and returned the consent forms.

Like the case study participants, they too have been allocated names other than their own, chosen at random, to preserve confidentiality.

3.3.2 [b] The university student volunteers – site

The students were interviewed in a meeting room at the university library in Christchurch. The setting for their involvement in voluntary service to the community was in and around the city itself, immediately following the earthquakes of 2010 and 2011.

3.3.3 [a] The co-cognitive survey: school and students – selection and recruitment

The school: Recruitment was achieved through advertising of the intended survey at a national teachers' conference. Actual selection of the participating school was purposeful: several schools expressed interest in taking part in this research project: AB College was selected because, of those offering, it appeared to be the one which could best be described as a 'typical' New Zealand high school – co-educational, medium size, located in a town, near the middle of the decile range, with a roll fairly accurately reflecting the make-up of New Zealand's population. (A 'decile' is a socio-economic ranking currently applied by the New Zealand Ministry of Education for the purposes of resourcing schools, with 10 being the highest ranking).

The students: In discussion with the coordinator, it was decided to focus on senior students, including both a group of Year 12 students who had been identified as gifted, and a number of Year 13 students selected without reference to learning ability: the coordinator simply approached a Year 13 class. It was felt that including the gifted group might help to show whether or not there was a link between traditional conceptions of giftedness and giftedness of an ethical nature.

3.3.3 [b] The co-cognitive survey: school and students – site

The setting for the co-cognitives survey was AB College, a co-educational high school sited in a busy and markedly prosperous country town with an economy predominantly directed towards servicing the surrounding farming community, but also with a number of small but thriving industries with a strong craft orientation. At the time of the survey, it had a population of just under 18,000, with about 5% more than the national average being aged over 65. However, demographics in the region were changing rapidly, with significant immigration both from within New Zealand and from external sources in recent years.

AB College is the main provider of secondary education in the region, with a roll of around 1200 students. It is a Decile 7 school, reflecting the predominant socioeconomic status of its surrounding community. Its roll at the time of the survey was 82% Pakeha/European, 9% Maori, 2% Pasifika, 4% Asian, with the remaining 3% from other ethnic backgrounds. The school provides a number of fairly standard leadership opportunities for its senior students, such as leadership in the House system and involvement with a range of committees. It also encourages senior students to be involved in peer mentoring and support. More able students are catered for by streaming at all levels and through a variety of extension and challenge programmes and activities including Odyssey of the Mind, a Philosophy Group, Model United Nations, Peter Vardy Presentation (philosophy), debating and other competitions. One group of identified gifted Year 12 students, self-named the GITS group, meet weekly at 7.30 am for coffee and discussion.

The survey was administered on site at the school during a class period set aside for the purpose. A member of staff liaising with the researcher coordinated this process.

3.3.4 [a] Doris – selection and recruitment

Selection was purposeful. The researcher knew of Doris's first speech at a national political conference and her subsequent actions, and considered that including her story might usefully complement the data gathered from the older high school and university students.

Recruitment was achieved first through an email to the girl's parents asking if they would be prepared for her to be involved in this study. When they replied expressing interest, they were sent the information letter and consent form used with the high school students and approved by the University of Wollongong Ethics Committee. The consent form was duly signed and returned to the researcher.

3.3.4 [b] Doris – site

The setting for Doris's personal life is in London, in the UK. The family divide their time between their inner city apartment and their second home, a house in a garden setting a little further out from the centre of the city. She attends an exclusive private school in the heart of London. However the setting for Doris's activities is on the conference floor, at public meetings, and, in truly contemporary fashion, on the internet.

3.4 Data Collection Instruments

The principal data collection instrument for the case studies was in each case the use of face-to-face interviews. Each participant took part in two such interviews, each approximately two hours in length. Preliminary background research was carried out to help frame the first interview, and further background research took place between and following the interviews to complete data collection. This involved internet searches of both historical and contemporary material from various official, media, and other sources, document analysis, book readings, search for visual images, contact with associations the participants had been involved with, and in one case an interview with a colleague and direct (although unplanned) involvement in a crisis situation representative of the participant's community activities.

It had also been intended to use a 'portfolio of artefacts' as a starting point for the first interview. This is a concept which involves inviting the participant to assemble a small collection of objects which have particular affective significance in his or her life story which he or she then describes to the researcher. Martin and Merriam (2006) say that they have found that this allows the participant to take a proactive role in the interview process and taps into a rich vein of information the researcher may not otherwise have realised was available (p. 42). It may also help overcome the possibility of an 'asymmetrical power distribution' between interviewer and interviewee to which Creswell (2007) refers (p. 140). This was in itself a useful reminder to the researcher to be sensitive to the nuances of the relationship between interviewer and interviewee. However Liz was not interested in putting together such a portfolio, saying that she thought memories were 'just as good'. Making that decision in effect established a degree of ownership for her, and she appeared to be comfortable with the interview process, providing fluent and detailed responses and comment as she went along. The other two participants took the same approach: neither chose to create such a portfolio; each preferred the straightforward interview process.

Considering the options with the university students, it was decided that a face-to-face interview would be the best strategy to use, in preference to email or phone conversations. This was carried out as a group interview, partly because of the practical considerations involved in travelling from the researcher's home in the North Island to Christchurch, but chiefly to allow for useful interaction and shared commentary between the students. Background research was carried out, using internet searches to locate media reports, official information, visual images and information about the Student Volunteer Army.

An adaptation of the co-cognitives survey developed by Sytsma (2003) was used to collect the required data from the high school students and their teachers. The adaptation process is described in detail in 3.4.1 below. Data about the school and its situation was gathered from official Ministry of Education and other Government sources, and from an additional demographic data sheet completed by the teacher acting as liaison with the researcher to coordinate administration of the survey.

A multi-part approach was used to collect data relating to Doris, with the aim of allowing maximum opportunity for analysis and comparison with findings from other sections of the research. Doris herself completed the adapted co-cognitives survey and took part in a telephone interview with the researcher. The survey's teacher data sheet was completed by a key subject teacher. A parent questionnaire was completed by Doris's parents who also supplied additional background data about her development during childhood, including medical and psychological reports. A copy of a major UK national journal featuring Doris on its front cover and in an inside interview was obtained, online material of her being interviewed by a political journalist was viewed, and other visual material was also examined.

3.4.1 Adaptation of the co-cognitives survey

Sytsma's (2003) original co-cognitives survey included a 26-item questionnaire or scale about attitudes, beliefs and actions which students were asked to complete twice, using a Likert-type five-point response scale, firstly as a general statement ('Form G'), and then while thinking specifically about their favourite curriculum subject or area of interest ('Form F'). The two forms were exactly the same, and were completed at the same sitting. In between their first and second sets of responses, they were also required to complete a detailed data sheet which first asked the students to provide some demographic information about themselves, and then asked them to indicate their area of greatest interest academically; to rate themselves against their peers on their motivation, academic performance, happiness, and future life plans; to estimate their grades in various curriculum areas; and to identify their various extra-curricular activities from a comprehensive list. Finally they were asked a number of questions relating to special educational placement, either because of learning disability or giftedness. The survey also included both a teacher data sheet to be completed in relation to each individual student and a coordinator data sheet seeking information about the school itself. The teacher data sheet asked the teacher to record the student's gender, and then to estimate

his or her academic performance (overall grade, current grade and class standing) and his or her motivation relative to peers and as a critical factor in school or extra-curricular performance.

Content validity for the survey was evidently based on the adult surveys undertaken as a preliminary to developing the high school survey. Sytsma (2003) states that the development of these adult surveys included ‘several rounds of content validation and judges’ ratings ... [including] feedback, field testing and refinement’ (p. 51). This statement is repeated twice elsewhere and appears to be the only indication of content validation. Subsequently, however, Sytsma’s (2003) analysis of her data from the student responses to the questionnaire or scale component of the survey indicated good construct validity, as indicated by the presence of six clear factors with good factor loadings (corresponding to six co-cognitive traits). Further, reliability of these sub scales was found to range from moderate to very good (Cronbach's alphas ranging from .64 to .88) (pp. 74ff). Ultimately her multiple statistical analyses of the data from the student survey enabled her to draw conclusions she considered reliable about the relevance of the co-cognitive factors and their relationships to one another and also their relationships with her variables, happiness, motivation, GPAs and extra-curricular involvement in community or service-oriented activities. She also noted that there were high correlations between teacher and student data which, she stated, ‘supported the integrity of the students’ self-reported academic performance’ (p. 62). In the conclusion to her study, however, she notes a number of limitations which might affect validity, such as the fact that ultimately her sample was not fully representative of the American high school population, and the linear nature of her analyses as against the complex nature of some of the concepts involved.

The adapted survey

A number of amendments were made to Sytsma’s (2003) survey to take account of cultural and other differences between New Zealand and the United States. Additionally this researcher felt rather unclear about the implied relationship between happiness and potential moral leadership capability. There was a need to define what was meant by ‘happiness’ in this very particular context. One might therefore need to consider what emotions might be experienced by someone leading a drive for change in relation to a moral cause to which they were deeply committed. One could certainly consider responses such as a strong sense of purpose or fulfilment as possible emotions in this situation, but more debatable was whether the term ‘happiness’ would adequately convey the depth and complexity of such feelings to someone completing a quantitatively constructed questionnaire.

Another question was whether statements by a student about what he or she would do or had done would be a reliable indicator of what they *actually* would do or had done. The researcher felt it would be reasonable to seek some information from other sources which would help to establish the reliability of the individual's statements about him or herself. Finally, especially given Sytsma's (2003) finding that scheduled extra-curricular activities might not be as good a predictor of socially constructive responses as would community-oriented activities, it seemed likely to be useful to provide more opportunity for students to record instances of involvement in helping activities or support for causes that might lie outside the parameters of what is usually understood by the term 'extra-curricular'.

Thus in the adapted survey, in addition to checking academic capability and extra-curricular involvement, it was decided both to try to target relevant behaviours and actions a little more directly, and to involve teachers more fully in reporting on such behaviours and actions, to help to provide support for the students' statements about themselves.

The format of the original survey, using a Likert-type scale for responses to the main questionnaire, was retained, while the various considerations listed above led to the following changes. Firstly:

(1) The wording of some I-statements in the questionnaire part of the survey was amended to be less strongly self-assertive in order to reflect a perceived New Zealand reluctance with regard to self-promotion. For example, 'I have more energy than most people' was changed to 'I seem to have more energy than most people'.

(2) The total number of questions in the main questionnaire was increased from 26 to 39 to allow for more in-depth exploration of philosophical attitudes and beliefs. For example, 'I am confident that humanity will solve the problem of global warming' and 'I believe that in my lifetime humanity will at last make real progress on issues like hunger, poverty, war and the environment' were both added under Optimism to allow students to express a view on wider global issues which might affect their sense of optimism for their future lives; 'I believe that an individual can make a difference' was added to Vision/Sense of Destiny: believing in the power of the individual, including oneself, is critical to the ability to search to achieve change; and so on. A short additional section added to the end of the main questionnaire then probed students' views on the meaning of success and their ultimate hopes for their own lives (referred to in this report as the 'priorities' section).

In order to carry out this expansion, the existing questions were re-arranged back under the six headings Renzulli had given for the co-cognitive traits – optimism, courage, romance with a topic or discipline, sensitivity to human concerns, physical and mental energy, and vision or sense of destiny. The additional questions were built in under these headings. The headings were then removed and the questions put back into a random order.

At this point a decision was made *not* to ask students to fill out the questionnaire twice, as had been done with the original questionnaire. This was largely a time consideration in view of the greater length of the new version: it was not clear that repeating the exercise would add sufficient new information to justify the time taken. Sytsma's (2003) purpose in asking the students to complete the questionnaire part of the twice (Forms F and G) had been to try to confirm her hypothesis that students were likely to find it easier to conceptualise their response to each item when it related to an area they were interested in, suggesting that this might support the view that the co-cognitive factors are 'integrally related to task commitment, task engagement and student interest' (p. 140). However, it was hoped that the additional material added to the adapted survey and the changes that were also made to the accompanying student demographic data section and the teacher individual student data sheet would sufficiently cover this point.

Then the student data sheet was also substantially revised. Initially the ethnicity question was simply amended to allow for students of Maori and Pacific Island origin, and the lists of curriculum subjects and extra-curricular activities were changed to fit with those available in New Zealand. After further reflection, the following additional adaptations were made:

- (1) Demographic information was expanded to include the family makeup, whether the student had siblings, and placement in the family, to take into account the possibility that these could turn out to be significant factors.
- (2) Students were given an opportunity to describe any involvement they had had in activities with a focus on helping others, to provide a basis for comparison with the presence or otherwise of the co-cognitive traits.
- (3) Questions asking students to rate themselves against peers were removed, again because these were seen as likely to make New Zealand students uncomfortable and therefore to make their responses less reliable. Questions about motivation and so on, differently worded, were incorporated into the main questionnaire.

(4) For similar reasons, questions about special placements involving giftedness were removed and included in the teacher data sheet.

As noted above, the original survey included both a teacher student data sheet to be completed in relation to each individual student and a coordinator data sheet seeking information about the school itself. These too were revised, firstly to ensure that the questions asked (for example, about extra-curricular activities) matched with New Zealand circumstances, but also again in an effort to orientate the information requested more explicitly towards the underlying purpose of the survey.

Thus the original teacher student data sheet asked the teacher to record the student's gender, and then to estimate his or her academic performance (overall grade, current grade and class standing) and his or her motivation relative to peers and as a critical factor in school or extra-curricular performance.

The revised teacher student data sheet first asked teachers to rate participating students on their perceived learning potential and then on their actual learning performance. As a basis for comparison with the students' own responses, teachers were then asked to comment on the extent to which, in their observation, students had displayed qualities thought likely to be relevant to this study, including popularity⁵ and social acceptance, leadership, empathy for others, and assertiveness or willingness to stand up for one's beliefs, and also to cite any instances they were aware of where the student had initiated and/or been involved in some form of community service, 'good cause', or help for others within or outside school. Finally teachers were asked if they were aware of the student ever having been involved in any form of provision for gifted learners.

The original coordinator data sheet listed approximately 40 extra-curricular activities and asked if these were available in the responding school, and also asked about the school setting (rural, urban, etc), the ethnic makeup of its roll, the number in the graduating class and whether a gifted programme was available. The revised sheet asked for similar demographic information, adding type of school and decile ranking, but replaced the list of extra-curricular activities and questions about the graduating class and gifted programmes with these five questions:

- Does your school offer any specific form of leadership development?
- Does your school offer any opportunity for community service?

⁵ The term 'popularity' was not intended to refer solely to social popularity, but rather, when put alongside the other qualities listed, to gauge the extent to which someone might be capable of attracting followers and inspiring others – in other words, linking to the concept of charisma

- Does your school make specific provision for Maori students or for students from any other culture?
- Does your school make any specific provision for gifted learners?
- Does your school participate in any of the following challenge-type programmes? Maths Olympiad/CREST (a science programme)/ Odyssey of the Mind/Future Problem Solving/Community Problem Solving/Philosophy for Children/Other.

A guideline was developed for the project coordinator in the school and a separate guideline for teachers administering the survey where this was not carried out by the coordinator.

This revised format and the reasons for it were shared with Dr Renzulli and Dr Sytsma and approved by them. Copies of the forms and amendment process are included in Appendix IV.

3.5. Procedure

3.5.1 Ethical considerations

Given the extensive involvement of various individuals in this research, ethical considerations were of major importance, and the following steps were put in place to support confidentiality and the welfare and comfort of participants.

3.5.1 (a) The case studies

Firstly, to ensure that the participants gave fully informed consent to participating in the study, they were provided with a written explanation of the purpose of the research, the nature of their own involvement, and the intended use of the research findings. This included an assurance of confidentiality and of their right to withdraw at any time and to ask whatever questions they wished at any time⁶. The researcher's and the supervisor's contact details were included. All of this material had been approved by the University of Wollongong's Ethics Committee. After reviewing this material, each participant signed the consent form confirming that they had read and understood the document and agreed to take part.

Secondly, given that this is a particularly value-laden topic, it was imperative that the researcher should be continuously self-reflective throughout. The researcher has sought to

⁶ However, as noted earlier, it very soon became apparent that the prominent public status of two of the case study participants, Marcus and Francis, was such that recognition by any New Zealand reader of the research could not be ruled out. Both men were consulted about this and expressed no concern, both pointing out that not only their public activities but also details of their private lives were widely known.

have a clear understanding of her own attitudes and assumptions about the topic, and to continuously evaluate those assumptions and to be critically aware of how they may impact on her interpretation of data. The researcher recognised also that others may have different and equally valid assumptions, and that she must be ready to review her assumptions if her findings indicated that this would be appropriate.

Furthermore, in a study such as this, particular care needs to be taken to protect the rights and needs of the individual who is being asked to reveal details of his or her personal history. While in this instance each of the studies ultimately relates to strongly positive aspects of the participant's life, the researcher sought to be sensitive to the possibility that these aspects may have been influenced by traumatic events in the participant's personal history, and to be aware that even when such events do have positive outcomes, they can still be difficult to talk about. In the event, no difficulty was apparent, and all of the participants spoke frankly about their life stories and appeared comfortable in doing so. However, the use of participant review before finalising the research report has provided an additional security for each participant should he or she wish to amend or delete any material. Each participant was also known only by a name that was not his or her name, although as noted two of the participants are very well known New Zealanders, so that this is not necessarily a protection of their identity. This was discussed with the people affected, as also noted, and both expressed a complete lack of concern on this point.

3.5.1 (b) Group interview with three university students

An adaptation of the consent form used with the case studies including information about the purpose and proposed future uses of the research and their rights as participants was reviewed and approved by the Ethics Committee of the University of Wollongong. This was sent to each participant and signed and returned by them.

The same ethical considerations that applied for the case studies were applied by the researcher to this group interview, including the use of names that were not the students' own. The students each had the opportunity to review the report of the interview, and each expressed his full approval of the content.

3.5.1 (c) The high school survey

The school involved was referred to only as ‘AB College’ to maintain confidentiality.

Before the survey commenced, an information sheet was prepared for the principal of AB College, explaining the purpose of the research, what it would involve for his school – how data would be collected – and how confidentiality would be maintained, and giving the researcher’s contact details in case the principal had queries before he agreed to the research taking place. A consent form was attached. Once this had been signed and returned, similar information sheets and consent forms were prepared first for the coordinator and signed and returned by her, and then for the participating students and their families. All the students approached and their families agreed to participate, and the consent forms were duly signed and returned. An information sheet for teachers was also supplied to ensure staff were aware of the existence and purpose of the research being carried out in their school.

The survey was then carried out under the coordinator’s guidance. Each student placed their survey responses in a supplied envelope and sealed it so that no-one other than the researcher would be privy to their responses. When all the survey forms and the teacher data sheets had been completed, the coordinator packed them up and returned them to the researcher.

Following analysis of the collected data, a short report was prepared for AB College and forwarded to the principal and coordinator setting out the findings of the survey. This report included the following statement, essentially to re-state the objectivity of the research:

It should be stated very clearly and emphatically here that this is NOT a judgement about the personal value of any individual. All human beings possess some or all of the traits described here as “co-cognitives” to a greater or lesser degree. This study is concerned with finding those who happen to possess them particularly intensely, just as in other surveys we might be interested in finding those who possess particular sporting, literary, scientific or other capabilities. That is knowledge that is always relevant to our educational planning.

This report was approved by the school.

3.5.1 (d) Doris

‘Doris’ is not the participant’s real name but has been used to help maintain confidentiality. Doris’s parents were supplied with the information sheet and consent form approved by the University of Wollongong Ethics Committee, had the opportunity to ask questions before signing the consent form, and were aware that they could withdraw at any time if they so wished. Doris’s teacher was similarly supplied with the information sheet and consent form approved for teachers.

The same considerations applied to the case studies were also put into effect here. The researcher has sought to be continuously self-reflective throughout, to have a clear understanding of her own attitudes and assumptions about the topic and the youthfulness of the participant, and to continuously evaluate those assumptions and to be critically aware of how they may impact on her interpretation of data. Given the age of the participant, the researcher has also sought to remain aware of the need for sensitivity in questioning her.

Doris’s parents were given a copy of this report to review before it was included in this document and expressed their full approval. Photographic material cited in the report has been explained but not included as Doris is clearly identifiable in that material.

3.5.2 Data collection

3.5.2 (a) The case studies

Each participant took part in two two-hour interviews a month or so apart which, with their consent, were tape-recorded; written notes were also made. On a couple of occasions a phone call was later made to check some minor details. Some preliminary background research was carried out in each case to provide a starting point for the interview.

Liz’s interviews took place in a relaxed informal setting in her home. Marcus’s first interview similarly took place at home; the second at his office as that best fitted his schedule. Francis also chose to be interviewed at his office, for the same reason. Their environments, however, were quite different. Marcus’s office was calm and quiet and away from any evidence of business activity. Francis’s office was at the hub of a very busy animal centre, which had the advantage of adding some extra colour to his background information. His little dog, present throughout, seemed a very appropriate interview companion. Both

men appeared relaxed and at ease in their chosen setting and were able to arrange for uninterrupted time for their interviews, apart from one brief query from a staff member during one of Francis's interviews.

The first interview in each case focussed on the participant's life story, beginning with the childhood years, looking at social environment, family relationships, schooling history, and then adult careers, adult relationships and key life events. The second interview focussed on the participant's reflections on his or her own values and actions – at what the participant would have to say about the philosophy and values behind their roles in the community and at how they themselves believed their philosophy and values had developed. Some sample questions taken from the interviews:

- For you that sense of how much needs to be done seems to be like a driving force towards action, and for other people it seems like an impossible barrier or provides an excuse for inaction: why are you different?
- You said, 'If you think it's worthy, give it a go'. So how would you define worthy and decide what's worthy and what isn't worthy?
- One former New Zealand Prime Minister called you 'One of New Zealand's most innovative and creative thinkers'. That helped with your work in PR. Is it relevant to leadership?
- You mentioned the word 'ethics' before: do you have in your own mind a definition of what you would call an ethical person?

Data providing supporting and background information were collected from a wide range of sources.

For Liz, this involved researching the two organisations with which she had been most closely associated, Family Planning and Women's Refuge, and also locating information about the community service award for which she had been a national finalist. Most material was found through internet searches, but the Women's Refuge with which Liz was associated was visited twice, both visits approximately an hour in length, one during the handling of a crisis situation with the researcher herself being co-opted on the spot to assist, and the other providing an opportunity to talk uninterrupted with one of the key workers about the aims and activities of the Refuge. The researcher also used one piece of historical material from her own archives to illustrate a point relating to the participant's childhood experiences.

Background research for Marcus also involved internet searches across a range of topics, including eco-cities, adoption responses, his city's Council website, the film 'The Candidate' and a range of other historical material. The researcher located and read a biography of Marcus Aurelius and other philosophers referred to by the participant and also read part of *The Leopard* by Tomasi di Lampedusa, quoted by the participant. Contact was made by phone with the Leadership Institute with whose development the participant had been closely involved, their most recent Yearbook was obtained, and information from that supplemented the participant's own comments.

A key source of factual material for Francis in his addition to his interviews was a recently published biography of his life and that of his father before him. The participant had collaborated closely with the author, providing her with a considerable amount of historical material. The researcher read and re-read the biography to supplement and guide her own questions for the participant. Internet searches yielded further relevant information on topics such as the participant's school and the influence of its charismatic principal, the history of the SPCA and the Order of St John, the Office of the Commissioner for Children, and various animal rights campaigns.

3.5.2 (b) The university students

The SVA's organising secretary worked in liaison with the researcher and the students to arrange a date and time when they could meet and booked a room in their university library for this purpose. The researcher then travelled to Christchurch and interviewed the students for a period of a little over an hour.

The interview was recorded and transcribed and a copy emailed to each of the three participants for review, resulting in a couple of minor corrections (eg 'photographer and geographer' changed to 'photographer and videographer') but otherwise approved by them.

Internet searches were carried out to provide background information from official and media sources including photographic material about the earthquakes and about the formation and operation of the SVA.

3.5.2 (c) The co-cognitives school survey

The teacher who had initially signalled interest in having her school participate agreed to act as coordinator. A detailed guide on the administration of the survey was developed for her, and she had an opportunity to check this with the researcher before overseeing the survey. A guideline was also developed for use by any teacher administering the survey under the coordinator's supervision. Copies of the letters of explanation, consent forms, guidelines, data sheets and questionnaires were then forwarded to the school (see Appendices III and V). Envelopes were enclosed so that each student could seal his or her completed questionnaire and data sheet into an envelope and feel reassured that no-one except the researcher would see his or her responses. The survey was promptly carried out and the responses returned to the researcher.

3.5.2 (d) Doris

Data were collected from a range of sources:

- The researcher was given copies of the following documents:
 - A psychological assessment carried out by a registered psychologist in order to assess Doris's cognitive functioning while she was still at pre-school;
 - An occupational therapy report and a pediatrician's report carried out when Doris was six years of age;
 - An article from a prominent UK newspaper featuring Doris on its front cover and in one of its articles;
 - An email correspondence between Doris's mother and that newspaper's commissioning editor relating to the above article and to Doris's involvement in blogging;
 - Photographic material from a second major UK newspaper featuring Doris.
- The researcher also viewed a video interview, a website item and a Youtube item relating to various political activities which Doris had been involved in, all made by different independent news agencies.
- Doris's parents completed a comprehensive questionnaire covering her early childhood traits and behaviours, her response to school as seen at home, and her behaviour and interests at home; they also provided additional material in interview.
- Doris completed the co-cognitive traits survey in January 2013. She was then aged thirteen years and five months.

- Doris's Classics teacher completed the accompanying teacher rating sheet.

3.5.3 Data analysis

3.5.3 (a) The case studies

The two interviews for each participant were transcribed. Both transcriptions were forwarded to the participant for review and, apart from minor factual corrections, approved by him or her as accurate. The transcriptions were read and re-read continuously by the researcher, in whole and in part, as analysis proceeded. Initial categories were identified and recorded using a simple index and numbering system, then refined and slightly extended after further re-reading. Quotes and incidents which illustrated specific aspects were highlighted. Pivotal events or situations were identified. The additional research material was linked to the various categories. The categories were grouped and a pen-and-paper diagram created to chart perceived relationships between these and the development of the participant's involvement in social causes. Using the diagram as a reference, the material was then ordered to create a basic outline or framework for writing up the participant's 'story'. The framework for Liz's story is broadly similar to that developed for the other two participants and may serve to illustrate the process followed:

1. First a 'thumbnail sketch' or overview of the participant's lifetime pro-active involvement in community service;
2. the story of her life from early childhood through to marriage and young motherhood as this appears to be the period during which she developed the values and beliefs that drove her subsequent activities;
3. her own reflections on the development of her values and beliefs;
4. the researcher's review and conclusions.

Each life story was then written up as a connected narrative, appended to a statement of the research problem, the literature review, the research questions and the researcher's reflection on these, and forwarded to the participant for his or her review and comment. All expressed full approval.

Finally under this heading, it was decided that for the purposes of this report, each narrative would be followed by a review of all but the final research sub-question as they applied to that individual narrative, but that consideration of the main research question would be

deferred until all the narratives could be considered together. It was also decided that discussion of the final sub-question – ‘To what extent might this life story help us to identify the potential for such leadership in young people?’ – would be more appropriately undertaken after the main research question had been considered.

3.5.3 (b) The university students

The interview transcript was read and re-read. Key points relevant to the research questions were identified and margin notes made. Initial categories were formed to provide a framework for writing up the interview. Quotes illuminating personal attributes or values were identified. Quotes illuminating a process of change or development or possible epiphanies were identified. Categorical aggregation was used to establish themes and patterns.

Background research was carried out into both the effects of the earthquakes and the formation and activities of the SVA to assist in the creation of a ‘thick description’.

A narrative was developed to tell the story that had emerged from the above process. The narrative was interpreted to look for relevance to the original research questions and to identify possible generalisations.

All three participants viewed the final report and indicated that they were happy with its contents. Mike corrected a reference to his involvement in ‘rap’ bands to jazz and brass bands, and wondered about the use of the terms ‘battalions’ and ‘squadrons’ which he couldn’t remember (these were terms used by the organisation itself in its official material but may not have been used by all those on the ground) but ‘Other than that it looks great and definitely gets the OK from me.’ Dave commented, ‘I’ve just had a read through and I’m totally happy with the whole thing – indeed it’s got me thinking about all these issues again!’ Tom similarly commented that for him, reading the analysis of their interview ‘brings up such interesting points!’

3.5.3 (c) The co-cognitives survey

The returned materials were analysed firstly by constructing an individual profile for each student. Each profile contained:

- biographical detail – gender, family setting, placement in relation to siblings
- the student's own report on involvement in 'causes' or activities helping others and on involvement in extra-curricular activities
- the student's own report on his or her curriculum preferences and perceived curriculum strengths
- the teacher's rating of the student's academic potential and actual performance
- the teacher's rating of the student with reference to specific qualities - popularity and social acceptance, leadership, empathy and assertiveness
- information known to the teacher about the student's involvement in 'causes' or helping others
- the student's responses to the actual questionnaire, recorded back onto a grid using the same five-point Likert-type scale used in the main questionnaire (strongly agree/ agree/neutral or undecided/ disagree/strongly disagree, with 1 meaning strongly agree through to 5 meaning strongly disagree).

The profiles were then compared, and from this process, three groups emerged:

[1] A group of nine students whose profiles showed:

- (a) high ratings under the 'strongly agree/disagree' columns
- (b) similar choices under the 'priorities' section with high rankings for more idealistic preferences
- (c) positive involvement in 'causes' or helping others
- (d) high ratings by the teacher for the specific qualities listed.

They will be referred to as the 'Positive' group.

[2] A group of 18 students whose profiles showed more variability but who overall:

- (a) had relatively few ratings under the 'strongly agree/disagree' columns
- (b) made fewer idealistic choices
- (c) had generally little or no involvement in 'causes' or helping others
- (d) had moderate or low ratings by the teacher for specific qualities.

They will be referred to as the 'Neutral' group.

[3] A group of 3 students, different from each other, but unable to be fitted into either of the above groups. They will be referred to as 'Uncategorised'.

A group profile was then constructed for each of the first two groups so that the two sets of responses could be described and compared. As part of this process, the grid on which responses were recorded was expanded so that responses to individual questions could be tracked. Initially the responses were plotted simply using percentages. This material was then subjected to more sophisticated statistical analysis to determine whether the differences between the groups were significant. Questionnaire data were entered into SPSS and these data were initially explored for errors in coding, non-normality and outliers. The data were then subjected to independent samples t-tests to identify differences in individual co-cognitive traits between participants high and low with respect to Renzulli's co-cognitive profile of moral leaders. Subsequent analyses sought to identify the individual characteristics of those higher versus lower in terms of this co-cognitive profile of moral leaders, using chi-square and t-test analyses. Together, this helped to clarify the factors that differentiated these groups in terms of co-cognitive and personal characteristics.

Finally, the profiles of the three individuals who had not fitted in elsewhere were considered in the light of what had been found from the above analysis.

3.5.3 (d) Doris

The data gathered about Doris were read and re-read. Key points relevant to the research questions were identified and margin notes made. Initial categories were formed to provide a framework for exploring Doris's story. Quotes illuminating personal attributes or values were identified.

A profile was then created to assess Doris's responses to the co-cognitives survey, using the same format that had been used for the high school students so that comparisons could be made. Her teacher's ratings were incorporated into the profile.

The material about Doris's background and history was then brought together with the results of the co-cognitives survey to construct a narrative to tell the story that had emerged from the above process.

Finally, the narrative was interpreted to look for relevance to the original research questions.

3.6 Validity

3.6.1 The case studies

Gall *et al* (2007) describe a number of techniques which can serve to support the validity of case study research (pp. 473-76), including using multiple sources of data, building a chain of evidence, seeking to achieve contextual completeness, participant checking and review, and researcher reflection.

In each of the case studies reported here, the researcher used as many data sources as she could contrive to locate in addition to the participant him or herself. These sources have included wide-ranging internet searches, photographs and other visual material, books referred to by participants as significant for them, a visit to the Women's Refuge, discussions with colleagues of two of the participants, relevant publicity material, and other historical and official material.

In describing and reporting on the collected information, the researcher sought to achieve as much contextual detail as she could, both historically with regard to each participant's early life, and during adulthood and currently in relation to each participant's community involvement. The researcher also sought to establish a chain of evidence, demonstrating genuine and meaningful links from the research questions to the collection of data, its analysis, and the ultimate conclusions drawn.

As noted earlier, the participants read and approved the transcriptions of both their interviews and later the completed narratives of their life stories together with the introductory material and the literature review. The researcher herself continued throughout to read and re-read her data, to re-visit and extend her literature review, and to reflect on the possible implications of the research and what might be justifiable conclusions to be drawn from it.

3.6.2 Group interview with university students

In seeking to ensure validity for this group interview, the researcher followed a similar process to that used for the case studies. Again multiple sources of data were sought, with internet searches being particularly useful in unearthing verbal and visual information from the earthquake period and in relation to the establishment of the Student Volunteer Army,

and in helping to build contextual completeness. Participants checked and reviewed the resultant narrative and gave their approval of it. The narrative was then carefully reviewed with reference to the research questions. The researcher has subsequently read and re-read and continued to reflect on links emerging from this narrative to the other components of the study.

3.6.3 High school survey

The adapted material sought to achieve validity in several ways. Firstly an effort was made to ensure various items in the questionnaire part of the survey were repeated in different wordings to help check consistency in the students' responses. Secondly, drawing on teachers' ratings of students as well as on students' self-ratings on various relevant personal qualities allowed for checking and comparison of responses from two different sources. Thirdly, the inclusion of opportunities to cite specific instances of actual involvement in helping activities supported students' theoretical statements about their probable actions. Thus these different data sources provided for internal triangulation. Finally, the 'Priorities' section in the questionnaire, requiring students to make a quite different kind of choice, provided another perspective on student responses. The adaptation of the original material was also referred to the authors of the original survey to ensure that the adapted material remained true to the original purpose.

3.6.4 Doris

Again the researcher sought to ensure validity through the use of multiple sources of data, checking for consistencies and inconsistencies in comparing material from different sources. Sources included medical and psychological reports, video, Youtube and photographic material, newspaper and magazine articles featuring Doris, a comprehensive parent questionnaire covering her early childhood, response to school and behaviour at home, completion by Doris of the survey used with the high school students but at a younger age, and completion of a rating sheet by her teacher. The opportunity to compare the data about Doris's background with the results of the co-cognitive survey, and then with the findings from the other components of the study seemed to the researcher likely to further strengthen validity if similarities were found.

Doris's parents had an opportunity to review the resultant report, together with the introductory material and the literature review, and expressed their approval.

3.7 Summary

This research had taken as its starting point Renzulli's (2002) contention that we do not understand how some individuals become inspirational moral leaders in society, but that there existed a set of 'co-cognitive factors' which could help to identify young people with the potential to develop into such a role. A mixed-method multi-phase study was designed in order to investigate these two ideas.

The first phase focussed on a search for an explanation of the development of exceptional moral leadership. After reviewing possible approaches, the case study was selected as the most appropriate vehicle to use for this phase. To implement this phase, ethical considerations were established, consent procedures were developed, and suitable data collection instruments were identified. Three individuals were recruited, informed consent was given, data collection took place, and a data analysis procedure was developed, including participant review. A number of steps were taken at each stage to ensure the procedures used could meet the criteria for validity.

The second phase used findings from the first phase and the concept of co-cognitive factors to look specifically at young people. Three sets of circumstances were involved, including a group of university students who had recently worked as volunteers in a major natural disaster relief effort, a group of high school students, and an individual younger adolescent actively undertaking a moral leadership role. For each situation, first a similar procedure to the case studies was put in place: ethical considerations were established, consent procedures were developed and applied, suitable data collection instruments were identified, and a data analysis procedure was developed, including participant review. A number of steps were again taken to ensure the procedures used could meet the criteria for validity. Different protocols were developed to meet the different situations. A group interview process was used for the university students. A survey based on the co-cognitive factors first developed in the United States was extensively adapted in response to some of its findings and to meet New Zealand cultural differences. Various methods were used to collect additional background information for both the natural disaster situation experienced by the students and the high school involved and its setting. A multi-part approach was developed for the younger adolescent, including administration of the adapted co-cognitives survey, interview, analysis of family documents and records, and use of media material.

CHAPTER FOUR: THE CASE STUDIES

4.1 Liz: A life in the community

4.1.1 Community involvement: a thumbnail sketch

Liz is a woman in her mid seventies, born and brought up in New Zealand. Throughout almost her entire adult life, she has been involved as a volunteer in a series of community service activities. Early on, like many women, she helped with activities connected with her children – first kindergarten, then school lunches, later helping with school committees. But even before this she had moved beyond activities linked to her own family and committed herself to helping others in need.

First came Family Planning and a determination to ensure contraceptive information became available to all as a matter of right. She worked in this field as a volunteer for a number of years. Initially she was on the governance side as a committee member, but she then became more directly involved, completing the Family Planning training course and going into schools to talk with senior students about contraception, then a very new step indeed in disseminating such information, and an experience which Liz found ‘very, very interesting’.

During this same period she served for nine years on the Grammar Schools Board for her city as the only woman representing an all-boys’ school. She was in fact the first woman ever to serve in that capacity on that admittedly highly conservative body. That was a pioneering move in itself, and it also meant encountering individuals who were vehemently opposed to the work that Family Planning was doing and that she was so closely involved with.

Additionally over this time, she and her husband worked with other volunteers on the restoration of a major historic building. She was also a ‘Rotary wife’, supporting her husband’s involvement in Rotary activities, and was herself a member of Altrusa, the women’s service organisation.

Eventually she and her husband moved out of the city to a much smaller and very closely-knit rural community, settled in the previous century by immigrant families from Europe and still largely made up of the descendants of those immigrants. Despite not having any personal connection with that background, she and her husband felt accepted by the

community and took an active part in its life for the time that they were there, including for Liz becoming a member of a women's Lions club.

A further move took them to another city where they now live. At this point, Liz decided that she no longer wanted to be in organised groups like Altrusa and Lions but rather to work more directly for the causes that interested her. She felt that while groups like Lions were certainly working to help good causes, it was very much 'hands-off' and at a distance – their involvement was in fund-raising activities, but not directly with those who actually needed help. Liz wanted to be 'at the coal-face'.

Through both Lions and Altrusa she had already had some involvement with Women's Refuge and she felt strongly that that was where she would like to put her energy. She also connected with Literacy NZ, did their training course, and worked with that too for a while until her growing commitment to Women's Refuge meant she no longer had the time.

Despite a recent lengthy bout of serious illness, she continues to work very actively for Women's Refuge and is currently its local chair and so plays a key role in its governance and decision-making. She has also been very directly involved in the practical work of the Centre, including going out at night to violent situations where there has been an element of risk for herself. Her commitment has been acknowledged as exceptional by Women's Refuge who made her their national volunteer of the year and also nominated her for a national community service award across all community groups. Typically, this happened without her knowledge, and she was very surprised to find herself a finalist in this event.

4.1.2 The growing-up years

Liz was born in 1938, just before the Second World War and at a time when for New Zealanders the Great Depression was still a recent and vivid memory. For many of those who had lived through that period, as her parents had, struggling to make ends meet had become the norm, and skills in doing so had been finely honed. Very much like their pioneer grandparents, families needed to be as self-reliant as possible, making the most of every resource open to them. Neighbours helped neighbours, and families still often included not just parents and children but older or unmarried family members, all of whom could be expected to help in some way.

Nothing perhaps better typified the New Zealand of that time than the famous daily broadcasts of 'Aunt Daisy', listened to avidly by housewives throughout the country for her recipes and guidance on virtually every aspect of the household arts (see Fig. 4.1). A dip into her 'Handy Hints' books immediately brings home the astonishing variety of skills housewives might need to call on – instructions for preserving wire mattresses, pickling nasturtium seeds, making soap, renovating worn linoleum, making 'cheap buildings such as hen-houses' from cement-covered sacks, preserving butter for winter use, renewing mouldy puddings, curing mutton hams, making fly paper, and dealing with every conceivable sort of stain on every conceivable object.

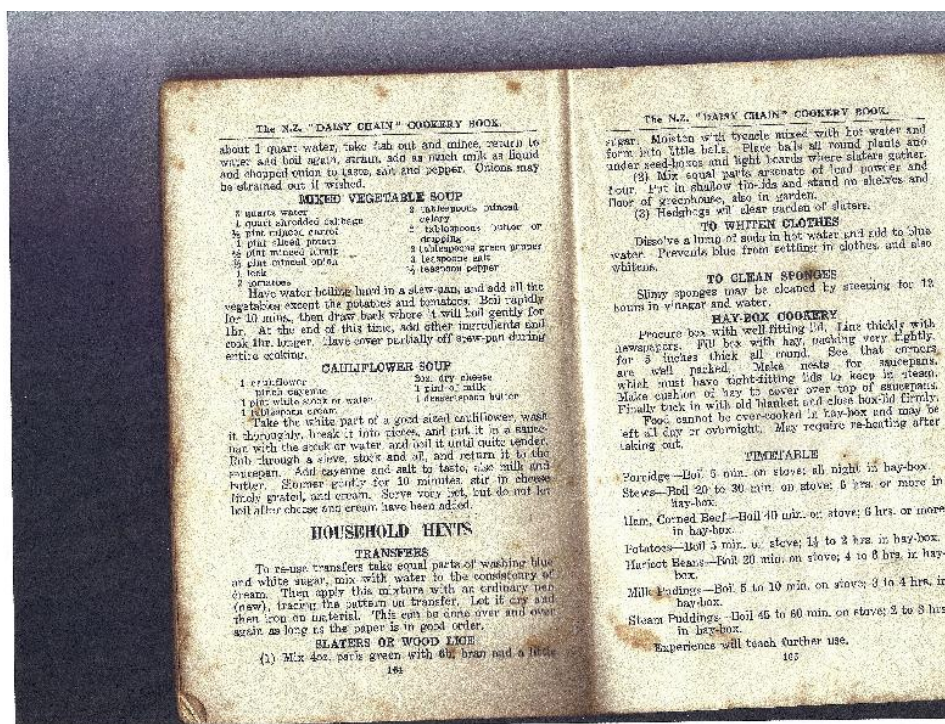


Fig. 4.1 Extract from Aunt Daisy's original cookery and handy hints book

Liz's family certainly needed to be as resourceful as they could. Her father had suffered from osteomyelitis in childhood, leaving him with a shortened leg. He had a period of remission between the ages of 14 and 21, but suffered from recurring bouts of the illness throughout his life. Although ultimately he was to live a long life, there were many times during these years when Liz remembers that he 'nearly didn't make it'. The discovery of sulfanilamide drugs and then penicillin kept him alive, though Liz recalls that the injections were 'put in with a great thick needle, it was all thick and gooey, horrid stuff ... he weighed about seven and a half stone and looked like something out of a Belsen horror camp'.

Inevitably, although he worked whenever he could, for much of the time he was on a sickness benefit. Liz's mother helped by doing housework for some of the local older ladies, earning two and sixpence a time for her labour. Nevertheless the family income was limited and somewhat uncertain. Liz recalls that generally they were living on 27 shillings a week, and out of this paying 10 shillings a week in rent.

During these early years, up until Liz was nine, the family lived in what was almost a village rather than a suburb right on the outskirts of one of New Zealand's major cities. They lived in what Liz describes as a 'really clapped-out old house', with open drains, one cold water tap, a coal range for cooking and a long-drop toilet outside. In contrast, a treasured memory from that time is of finding underneath the house a little plate coloured 'the most god-awful green', with a heart-shaped mirror and the figure of a little boy attached to it, both broken. But a little lady in blue was also attached, and she was not broken. Liz, bringing the ornament out to show the researcher, commented:

I spent days and days and days getting her off, and I've had her for that long. I must have been about six, seven She was so beautiful. We didn't have anything beautiful. My parents, coming out of the depression, anything that had been of value had been sold – if they ever had anything. So she's so beautiful I've kept it – one day I'm going to put her into a frame and stand her up, she deserves it.

Fortunately for the family, the house was set in some four acres of ground. Much of it was gorse-covered and there was only a foot-track out to the road. However they were able to keep a cow and hens and to have a large vegetable garden, so they were never short of food. Liz's father dug the garden when he was able, and one of her grandmothers who came to live with them also helped with this, while the other grandmother gave them access to fruit from trees on her property. Liz's mother made butter and, since the cow was prolific, was able to sell some. She used to sell the family bread ration and make her own, using bran and some of the mash plentifully available for the hens. A friend who drove a mobile grocery van would swap some groceries for butter, eggs and cream. Liz's mother also sewed skillfully, cutting down and re-making clothes for the children from hand-me-downs she had been given, and also using other less conventional sources of material, as Liz recalls: 'She used to make our knickers out of flour bags, but she was a good Mum – she washed off the "Champion"!' [Brand name stencilled onto flour bags]. As well as sewing for her own family, Liz's mother also often sewed for others, but would not take money for this. Her

aunt had ‘given her the gift of sewing’ when she was only a young girl, and the belief stayed with her that such a gift should be used to help others worse off than herself.

Liz’s grandmothers were both very much part of her early life. Her paternal grandmother, her ‘big nanna’, was a kindly woman who used to take in and care for various waifs within the family and also some from outside the family. She gave Liz’s family the cow and hens which made such a difference for them. She also gave Liz’s father the £100 needed to buy an Austin 7 so that he could get from where they lived to where he worked: standing in the queue for a bus and then strap-hanging was simply too exhausting for him, so he would not have been able to work without this gift.

Liz’s maternal grandmother – her ‘little nanna’ – was one of seventeen children who had all survived into adulthood. Her father – Liz’s great-grandfather – was an odd job man who used to come home drunk from the pub every night, so life was hard. She herself married a man who simply disappeared during the Depression, deserting the family and leaving her with three children to bring up. All her skills were called on then to help them survive. She learnt to scrimp and save, and took in washing and ironing to help make ends meet. They were living on a couple of acres, so she was able to garden, and they too had a cow and hens, buying half a loaf of bread a day to supplement what they produced themselves. It was this grandmother who later came to live with Liz and her parents.

Thus, as Liz remarked, ‘Learning to live on the smell of an oily rag was very much ingrained’ from childhood for her mother, and must have helped equip her for the straitened circumstances she too would encounter.

Liz also had an aunt who was a very large woman, some 20 stone in weight, and who seems to have been quite an idiosyncratic character. She was given to ‘violent paddies’, would ‘belt’ her children and was known on occasion to chase up the street after her husband with an axe, fortunately never catching him, though he was apparently retired to a mental home at one stage, to ‘dry out’, Liz believes – or perhaps to restore his nerves. There was, Liz observes, ‘a lot of abuse in that family’. However, this aunt seems to have come to some sort of equilibrium in her relationship with her brother, Liz’s father. Liz explains:

She never played up with Dad. He wouldn’t allow her to. He stood up to her – this skinny little man up against this 20-stone woman and saying, ‘If you even *think* of

touching me or any one of my family,' he said, 'I'll belt *you*!' And she took him at his word. Never threw a paddy with him.

Liz's own family also suffered tragedy during these early years. Liz's mother lost her first baby, a little girl, then had Liz, followed two and a half years later by her little brother, and then after another two and a half years another baby boy who died at nine months from meningitis. Liz's mother never fully got over the loss of these two children. Liz describes this:

She had her babies with her all her life. Even when she died at 90, she was still talking to her babies – they weren't babies any longer by then. She always referred to them as her babies, but when she was talking about them before she died, she referred to them as adults.

Liz herself was deeply affected by the loss of her youngest brother. She had known him for that nine months and 'missed him dreadfully'.

School also started at about that time. Liz had already learnt to read. The family could not afford to buy books, but her mother was nevertheless a reader and taught her little daughter using the newspaper. Liz has a very early memory of trying by herself to find her uncle's name in the lists of dead and missing published so regularly then in the daily papers, which suggests a fairly high level of competence in one so young. Certainly later at school she was reading well above her age level.

The school Liz attended had a somewhat unusual roll make-up as she describes it:

Now that was an interesting school because there were a lot of kids who came from a background such as ours, whose parents had nothing ...there were also a lot of children who came from, well, basically rich families. Their fathers were in business, and so you had these kids who had a lot and kids who had nothing, so it was really what today would be almost a Decile 10 school and a Decile 1 school, all mixed together, which was very good in a way.

However, this social mix seems to have led some teachers to look rather negatively on those whose parents were at the lower end of the income scale. It was clear even to Liz as such a young child that her teacher – Miss Turner – the name remains clear in her memory –

regarded Liz's mother as 'the lowest of the low' because she did other people's housework and was scornful of Liz's father because he hadn't gone to fight in the war – until she met him one day and realised for the first time that he was crippled. Evidently it had never occurred to her to enquire about whether there might be a legitimate reason for his non-combatant status. Liz reports that even discovering the true circumstances did not change her attitude towards the family or cause her to be any kinder.

The same teacher was later responsible for an incident which remains sharp in Liz's memory to this day. Her little brother became sick at school and Liz was asked by Miss Turner to take him home on the understanding that their mother was not working that day and would be there to look after him. Liz was ordered to come straight back to school. However, when she reached home, it was to find that her mother had accepted an unexpected offer of work and was not there. She felt she could not leave her tiny brother by himself so had to stay with him. There was of course no telephone to advise the school. When Liz returned to school the next day, Miss Turner immediately said, "You lied to me" and later told Liz's own teacher, "Don't trust that girl. She lies." Even after both Liz's mother and the woman she had worked for had written to the school, there was no retraction and no apology, and Liz's own teacher, told of the notes, simply laughed. Liz was deeply offended by this unjustified accusation.

Not long after this, the family was awarded a State house in a suburb much closer to the city's centre. Life changed in many ways for the family with this move. Liz's father was much better at that stage, still sick at times, but able to work, and her mother also found fulltime work at the same factory, so finances, while still limited, were not quite so precarious. They had to give up the cow and hens, but still had a vegetable garden, and still often grew enough to give away the surplus to neighbours.

But perhaps the biggest change for Liz was awareness of now living amongst people who had quite different expectations from those she was used to. For example, the family used to go away for camping holidays which no other family living in their State housing area did. It must have been quite a spectacle:

Dad had an old very heavy tent from the war. In fact, in one of the weekly or fortnightly journals, I can't remember what they're called now, there was a photo of our Austin 7 loaded up for camping. It had the tent on the top, on either side it had

those old wooden stretchers that were also ex-Army, on the back we had a tin trunk, and off that we had all sorts of billies and things, and inside were crammed three adults and two children and we were all sitting on top of our bedding, which of course in those days wasn't duvets, it was great big heavy army blankets. ... I never thought about it [before we moved] but in this State housing **area** we were the only ones who did anything like that.

In addition, Liz's mother made sure that she and her brother learnt a musical instrument, for Liz the piano and for her brother the violin. Initially they also both learnt dancing, though her brother did not enjoy this and dropped out. Liz loved both her music and her dancing and felt she was learning a lot from her teachers. She recalls that her dancing teacher

insisted on having the best out of you, and so did my music teacher, but they did it nicely! And I think that was something that always stayed with me. I've always been aware of the privilege, because nobody else round there did it. I was privileged to be able to do it.

Liz was very much aware that in spite of their improved circumstances, her mother went without to ensure they had these classes, and this reinforced her sense of privilege in having that opportunity.

She was aware too of other families who were worse off than her own. Asked about this, she recalls:

Well, there was one family who were obviously *very* poor, and the kids used to come to school, and they were sort of in clothes that had been thrown together, and their hair wasn't necessarily washed, they sometimes didn't have lunch. Their father came back from the war, he was one of the men who got badly wounded, and I suspect he was probably suffering from mental diseases ... there were several of them, and mother seemed to keep having children and ... I honestly felt that the school was unfair to them and I used to make a point of making friends with the girls that were in the class, so consequently was shunned by the rest of them. Didn't worry me, I sort of thought, well, you know, that's your problem, not mine, and I talked it over with Mum and she agreed with me, and she used to give me an extra sandwich so

that I could give it to [the poor girl], which she promptly used to take and go and give to one of the younger ones, so obviously they weren't coping as well.

The change of school brought home to her other differences. She found that she was a long way ahead of other students in her class, and realised that in fact she had had a very good grounding at her first school. Looking back, she puts this down partly to the fact that that school had very small classes and also that it made use of composite classes so that some element of acceleration was probably being used. She was also more of a reader than most of her classmates at her new school. Books were her favourite present, and she always read the newspaper, still a habit from her first reading days, and was 'always aware of what was going on'. There was no school library at that school or at the intermediate she later attended, but she found one at her high school and seems to have fallen on it with joy. It was the only place she spent time in by choice when she could manage it; reading remained her key interest apart from talking with friends.

Nevertheless, she does not seem to have been particularly challenged or extended at school until very late in the day. She describes herself as having 'sloped through' school right up until she was in her fifth form year when she struck an 'absolutely marvellous' teacher for School Certificate Human Biology, a subject she was interested in and was going to need for the nursing career she'd already decided on, and too she had a 'wonderful' sewing teacher in that year. She notes that she was always in the Nursing and Homecraft 'A' group, so supposes that she showed 'some skills' though she was not usually in the top ten in the class. But again differences with her neighbourhood peers became obvious: she was the only one in her entire street who stayed on to sit School Certificate. The rest had all left at the end of the fourth form.

Furthermore, she then stayed on for a fourth year at school, very unusual at that time for a girl from her background. This caused some difference of opinion with her father. Liz had a year to fill in after School Certificate before she could start her nursing training. She wanted to spend that time at school, because she thought that there was more that she could learn, perhaps not specifically about nursing, but still, more she could learn. Her father wanted her to work for this year. His view, according to Liz and common enough at the time, was that further education was wasted on a woman:

And he said to me quite clearly at that stage, ‘Don’t ever think that you’re going to be able to go to university,’ he said, ‘Because if there’s any money, it’ll be spent on Rod’ [her brother]. He said, ‘You’re only going to get married and have children.’... But my father insisted that we had a trade, ‘not wasting your time on all *that!*’ [Grammar School/academic learning].

Liz’s mother went to battle for her and she stayed the extra year, though she was not able to use that time to gain University Entrance because her Nursing and Homecraft course had not included History and Geography, just Social Studies. However, she continued reading widely for herself.

(Later in life, she would in fact go to university and earn a bachelor’s degree, majoring in education and anthropology, with coursework in archaeology, psychology and sociology).

Once she’d finally left school, she did a cadet nurse training course for a year. She felt her high school course had prepared her well for this, and recalls that just three young women, of whom she was one, actually completed the course out of a starting group of about twelve. She was then accepted as a nurse and went on to work in that role for the next two years.

She had already met her future husband by this time. They had been going out together since they were sixteen and were talking marriage when pregnancy hastened their plans and put paid to nursing, at least at that stage. They were both 20 by then, and her young husband was still doing his apprenticeship as a fitter and turner. When they got married, however, he was granted the basic adult wage, about £11.10 shillings a week. Out of that they were paying £4.10 shillings to £5.10 shillings to rent ‘a really clapped-out under-the-house sort of flat’. This tenancy ended rather dramatically:

We had to leave the first one because the wall fell in! It was a concrete retaining wall, and it came in through the [bedroom] ... I’m about eight months pregnant at that stage, and I’m sitting in bed because it was a cold May morning and I was sewing baby clothes – doing something with the baby clothes, sitting there with the kitten, and I heard this creaking and I thought, what’s going on, it was pouring outside, and the next thing this wall just came in, and there’d been a collection of water behind it and there was just too much weight for it.... I got out of bed so fast it wasn’t funny, and there was a woman upstairs who didn’t understand much English,

and I'm trying to get her out of the house and she's getting me into the house, and I'm sort of thinking well I don't know whether the whole house is going to go at that stage!

Both Liz and kitten survived and she and her husband moved to another under-the-house flat, one in rather better condition, and continued from there to build their family life together. Eventually they were to have three children, and Liz was to begin her long journey in community service.

4.1.3 Looking at Liz's involvement now

Liz's involvement in community service today is focussed on her work with Women's Refuge, an organisation which provides a safe haven for women and children who are victims of family violence, and which also has a commitment to proactively seeking to reduce the incidence of such violence.

New Zealand has had an alarming record in this respect. According to a report released by the Government-funded 'It's not OK' campaign, family violence is one of the country's most significant social issues. Official statistics from 2008 showed that half of all violent crime and nearly half of all homicides were the result of family violence. Police were being called to family violence situations at the rate of one every seven minutes. On average 14 women, 10 children and six men were killed each year through family violence. Several horrific high-profile child murders by family members, coinciding with the 'It's Not Ok' campaign, seem to be having some impact: more recent statistics show a down-trending effect. Nevertheless in 2010, the most recent figures available when Liz was interviewed, Women's Refuge in New Zealand provided 75,138 'safe beds' for women and children escaping from violent family situations – an average of over 200 per night.

The first Refuge in New Zealand was opened in 1973. Today there are 45 such Refuges throughout the country with a total of 988 staff, made up of 357 paid employees and 631 volunteers. They are partly government-funded, but otherwise rely on fundraising and donations of goods. Each Refuge is autonomous, run by its own local committee or 'collective', but they network with each other across the country and meet at an AGM each year.

As well as providing safe accommodation, the Refuges also provide advocacy, counselling and support. Their work is varied and unpredictable – as the researcher discovered when she arrived at the local Refuge during a crisis situation and was herself temporarily co-opted to sit with and comfort a distressed woman while a Refuge worker was making international phone calls in an attempt to locate an ex-husband and two possibly abducted children. The other worker, who would normally have handled this, was out dealing with a separate emergency. In a subsequent discussion, the Refuge worker strongly made the point that a key part of their role was to empower women to make the decision to leave an abusive relationship. At the same time, she noted equally emphatically that increasingly the Refuges were working to become the fence at the top of the cliff rather than the ambulance at the bottom. In other words, they were increasingly concerned with prevention – with changing the male attitudes that led to violence. She believed the ‘It’s not OK’ campaign was having an effect, and commented that nowadays they are sometimes receiving calls from men asking, ‘Can you help me like you’ve helped my partner?’

Liz is the chair of her local Refuge committee or ‘collective’ whose seven members oversee its finances and who are essentially the decision-making body for the Refuge. But as noted earlier, Liz has also been very directly involved as a volunteer worker in the situations handled by the Refuge, including those with an element of physical danger. Commenting on the fact that police attitudes have changed quite radically so that they are now ‘pretty much first on the block’, she adds that:

That wasn’t so seven and a half years ago, you were still going out at night into a situation that sometimes you didn’t know what you were getting into, you know, that there was a problem, and I must admit that even then I would ring the police because I couldn’t see much point in me getting belted up, I wasn’t going to be of any use at that stage in that situation, [or] I used to take [my husband] with me at night if I couldn’t get one of the other girls to come with me.

Liz is regarded by the workers at the Refuge as ‘extremely knowledgeable’, having ‘a wealth of information’. They say she has had a huge input into the effective running of the Refuge, and comment that she is ‘*always* just a phone call away’ for advice or if any guidance is needed, no matter where she is or what she is doing, or her state of health – in fact her serious health crisis had made them realise how she ‘always soldiered on, regardless’, and had prompted them to nominate her for the national community service

award for which she eventually was a finalist. They say they know they can rely on her to carry out any task she is given to complete fulfilment. Not only will she help with the crisis line, standing in if the paid workers are unavailable, she also undertakes all sorts of other work, for example, sorting and delivering clothes for children, turning up unannounced with scones for workers' morning tea, and so on. She 'does things quietly in her own way'. Asked if she was a motivator for others, the worker in conversation at that point said exactly that – that it was Liz who motivated her to do what she did. They have made her an honorary life member of the local Refuge as an additional tribute to what they see as her exceptional input.

4.1.4 Philosophy and values

How does Liz herself explain this long commitment across almost fifty years to helping others? Can she define specific values or beliefs which drove this involvement? Where does she think such values or beliefs might have come from?

Liz is clear that her choice of a nursing career was quite specifically influenced both by her father's long illness which permanently overshadowed their family life and by the loss of her two siblings, both the sister she had never known but who was kept so present in the family memory and the little brother she *had* known and had missed so keenly.

That decision apart and looking at the underlying factors which may have shaped her voluntary involvement in the community, Liz seems very aware of having been brought up in an environment where it was the norm for people to share and help one another. In the course of the two interviews with her, she mentions many instances of this, such as her family sharing vegetables with others, neighbours helping each other, her mother sewing for others and so on, and comments:

.... So – the concept of giving to others less fortunate than yourself was actually *there*, I call it altruism, it was there from a very early age

... the concept of giving. You know, it really is altruism, this concept of giving to other people who do not have the information or are worse off than you are... that concept was always there ...

... it was just part of our lives that people gave and we gave ...

She notes that this was not an organised thing, just ordinary and accepted behaviour:

My parents weren't involved in anything like that – community organisations or agencies. I mean, they did their best, even throughout their lives they did their best for the people who were maybe around them, but they never thought about getting into the wider community.

The first interview with Liz had concentrated mainly on the story of her early years, and this had elicited many of these comments. A second interview sought to explore the development of her values and beliefs more fully, especially those which appeared to link to her being drawn into community service activities.

Her earliest such involvement had been with Family Planning. She sought out the Family Planning Association, joined their committee, and became actively involved in providing and promoting contraceptive information, including the work she did in schools, mentioned earlier. Why did she do so? The topic was certainly of personal and current interest for her as a young mother, and through her own reading she was well informed for meeting her own needs. However, she became aware that she was lucky in knowing what she did about contraception. 'I realised ... how many other women just had no idea about what to do, even friends.' Indeed her own doctor was 'a bit funny about the whole thing', and she realised that this was a common attitude then in the medical profession. New Zealand was in fact much later than many other developed countries in achieving any acceptance of birth control: the first Family Planning Clinic in New Zealand opened in 1953, in a mechanic's garage, 71 years after the first such clinic had opened in Holland. Liz joined its ranks in the sixties, but there was still suspicion of its services even then: in 1965 the New Zealand branch of the British Medical Association advised doctors against prescribing the pill to unmarried women, saying that 'to facilitate extra-marital relationships was not in keeping with the highest ideals of the medical profession' (New Zealand Family Planning Assn information). It was against this background that Liz was in schools offering exactly such advice to senior high school students.

But simply realising that others knew much less than she did was one thing: what motivated her to decide to act on this realisation and work to give others that same information? Liz explained:

I think that the information was denied and I didn't see any good reason why it shouldn't be out there because there is no need for it to be hidden away. I mean, it's something that everyone should have access to and women were denied it and as I learnt and went along in learning, you realise that those in the upper echelons have always known about contraception of some kind and had access to it. I mean, back with Charles the Second, he had access to condoms and nobody else did. All that information was absolutely stopped and it was stopped by mainly religious groups and also the rich get richer and the poor had children sort of thing, and I became very aware of that fact as I went along and so it probably started out as knowing for my own sake but realising how ignorant people were along the way and getting out there and disseminating the information.

Researcher: So at that stage, would you call yourself developing a social conscience?

Yes, probably, although we had always had a social conscience. Dad was very politically minded, mainly through being an old work delegate for the Union and we always talked about politics at home. So, it was really part of that political continuum that people needed to know and there was no reason why they should be denied information and sometimes you had to actually put it out there because other people were not necessarily capable of going and looking it up for themselves. I was very aware of that, I don't know why. Probably because of Dad being the works delegate and saying, 'Hey, you guys, there is no reason why we shouldn't have showers so that when we leave work we're not all' – because he was working out at the potteries – 'so we don't leave here absolutely filthy after working with clay all day long.' So, it's through those sorts of things that you became aware that a lot of people took it all for granted, that that's the way things were and they weren't going to change, but I was very aware that you *can* change things.

Thus while her reading had informed her views on the availability of contraception, Liz is aware of a much more deep-rooted influence towards social action stemming from her father's union involvement and the discussions this evidently generated in the home. It was, as she notes, a time of huge political change in New Zealand. The first Labour-led Government had been elected in 1935, just three years before Liz was born, and was to remain in power until 1949, making sweeping social and economic changes during that time. These were changes that affected people in the most personal details of their lives. For

example, Liz remembers that, ‘When Mum had her baby [the youngest, who subsequently died], it was paid for, [but] she had to pay to have us and it took them a long time to pay it off.’ Liz’s family also benefitted because her father could now claim social security during his bouts of illness.

However, while these political developments were a topic for discussion in Liz’s family, she notes that, ‘I know a lot of people lived through the changes and *didn’t* change.’ She had already commented that, ‘a lot of people just took it all for granted, that’s the way things were and they weren’t going to change.’ She is aware that her own involvement in causes working for change is not necessarily the norm: ‘I can’t say that too many of my friends from school or anything else that we were involved with have ever got out and done an awful lot anywhere else.’ She feels that this is often the case, but is bemused by such an attitude:

Liz: I mean, a lot of people don’t get involved in anything all their lives really.

Researcher: Strange, isn’t it?

Liz: Yes, it is strange, and I find it strange. I can’t imagine not having a cause of some sort. The grandchildren have got causes all over the place, and I suppose our children do too, in a different way though. So that has been handed on.

Yet she is not entirely sure about her own initial transition into being an activist:

Researcher: What do you think made *you* do it? [In contrast with school friends]

Liz: I don’t really know. It just seemed to be the right thing to do somehow. Maybe it’s just sheer nosiness. ... Interest. Just making a difference, I think.

Researcher: Do you see yourself as a leader in that respect?

Liz: [with some hesitation] I don’t know, you just do it.

But she acknowledges that it matters to her that other people see her as an ethical person and know that they can rely on her to act in an ethical manner. Asked for a definition of an ethical person, she responds, this time without hesitation:

An ethical person is somebody who wouldn't be doing any harm and who endeavours to do good, who helps other people and who thinks about other people and not just themselves, who looks beyond their own backyard and to see how lucky they are to be where they are. But it also works the other way. If you have those ethics and you end up in a situation where you need help, you know where to go, so it's also two-way, in a way. It's what goes around comes around... you hope that by helping somebody else that they can go forward and help somebody else at some stage, that maybe the chain continues and that's probably about as much as you can expect.

And:

That you are not there just to fill your own coffers, that you're there to do something for other people without getting anything back, but on the other hand you hope that that other person, when they have got past whatever the problem area is in their lives, that they will then go on and hand that idea on.

Researcher: You're making a difference.

Liz: Yes, that's the difference that makes it worthwhile really, the concept that you are making a difference, and it's hard to say whether that's politics or ethics or whatever it is.

So what would Liz say to someone who dismissed such ideas as all very fine but requiring a considerable amount of self sacrifice, and asked why not just live your life so that you have a lot of pleasure? Swan around in nice yachts and play golf when you feel like it? Liz responds to this by saying that in reality it's necessary to keep a balance.

You have to look after yourself first, your family second, and if you are working probably work third, then whatever effort or energy you have left for whatever you have interests in, and that includes going out and doing things for other people.

In other words, Liz takes the practical view that if you're not in good shape yourself, you can't help anybody else. So how would she react if she found herself in a situation where she had to make a choice between what was best for her and what she felt was actually right? Could she envisage herself choosing to be in a situation which might be unpleasant or

uncomfortable or even dangerous, but she believed what she was doing was right and went ahead anyway? She answers:

I think I probably would make that choice. Yes, I think I would, purely and simply because if I didn't do the standing up and fight for that, there may not be anybody else who will, or the other reason is the more who get out there and say that this is not on ... then it is listened to.

She gives the example of the men who have been willing to participate in the 'It's not OK' television campaign against family violence and the effect that has had, and in fact, although she does not mention it at this stage, she did put herself in such potentially dangerous situations through her own work within Women's Refuge. She was also prepared to face vehement criticism when, against the prevailing climate of opinion, she took contraceptive advice into schools.

Finally, how would she like to be remembered when her life is over?

That I did my best not only for myself and my family but also for others, and that I have made a difference and made the world a better place to live in so that those who come after me, my own family of course but other people as well, have benefitted by the fact that I've been here.

4.1.5 Liz's review comment

As earlier indicated, Liz was given the opportunity to read the introductory material, the literature review and the completed narrative. This prompted her to make a couple of comments on the material in the literature review. Firstly, she was unconvinced by Dabrowski's Theory of Positive Disintegration, noting on the script:

I don't believe trauma forces people to re-examine conceptions of self, only, in fact, can often extinguish this critique. Self and world conceptions are just as likely to develop as a result of examples set by others.

Subsequently in a brief phone conversation she indicated that in making this comment, she had been thinking of her brother who had suffered various illnesses or accidents which had not apparently made any difference to his actions or beliefs. She mentioned that he too has

felt the loss of their younger brother, but then agreed that the age difference at the time may have been significant in influencing the impact of that loss. Possibly too, Dabrowski would suggest that her brother was a unilevel personality where Liz, we might conclude, appears to be functioning as a multilevel personality.

She also commented rather equivocally on Rosenthal's (2011) view on ethics in leadership as a matter of compromise when he advocates asking oneself, 'What are my goals? What are my core values? And what trade-offs am I willing to make?' (p.8). Liz's response to this was to say, 'The compromises are *never* at the expense of the ethical framework in which the individual views the world. However, short term tradeoffs are often necessary, while keeping the long term view intact.'

Finally, reading the section on leadership and the various forms it can take, she commented:

I suppose this statement describes [my husband] and I. Between us we have learnt skills from one another to make a complete whole.

She also made a couple of minor corrections of fact where it appeared a relative referred to in the draft transcript as a grandmother was actually an aunt.

It is important that these comments should be recorded and acknowledged. They represent a fairly immediate response rather than one the participant had necessarily been considering over a period of time, but nonetheless are a further indication of her thinking.

4.1.6 Interim discussion: is Liz a moral leader – or simply a good citizen?

The question to be considered at this stage is whether Liz's life of community service constitutes moral leadership or simply being a 'good citizen'. Liz herself would certainly not expect to be classed as a moral leader in the same category as, for example, the Dalai Lama or Martin Luther King. However, it was noted in the introduction to this case study that moral leaders emerge and have a role to play at every level of society, including the local community level at which Liz has been involved. Does her work in this context equate to moral leadership?

Earlier, Anello's (2010) definition of moral leadership was quoted: 'A moral leader empowers others in their service to humanity' (p.5). It was noted then that this definition

clearly implies that moral leadership involves more than simply setting an example through one's own behaviour. It suggests that in some way there must be some active encouragement, guidance or support for others towards behaving similarly. Furthermore, linking to the kinds of concerns expressed in the introduction to this study about improving the human condition and resolving threats to humanity's existence, Anello's definition would also seem to suggest that moral leadership, at whatever level it operates, is directly concerned with bringing about a more caring world in which we commit to meeting the needs of all.

There is no way now after this length of time of determining whether Liz's stand in taking contraceptive advice into schools in the face of negative public opinion inspired or encouraged others to take a similar stand for what they believed in. However it seems clear that she has had that empowering effect within Women's Refuge. The evidence for that comes both from the direct personal statement of the worker in her local Refuge and by inference from the fact that her local Refuge have made her an honorary life member while the national association of Women's Refuges recognised her as their national volunteer of the year, setting the standard for others to follow.

It also seems clear from her own statements throughout, including her final comment, that she is strongly motivated in what she does by a concern to bring about a more caring world, at least in that part of it which she can influence. It also seems relevant to note her lack of satisfaction with the 'hands-off' level of involvement she encountered in groups such as Rotary and Altrusa and her consequent deliberate switch to a more 'coal-face' involvement where she could be more proactive in what she did.

Taking these various points into consideration, the researcher feels justified in concluding that the term 'good citizen' is not an adequate or sufficient description for Liz, and that she can legitimately be classified as someone offering moral leadership at a community level.

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4.2 Marcus: influence and change: a key image

4.2.1 Thumbnail sketch

Marcus is a man who has been notably influential in his own country, first transforming the nature of political campaigning at a national level and hence impacting on the relationship of people and politics, and, later, leading the transformation of his city into one of the world's first eco-cities. The projects he has launched in this later stage have generated regional, national and international attention and contributed positively to the lives of many people.

In his own life he has twice experienced events which have wrought major change in his life direction; he speaks freely too of how his reading and the ideas and actions of certain specific individuals have influenced his own thinking and actions. Now in his seventies and recently knighted for his services to his country, he is continuing his active involvement in various projects.

4.2.2 Beginnings: the gully boy 1940 - 1955

What do you call a steep-sided valley a mile or more long right in the heart of a major city? Its residents called it simply "the gully". On both sides, narrow, sometimes near-vertical streets packed with workers' cottages swept down to meet on the gully floor. Today that gully floor is a roaring motorway and the cottages have become much-sought-after treasures for the city's upwardly mobile. But when Marcus was a boy, there was no hint then of the noisy future ahead. Then, it was possible to collect wild puha [sow thistle] for your dinner and bamboo stakes for your garden from where cars now endlessly rush through.

For the people living on each side of the gully, the closeness of the houses made it an intimate community, where people were very much in touch with each other's lives:

Marcus: There were a lot of dramas, and I think I learnt with the things that went on in the gully ... later in life I read extensively about other communities, it was like living in Brooklyn or something. So you knew who lived next door, what they were doing.

Researcher: So it was quite a rich community? Not in a money sense –

Marcus: Oh yes. They knew when people went home, past the door, past the streets, they knew what cars, they knew sounds by doors slamming, ‘Oh, he’s coming home late’, you know, someone would slam a door down the road. So they were attuned to that life. There was no crime, but there were women who had fallen in love with sailors during the war that had children, or American soldiers, and you’d know whose kid that was... So I knew that a cousin of mine was the child of an American who’d been killed at Guadalcanal in the Solomons. I understood all that...there were no secrets.

But even then, the two sides of the gully were separated, not physically by a motorway, but by religion. Marcus recalls that the people on one side of the gully were Protestant, those on the other side, Catholic. Marcus grew up on the Catholic side of the gully, the eldest child in a family of three. His parents had married young, when his father was 21 and his mother 18. It was not an easy life for them: his father had been injured in an accident at the age of five, and so did not start school until he was eight. He never learned to read and write at school after this late start, although Marcus’s mother managed to teach him ‘a little’ reading and writing after they were married. But this must have affected his employability and the family finances in the difficult economic times of the late 1930s.

Marcus was born in 1940. Children born at that time had grandparents who had been through the First World War and then the Great Depression, and parents who had also been through the Depression and who now faced the Second World War. They were families who had known hardship and loss and were now to endure more. For many, the experiences of war and depression had already profoundly affected their values and beliefs, and would influence the values and beliefs they passed on to their children.

Marcus comments that for him, this influence came particularly from his maternal grandparents. He spent a lot of time with them, often going home there after school and often sleeping at his grandparents’ house. Consequently he was exposed to two people with very definite and very different opinions and beliefs. ‘I don’t know how my grandmother and grandfather had such a good marriage,’ he comments, ‘but somehow I found these two fascinating and enormously interesting.’

His grandmother, with whom he seems to have spent the most time, was a devout Catholic, and Marcus remembers ‘many priests and nuns coming to the house’. He observed:

I think I was earmarked to be a priest. I know there was talk about me (I don't know if there was any saint-like quality they thought there was about me – I certainly wasn't aware of any of this!) but I was quite keen to serve, I think even at that stage, the community.

In a contrast that Marcus regards as 'quite bizarre', his grandfather had been a staunch unionist, close friends with men who had led workers' strikes in the 1930s and later with those involved in similar conflict in the 1950s when Marcus was old enough to see and remember these events for himself. He recalls listening to 'terrific conversations with people involved in conflict in the 50s' and seeing houses in the gully with 'Scab' written on them, adding, 'I think that's why I maybe became a communist.'

Neither priestly leanings nor communism were entirely to determine the events of his later life, but what did stay with him was the example of leadership he had seen in the workers' strikes: 'I was inspired by people being able to do things and to take control, if you like, of wealth and socialism.'

Alongside this early exposure to religious and political belief and action came an introduction to the world of books, a world that fascinated the young Marcus. He remembers that at his grandparents' house,

There were books everywhere, Rider Haggard, Bibles, they had a couple of massive Bibles, probably dating from the 1810s-20s. They were illustrated Bibles, so I was right into that very early. So I started to very quickly (and with the Catholicism) read most of the Bible and became quite familiar with the Bible stories ... I knew chapters, I started to understand a whole realm of things. They also had a lot of books on ancient history, which I'm still terribly fond of, Greek, Roman, Egyptian. So by the time I'm 12, I guess, I'm absolutely captivated by the written word. I'm interested, I guess, by osmosis I suppose, in leadership. I see the people that have led battles, if you like, transformation of people.

He adds:

I think I'm a bit of a lone child. I can't remember having a lot of friends so my friends are books and movies – my grandmother takes me to the movies a lot.

Later, movies are to play an important part in his life, but at this stage, perhaps they served mainly to reflect and strengthen his bonding with his grandmother as they enjoyed these outings together, the films, and exploring along the busy city streets where the cinemas were to be found.

4.2.3 ‘But my world changed...’

Marcus’s life for his first fifteen years was entirely within the city and its inner suburbs, but the city itself and its suburbs extended outwards for many miles, ending in a range of high bush-clad hills which, on their further side, dropped down abruptly to a series of narrow beaches exposed to the huge waves of the open ocean.

One weekend, when he was fifteen, Marcus and a friend decided to bike out to the hills, a journey which ‘seems almost impossible now even to contemplate, on a Raleigh bike with no gears... an enormously long journey.’ Such a bike ride was indeed a considerable adventure, as his description makes clear:

We left at six in the morning on a summer’s day – first or second week in March 1955 – and at the top of K hill, I saw K Beach and decided that it looked so fantastic down there, with the island off the coast, that we’d go and try that. Also, I’d never seen surf before, so we biked down this impossibly steep hill, which was gravel (the whole coast road was gravel). Under the trees was a large group of young men, many with young women, and they were on picnic blankets. They all seemed to be having a terrific time.... They were drinking and eating sausages and there were small fires going. This was the Surf Club celebrating twenty-one years since the Club’s founding in 1934. So we watched them sitting under the trees and someone came over to us and said, ‘Would you like a beer? Would you like a sausage?’ And we said, ‘Oh yes, sir.’ They said, ‘Where have you boys come from?’ We’d said we’d biked from the city. And they said, ‘God, that’s a long way. You must be fit.’ We said, ‘Oh yeah, we’re kind of fit.’... They said, ‘Come and join us.’ So we went over and sat with them.

It is not difficult to imagine that this would be a memorable almost dream-like experience for any city boy, first the long journey from the city on a hot summer’s day, then the discovery of a wild ocean beach in a beautiful bush setting, and finally finding themselves

invited into a ‘terrific’ party with young men and girls just that important few years older than themselves.

For Marcus, it was a moment of transition. At fifteen, he was already tall (six feet, on his way to six feet two), but painfully thin with a sunken chest, bullied at school and called ‘Spider’ because of his poor physique. He says himself that he was ‘fascinated’ by these young men, ‘so healthy and strong – they looked terrific.’ So when they asked him, ‘Can you swim? You can? Would you like to join the club?’, there was no doubt about his answer and no delay in giving it. The very next weekend, he was on the back of the club’s truck which went from the city all the way out to the beach, and his career as a member of the surf and life-saving club had begun. Within two years, the club asked him to become their first junior captain, an invitation which delighted him:

At 17, I really felt that this is a real honour, so I get a couple of friends from school and they come out with me. We sat on the lifeguard platform and we start learning the skills of saving lives. So it’s courageous and it’s bloody dangerous.

This was the beginning of an involvement with surf life-saving which he has maintained throughout his life. Today, some 60 years later, he is the country’s national president of surf life-saving, has been out to K Beach every summer, and, as he mentioned rather proudly at the time of his interview, he’d just been given his patrol for the summer of 2012-2013.

The initial attraction for fifteen-year-old Marcus was, naturally enough, the desire to be part of this exciting, good-looking group: ‘I couldn’t get enough of lifesaving. They were all terrific swimmers and they were also reading books. They had terrific girlfriends, and of course I felt I wanted to be like them.’ It was a very safe environment to be drawn into:

Surf life-saving in those days was a sport and a skill that attracted, I think, very attractive people. So I fell under their spell, and it was a very safe spell in those troubled times where a lot of things could go wrong with young men. It didn’t go wrong with me.

But ultimately the influence of this experience was to go much deeper, an influence signalled by that comment, ‘they were reading books.’ These young men with whom the teenage Marcus was mixing were university men in their early and mid-twenties, many

already embarked on their adult careers as lawyers, doctors and in other professions. Thus he was surrounded with lively discussion – ‘politics, what was going on in the world, what was going on at university.’ For Marcus, the avid reader of the classics, the lone child, the child exposed from his early years to vigorously expressed political beliefs, this must have seemed a world he could readily feel at home in, a world of ideas and debate.

His relationship with these young men over the next few years was naturally one of friendship and shared commitment to their sport, but, inevitably perhaps given the age gap, they also served as mentors and role models for him:

These [guys] are teachers really. They are teachers of me in life What they taught me was not only life skills, but taking responsibility. I think that’s what gave me the courage to look bigger than myself.

That last comment foreshadows later developments in his life. Meanwhile, the friendships he was building at this time were to remain lifelong. So too was his openness to mentoring, to learning from the thoughts and experience of others, and, in time, to becoming a mentor himself for various young people.

His encounter with K Beach and the surf club was significant in another way, in that it brought him for the first time into an awareness of the natural environment. There could scarcely be a more dramatic contrast between what man builds and nature makes than the contrast between city streets and bush and ocean. Marcus quite simply fell head over heels in love with K Beach and its bush environs. In those early years it served as the background to his surf life-saving role. In later life, the awareness he developed there would become the foundation stone of a wider commitment to environmental causes.

4.2.4 Beginning a career

In the late fifties, television was still some years away in Marcus’s country. Movies were still the major form of entertainment outside the home for most folk, for many as regular a part of the week as the trip out for the week’s groceries. It was, as Marcus says, the ‘golden age’ of Hollywood, with great stars like Grace Kelly, Kim Novak, Deborah Kerr and Cary Grant. Marcus himself had very much enjoyed his early introduction to movies by his

grandmother. It's not altogether surprising then that on leaving school, he promptly joined a large cinema chain, hoping to become a film publicist.

I'm very keen on publicity. I felt that seemed to be something I wanted to do. The idea of being a publicist with film was pretty gutsy and pretty exciting really for a young man. It was a pretty sexy kind of business to be in, films.

The cinema chain appear to have been impressed with this enthusiastic young man, and when he was just 20, they offered him the opportunity to become a full 'theatre manager' in an area where his cinema would be the major one in town. That meant, in addition to other tasks, also being the cinema's projectionist, a responsible task in the days when projection technology was a far cry from today's sophisticated digital technology.

Marcus took the job for a year, but, still evidently hankering for work more directly involving publicity, returned to his home city a year later, where he secured a job in the advertising department of a large newspaper. His job there involved the placement of ads. He very soon discovered a rather curious fact: that advertising agencies appeared often to be rather poor with their own PR. Their customers frequently complained to Marcus that their agencies didn't seem to care about them, were often late, didn't get good placement, were sloppy in their design and production, and so on. Increasingly Marcus found himself giving advertisers advice on their ads. Thus, almost inevitably it seems,

It occurs to me that what this city could do with is an advertising agency that really looks after people. I guess that I'm very good with people even then I'm easy to talk with, I guess, and they say, 'Good, that's what we'd like'. So I'm going off drinking on a Friday night with two people I know who are in the advertising business, and I say to them, 'Look, I'm 22 and you're 20, why don't we start a business?' And they go, 'Oh we can't do that.' And I say, 'Yes we can. We can!'

And he did. Using money saved from his film manager days, he found a 'fantastic' set of offices on the top floor of a building right in the heart of the city, disused, but, 'Boy, what a view!' Wangling his way round official restrictions and lengthy waiting times, he got a phone. He was in business. And that business was hugely successful, not only because his newspaper contacts meant he could get good space, but also because he found he had a

considerable talent for developing the ads themselves. Without false modesty, he says he did ‘some very, very fine work ... very good creative work’ during that period.

4.2.5 Finding a new dimension

By 1969, seven years after starting out, Marcus had married, and he and his wife had made their home out of the main city, in the foothills of his beloved bush-covered ranges. Relevant to later events, this area was regarded for local body government purposes not as part of the main city, but as a small city in its own right, though the two physically flowed into each other.

By this time too, Marcus’s agency had become highly successful, working with both big and small businesses. He seemed set to continue in that role when, always seeking new ideas, he took a trip to America, home of the advertising business, to see what their agencies were doing. While there, he met the people who would be working on Nixon’s presidential campaign. It opened his eyes to a whole new dimension of PR:

I was fascinated by the concept of a political advertising campaign that had so many different pieces or components, like campaign songs, slogans, television advertising (forbidden here), film (not forbidden but never done), and the idea of bringing everything together to push the candidate. So, within a weekend, I thought this is a fantastic idea. I’m going to try it. I knew straightaway I would come back and talk to the Labour Party, because of my socialist/communist leanings.

Back in his own country, Marcus promptly used his contacts to arrange a meeting with the Labour Party Leader.

What a confrontation that turned out to be. He wasn’t particularly interested in advertising at all, or campaigns. He felt that Labour didn’t need that, and I had a shouting match with him. ... [I say] ‘I can help make you Prime Minister.’ And he said, ‘Bloody propaganda bullshit you’ve got. You’re just cheeky.’

But other senior MPs were more open to Marcus’s energy and passion, and late that afternoon he got a phone call advising him that the Labour Party Leader had eventually been persuaded by his colleagues and had ended up saying, ‘That young man is a bastard. But I think we should give him the business. Maybe he’s what we want.’

Marcus's approach to election campaigning was indeed both new and initially very surprising for his country. He explained to the journalists who interviewed him that he intended to 'package' the Labour Leader. 'Like baked beans or cereal. I mean, how cheeky was that!' Asked by an astonished reporter exactly what he meant, he replied:

Politics are like a commodity. They need to be sold. ... I'm upfront. Political campaigns are not sacred. They are a commodity that people need to see the benefits of. They need to be able to look at the packet and read what they do. And this is what we're going to do. We're going to tell people what Labour can do. And we're going to show them that Labour can run this country.

While it is not part of this study to explore the effects of this approach, it seems reasonable to suggest that such a very different way of going about things is likely to have had some influence on how citizens saw and responded to the political messages of the campaign and may have had some effect on how they saw the politicians themselves. It certainly radically changed the nature of campaigning by all parties from that time forward, marking a transition from an essentially 'stump politics' approach to campaigning to a far more sophisticated marketing of politics – and of politicians.

Over the next twenty years, Marcus developed his business to include not just campaigning and presentation of a political message, but also the grooming and presentation of politicians themselves – what he came to refer to as 'personal development in leadership'. His success in this field with several leaders in national and regional politics led to his also being called in by the 'captains of industry', leaders of some of the country's biggest companies. He developed a process called 'Trend Research' which helped to identify factors of critical importance emerging in the target market, whether that was voters or consumers. His business expanded, his reputation grew. He describes his role over this period as being a 'kingmaker' rather than a king:

So I spent my life in the scenes, being the kingmaker. I loved that role. People said, why don't you go into politics. I said it's because I don't want to. I enjoy putting the scenery up. I never want to be Shakespeare.

In fact he was for a time President of the Labour Party, a leadership role in one sense, but it is true to say that this was still essentially a 'behind the scenes' rather than a public function.

All these experiences also began to influence his own ideas about leadership: 'I start to be able to define leadership of courage and convictions. I realise that you must not change your mind, particularly with political leadership.'

During this period too, back in the early 70s, he tried to raise the environment as an issue, but this wasn't popular with the political party he was working with at that time. The Green movement in politics was only just beginning and had not yet impacted on the wider public consciousness. Later, however, he would return to this issue.

Thus, by the early 90s, Marcus, now in his fifties, was an extremely successful businessman, recognised nationally for his ability in his field, working closely with political and business leaders, influential in shaping their marketing of their respective messages, and personally by now financially very well off, very happily married with five children, well settled and secure. There seemed no reason to anticipate any major change of direction: he loved his work and looked forward to continuing in the role he had built for himself.

4.2.6 Then...

Completely unexpectedly Marcus, aged fifty, discovered he was an adopted child.

The discovery came about in an unusual way. Many children, apparently, go through phases of thinking they must surely have been adopted since they feel at that moment that they can't possibly belong (or don't want to belong) to the family they are in. But in this case Marcus was a mature adult, not a child, and it was Marcus's wife, not Marcus himself, who tentatively suggested the possibility, since he looked so very different from every other member of his family.

And I went, 'Holy Hell.' So I went and looked in the mirror at myself, and thought, I don't want to know this, but she might be right.

Marcus initially thought that, if this were true, it must have been an in-family adoption. As mentioned earlier, one of his cousins was the child of an American soldier killed in the war, and there had been a story in the family that another of Marcus's aunts had similarly had a child to an American soldier who had also later been killed, and that that baby had died and had been buried in the family garden. Marcus's wife suggested that possibly that baby had not in fact died but had been given to the woman he knew as his mother who had just lost

her own baby, a not unknown solution in such circumstances at that time. If so, then he was still really a part of this family.

But still, he felt he needed to know for sure. As it happened, the law regarding adoptions had been changed just a few years before to allow adopted children to search for their birth parents, provided the birth parents had not ‘closed’ the file, forbidding such contact. Thus when Marcus’s wife raised adoption as a possibility, Marcus was able to write away for his birth records which fortunately had *not* been closed. His case was later cited in Parliament as an example of how this law worked, rather to Marcus’s surprise as he had not been forewarned of this public discussion of his personal situation.

The results were totally unexpected. He was not related in any way to his adoptive family. He was the child of two people living in another part of the country altogether. He had been placed after his birth in an orphanage, and adopted from there.

Marcus ultimately managed to trace both his birth parents, both then still living. His mother had married and had five more children. She was initially very reluctant to meet him, but eventually she did, though still urging him not to tell anyone about the relationship. His birth father was quite the opposite and wanted to see him; Marcus reports that they ‘got on really well’. He also in time made contact with his half-siblings, his mother’s other five children. He met them first when his birth mother died. They did not then know who he was, and were understandably considerably surprised when this well-known national figure turned up out of the blue at their mother’s quiet small-town funeral. So was the officiating priest, who said, ‘I could never understand a word you said on TV, but it’s lovely that you’ve come ... how did you know her?’ Marcus, rather fudging the issue, responded, ‘My father used to know her. He was a great friend of hers, I think.’ Some time later, he had occasion to visit the area and phoned the woman he knew to be his half-sister, suggesting they meet. They did, and it transpired that, intrigued by his arrival at the funeral and a reference he had made to his father having had some involvement with the local pub, she had been doing some research into the pub’s history. Marcus thought she meant she now knew who he was and a conversation entirely at cross-purposes took place. But by the time they’d sorted it out, she’d learnt that she was in fact talking to a half-brother she hadn’t known existed. From there, he went on to make contact with the rest of his half-siblings. They have since built a very positive relationship, and Marcus reports that he sees them ‘all the time’.

4.2.7 Where to from here?????

Despite happy endings such as this, such a discovery inevitably has major implications for the person concerned and their feelings about self and all their family relationships.

Adopting parents are always faced with the dilemma of not only how or when but whether to tell their child the truth about their birth. When, for whatever reasons, parents decide *not* to tell the child of his or her adoption, and yet somehow at some stage the child learns of this, being confronted with the realisation that the most fundamental beliefs he or she has had about his or her own identity are wholly untrue can be deeply traumatic and life-changing. As one adoptee put it, 'If a wrecking ball hit me, I don't think it would have hit me as hard' (<http://adoptionvoices.com> retrieved 26.5.2013).

For Marcus, similarly, it shook the foundations of his world: 'It was such a shock to me, and such a traumatic, dramatic kind of thing in my life'. He comments:

I didn't want to know that I was not 'the family'. And to be honest, I would have been very happy to be the 'giveaway' [the supposedly dead baby] because I would have been 'in the family'. But when the guy we used to open the envelope (because I couldn't open it myself), he said, 'Do you know these people? They're your parents', I was more than shattered to think that I was adopted, to find that I didn't know the people. That this woman, my mother, was the doctor's daughter from G-ville. I didn't even know where G-ville was, nor cared. So I was truly distraught over that. Who the hell are these people?

And, talking of sharing the discovery with his children:

They could now meet their grandfather (my adoptive father had died before they were born), so they were able to see the true family – but the other family was true too. It's very complicated, adoption is very deep and very troubling sometimes.

Every person who finds him or herself in this situation has to find a way to come to terms with this radical new knowledge about themselves and to move on with life. In short, every person in this situation is confronted with the question, 'Where to from here? How does this change my life?'

4.2.8 Marcus's answer

Marcus ultimately worked through to a successful resolution of his relationships with his birth family, but was still profoundly shaken by the realisation that he was not, and never had been, the person he had always thought himself to be:

I don't quite – for the first time in my life – I'm unsure what to do. It's '92 and so I think because of the absolute transformation in my life – I've got a new name, I've got a new skin of course – I decide that I now want to do something for society, for the community. I don't want to be in business any more.

How could he do this? At this point he took himself on a trip to Delphi in Greece. He spent two days there, by himself:

I went to Delphi and thought. I needed to go there and pull my life together. And then come back and develop the leadership that I think is in me. And in those two days I spent in Delphi, I just transformed myself and hardened myself to be ... God knows what, a leader in this country ... I used to talk into the night even, can you believe this? You know, how am I, am I going to, can I be the strong leader I want to be? Can I do something for this country? I knew when I returned from that trip ... that I was going to be an astonishing leader. That nothing would stop me.

The result was a major change of direction, walking away from his successful business to a role focussing on service to the community. He came back from that trip clear in his mind that his ultimate goal would be the Mayoralty of his city. In that role he could work to preserve the natural environment of the ranges and improve the environment of the city itself.

This is a decision which seems almost to have been in the making since the transformative moment of his initial contact as a very young man with the beauty of the bush and beaches on the edges of the main city, and for someone who had spent so long working amongst leaders in politics and business, what more natural than to see the political arena as the obvious place where such goals could be achieved?

Marcus approached this in very much the same manner in which, years before, he had approached the leader of the Labour Party - that is, straight to the top, though in this case the

leader he had to deal with had a very conservative right-wing approach. Not altogether surprisingly, he met with much the same initial response.

So I go and see the Mayor. Well, he doesn't want to see me. He doesn't like me. And he doesn't want to talk about the environment. He certainly doesn't want to talk about the ranges. He says no-one goes there. No-one cares about them ... I tell him that there's the conference in Rio [the United Nations environmental conference, June 1992] and that maybe I could be a councillor. He said, 'You know nothing about being a councillor. You've never been on a Council.' I said, 'Well, I've got to start somewhere ... I've worked with people like [names a very prominent woman in local body politics].' And he said, 'Silly old bitch!' He didn't know her or anything! I said, 'I worked with [names an equally prominent male in local body politics].' He said, 'Silly bastard he was!' And I went, 'Oh really?' And then, that was the end of me.

But it wasn't the end:

So I said, 'Well I think the environment is quite important, and I might stand for Council.' He said, 'It's a free world of course. You can do anything you like, but you'll never get elected.'

It was a singularly inaccurate prediction. Having been further emphatically told by the Mayor that his interest in becoming a councillor was nothing but 'outlandish' and 'outrageous', Marcus stood for the Mayoralty itself, won, and would go on to win a total of six consecutive terms in that role.

4.2.9 'What the hell do I do now?' The defining moment.

As he had planned, Marcus ran his campaign on environmental issues. A colleague suggested using the term "Eco City" as a label that summarised his aims. That seemed absolutely right to Marcus, not only as symbol but as fact, and the concept of an Eco City and of a Green approach to managing the city became central to his campaign.

At the time, the city was in the doldrums. Unemployment was high. Many families lived on benefits. Crime was rampant. Graffiti was everywhere. Thus the vision of an Eco City initially met with surprise and some derision. 'What are you going to do about crime?'

people asked. ‘What are you going to do about dogs, 13,000 unregistered dogs biting people, jumping up?’ Some people called him that ‘tree-hugging, sandal-wearing, bike-everywhere idiot’. But he kept campaigning, calling the existing Council ‘old dinosaurs’ and insisting that they didn’t understand the new world that was emerging. Eventually his passionate conviction evidently persuaded people to listen. When the votes were counted, he had won, and won handsomely. The city CEO rang to tell him of his victory. He recalls the moment vividly:

I’m using a cordless phone in the kitchen ... I look in the windows which reflect the kitchen and me and I was suddenly the man in ‘The Candidate’ movie. And I looked at the window and thought, ‘In the next hour I’m going to have to tell the country what I’m going to be.’ And unlike Robert Redford who looked in the mirror and went, ‘*What the hell do I do now?*’ I looked in that window and thought, ‘*I know what to do now.*’ And I saw a television crew coming up the drive. And I went to the door and they said, ‘Mr Mayor, what are you going to be?’ And I said, ‘I’m going to be the Mayor of the first Eco City in this country.’ And it was the moment that I thought was my defining moment. I never stopped being that. I never for a moment doubted it. I never, in my darkest moments, I never doubted that what I was trying to do wasn’t the right thing to do.

4.2.10 Marcus as Mayor

Marcus certainly had a hard task ahead of him. The work schedule itself was demanding – some 700 meetings a year, to start with. Some of the ‘old dinosaurs’ had survived the election: he needed to use all the skills developed in his earlier days working in PR to bring them on side, which, gradually, he did. Fortunately he also had supporters on Council, so was able to carry his policies through: ‘We all became committed to transforming “the wild west” into a different place. Green. Sustainable. Environmentally exciting. And to give people a new look.’

Marcus himself led the way. He put on his wetsuit and every Saturday morning was to be found down in local creeks and waterways pulling out the rubbish that had been being dumped in them for years – fridges, mattresses, old supermarket trolleys, it was all there. Volunteers began to join him. It took eight years, but eventually it was achieved, and miles of streamside pathways were laid so that people could walk or cycle along them.

This was just one of many projects carried out under what became the city's official 'Greenprint'. As Marcus said in his introduction to this document, 'Our destination is a new city. The Greenprint is our map.' For example, one simple project equipped every household with a small device which limited the amount of water used when flushing the toilet, saving, Marcus reports, an astonishing 48% of the water being used in the city. Bylaws were brought in limiting house-building in the ranges so that the natural bush could be preserved. Predators such as rats and possums and also certain weeds were targeted to reduce the threat they posed to the bush. Graffiti was vigorously tackled throughout the city. Green-friendly industries were encouraged, including the film industry, to boost jobs. Work was carried out to re-vitalise town centres within the city, making them more attractive as places to live and work. Waste disposal was tackled to reduce pollution; re-cycling was encouraged. The social side was not neglected, and amongst Marcus's many activities, he established a special standing committee which ensured that the indigenous people of the region had direct input into the decision-making process on matters of concern and cultural significance for them. He was also involved in supporting the 'Man Alive' programme which sets out to help men who have 'fallen through the cracks', which, certainly, many young and indeed older men had in the city as it previously was.

The Council also established a special trust to help keep the city beautiful. One small project this trust supported was 'Trees for Babies': every family with a new baby was invited to commemorate the baby's birth by planting a tree in its honour, to create a grove of native trees in various reserves. The Trust supplied the trees and shovels and compost, and everyone in the surrounding streets was invited to bring their children and join in, with up to a hundred trees being planted at a time. Still in operation today, this idea was picked up by other cities both in Marcus's country and in others elsewhere. Meanwhile, Marcus himself was also separately involved with a friend in another environmental project outside the city itself. They set out to create a walking trail from one end of the country to the other. It took just on twenty years to complete, but is now finished.

International links were also developed. As one of the first Eco-cities in the world, Marcus's city naturally reached out to other such cities, establishing sister city relationships with cities in Japan, China and Ireland. Chicago, Melbourne and Hawaii picked up the Trees for Babies idea. In a separate initiative, Marcus led a drive which resulted in \$120,000 being raised for Nelson Mandela's water project in the eastern part of his country. Marcus gave the cheque to

Mandela, handing it over himself, and recalls how impressed he was by Mandela's humbleness: 'He just looked at me like, you're a good man. And he held my hand, I think for five minutes. He never looked over his shoulder, like, "Who's next?"'

4.2.11 The Leadership Institute

In 2002 a conversation with a lawyer friend and a senior local government official led to another major development. As Marcus recalls it, the question was asked, 'What's the next big thing this country needs?', and his response was, 'Leadership. Why don't we try to start something?' The result was the setting up in 2004 of a national Leadership project which Marcus believes has been 'outrageously successful'.

The organisation selects some 20 to 30 people aged 30 or over who are already in middle management and who aspire to become leaders in their fields. Over the next ten months, it exposes them to a series of presentations from and conversations with eminent people from a wide range of backgrounds – the law, politics, journalism, the church, industry, marketing, the voluntary sector, and so on.

The philosophy underlying the institute's approach appears to be markedly different from the examples of business leadership values discussed earlier in the literature review. To begin with, it openly acknowledges major problems globally in leadership:

There's something rotten about the world of leadership. New findings and thinking about the authenticity of leadership and the 'industry' that feeds upon the idea of leadership are emerging like bedbugs in New York's upmarket hotels ... It is time to accept that the world has a debilitating leadership problem which stretches across every aspect of human society – enterprise, politics and religion. (Reg Birchfield, in the Leadership Institute Yearbook, 2012, pp. 4-5)

And:

Traditional leadership models are failing. People are looking for more. And yet the challenges of the 21st century are immense and they require leadership to resolve. (Jo Brosnahan, in the Leadership Institute Yearbook, 2012, p. 1)

In response, the institute states the following list of values as its basis for developing leadership: being courageous, generous of spirit, inclusive, acting with integrity, innovative, apolitical, and celebrating diversity. Its vision is to ‘enrich the country through active leadership in a connected community’ and its mission is given as ‘growing, celebrating and weaving together the country’s leaders through conversation’. There is a strong emphasis on people across different walks of life working together and sharing values.

Its programme begins by exploring the concept of leadership and then, in its second major segment, moves to:

Our People: A Civil Society: Elements of a civil society: ethics, values, communities; community engagement; social entrepreneurship; deprivation; human rights; diversity; migration; refugee resettlement; long tail of underachievement.

Subsequent segments explore the country’s history, its economic backbone, sustaining environmental wellbeing, governance in the 21st century, forces that shape our thinking (media, creative sector, etc), how business and social outcomes can interact, and finally a segment on ‘drawing the threads together’.

Graduates from the programme make a commitment to ‘pay it forward’. This can be done in many ways, such as speaking at leadership sessions and events, volunteering for ‘SkillsBank’ projects, being a Trustee, making scholarship donations, providing voluntary support to the institute, and so on. The ‘SkillsBank’ is designed to facilitate newfound leadership awareness transitioning back into the community, where these skills are needed most. For instance, graduates could be involved in mentoring young people, supporting organisational development in community projects, serving on advisory panels, facilitating workshops, and so on. Marcus rates his role in initiating the Leadership Institute as one of his finest achievements. He remains on the Board and chairs its Advisory Panel.

4.2.12 The wider horizon

Marcus’s Mayoralty and the leadership he provided during that time have unquestionably brought about huge change in his city, not just in its physical environment, but in what that means for the people who live there. It is not surprising therefore that these achievements have led to both national and international interest and recognition virtually from the outset.

For example, he has been a keynote speaker at ‘Pathways to Growth’ in Manchester in 1993 at the invitation of the UK Prime Minister, John Major; a keynote speaker at the ICLEI (Local Governments for Sustainability) HABITAT II conference in Istanbul in 1995; the Asia Pacific representative at the environmental conference in Hawaii in 1998; New Zealand’s representative for local government at the UN World Summit on Sustainable Development (Rio +10) in Johannesburg in 2002; a keynote speaker at the Eco City Summit in Washington in 2008; and a keynote speaker at the ‘Leadership in a Landscape’ conference, Washington DC, 2013.

His environmental interests also led to his heading his country’s local government delegation against nuclear testing in the Pacific in 1997, and from that, to becoming involved in peace initiatives. He was a speaker at the Mayors for Peace conference in Hiroshima at the time of the 60th anniversary of the bombing in 1945 and at the Mayors for Peace conference in Nagasaki in 2009. He served as president of his country’s Peace Foundation from 2007 to 2009 and as Vice-President and Director of the Hiroshima-based Mayors for Peace group of mayors of international cities in 2009.

He was formerly a member of the Eisenhower Fellowship Nomination Committee, the Australasian Mayors for Climate Change, and the Mayors for Peace Executive Committee. He now chairs the city’s Waterfront Development Board as well as having his continuing role in the Leadership Institute. His work has been recognised through various prestigious awards, including, amongst others, the 1998 United Nations Mayors for Peace Award (as one of only eight mayors in the world to be so honoured) and in 2008 the United Nations LivCom personal lifetime achievement award, culminating in his recent knighthood (2013).

4.2.13 Initial reflections

4.2.13 (a) Marcus and leadership

Examining Marcus’s life story, it is apparent from very early in his career that he possessed innate organisational ability, was innovative, showed initiative and resolve in pursuing his ideas and could be persuasive in discussion with others. These were skills which he honed to a very fine degree during his years as a leading PR consultant, winning the trust of and working closely with many of the country’s most prominent political and industry figures,

and which he then brought to his role as Mayor. It is clear too that he had a vision for what he wanted to achieve as Mayor. In a nutshell:

I'm going to show real, real leadership in this city. I'm going to lead it out of the criminal doldrums, out of the graffiti, out of the mess, out of the problems.

But while he knew what he wanted to accomplish in the role, how did Marcus conceptualise the nature of leadership itself? What philosophical ideas underpinned his concept of leadership? What had influenced the development of these ideas?

Initially it proved somewhat difficult to obtain answers to these questions. Marcus would appear to respond either very literally or by taking the discussion in a very different direction. For example, in his first interview, speaking about the young men in the surf club who had so impressed his teenage self, he had said, 'What they taught me was not only life skills, but taking responsibility. I think that's what gave me the courage to look bigger than myself.' In the second interview, the researcher referred back to this comment and asked, 'Do all leaders "look bigger than themselves"?' This evoked a very literal response:

Marcus: Did I say that?

Researcher: You did, and I thought it was an interesting comment...

Marcus: I think leaders look bigger, but don't look at yourself in the mirror. See, people say, 'Oh, I saw you on TV last night. Did you see it?' I go, 'No'. And people say, 'Oh, you're on TV tonight, doing an interview.' And I go, 'Oh really?' And, you know, when I'm on TV and I've done lots of all that, I've never wanted to see how I look. And I have never wanted to see myself. I'm going through a transformation period right now at the gym, I decided I was not going to have a lot of weight on, that I'm going to be a sprinter again – which I am – and a runner again – which I am – and my trainer, who's an Iraqi man and a wonderful, spiritual guru to me, because that's the only way I could do this transformation, he says, 'Now come and look in the mirror. I want to show you how good you're looking.' And I go, 'No, no, I don't want to do that.' He says, 'Why not? Everyone here at the gym looks in the mirror.' And I say, 'That's why I don't want to.'

Again, in the second interview, the researcher quoted Anello's statement, '*A moral leader empowers others in their service to humanity.*' Marcus's reply initially had very little to do with Anello's quote:

Researcher: And that's interested me a lot, as a quote, and in the way it's also what you've been talking about – having the vision, but also –

Marcus: I think I'm a very moral man. I know right from wrong. And all politics finish in tears. They just do.

He then went on to talk about the careers of various politicians which had 'finished in tears'. But seven pages of transcript later, he referred back to Anello's quote, again arguably not fully responding to its content:

You say that a moral leader empowers others in their service to humanity. Yes it does. If they think you're egotistical, if they think you love power too much, they'll take it away from you. If they think you love yourself too much, they will destroy you, but so will the Gods. Hubris is the enemy – the toxic poison of politicians and leaders. For God's sake, be humble. I mean, I had no problem in weeping, and I don't make a habit of weeping but at a funeral I would weep, and at children's funerals I would weep. And I saw the world's most powerful man, Obama, wept at the weekend [after a mass shooting involving children]. Exactly, why wouldn't you weep? So I think that you empower others ... by just saying, 'I like you. I like what you do. I respect you.' Say that to people.

4.2.13 (b) Images and metaphors: models from literature

At this point, it seemed as if Marcus's thinking about leadership might be described best in his own concluding comment at the end of the second interview:

Life's a mystery. Dreams are a mystery. And in some ways, leadership is a mystery, and you make of it what you can.

But reading and re-reading the transcripts, the researcher eventually came to the conclusion that Marcus did have specific ideas about the values inherent in leadership, but found it

easiest to explain the development of his thoughts through images and metaphors rather than through direct exposition. Thus, describing his role during his years in PR, he commented:

So I spent my life in [behind] the scenes, being a king maker. I loved that role. People said why didn't you go into politics. I said it's because I don't want to. I enjoy putting the scenery up. I never want to be Shakespeare.

Later, talking about himself as Mayor, he uses a musical metaphor:

I looked at leadership through windows, other people's leadership, until I had a chance to do it, and I used to say that I was simply the conductor of an orchestra. And look who gets the applause. The conductor points to people, and I did that. And so my leadership is pointing to the first violinist. I can't even do anything without a first violinist. I had three marvellous first violinists.... [I] worked behind the scenes. I used to say to the Deputy Mayors, 'You do the heavy lifting. I just point and you take a bow. You do it.' I always praise people.

At one point, he says quite specifically, 'I need to tell you that I am a mixture of characters in books I've read', and again and again throughout the interviews he refers to characters with whom he identifies to a greater or lesser extent. Some are fictional:

I say to all aspiring politicians, *please* go and see *The Candidate*. I would then play the Candidate, but not till I was 52. I would play the Candidate in real life, I think.

I want to tell you how much I love Henry V at Agincourt inspiring the troops, and how I've always seen myself very much in that role.

When I start a talk on leadership, I say, because they think I'm going to stand up there and say, 'Good morning, it's lovely to see you here,' I say, 'Call me Ishmael.' Because I always felt that I am Ishmael, the narrator in *Moby Dick*. I understand Ishmael, and I read it and go back and read it, and I love Ishmael. I love his thoughts of the sea, on life and its mysteries.

And I'm also The Leopard. I think I'm now more The Leopard, I'm growing into him. The Leopard is the character in that magnificent Italian novel, *The Leopard*. Which is the greatest novel of the 20th century, I believe. I am that man who sees

enormous changes and his family around him. It's an epic and wonderful book which I continually go back to, in fact I'm Fabrizio, I am that person. Now, I'm older and I'm mellow, in some ways. But I am that person.

The film *The Candidate* is about Bill McKay, a man selected to fight for what is thought to be an unwinnable seat in the US Senate. Picked because of his background as an honest lawyer known for working for 'the little guy', he negotiates the right to handle the campaign his own way, on his own terms. His frank statements on ethical issues get him into trouble with Party bosses, but ultimately, against all the odds, he wins the seat. And then, at the end of the film, he faces the reality: he is now a Senator: it's no longer about winning a campaign, but about putting his beliefs into practice. But how? Hence the final question of the film, 'What do we do now?'

Henry V's famous speech at Agincourt shows a leader who is very sure about 'what to do now'. The play is well summarised in the following note:

In presenting the figure of its heroic yet ruthless protagonist, *Henry V*'s predominant concern is the nature of leadership and its relationship to morality. The play proposes that the qualities that define a good ruler are not necessarily the same qualities that define a good person. Henry is an extraordinarily good leader: he is intelligent, focused, and inspiring to his men. He uses any and all resources at his disposal to ensure that he achieves his goals. Shakespeare presents Henry's charismatic ability to connect with his subjects and motivate them to embrace and achieve his goals as the fundamental criterion of good leadership, making Henry seem the epitome of a good leader. By inspiring his men to win the Battle of Agincourt despite overwhelming odds, Henry achieves heroic status. (In *SparkNotes*, 'SparkNote on Henry V', 2003, np)

In Herman Melville's famous novel *Moby Dick*, Ishmael is the narrator, telling the story of a whale-hunt which ends in disaster, with Ishmael himself as the only survivor. Melville uses this plotline to explore a number of themes ranging from social class to the existence of God. Ishmael plays an important part in this. The book opens with the words quoted by Marcus, 'Call me Ishmael', a statement that seems to imply that perhaps this character has had another name or another history. Indeed, he makes it clear in the opening paragraph that he has turned to the sea out of a sense of alienation from human society. By thus distancing

himself from his fellows, Ishmael becomes an observer and therefore provides one channel through which Melville can comment on his various themes. Although his background is never made entirely clear, it is apparent that Ishmael is an intelligent and well-informed man, in contrast to his shipmates, and this too reinforces the sense of a man standing apart. In the closing passages of the book he also speaks of himself metaphorically as an orphan, perhaps the ultimate loneliness for any human being.

The Leopard by Tomasi di Lampedusa is the story of a nineteenth century Sicilian nobleman, Fabrizio Corbera, Prince of Salina, living at a time of social upheaval and change and forced through the impact of civil war and revolution to choose between maintaining historical upper class traditions or accepting alliances which provide for the continuity of his family line through his nephew, albeit in different circumstances. His nephew summarises the situation when he says, 'Everything needs to change, so everything can stay the same.' Fabrizio accepts the distasteful compromises this involves, though in the end this seems to lead only to an unsatisfying conclusion, with his own eventual death and his daughters living on into their seventies, unmarried and in reduced circumstances. The novel is powerfully written – the scent of decaying vegetation seems almost to waft out from its opening pages, symbolising the decadence and decay of the upper class itself. The real survivors, it seems, are the Sicilian people, however the structure of society changes.

How does Marcus align himself to these various characters? What can they tell us about his views on leadership?

Bill McKay, the would-be Senator in *The Candidate*, demonstrates his willingness to tackle powerful figures very directly, as Marcus did, firstly when he sought to change political campaigning strategies, and later when he fronted up to the then Mayor of his city. McKay is a deeply ethical man who fights for the rights of the 'little guy'; Marcus has consistently supported the politics of the left as representing concern for the less advantaged in society.

Shakespeare's *Henry V* has deeper themes than simply Henry's ability to win the commitment of his followers, displayed in his magnificent oratory at Agincourt. But that speech, as noted above, 'presents Henry's charismatic ability to connect with his subjects and motivate them to embrace and achieve his goals as the fundamental criterion of good leadership' (in *SparkNotes*, 'SparkNote on Henry V', 2003, np). Marcus might modestly not choose to describe himself as charismatic (though the researcher has heard others do so), but

he clearly values the ability to connect with and motivate people to act. That was fundamental to his success in PR, when he was being ‘behind the scenes’, and equally if not more important when he took on the role of leader himself. Henry is focused on what he wants to achieve; so too is Marcus.

Ishmael seems to represent the man who stands alone and somewhat apart from society, whose background is in some sense disconnected from his present role, who reflects thoughtfully on what he sees and experiences, who responds to the power of nature. Marcus’s discovery of his adoption did represent a major disconnect in his life. It is from that time on that we see him re-examining his thinking, bringing together all the different interests and skills that he can identify within himself, and moving to use these in a leadership role.

The researcher found it harder to see how Marcus related himself to Fabrizio. Fabrizio’s personal history as a nobleman whose role is in decline and who seems willing to accept moral compromises hardly seemed to have any connection with Marcus’s life, values or actions. Asked about this, Marcus replied, speaking about himself in the third person:

Marcus is clear. He sees the ‘Noble’ side – a man apart – able to be withdrawn – considered and ‘born’ in love with history – he *does* relate to Fabrizio.

In summary, then, Fabrizio apart, Marcus compares himself to characters who display moral strength, care about those less advantaged, will stand up to and challenge authority and eminence, are able to motivate and inspire others to action, and who are able to stand back and reflect on the society they see before them. If these are indeed the leadership characteristics he values, then his life history to date would seem very largely to justify these comparisons.

4.2.13 (c) Philosophers and leadership: a further aspect

Marcus as a child had always enjoyed reading the classics. He also speaks of beginning to read philosophy as he became more involved in political campaigning and in thinking about the issues that needed to be expressed and debated in those campaigns. Describing what he would say to a young person interested in politics, he says:

You must read Marcus Aurelius or you can't live your life – you should start Marcus Aurelius at about fifteen, the philosopher emperor who wrote his memoirs in Germany, and then died. Phenomenal writer. And you've got to read Machiavelli, and you have to read Cicero, and you have to read Plato. You just have to. If you want to be in politics, you have to read the Greek classics. You have to read about betrayal, you have to read about treachery. And you have to understand the Trojan Wars, the Peloponnesian Wars, and you have to go to Greece where democracy was founded, and you have to understand the battle for democracy and how the vote is enormously important. That's how difficult it is in the modern world. So you have to take a bigger, bigger role if you're going to adapt yourself to a political role.

Each of the scholars he cites here was someone who commented in one way or another on the requirements of political leadership.

Roman emperor Marcus Aurelius strove throughout his life to reflect in practice the numerous ethical precepts he included in his lengthy *Meditations*. McLynn (2009), in his biography of Marcus Aurelius, commented that 'perhaps no man in history ever had a more elevated sense of duty' (p.254). Plato, famously declaring that 'mankind will prosper only when philosophers are rulers and rulers are philosophers', believed that the State should 'select and train philosophers to be rulers so that the State would be governed according to the highest principles of justice rather than the self interests of individuals or factions' (in Flanagan, 2006, p. 23). Cicero too, concerned at corruption amongst the politicians of his day, also argued for the role of philosophy as a guiding force in politics, placing a commitment to individual virtue above desire for individual wealth and influence and hence leading to socially beneficial policies.

These thinkers were concerned primarily with the need for ethics in the leadership of the State. Niccolo Machiavelli, on the other hand, was concerned more with the actual practicalities of political leadership. Nederman (2014), an authority on Machiavelli, summarises his approach thus:

For Machiavelli, there is no moral basis on which to judge the difference between legitimate and illegitimate uses of power. Rather, authority and power are essentially coequal: whoever has power has the right to command; but goodness does not ensure power and the good person has no more authority by virtue of being good.

Machiavelli thus seeks to learn and teach the rules of political power. ... Only by means of the proper application of power, Machiavelli believes, can individuals be brought to obey and will the ruler be able to maintain the state in safety and security.
(np)

Marcus's concern with these twin aspects of leadership would seem to have its roots firstly in the influences he was exposed to in childhood – his grandmother's religious commitment, his grandfather's unionist commitment, his reading at their house of the Bible and of the Greek and Roman classics, and, too, from the time he was about eleven or twelve, of the paper, *Russia Today*:

There'd be women or men on tractors, harvesting wheat ... and Stalin of course. They were all pretty bloody tough, but in fact they were starving and dying and being tortured. Stalin was a monster!

In the pre-television era, exposure to such material was both unusual and surely bound to have some impact on the thinking of an impressionable and sensitive child. He was affected too by the sufferings of his own family: 'the wretchedness of my own father, couldn't read or write ... my mother grieving because of the lost baby ... I would go to church and pray.' It seems almost inevitable that when he became involved in politics, it would be with the left wing, and since that involvement came about through his PR work, that he would think intensively about the strategies involved in winning power for the Left. Later, when he became a leader, while shrewd in his tactical approach, the policies he sought to promote do not appear to have been merely expedient but to have been rooted in a firm belief in striving for what was socially and environmentally beneficial.

4.2.13 (d) Mentors and leadership

Again and again throughout the interviews, Marcus refers to individuals whom he views as having been significant mentors for him. This begins with the young men in the surf club whom he met when he was still in his mid-teens. He says of them, 'These [guys] are teachers really. They are teachers of me in life What they taught me was not only life skills, but taking responsibility.' Some of these relationships he was to maintain lifelong:

I had my two mentors, that had been with me since my teens, D-, the pacifist, journalist, writer, whom I'd met when I was 16, 1956 I met D-, and I stayed with him till he died, at 84. And the other mentor was a man whom I just adored, and his name was G-, the music critic ... Anyway, those two men steered me as I proceeded through life, I guess, and talked about where my directions should go. So I had two marvellous anchors.

At other times he talks about the impact of various other leaders he met or worked with. He vividly recalled the unexpected sense of fun shown by the Dalai Lama, but what most impressed Marcus was that the Dalai Lama 'had the most amazing serenity. He really did.' He was moved too by Mandela, describing himself as 'stunned' by the humbleness of this great man. Conversely, he thought Bill Clinton had a 'certain hollowness', while Tony Blair, originally 'impressive', had become 'gutted, hollow, sad and wasted'. Within his own country, he had worked in various situations over sustained periods of time with a number of political leaders. He comments frequently on characteristics he has observed which seem to him relevant to effective leadership. Of one, for example, he writes:

My God I liked him! And we became friends, and ... I thought this is the man I would very much like [to be like]. He's kind, he's wise, and he's such a gentle man. But by God he's got it right.

Of another, whom he described as 'a visionary', he says:

I loved his immediacy, the way that he was inspired by international ideas, commissioning reports and research. And really, he gave me my grounding in political leadership.

Eventually, speaking of his own determination to become Mayor, he says:

I was going to be everything that I'd observed, every moment when I'd sat with politicians [lists various strong left-wing parliamentarians]. I was going to show I could do it. And I was going to do it with a touch of humbleness and no bloody hubris, I was going to be strong and shining.

4.2.14 Interim discussion: Is Marcus a moral leader – or simply a good citizen?

Thus, as with Liz at this stage, we come to the question, does Marcus qualify as someone who has provided moral leadership in society, or is he simply a ‘good citizen’?

Unquestionably Marcus has shown himself to be a very capable and persuasive leader, first in developing a very successful business, and next in bringing about radical change in political campaigning in his country. Although he called this being behind the scenes, a kingmaker rather than a king, in practice he was leading the way, identifying a need for change in tactics, perceiving an effective solution, persuading others to accept this, and organising its successful and enduring implementation.

It’s also true that from the time of his enrolment in the surf life-saving club, he had shown a willingness to be involved in service to the community and, furthermore, that he specifically chose to offer his political campaigning skills to the Party of the Left as the Party with whose concern for the socially disadvantaged his own beliefs and values were aligned. That was clearly an ethically determined decision.

However the researcher would hesitate to call this moral leadership at this point in Marcus’s life. The researcher would argue that there is a distinction between offering technical skills which support the advancement of a particular political or social stance being developed but led or advocated by others, and moving oneself to bring about or lead a change in stance on political, social or moral issues. In other words, there is a significant difference between generating a change in tactics, no matter how brilliant or how honourable the purpose, and inspiring a change in people’s beliefs and values and subsequent action.

This changes when Marcus moves to take on the Mayoralty with the aim of turning his city into an Eco City, where the environment was preserved and it became a better place for its people to live. As he said, ‘I’m going to lead it out of the criminal doldrums, out of the graffiti, out of the mess, out of the problems.’ The work that he then went on to do, uniting his councillors and the people of the city in achieving that aim, and his subsequent work on international peace efforts and his involvement in the establishment of the Leadership Institute with its focus on ethical dimensions of leadership, all seem consistent with Anello’s definition, ‘A moral leader empowers others in their service to humanity.’

Colby and Damon's (1992) criteria for moral exemplars, quoted earlier, included commitment to moral ideals, being prepared to act on those ideals, being consistent in one's actions and intentions, being willing to risk one's own self-interest, being likely to inspire others, and demonstrating humility about oneself.

Again this seems consistent with Marcus's purposes and actions from the time of his commitment to seeking the Mayoralty through to the present day. He has clearly been motivated by moral ideals and principles, and his actions have matched that. There has been consistency between his intentions and the means used to fulfil those intentions. There was certainly a degree of risk to his own self-interest in giving up a lucrative business and standing against a firmly established incumbent leading a highly conservative Council; there is risk too for one's own physical health and for family relationships in taking on such a demanding public role. Marcus does not suffer from false modesty: he has an honest perception of what he has accomplished, but equally he values humility and has committed himself to remaining clear-headed about his own status and importance: 'And I was going to do it with a touch of humbleness and no bloody hubris.'

The researcher concludes that during this later phase of his life, Marcus has indeed acted as an ethical leader, not only within his own community, but beyond.

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4.3 Francis: A life of clear purpose

4.3.1 Thumbnail sketch

From his early youth, Francis envisioned his life as having two clear and different stages. For the first half of his life, he intended to pursue a business career; in the second half, he would give all his time to some charitable cause. And that's exactly how his life turned out. Although he could never have predicted the precise sequence of events that channelled him towards his ultimate area of commitment, there is nevertheless a distinct pattern running through his life so that in the end, it seems almost inevitable that he would take on the role he has, as a champion of animal welfare who, in a multiplicity of ways, has brought about changes in the law, in public attitudes, and in the reality of daily life for countless individual animals.

4.3.2 Background

Francis began life in circumstances many people would describe as privileged. Son of an exceptionally able and highly successful father and a society-loving mother, he was born into one of his country's wealthiest families and educated at one of its most prestigious schools. The silver spoon of opportunity certainly seemed to be his.

Why, then, did this fortunate young man decide to give half of his life to some worthy cause? Can his life story help us to understand the development of such a commitment?

Like all life stories, Francis's life story reaches back into the past. While it is not until we reach Francis's father that the family becomes wealthy, his ancestors seem to have shown some of the same tenacity and flamboyance that would be evident in Francis's later life.

His great great grandfather Georges was among the earliest settlers to arrive in New Zealand. Born in La Manche in Normandy in 1812, he came to New Zealand in 1840 as part of a French attempt to establish a colony in this country. Although the British had just beaten the French in the race to claim sovereignty of New Zealand, the French colonists nonetheless stayed and built the small settlement of Akaroa on a peninsula to the east of today's city of Christchurch. Ultimately French and British worked in harmony in Akaroa, but even today the little town retains many French names and other evidence of its French past. Francis's great great grandfather was apparently a carpenter, skills much needed in the pioneering settlement. Testimony to his skill is the Langlois-Eteveneaux cottage, partly

prefabricated in France, shipped here, and erected and completed by him. It now forms part of the Akaroa Museum.

In 1844, Georges married Elizabeth, a Scotswoman who had arrived in New Zealand on the first Scottish immigrant ship, bringing with her an infant daughter born on board ship to an unknown father. Records vary about whether the couple had two or three daughters before Georges died barely two years after the marriage, but what is certain is that one of these daughters, Georgina, would eventually become Francis's great grandmother. Elizabeth died in 1852 after a second marriage and the birth of a son, and is buried in a grave which, unconventional in death as in life, she shares with both her husbands.

Keeping the Celtic connection, Georgina married another Scot, James. Their first child, Ellen, born in 1869, ultimately married an Englishman, Frederick. These two were to become Francis's paternal grandparents. They lived, as their families before them had done, in modest circumstances, with Frederick employed as a tram-driver. However, their marriage has been described as an 'unusual combination Lovely, sultry French-Scottish Ellen and Frederick... of sturdy Suffolk farming stock, could hardly have been more different' (in Haworth, 2004, p. 17) Thus perhaps it is not altogether surprising that this union should produce a child with an exceptional combination of drive and flair, qualities which he would eventually use to achieve great wealth and business success.

This child was Ellen and Frederick's second son, Robert, Francis's father and a major influence on his life. Robert showed very early the determination and decisiveness that would mark his future career, and indeed one might almost think he envisioned the direction he would take when he was barely out of his infant rompers. When he was just five years old, he insisted that his parents buy him a small desk which he proceeded to equip with old electric light switches. 'For hours on end he would turn them on and off as he summoned an invisible army of office assistants' (Haworth, p. 18), thus quite extraordinarily foreshadowing his later command of a huge empire of employees. At age eight, he was making money showing lantern slides to neighbouring children, and at age nine, presented with his first watch, he asked for it to be inscribed with the uncompromising statement, 'I shall spend £1 million by the time I am 35.' As time would show, this was no mere childish fantasy – typically, it was an accurate prediction. Continuing firmly along the path he had so early set for himself, Robert left school when he was just thirteen years old, on the grounds

that he was 'too contented' at school and that 'contentment was an obstacle to attainment' (in Haworth, p. 18).

His first job was in a mailroom, but he was very promptly transferred to the buying and shipping departments. He used this position to start building his knowledge of marketing and costing. Studying accountancy part time, he became a junior accountant with a grocery firm when he was about 17, but resigned to move with his parents to Gisborne, where his father became an orchardist. There Robert worked for a time as a real estate agent, and also set up and taught in a commercial college. In 1923, aged twenty-two, he became manager, and then owner, of Wilkinson's Motor Company, running limousines between Gisborne and Napier (in Te Ara, Encyclopaedia of New Zealand, nd).

Having thus acquired quite a varied experience at a relatively early age and having already demonstrated his ability to see and capitalise on business opportunities, Robert now moved into launching his own business enterprises, a chain of cinemas. A very shrewd entrepreneur, he was quickly and outstandingly successful. In 1929, just three years after setting up his first venture, he had 16 outlets and was rapidly building this into a substantial financial success. By the time Francis was born in 1938, Robert was already a millionaire several times over. By 1941, his business empire had 70 outlets; by 1945, that had risen to 133. Alongside his main business, he had a range of other entrepreneurial interests, including promoting tourism and financing commercial developments.

Robert undoubtedly was a strong and forceful personality who maintained firm control over all his enterprises. Even after he officially retired as managing director, he retained the title of chairman and kept going to work as usual; there was 'not the slightest switch in the source of power' the *New Zealand Herald* commented (in Te Ara, Encyclopaedia of New Zealand, nd). Some called him ruthless in pursuing his business interests. Even Francis described him as 'a hard boss'. Yet he was also a generous benefactor to causes he valued, including, for example, making large donations to a home for the elderly and post-war to the UK for food parcels. This side of him was not widely known. According to Francis, 'He never really publicised it. Neither did he look for any credit with it.' This was to provide a powerful example for Francis in forming his own life plan.

Robert's insight in business matters does not, however, seem to have carried over into his personal life which was to become fraught with complexity. The first of his three marriages, to the daughter of a French manufacturer, was childless and ended in divorce. Francis recalls

having met his father's first wife when he was a small boy on a visit to Paris with his father. Although he did not know until later who exactly she was, he quietly concluded, looking back on that meeting, that she had been his father's real love, despite the divorce. Robert's second marriage, to Meryl, took place just two months after the divorce, and resulted in the birth first of a daughter, Vanessa, in 1935, and then of Francis in 1938. It appears that at about the same time, Robert began a long-term relationship with Phyllis, who bore him three children over the next few years. Meryl became aware of this, resulting in immense stress and unhappiness in the marriage. Eventually she and Robert separated, and she left to live in Australia, taking Vanessa with her and leaving Francis, by then aged twelve, with his father. Francis was to have virtually no significant contact with his sister for many years, not in fact until they were both adult and she was married with four children. Meanwhile, following his eventual divorce from Meryl, Robert married Phyllis and brought his three children by her to live with him and, of course, with Francis. They were introduced to Francis as Phyllis's children by an earlier marriage. Not until after his father's death did he and Vanessa learn that these children were in fact their half-siblings. Phyllis appears to have been intensely jealous of Francis and his sister and their recognised social position as Robert's children and, after Francis married and had children, to have expressed such resentment when Robert wanted to visit Francis and his wife and children that these visits were rare and brief, with Robert so visibly on edge that even the children were aware of it. Francis's son recalled that 'I suppose I only saw him for a total of about twelve hours in my entire life' (in Haworth, 2004, p. 84). Robert died in 1979, survived by Phyllis, a fact later to cause much strife for Francis and Vanessa.

4.3.3 Francis: early years

Thus Francis was born into circumstances of great material comfort. The house his family lived in was one of the grandest in the city, and was set in huge grounds. They entertained frequently, and many well-known people were amongst their guests. Amongst other evidence of wealth, his father simultaneously owned a Rolls, a Bentley and a Jensen, and later an MGB sports car; Francis owned a huge train set, occupying the whole of the large attic, and as an older schoolboy, when he graduated to cars, would drive his father's sports car to school. Even at his prestigious school, that was unusual at that time, and he inevitably became aware that his family had both wealth and power, and that consequently his life was different from that of most other boys of his age.

But Francis had also been born into a situation of stress and tension arising from his parents' increasingly difficult marriage. 'I remember a lot of raised voices, a lot of tension in the air because they were not getting on at all. It was a very unhappy marriage' (in Haworth, 2004, p. 47).

Francis seems as a child to have interpreted the situation as the result of a clash of personalities. His mother loved the social life, loved entertaining and going out, while his father was absorbed in his work. Unaware then of the underlying cause of this friction between his parents, Francis's sympathies seem to have been more with his father – to him, 'his mother always seemed to be having a go at his father' (in Haworth, 2004, p. 47).

Ultimately the separation came, and Meryl and Vanessa left for Australia, leaving Francis behind, to live with his father.

4.3.4 Rusty

The break-up of his parents' marriage when Francis was just twelve years old deeply affected both Francis and his sister Vanessa. For Francis, 'it had a profound effect on both our lives' (in Haworth, 2004, p. 47) and again, in interview, 'it was my first encounter of bitterness. It was a very bitter thing and for a child it's quite traumatic.'

Crucially central to Francis's response to this situation was what happened to Rusty, his adored golden cocker spaniel:

Rusty, my mother bought Rusty for me when I was not well but of course I was a boarder at both prep school and College so I didn't see a lot of Rusty, but every time I came home there was Rusty, tail going, stub going and he was the first animal that told me, basically spoke to me, and said "I love you" and it happened really very much, that era, at the same time as my mother and father were breaking up which was not a pretty sight, and therefore I felt quite alone and quite empty with the one exception of Rusty. And so Rusty and I would sit under a tree and I would talk to him and as animals do, he would listen and he would respond and he would lick me and we would play games together and he was my best friend.

That friendship was all the more important to Francis because he was not a child who had readily made friends with other children:

And that was the other thing, I didn't make a lot of friends at school, probably because, again, I get back to your comment that I was a bit of my own person, I think that was true then. So I tended not to mix a hell of a lot. It wasn't a snobbish thing, I just felt uncomfortable with anyone.

Then came the break-up:

I think if I didn't have Rusty I would have found it very difficult to cope and you know, I have always said to people who are going through hard times, that you are going to come out of this a better person, and my own life has done that. This was the first experience of it and the thing that came out of all of this in the family was that the thing closest to me at the time was an animal who was comforting me, playing with me, you know, all of the things that as a lad of that age I needed, with total, total dedication, total devotion, unqualified, unquestioning, which is what we know animals are... Rusty... taught me values about myself but also about animals. And at a very young age I felt great empathy with this one animal which never left me.

But then, as part of the family's re-arrangement and without warning, Francis came home to find that Rusty had been sent away. He was not told where to or what had happened to him. For Francis, this was both a terrible loss, and the source of a life-long sense of guilt:

Because I wasn't there. He was there to help me and I wasn't there to help him when it was needed. And I suppose I often thought, Rusty what did you think of me?

So, it seems reasonable to assume, the seed was planted that would later bear such ample fruit in his commitment to animal welfare.

4.3.5 Father and Mother

Forced separation of a mother and child is always traumatic, and this does appear to have impacted on Francis. It was apparently Robert who insisted that his son and heir stayed with him rather than with Meryl, although Francis does not seem to have been aware of that at the time. According to his older cousin Audrey, 'Francis was non-negotiable as far as his father was concerned' (in Haworth, 2004, p. 147). Although he would reach out to help her in her old age, Francis's feelings towards his mother seem thereafter to have been fairly cool, while his father became a hero to him and a strong influence on his values and actions, as he

repeatedly acknowledged in interview. It helped to influence his commitment to helping others:

A lot of what I do, I think, probably comes from my father by example because I saw what he did for the community in his own fairly quiet way actually, he seldom broadcast it.... Neither did he look for any credit with it.

And:

Probably a lot of my motivation has to, I have to say, a lot of it has come from my father, not just by example but by the wisdom he expressed.

His father's example also helped him to set the standards by which he would judge his own success or failure in life:

I remember when, I think it was about the time when I was thinking of going out on my own, and my father said to me, you know I don't really mind what you do son, you can go out and sweep streets as long as you sweep them well. And that's always with me....I have to add to that my other very fortunate thing about having a father [who] so inspired a lot of what I do and have done since is very much basically saying to him wherever he might be, there I am, I am not sweeping the streets but I think I am doing what I am doing all right. So you know, the motivation is to make him proud.

Referring to a clause in the trust Robert set up for his children, Francis also commented:

There was a strange clause in the Trust Deed that my father set up, that sort of said this Trust Deed, and this beneficiary, etc, etc, all the legal jargon, but they must be a 'worthy person' ... And that allowed the trustees, if I went and said, 'I want to buy a new Ferrari', the trustees could actually say no to me. And I would say, 'Why not?' (This never happened, I might add) 'Why not?' 'Well, you're not a worthy person in the eyes of the trustees'. You wouldn't do that now, I don't think. I don't think you would establish a Trust for your children with the 'Worthy Person' clause. But then of course it got me thinking, well, what is worthy? And that possibly is a slight motivation, that I would like to think that everything I do, while I'm here, is worthy. Worthy of the effort, that it will help those who I'm here to help. That it will help

those close to me, that it will help those and perhaps inspire those who follow me, so that life is to be lived in a worthy fashion. There's nothing worse, I think, than being unworthy.

Robert had had some almost puritanical views on what 'worthiness' meant. In a letter to Francis in 1958, Robert wrote:

The law of WORTHY LIFE is fundamentally the law of strife. It is only through labour and painful effort, by grim energy and resolute courage, that we move onto better things. It is good that it is so. (in Haworth, 2004, p. 69)

Robert's focus throughout his life was always primarily on becoming a highly successful entrepreneur in his chosen field and he has been described as sometimes ruthless in pursuit of this aim. His personal life, as noted, was not entirely in accord with conventional standards of behaviour at the time. Nevertheless, Francis was keenly aware of the more benevolent aspects of his father's character and seems to have been very much more influenced by these attributes in the formation of his own values and attitudes:

Dad was a very busy man. He was very intense, he had much to do and I actually never resented his lack of time with me while I was at college, because he did so much good – much of it unobtrusively – and this was so important to me too. He really was an incredible man, and I didn't really resent the lack of a family life. (in Haworth, 2004, p. 54)

As we shall see, although his personal life was very different, Francis would follow a not too dissimilar pattern in the start of his own business career, and would discover that he too had an instinctive flair for what was needed and what would succeed in his chosen fields.

4.3.6 School

Both Francis and his sister were, as a matter of course, sent to prestigious private schools. Socially this does not seem to have been a particularly successful or happy period for Francis. As noted above, he did not find it easy to make friends, and, even amongst this population of children from affluent families, he was conscious of a very different family lifestyle resulting from his father's enormous wealth and his power and influence. The

tension at home may also have helped him to feel somewhat isolated from his fellows. He commented:

There was this great assumption, of course – and I think it’s shared by all children who come from powerful families – that because you have wealth, you’re happy. I don’t think anything is further from the truth. (in Haworth, 2004, p. 54)

Academically too, Francis considered himself to be ‘a disaster’, noting in interview that he had three times sat and failed School Certificate, at that time the most basic school qualification young people could acquire. As he remarked in interview, his teachers apparently agreed:

If you talked to my teachers or anything like that, they’d say, oh he was a bit, you know, he wouldn’t concentrate, or he’ll never amount to anything is what one of them said – cruel. And you begin to believe that.

And yet, in his final report when he left school in 1956, his headmaster wrote, ‘He is always independent in judgement, he may not always be right! He has done some things very well’ (in Haworth, 2004, p. 54).

What were those things that he did ‘very well’? They were, in fact, several: he won his house music competition, was involved in drama productions, and ran successful film evenings. He also had some outstanding sporting success, winning the school championship for swimming and, about four weeks later, winning the mile, in bare feet, in record time – in fact his time, four minutes forty-eight seconds, was exactly the same as that run in the same year by the champion mile runner at another local school, none other than Peter Snell, of later Olympic fame.

Discussing these two sporting achievements, Francis described an extraordinary experience. In both cases he was behind the leaders, but quite consciously thought, ‘I am going to beat them’, and promptly felt an enormous surge of adrenalin which took him to the front:

I was trailing him for the first three lengths and we then turned to the final and I sort of, I could see his feet kicking in front of me and I said to myself, okay, now you do it! And I swum like I had never swum before on that last length and I beat him! ... And I entered the mile and the same thing happened again ... we had done three rounds and I was in bare feet ... and I could see all the guys in front of me and I

thought, well, why don't I try and sprint to the end? It was again the same sort of surge inside of me ... and I ran past all of them in my bare feet and they all looked at me as I went past, and I won.

Crucially, these victories appear to have served as a turning point in Francis's view of himself and his capabilities:

It gave me the confidence to know that if I set my sights on things, I could probably achieve them if I worked hard. They weren't going to be given to me and neither should I expect that. I had to work at it.... You see the thing about all that is that in one instant I set the goal and did it and that then taught me that if you do that or if you think you can do it, why not try? And doing the mile was a totally different sensation but after both I thought hey, you *are* good at things, you *can* do things. You may not be scholastically good, you may not be whatever, but you can swim, you can run and you can beat people. And that really became I think probably the thing that I then went through life with. To my mind I now work on the basis that, well, if you think it's worthy, give it a go, and that's pretty much how I have spent my life since. And have the confidence to do it. And the confidence in yourself.

Francis attributed this change in himself to the environment in the school fostered by its highly idiosyncratic principal, Mr Greenbank. As a fellow-pupil described it:

You were committed and engaged or not there. It was not an inert or neutral place. You were embroiled in a hectic and demanding dramatic production...It was contentious, competitive, super-traditional and maverickly independent...there was never anything by halves...Greenbank kept everyone guessing; it was how he stayed where he did...(He'd) never get away with it now. (Sky Sports TV blog)

Francis interpreted this as a challenge:

It was a college that – you enter it and it's almost a glorified stratosphere that isn't quite in touch with the world in actual fact. It's its own little thing and it's full of, you know, people who can pretty much have what they want and do what they want etc, well-heeled people. Whether this is their deliberate philosophy or not I don't know, but you have to find yourself in that environment, and when I went in it certainly wasn't going to be academic.... But I had to still find something that I could actually be good at and the college basically, I believe, leaves the boys to do that for

themselves, to find themselves. I think they say, you know, you find yourself, you succeed in the areas that you choose to succeed in, and certainly that was the sort of the way they did it in those days.

Also very important to Francis was the school's chapel. In the midst of his family crisis with his own feelings in turmoil about his parents' separation, the departure of his mother and sister, and the cruelly sudden removal of his beloved dog, he found some comfort in the religious beliefs it offered, finding a faith that would sustain him all his life through the trauma later years would bring, and in the reassurance it first gave him about his own worthiness before he had had the opportunity to discover his other talents:

I've got to say that a very big influence at college was the chapel and that's where I got my religious beliefs and feelings from and I think that was very helpful in finding myself, but in doing that, I was starting to feel a better person. I was thinking, yes *you are* all right.

Thus these were formative years for Francis, helping to shape his view of himself as an individual distinct from his naturally subordinate position as a child in a family, a person capable of success and with an emerging understanding of what it takes to set and achieve goals in life.

One major goal was clear: by the time he left school, Francis had already decided that his life was to have two distinct halves, the first dedicated to making money, the second to working in a worthwhile cause. This seems an unusual set of aims to find paired in quite this way in someone of this age. Altruistic young people do not ordinarily postpone involvement until half of life is over. So why did he decide so very deliberately to spend the first half of his life making money before he did anything else? Francis seems to have visualised his future with considerable realism. It seems clear that he was not pursuing money for its own sake. Rather, he saw that in order to have money to give away, he first had to have money. Thus:

There was never really the dream of making a lot of money other than – in fact it was never a dream. Money has never been a motivator for me at all ... I think probably I was a little bit lucky. Money was always there if I needed it ... I had it very easy, and so my concept of money didn't matter to start with when I was very young, and as I

got older, I thought well it still doesn't matter actually, because that's not really what life is all about.

He also seems to have seen this first period as virtually a form of training to make him effective in his chosen later commitment:

The commercial side of it was something I felt I needed to do, because I thought if I went into whatever charity, if I was going to spend the latter part helping others, then I needed to have a fair idea of what the world was like out there. Remember, I'd just stepped out of college, pretty closeted, and so from that point of view it was a matter of saying, 'What is this business all about?'

But exactly where would he get this training and how would he make money? His areas of achievement at school, in sport, music and drama, did not offer obvious opportunities. What would he do?

4.3.7 Building an adult life: the commercial years, marriage

In the event, Francis began his working career with a spell of eight months as an insurance clerk. He then travelled overseas with a friend, and found a similar position in London. But he hated the job, so it was not long before he looked for something entirely different. He found it as a trainee manager for the Rank Organisation. That gave him the opportunity he was seeking, to begin 'learning the ropes' in the business world.

During this period, he met his future wife, Iris. Like Francis, she had experienced a childhood of some tension, although in very different circumstances. She was illegitimate, and her mother had wanted to adopt her out. But her grandmother had refused, and herself had adopted her. What made the resulting situation particularly difficult, even though contact was minimal, was that Iris and her grandmother continued to live in the same house as Iris's mother and her husband, who was not Iris's father. Thus 'Of all the ties that bound Iris and Francis together, perhaps the most unusual was a shared lifelong estrangement from their mothers' (in Haworth, 2004, p. 115).

Francis and Iris were married in 1958. After their first child was born the following year, they decided to return to New Zealand. At this point, Francis had to reveal to Iris that his father was a very rich man, head of a large business empire. Understandably, Iris did not fully comprehend just *how* rich and powerful Robert was until the *Gothic*, the ship bringing

them back to New Zealand, sailed into Auckland and unexpectedly stopped mid-harbour to allow a pilot boat to approach and its passenger to come aboard. 'Hundreds of passengers leaned over the rails to stare at the cause of their ship's unscheduled stoppage, and to speculate on who this important personage might be' (in Haworth, 2004, p. 71).

It was, of course, Francis's father, Robert.

Iris was introduced, his grandson was proffered, and Robert beamed... The white Rolls was loaded with baggage while 20-year-old Iris, in a state of shock, sat mutely in the back seat, hugging her baby. (in Haworth, 2004, p. 72)

Until her marriage to Francis, Iris's home had been a humble terrace cottage in Scotland. Now she was whisked away to a spacious house in one of the city's most affluent suburbs and told this was to be her future home. Such a huge and sudden change of circumstances, requiring such a major change of lifestyle, could have been altogether too difficult for Iris to adapt to, but she and Francis had already built a very stable relationship. Theirs was always to be a very happy marriage, and this unusual start to their life in this country seems only to have strengthened the bond they had already built.

Robert now gave Francis a position of employment in his business, which was then at the height of its success, and Francis took on the role of public relations manager. It was a position for which he seemed to have a natural instinct. At school he had found most satisfaction in writing, drama and art, where he could express his inherent creativity. Now he found he could deploy that creativity in a very positive way in this new capacity: he was described by one of his colleagues as 'talented and dynamic' (in Haworth, 2004, p. 83).

Nonetheless, he did not want to stay in his father's business long-term. 'I never saw myself going to the top ... I had no motivation for power' (in Haworth, 2004, p. 82). What did motivate him, though, was his desire to prove to his father that he could do it by himself. Robert had set the bar high, and Francis had the very firm intention of measuring up to that challenge.

Thus he left his father's business and took his public relations skills into founding his own advertising company. He proved himself to be innovative and resourceful, prepared to explore techniques new to the field in this country. Outsourcing – employing a limited number of key staff and hiring others for specific projects – was one such technique which was a significant factor in his success. He seems at this point to have come fully into his

own, out from his father's shadow and performing effectively in his own right. One of his colleagues said of him at this time:

He was a flamboyant, charismatic personality... The nature of the man, even then, in his late twenties or early thirties, was that if he was involved, it was going to be spectacular. It was a tremendous experience working for him'. (in Haworth, 2004, p. 85)

Widening his scope, he moved to establish a marketing consultancy. This too was successful, winning an international award. To this he added a film distribution company, at first for television, and then more widely including educational films and home movies.

4.3.8 Away from work

Although, as he had planned, he would not fully realise his intention to devote his time to charitable work until many years later, Francis did have some involvement with charitable organisations quite early on in his adult career. In 1962, he joined the Board of the Order of St John, becoming its youngest-ever director at age 24, maintained a lifelong commitment to their work, and was 'cloaked' as a Knight in the Order in 1993. He was also a member of Rotary for some years before joining the Lions Club and becoming actively involved in their community projects, eventually becoming a director and winning a President's Service Award.

Meanwhile his family was growing. Francis and Iris now had three sons, and had adopted a daughter. Francis's business success meant he had been able to buy a large home set in several acres of ground to house not only wife and children but also their extended 'family' of cats, dogs, hens and a goat. Uniquely positioned in an affluent suburb close to the city centre – truly 'the good life' in the city – Francis and Iris were able to create a Sunday 'open home' ritual with barbecues for friends and children, with animals in happy attendance.

In the background, though, Phyllis's antagonism continued to cast its shadow over the relationship between Robert and his son, daughter-in-law and grandchildren.

4.3.9 Reverses, changes, unforeseen developments

Television was still a fairly new phenomenon in this country. Reflecting on its rapidly growing popularity, Francis foresaw the potential that the younger generation has now

inherited with video games and the like. Well ahead of his time, he invented a device that could be attached to a television set to allow people to play a table tennis game via their TV.

At first the device proved very popular, and Francis decided to buy the factory he had contracted to produce the device. In so doing, he had his long-term life plan firmly in mind: 'It was going to be the making of me. I thought oh yes, we will make a lot of money off this and then I will fulfil my dream and go on and do the next thing.'

It was a rare mistake. In the event, public interest waned almost as rapidly as it had begun. In 1978, the factory was closed, and its business liquidated. Francis also had to wind up his marketing consultancy to resolve the whole situation. The much-loved family home was also sold. Francis was left with no debts, but also with no clear occupation.

Was this the moment to embark on his intended second career? Not yet, Francis and Iris felt. Francis was just 41 years old, and three of their four children were not yet independent. Such a move seemed premature.

But in April 1979, before they could make any further decisions, Robert died. It was a huge loss for Francis who, despite Phyllis's antagonism, had never lost his deep love and regard for his father.

However once the funeral was over – inevitably a very public affair, with large crowds attending the ceremony in the cathedral – Francis and Iris decided to return to the UK for a spell, and draw breath, as it were, before making any further plans. The move would allow Francis to re-unite with Vanessa, by then living in Europe, and Iris to meet up with valued childhood friends. The family embarked for the UK and were soon settled into their new environment; it seemed a time of healing and renewal had begun.

But in August 1980, a lawyer's letter arrived informing Francis and Vanessa that Phyllis and her children were contesting the trusts Robert had set up for them.

Francis and Vanessa were stunned. Robert had set up generous trusts for each of them not long after Francis's birth. These had grown substantially. But after Robert married Phyllis, he had officially 'adopted' her three children (still without acknowledging that they were actually his own), and the question had arisen of how provision should be made for them. Since all the capital that could be used for this purpose was already tied up in the existing trusts, both Francis and Vanessa suggested that some of their own trust money should be

used to set up separate trusts for the three other children. Francis and Vanessa had a third each, and the other three had a ninth each. But in addition, everything Robert possessed at his death (a far from insubstantial sum) was willed to Phyllis and her children, so that, in fact, everyone had much the same portion of Robert's wealth.

Nonetheless Phyllis was adamant in pursuit of an extra share. Her argument was that her children had actually been fathered by Robert and that therefore they deserved a larger share of the trust money. Only now did Francis and Vanessa discover to their shock that these children were their half-siblings. A suddenly enlightened Francis realised how this explained so much of the tension in his parents' marriage, leading to its eventual break-up. He could understand too how difficult it must have been for Phyllis for so many years, living in a small flat, her children unacknowledged by their father, and watching Robert's legitimate children growing up in such affluent circumstances. Even so, Francis was appalled by the legal action:

It is my opinion that money can sometimes overshadow morality... They wouldn't have dared do this while Dad was still alive, which to me showed cowardice. All three of us – Vanessa and Iris and I – were devastated, and that's where the roller coaster that became our lives started. (in Haworth, 2004, pp. 97-8)

A bitter four-year court battle followed. Vanessa and Francis, along with Iris and the children, returned to New Zealand to defend their side. Phyllis died shortly before the case ended. Settlement was eventually reached out of court, but not without huge emotional cost. Rob, Francis's eldest son, commented:

It was a terribly stressful time. For a period of about four years, everyone lived in a state of limbo. Accountants and lawyers ran our lives. Times were really tough, and it took a huge toll on my parents' health (in Haworth, 2004, p. 102).

Francis described it as a 'searing' experience and 'deeply distasteful', but, 'It was now time to move on' (in Haworth, 2004, p.103). But where to?

4.3.10 A new direction: life plan, stage two

At precisely this moment, Iris saw an ad in the paper for someone to become head of the city's SPCA, and said to him, 'You could do that, Francis.' His response was instantaneous: 'Bloody oath, I believe I could!' (in Haworth, 2004, p. 104).

It felt like destiny playing a hand. I'd always said from the time I was very young that I was going to spend half my time commercially and the other half working for a charity. For me, it was time to put something back into the community and this was the way I had always wanted to go. (in Haworth, 2004, p. 104)

Thus he had not a moment's hesitation in applying for the position. Despite the fact that some staff members expressed doubts about the willingness of someone from such a wealthy background to be anything more than a figurehead, Francis won the position and took up his new role in January 1985. His philosophy was very clearly expressed:

I am determined to advance the cause of animals... My motivation will be to reduce the suffering of animals and hope that perhaps a few of those attributes inherent in animals will brush off on us... [The SPCA village] is our opportunity to give back the affection, the dignity, the sanctuary to those animals who have lost that through abandonment or just outright cruelty'. (in Haworth, 2004, pp. 104-5)

Resonating through this statement is surely that profoundly moving childhood experience with his dog. Indeed he acknowledges it as central to his motivation: 'Also, there was that childhood promise I'd made to my dog Rusty which always lurked at the back of my mind' (in Haworth, 2004, p. 104). And again in interview he stated: 'Because if people say what was your motivation to come to the SPCA, I would have to say Rusty.' Little wonder, then, that the position seemed so particularly 'right' to him.

Staff members who had wondered about Francis's willingness to roll up his sleeves soon found that the characteristics which had carried him through his commercial years had survived unabated into his new role, particularly his organisational sense and his instinct for public relations. The SPCA at that time appears to have been run in what perhaps might most kindly be described as an amateurish fashion. Francis explained what he found on his appointment:

It was a council of dear ladies who wanted to do good. They had absolutely no business sense. The accounts were all collected as they were received in invoice form and put in a box and – if they could afford to pay anything this week – they would choose a lucky invoice out of the box. (in Haworth, 2004, p. 105)

Consequently the organisation was deeply in debt, a fact which had led to a great deal of squabbling and infighting amongst council members and amongst staff, culminating in the

resignation of the previous director. Even its meetings seem to have been rather chaotic. Francis gave a vivid description of his first meeting, which began at 7.30 pm and was still going at 1 am:

Those five and a half hours included someone throwing an ashtray at somebody else and a two-hour discussion on a cow that was grazing in a paddock – where it had come from, why it was there and what was going to happen to it... As I drove home, I wondered what on earth I had got myself into. (in Haworth, 2004, pp. 105-106)

The result of all this was that the SPCA was expected to end the year \$160,000 in debt. It had no financial support from either government or local bodies. Somehow, almost mysteriously, it was managing to survive on ‘goodwill and by things falling out of heaven – occasionally in the form of bequests’ (in Haworth, 2004, p. 105), but this was clearly not a sustainable strategy. Furthermore, although it had a modern building, its facilities were, in practical terms, not adequate for the size of the task it faced. Amongst other things, there was no hospital for animals requiring medical treatment. Its success rate in re-homing animals was also less than impressive. Out of 2403 animals brought into the SPCA in the December 1984-January 1985 period immediately before Francis’s appointment, only 573 were found homes. The rest were ‘euthanised’, the euphemistic way of saying they were put to death. To Francis, every such unnecessary death was a failure. One way and another, the organisation was scarcely in a position to tackle wider issues outside its own immediate concerns, yet there were many such issues of animal cruelty where a strong and respected public voice was urgently needed.

Francis saw that the first priority was to get a proper business plan in place, with efficient accounting practices and the introduction of the other systems essential to the effective management of such an enterprise. He began work on that immediately and it became a key focus of his first year.

But he also saw that for the SPCA to win a position of respect in society attracting the community’s support both financially and in its role as an advocate for animal rights, it needed to lift its public profile. From the beginning through to the present day, he has worked in a myriad of ways to raise that profile. In 1985, for example, he initiated the SPCA gala day which has since become an annual event. That first effort, attended by about a hundred people, raised \$2000 for the SPCA. Within ten years what had become an ‘animal party’ was attracting 20,000 people and bringing in \$120,000. Another initiative involved

linking those individual dog owners who had already equipped their dogs with collection boxes for the SPCA into a coordinated 'Dog Squad', with 'biddable goats' included as 'honorary dogs' from the mid 1990s. The Squad still exists and plays a valued role in raising both money and the public profile of the SPCA. In 1985, Francis also collaborated with his close friend, the Dean of Auckland, John Rymer to introduce a very special church service, the 'Blessing of the Animals':

This was a fine first experiment in animal/human promotion. The service was moving, and the animals – apart from the novel spectacle of a goat and a sheep having a contretemps in front of the high altar – behaved beautifully and added voice to Auckland's youth choir and congregation as they belted out the service's closing grand old hymn, 'All things bright and beautiful'. (in Haworth, 2004, p. 119)

This too has become an annual event much loved by the public.

As a result of these and other efforts, not only were the SPCA finances pulled into much better shape, both administratively and in earnings, but also Francis was positioning the SPCA to take what seemed to him its natural leading role in advocacy for animal welfare.

His first step in that direction was to reach out to other organisations with some involvement with animals and their welfare. Astutely, he saw that such liaison could significantly strengthen the fight for animal rights. But no such ties existed, not even with the veterinary associations:

When I came here ... the SPCA was very much on its own, it was a loner ... we didn't involve other people. There were other people out there doing similar work and we wouldn't talk to them. One of my first jobs was to go and see the Auckland Veterinary Association to see if we could strike up some conversation with them because we didn't talk to vets.... So, in my first year, I think it might have been the first, could have been the second, I said this is not good enough. There are people out there: we need to communicate with them. We need to work with them to achieve. We can't achieve everything on our own. And so I started what I called the Companion Animal workshops which was where I invited the vets, the local authorities, Auckland City and the other authorities we had there then, other people, other charities, cat charities, SAFE and others. And I said, come on, just have a

round table, we will just talk through issues and see if we can come to some common agreement as to what we can do to fix them.

As a result of this initiative, the Companion Animal Council was formed to translate the issues raised in the workshops into practical action. Of all his achievements, Francis says of this that, 'it's the one that I am probably proudest of.'

Where the city's SPCA which Francis headed was at times restricted in its actions by the national body, the Companion Animal Council had more freedom of movement. Now in its twenty-fifth year, the Council, prompted by Francis, has been responsible for some major achievements, including, for example, the first Code of Welfare for cats (which is now law), updating the Code of Welfare for Dogs, and more recently drafting a Code of Welfare for temporary housing for animals. Francis was also responsible for another initiative, introducing the micro-chipping of animals into New Zealand after hearing an Australian speaker describe the process. He immediately saw its value for this country too:

I said ... micro chipping is a thing of the future, imagine your dog getting lost, your cat disappearing, and you know, they just have to scan it and they know who it belongs to and where it comes from and what its medical details are and all that – imagine all that!

It took some time and quite some organisation to get micro-chipping successfully established, but ultimately Francis persuaded the relevant Government Minister to have micro-chipping inserted into the Dog Control Act. Local councils then set up dog registers as a source of revenue, but the Companion Animal Council started its own register which now lists over 315,000 animals – cats as well as dogs – and generates enough income to support all the work of the Council.

At about the same time that he was working to create this more unified approach to animal welfare, Francis also drew up documents designed to encourage local councils to educate people about animal welfare at the community level. These documents included the Animal Charter and the Companion Animal Report, along with an 'Animal Watch' scheme based on the well-known 'Neighbourhood Watch', already employed in many communities.

Meanwhile, once he had begun to build its organisational strength, Francis took the SPCA into a new and significant role in publicly campaigning on issues of animal cruelty and abuse. His first step in this direction was an interview on a popular television programme

about dogs being stolen for organised dog-fights. Over the years he has been involved in many such battles, such as, for example, the officially authorised slaughter of large numbers of the Kaimanawa wild horses roaming the central plateau of the North Island, the importation of a highly dangerous dog breed, the pit bull terrier, the use of ‘sow crates’, tiny boxes which so restrict a farrowing sow that she has virtually no ability to move, the export of live sheep to Eastern countries in inhumane conditions, the practice of caging hens for mass egg production (‘battery hens’), again in inhumane conditions, the backyard ritualistic slaughter of pigs for ceremonial purposes, at least two attempts by various parties to have pet cats legally banned in certain areas, and the ongoing seemingly endless campaign to convince pet owners *not* to treat pets as mere objects which can be discarded like a broken toy when it suits the owner’s convenience.

Francis approached such campaigns with all the vigour and creative flair that he had shown in his earlier commercial years. His campaign to get Parliament to ban live sheep exports, for instance, was promoted under the colourful slogan, ‘Sheep are drowning in it because politicians are full of it’ (in Haworth, 2004, p. 131). Such frank language dismayed some of the more staid SPCA Council members, but Francis recognised the public relations value of such a very direct and easily understood message. Similarly, his campaign against battery hens used an equally vivid image, an image which successfully captured 368,000 signatories:

Stand on a telephone directory and thank your lucky stars you’re a human and not a hen. That telephone directory is the size of the cage in which a battery hen lives out its short, miserable existence. (in Haworth, 2004, p. 153)

Inevitably, not all these campaigns were immediately successful. Pit bulls, for example, *were* permitted. There was then a huge outcry when one small girl had her face ripped apart by such an animal, but it was too late – the breed was in the country, being cross-bred with other dog types in some instances. There have since been several other equally savage attacks, but control measures have not so far proved effective. The petition against battery hens, despite having over 100,000 more signatures than were officially required, failed on what would seem to be somewhat questionable grounds. For instance, one whole page of signatures was dismissed because one signatory had added a comment to his or her signature.

However, change is a process which often takes time, a gradual accretion of impetus. The battery hen issue is an example of this. Since that first petition brought the matter into the public consciousness, there has been a growing demand for the practice to be stopped. There have been various further smaller petitions, and supermarket shelves now stock rapidly increasing quantities of ‘free-range’ eggs. The banning of battery hens is being linked to a call to stop all ‘factory farming’, promoted by a group called ‘SAFE’ specifically formed for this purpose and supported by a number of prominent New Zealanders. Their slogan, showing winged pigs and hens fleeing through a factory window, is perhaps somewhat unfortunate, given the connotations of the saying, ‘Pigs might fly’, but the intention is serious, and it seems not unreasonable to conclude that there is a considerable likelihood of eventual success. If that happens, some of the credit must surely go to Francis for the original initiative, though he himself is insistent on recognising ‘SAFE’ as the most vociferous and effective campaigners for this cause.

4.3.11 Difficulties

It was not to be expected that such a radical reformation of the SPCA itself and such bold sallies into the public arena would happen smoothly and without any contentiousness. Francis found that his public stance on some matters as director of a regional SPCA was occasionally at odds with the stance of the national body. He certainly wasn’t popular with pig and battery hen farmers and pit bull owners. His criticisms of various public bodies or personages were not always well received by the bodies and personages concerned, most notably, perhaps, when he openly criticised the then Governor General for taking part in the ritual clubbing to death of two piglets on a ceremonial visit to Vanuatu, resulting in Francis’s insistence that the Governor-General step down as Patron of SPCA Auckland, which he did.

Francis’s own Council, inherently conservative, were taken aback by some of these developments. When Francis proposed the building of a new cattery to replace the existing overcrowded shelter, Council members agreed it was needed, but did not entirely share his enthusiasm for such a major project. To Francis, cats were very special animals, capable of bringing great joy into people’s lives. He loved their independent and highly individual natures. The SPCA saw too many cats who had been neglected or abandoned by uncaring owners and who came in very frightened and anxious. He felt these apprehensive little creatures deserved a more comfortable home until they could find new, more caring owners

or at least until they had to be put to sleep. He set about creating what was to become a ‘palatial, airy, dome-roofed “cat heaven” with piped music that could accommodate 120 cats and kittens’ (in Haworth, 2004, p. 136).

The result was indeed a beautiful building, but finding that costs had increased from the estimated \$200,000 to \$387,000, ‘aghast SPCA councillors reeled as the bills kept rolling in’ (in Haworth, 2004, p. 136). In fact, enough money was raised to fully fund the project. However, while their initial concern over rising costs on this occasion may have been understandable, from this time on, the Council became much more critical of Francis’s proposed actions: he was not to do anything without their prior approval. Francis felt impossibly hampered: ‘Why bother to employ anyone to make decisions, least of all a director?’ (in Haworth, 2004, p. 138).

The Council’s criticism extended to more personal considerations. Iris had been helping at the SPCA for many years on a voluntary basis and over the preceding year had been employed on a part-time basis as secretary and animal party organiser. The appropriateness of the director’s wife being so employed was now queried. One of Francis’s sons had set up a sweets promotion business, with profits going to the SPCA. The Council claimed that this had been done without their knowledge. Francis found these more personal attacks petty, demeaning, and deeply hurtful, given that both actions had been to the benefit of the SPCA.

Matters came to a head when a new ‘doggerly’ was proposed. It too was needed, but, even though a considerable portion of the expected cost had been raised, the Council was wary of committing to such a proposal and rejected it. In July 1993, following this rejection, Francis resigned.

There was an immediate public outcry. ‘Mr SPCA’ was far too well-known a figure for his departure not to arouse huge interest. Much of the sympathy was on his side: as one of his supporters wrote, Francis ‘*is* the SPCA. He has put a struggling society back on its feet. We will never get another director like him’ (Gloria Ward, in Haworth, 2004, p. 138). But there were opponents too, critical of his lavish spending. Francis countered this with the evidence he had of the vastly increased income the SPCA was now achieving under his guidance. In contrast with the situation when he was appointed, the accounts were now in surplus.

The issue was finally settled – at least partially – at a Special General Meeting in October 1993, when some three hundred members conclusively voted for his re-instatement as

director. They also voted to keep the current Council in place too, but some new blood was introduced, people who had a better understanding of the public relations and organisational skills and philosophy Francis brought to his role. From then on, Francis's relationship with the Council appears to have operated more smoothly.

On a different front, Francis had also been affected by serious problems in his father's vast business, in which trust he still owned shares and where he still sat on the Board of Directors. Changes in the market place had left the business struggling to survive. An expansion initiative had not been successful. When a major shareholder with 50% of the shares pulled out in 1987, these were bought by David Phillips, a wealthy individual described as 'a talented high-flyer ... bright, ambitious and charming, one of the new breed of entrepreneurs' (Haworth, 2004, p. 125). With his 50% shareholding, he took over as Chairman of the Board and seems to have led the company's decision-making from that point on. His approach was very different from the conservative approach which had served the business so well for so many years. It was a very difficult time for Board and investors alike, with Phillips gaining some notoriety in the press in his private life as well as continuing speculation about the future of the business. His efforts to save it included a 'gold-plated' rights issue which would lead some years later to his being investigated by the Serious Fraud Office. Ultimately, in 1990, sixty-seven years after being founded by Robert, the business collapsed, and Francis was amongst the shareholders whose investment in the company was now valueless.

4.3.12 Loss

Francis had come into the SPCA after a very stressful period in his life during which he had lost his own business and endured the bitter four-year court battle over the family trust. Given his immediate and absolute sense of having found exactly the purpose for which his life was intended, he must have felt at this stage that, whatever matters needed to be sorted out in the SPCA itself, at least the way ahead for him was now positive. At a personal level, he and Iris had bought a new home on the outskirts of the city, with plenty of room for their animals as well as for the children still at home. Family life was happy.

So things remained for several years, despite the disappointment of the collapse of his father's business. Then, abruptly, life took a very different course. The first blow came in 1990. Vanessa, Francis's much-loved sister, collapsed and died at the wheel of her car, aged just fifty-five. Francis and Iris (who had become close to Vanessa) were still coming to

terms with her death when their eldest son came to them with the news that his pregnant young wife Dorian had been diagnosed with a melanoma. She had been warned that it could worsen, even become fatal, if the pregnancy was not terminated. She had chosen not to abort her unborn child. There were months of anxious waiting, but Dorian lost her gamble, dying in October 1991. Francis recalled:

It was the most dreadful time. I'd thought that living through the mess [of the disastrous end of his father's company] had been unbearable enough, but the loss of money is nothing compared with the suffering that goes with the loss of people you love. (in Haworth, 2004, p. 133)

In that same year, Francis's 'Uncle Trev' died. Very different in personality from his younger brother Robert, 'Uncle Trev' (short for Trevelyan) was a gentle, quiet man, deeply loved from childhood by his nephew. Although his death at ninety-five years of age could hardly have been unexpected, he was still greatly mourned.

As if these three deaths were not enough, further tragedy was soon to come the family's way. In June 1993, Iris was diagnosed with a tumour behind her left eye. A very risky operation was immediately needed. It appeared successful, but in reality the cancer was still quietly invading her body elsewhere. Just one month later, without warning, the femur in Iris's right leg literally exploded, leaving the bone sticking out of the skin. Francis remembered that moment vividly, recalling, 'Iris was in absolute agony. It was incredible, terrifying to see' (in Haworth, 2004, p. 144).

This catastrophic event took place in the very same month that matters came to a head at the SPCA and Francis resigned as director. The couple were thus under almost unimaginable stress. Francis commented:

It was really such an extraordinary period to live through. 'Rissie' [Iris] was confined to her bed, but giving me strength through her love and support in my struggles at the SPCA and, at the same time, I was giving her love and support in her struggle with a far greater foe. She was very brave... so good through it all. (in Haworth, 2004, p. 145)

Emergency surgery had seen a steel rod inserted from her hip to her knee, but Iris was never to walk again. Francis recalls that she fought the cancer with a passionate will to live,

submitting to all the treatments offered, but by mid 1994, it was obvious to both Francis and Iris herself that she was losing the battle. When her sixth admission to hospital came, they knew it would be the last. Just a week earlier, their daughter had given birth to a little grandson. As she cradled him in her arms, it was Iris's 'last moment of real joy' (Haworth, 2004, p. 147). She died on the 17th of October, aged 54. Later her son said of her, very simply, 'Mum was always such a strength to us all... we all depended on her straightforward, no-nonsense guidance and love ... now she had been taken from us' (in Haworth, 2004, p. 148).

Two months before Iris's death, Francis's mother had also died. Her later years, aging and not able to have the active social life that had become central to her existence, had not been happy. Even though he now understood much better what had been behind the tensions in his parents' marriage, Francis had never really become close to her after she left for Australia without him. Preoccupied as he was with his own sadness and anxiety for Iris, he acknowledged that he could not feel grief-stricken at his mother's death, but he was relieved that she was at last at peace.

Francis now faced the difficult task of building a life without Iris. As so many widowed partners do, he felt particularly lonely still living in the house they had shared, with all its constant reminders of a togetherness now irretrievably ended. He and Iris had seen a piece of land just south of the city, a beautiful little river valley, with, again, enough room for their animal family – at that time including seven cats, four dogs, a donkey, ducks, and a talking bird – and had talked of building a house there for their final years. Francis decided that he would follow through on this dream. His existing house was sold to finance the project, and for more than a year he and his second son Ken lived on site in a caravan. But ongoing problems with the builder meant that building costs spiralled until the eventual cost of completing the proposed house was out of reach. Eighteen months after launching the project, Francis had to admit defeat. The property was sold at auction, but at a considerable financial loss for Francis. He would now, at least for the time being, have to face renting a home rather than having one of his own.

4.3.13 Finding a way forward

Francis at this point in his life had been through a succession of tragedies and disasters comparable in scale with the classic tragedies of Ancient Greece or Shakespeare. Haworth sums it up:

He had lived through the deaths of his wife, his sister, his daughter-in-law, his mother and his much-loved uncle. He had faced two emotionally crippling court cases, watched his family's empire crumble, lost his fortune, his house and, temporarily, his job with the SPCA ... the future had never looked bleaker or more uncertain. (in Haworth, 2004, p. 155)

Enough, one might think, to cow the most robust spirit. But not Francis. There was to be no dwindling into retirement for him. On the contrary, he found within himself a new resolution. 'I've had enough of suffering. I'm going to move on' (in Haworth, 2004, p. 155).

So it was back to the SPCA with, it seems apparent, undiminished commitment and energy. The projects have continued to flow. Amongst them was the opening in 1999 of the long-planned 'doggery', a facility equal in quality to the cattery, but built without the uproar that had accompanied the cattery's construction. Major fund-raising events have continued, each with that touch of inventiveness that seems to be Francis's hallmark. There was, for instance, a large exhibition at the Auckland Art Gallery, 'Tooth and Claw: An A-Z of Animals in Art', which ran for three months, with entry to the exhibition being through a huge 'dog-box'. Paintings by young 'SPCA artists' were included and later sold at a highly successful auction featuring as an additional attraction two very popular entertainers, the Topp Twins. Francis has also worked hard to attract legacies and other forms of funding, reminding all those he can reach of the fact that the SPCA receives no funding from any official quarter. When the *New Zealand Law Journal* published a special issue on charities and taxation, there was Francis on the cover, surrounded by a handful of kittens. He has been involved in countless media stories, including three seasons of a television series ('Animal House') plus another called 'SPCA animal rescue' based on the work of the SPCA, and regular weekly slots on radio and in print. A very special achievement in 1988 was the launching of the Outreach Pet Therapy programme, eventually brought together with the Order of St John in 2003, to give comfort to sick children and adults in hospital through the physical and emotional contact with an animal visitor. Francis calls it 'a miraculous moment' that he has now seen many times when just being able to touch, cuddle,

pat or stroke an animal somehow creates ‘an aura of bonding and relaxation’ (in Haworth, 2004, p. 168). The programme had extra meaning for Francis as it had originally been first visualised by Iris.

The battle on animal welfare issues continues with unabated strength of purpose. A recent issue has been yet another call, this time by Gareth Morgan, a prominent financier, to have pet cats banned. An excerpt from Francis’s response to this demonstrates his style, combining factual evidence with an unhesitating willingness to express strong views:

[Cats] are the country's most popular companion animal. They reside in 806,000 homes, representing 48 per cent of households, with a domestic population of 1.419 million.

More than 80 per cent of those who live with cats consider them to be a member of the family, and a further 10 per cent view them as trusted companions. In essence cats epitomise that strong, loving bond we are privileged to be able to share with all animals.

Until now! Enter Gareth Morgan, a modern-day zealot, and self-proclaimed saviour of the feathered with an absolute loathing of the warm and furry.

The highly tempestuous language used to support his view that all cats must go, although he now denies having said that, illustrates the degree of savagery aimed at cats who he describes as ‘the only true sadists of the animal world, serial killers who torture without mercy’.

Curiously Dr Morgan has elected to vent his fury on the domestic (companion) cat, who does not quite fit his description. This is supported by scientific evidence.

Research tells us that fewer than 50 per cent of domestic cats bother to hunt at all, the remainder preferring vermin, invertebrates, the seasonal cicadas and lizards, with birds well down their food chain, with native birds representing less than 1 per cent of their total kill.

Of greater significance, this misguided missile aimed at cat owners, most of them responsible, is so aggressive that it is likely to gain enemies rather than converts, and therefore is most unlikely to achieve whatever it is he thinks he wants. (*The New Zealand Herald*, 29/1/2013)

An issue foremost in his mind at the time of interview in late 2013 concerned the Animal Welfare Amendment Act due to be passed into law in 2014. The SPCA had made a number of submissions, including one aimed at the ending of all intensive ('factory') farming. But there was one submission in particular which he considered to be the most significant:

But our biggest submission to the Act is that we want the fact that the animals are sentient, and therefore capable of feeling, written into the Act and I have said that if that's written into the Act we will not have an act – we will not allow an act – that causes any pain to any animal. That's the desire. And so if you believe it, say it, put it in the Act and make it happen and I am going to predict that when the Act comes out next year sentence will be in. And that's going to be a huge success.

At the same time he is working to persuade Government to appoint a Commissioner for Animals, similar to the existing Commissioner for Children. This is an office which has the power to '*inquire generally into, and report on, any matter, including any enactment or law, or any practice or procedure, relating to the welfare of children and young persons ... to investigate any decision or recommendation made, or any act done or omitted, under this Act in respect of any child or young person in that child's or young person's personal capacity*' (Department of Justice, 2009, np). This office is independent of Government and can, on its own initiative, make representations to the appropriate Minister. It monitors and assesses the work of the Department of Child, Youth and Family Services and other bodies with similar functions. It can receive and also invite submissions from members of the public, and it can undertake and promote research into matters affecting children's welfare. Such an office established to protect the welfare of animals and with similar officially granted wide-ranging authority would, Francis believes, give much greater weight to representations on behalf of animals than those which come simply from members of the public or even from organisations like the SPCA which have no official standing with Government. Certainly it would seem likely to be more difficult to dismiss a representation from such an office on, for example, the plight of battery hens than it appears to have been to dismiss a public petition.

Thus, now in his 77th year, Francis carries on, apparently heedless of time, and still finding deep satisfaction in his work with and for animals. There is happiness again in his personal life too. In April 1998, as a symbolic gesture to his re-started life, Francis gave himself a big 60th birthday party. Amongst the 60 guests was Michele, a cat breeder who had become a

family friend back in the 1970s after meeting with Iris, also a cat breeder. After other guests had departed, Michele and Francis talked on, and the beginning of a new relationship was formed. In September of that year, they were married and now live happily in a 'small white house' not far from where Francis had spent his childhood years, although in less grand circumstances: 'It amused him to reflect that his new home was approximately two-thirds that of the floor area of the parquet-floored area of the ballroom ... where he had played as a child' (in Haworth, 2004, p. 158). But it is amply big enough for Francis and Michele and the small family of animals who, it goes without saying, are also an integral part of this household.

4.3.14 Philosophy and Values

Francis's life story is the story of someone who from an early age had made a commitment to service to a cause. Even his commercial life was undertaken with that end in view. It seems evident that there were external circumstances which influenced that commitment. But how did he himself conceptualise the values which lay behind that decision? In both interviews but more particularly in the second, the researcher sought to explore this question.

Francis repeatedly refers to his father as someone he not only loved but also deeply admired. He comments often on his father's actions and values as he perceived them, and he is clear that this helped to shape his own values and underlying philosophy. ('A lot of what I do, I think, probably comes from my father....').

His father certainly seems to have had an ability to express himself succinctly and vividly when discussing his own values. In a newspaper interview given in his sixties, explaining his decision to leave school at thirteen, describing himself as having been 'too contented' at school, he robustly declared that 'contentment was an obstacle to attainment' (in Haworth, 2004, p. 18). In the journals and scrapbooks he kept throughout his career, he wrote:

If you can't get enthusiastic about your work, it is time to get alarmed. Something is wrong: set your teeth and dive into the job of breaking your own record. No man keeps up his enthusiasm automatically. Enthusiasm must be nourished with new actions. New aspirations, new efforts, new vision. (in Haworth, 2004, p. 29)

And:

Few of us reflect that life is really a prize competition with the biggest prize of all as the reward – success. This is the prize that is better worth working for than any other. It means competence, happiness, the real realisation of the dreams that are dreamed of by every youth. Keep that prize in mind. Consider yourself always in competition, with thousands – yes, millions – of others striving for the same prize. Remember that it will not be easy. (in Haworth, 2004, p. 29)

Success for Robert appears to have meant primarily success in business, and it seems he could be quite ruthless in his pursuit of such success. However, he also had sharply defined views about behaviour in other spheres. Learning of Francis's proposed marriage, he wrote, 'Reality, dear, is the responsibility of man, as opposed to woman. Man must be a realist, and being so does not preclude his being sentimental and tender according to the circumstances' (in Haworth, 2004, p. 67). A comment quoted earlier appears in the same letter:

The law of WORTHY LIFE is fundamentally the law of strife. It is only through labour and painful effort, by grim energy and resolute courage, that we move onto better things. It is good that it is so. (in Haworth, 2004, p. 68)

This is a position that he seems to have reinforced in the 'worthy clause' included in the trust deed for Vanessa and Francis. According to that clause, you could not get what you wanted unless you were deemed worthy, though precisely how that was to be proven was not made clear.

Growing up surrounded by such emphatic evidence of the achievable outcome of such a work ethic, it is hardly surprising that Francis accepted this as a core value for his own life. Talking about his own early achievements at school in his apparently unlikely or at least unexpected wins in both swimming and running, he explained his view thus:

The lesson that comes out of that to me, very clear, is that number one, you can set yourself goals, some of which might seem impossible, and certainly unlikely, but in your own mind you mustn't think of them that way. You must think, 'Well, I'm going to set this goal, and in setting it I'm going to jolly well try and achieve it'. Then the second lesson from that is that it's not going to fall from the skies, you actually have to work for it. You have to put in the effort to do it. And so that was the second lesson, that if you want to really achieve the goal that you've set yourself,

it's not going to come to you easily, you have to work for it. And if you don't have to work for it, I think you are the poorer for it.

But Francis's perspective on this was in several ways very different from his father's perspective. Robert seems from childhood never to have doubted his capacity to succeed, while for Francis, emerging from a somewhat lonely childhood in an unhappy home and then the trauma of his parents' separation, the departure of his mother and sister, and the loss of Rusty, his sole comforter, such self belief was not easily come by. Only at school does he appear to have begun to see himself more positively. Chapel was a huge help to him during the darkest days following his parents' separation and the break-up of his home. But:

I had to still find something that I could actually be good at. ... I thought well, I quite enjoyed swimming and I thought maybe I can do something with swimming, you know, in the sporting area and so I decided – yes – and I started to train and I trained like nobody else has trained before.

When he won, it was at one and the same time an affirmation of his own potential to achieve and of the importance of the work ethic:

That was the one thing that I wanted to do and it gave me the confidence to know that if I set my sights on things, I could probably achieve them if I worked hard. They weren't going to be given to me and neither should I expect that. I had to work at it.

And:

I set the goal and did it and that then taught me that if you do that or if you think you can do it, why not try? And doing the mile was a totally different sensation but after both I thought hey, you *are* good at things, you *can* do things.

The experience of realising what might seem an impossible dream by refusing to give up, being willing to try, would frame Francis's life and his whole approach to the causes he committed himself to:

It definitely was a catalyst and it's been with me ever since, more so in latter years. The things that I have done with the organisation here, they are the things I look back on, the things that I broke new ground on, the achievements that we made in various things, I could rattle off quite a few. These are all things that at the time seemed

quite impossible, but they were goals – Why not? / Why can't we do that? / Why do we accept this? / Why don't we change that?

This seems to reflect the same kind of persistence that Robert had demonstrated in building his business empire. For Robert, coming from a childhood in very modest home circumstances, such an achievement had certainly required an unusual degree of determination. For him, his success and achievement were made manifest in money, material comfort, power and influence. He might choose – as indeed he did – to give generously to charitable causes, but wealth and all that came with it was always a prime driver in his life. The aim he expressed as a nine-year-old – 'I shall spend £1 million by the time I am 35' – remained a primary motivation and, it would seem, his personal measure of his own success.

For Francis, however, 'Money has never been a motivator for me at all.' He acknowledges that this is partly because as a young man, he had never known what it was to be without money, but as he got older, he found that he still placed little importance on personal wealth: 'it still doesn't matter actually, because that's not really what life is all about'. So how, then, would Francis define success?

Where a lot of people measure success in terms of funds and the money people make and... to reach the pinnacle in business is usually measured by making a lot of money... I don't, I have never seen success like that. To me, success is achieving, and I'll use the fulfilling word, is achieving what it is you want to achieve and what it is you believe in... I think life is about fulfilment. Now what those fulfilments are I think comes from the soul. It's actually what you feel is important in life. And if you can fulfil those, then I think that's important.

Elaborating:

I've got at home in a little frame, I've got my first walking shoe, which was given to me by my Godmother. It's about that big, a tiny little blue thing, which I wouldn't have been walking in at that stage, I think, with feet that small! But I thought about it, I was sitting looking at it one day, and I wrote a little philosophical piece which I decided to put in with the shoe, which was along the lines – and this is not word for word – but it's along the lines of 'we are all put on this earth to make a footprint and it depends on us and our efforts as to what size that footprint will be ... It's up to us

to decide the size of the footprint we leave behind... it's up to us, it's entirely up to us.

But Francis is concerned, not just with the size of the footprint, but with its shape. How will that footprint be made? Part of the answer comes in his remark, 'If you think it's worthy, give it a go.' Robert emphasised worthiness, but had not made explicit exactly what he meant by that term. How would Francis define it? The 'worthy clause' in the trust his father had set up had seemed cruelly limiting to Francis, but:

It got me thinking, well, what is worthy? ... I would like to think that everything I do, while I'm here, is worthy. Worthy of the effort. That it will help those who I'm here to help. That it will help those close to me, that it will help those and perhaps inspire those who follow me, so that life is to be lived in a worthy fashion... I do think, I believe, we are here to do good.

So how would he decide what was worthy?

In the case of animals it's worthy if it's going to reduce their suffering, if it is going to add to their enjoyment of life, no matter how short, if it is going to make people respect them and understand them for what they are, all those things are worthy. All those things are worthwhile, worth doing. That's your motivation, to a great extent.

Citing the case of battery hens and the struggle to end their suffering, Francis links his understanding of worthiness to what is morally right:

It is a very good example of believing something morally to be right, seeing what is wrong, fixing it, but not only fixing it but moving ahead with it and making new things happen and using that device, for want of a better word, to achieve so much more than you would ever achieve on your own.

He goes on to explain:

To me, morality is important. We are given standards, we are given regulations, we are given laws, we are given all sorts of things. So they establish what we can and can't do, or should and shouldn't do, in the legal sense, and if we don't comply, we deserve to be punished. But I think it goes further than that. It's much, much higher than that. Morality is something that, these are standards that you set for yourself.

The law doesn't tell you. It goes above that, and if it's at all immoral, then don't do it.

This moral reasoning is implicitly linked in his earlier comment ('achieve so much more than you ever would on your own') to a leadership role. Does he therefore see himself as a moral leader? Francis, sounding somewhat alarmed at such a notion, responds:

I don't see myself as a great leader! I don't see myself as a moral leader. I try not to pontificate too much... I don't see myself as having achieved a heck of a lot. ... There is always more to be done, and therefore that overshadows what has been done, to a great extent.

An interesting conversation follows:

Researcher: Would it be more comfortable for you if we didn't say, 'Here, look at Francis, he's a moral leader', if we said, 'Here's someone who is offering us moral leadership, or ethical leadership'?

Francis: That's better. Yes, that's much better, much more comfortable with that. Because as I say, it's – I think if I started to think that way I could become very pompous. And I don't want to become pompous. I could be very self-satisfied, and I don't want to be self-satisfied, and I really ask the big question, am I a real leader? I don't know the answer to that. I'd like to think that what I've done will lead others to do as good, and if not better, hopefully, will have guided, will have made things better. Yes, but am I a Peter Blake? No. I'm not as good.

Researcher: Well, you're not as good at yachting!

Francis: There's an interesting Not as good at yachting! But you know what I'm saying? You look at Peter Blake and he was absolutely, he inspired, and you could see him inspiring people.

Researcher: It's a relative thing, though, isn't it? Because in a sense it also depends what the community gets interested in, and in New Zealand you've got far more chance of being a very visible leader if you happen to be interested in sport. And I'm just adding a personal view here, but I think what you've done is far more important than what Peter Blake did, because, as wonderful as it was, what you've done has made a difference to pain and suffering. How can you compare the two?

Francis: Well, I hope I have. You see, that's the other thing, I've never measured it.

Rosemary: I'm not sure how you can. If we go back to that success and fulfilment thing, how can you measure or quantify that?

Francis: You can't. But I still look at the fact that we still put animals to sleep because we can't help them. That's a failure, as far as I'm concerned. So what has been achieved, in terms of true measurement, I've never measured it, and I don't know how you do, as you rightly say. And so for that reason I just don't see myself in that high worthy category – there's the 'worthy' word again. You know what I'm trying to say? ... I just see myself, I'm here doing what I can, as best I can, working hard to achieve it, with the moral standards that I've set myself, achieving some measure of success along the way, and there's still more to do.

Francis's experience with his little dog Rusty seems to have marked his first conscious thought about values. For himself, it was an experience of being loved, trusted and valued quite unconditionally, healing for him at such a difficult time in his life. More than that, it brought home to him the reality of an animal's ability to feel and express both love and pain, an insight whose truth has remained central to every moment of his work at the SPCA.

It... was at the same time as my mother and father were breaking up and therefore I felt quite alone and quite empty with the one exception of Rusty... he was my best friend... Rusty... taught me values about myself but also about animals. And at a very young age I felt great empathy with this one animal which never left me.

Years later he would reflect this in his first speech to staff after being appointed as director of the SPCA:

I am determined to advance the cause of animals. They know nothing of politics or politicking and communicate what they feel when it pleases them to communicate it – they have no ulterior motive. (in Haworth, 2004, pp. 104-5)

His experience through the family break-up – 'It was a very bitter thing and for a child it's quite traumatic and I think if I didn't have Rusty I would have found it very difficult to cope' – led to another key value:

I have always said to people who are going through hard times, that you are going to come out of this a better person, and my own life has done that. This was the first

experience of it ... later in my life when I had that terrible patch when my sister died, my father died, my mother died, Iris died (my wife), you know, sort of within a fairly short space of time ... I just took each one as it came and I took strength out of each one. Sad as it was. And I came out the end of that and I am tough, I am made of titanium, nothing is going to break me. And I think that's right. I think you do put things in perspective as well ... The closest one was obviously my wife, Iris, and that – I just don't know how I did it because I had to look after her as well and I knew that it was going to end and I was able to take, and I do not know what it was, but I was able to take some values out of that as well as caring for her. And sort of pop out the other end, saddened of course, but stronger.

Speaking later of some of the creative educational material he had developed for the SPCA after Iris's death:

I probably couldn't have done that had I not had those losses or done it as well. ... And I must admit, you know, with people I do talk to if they are having a difficult time, I say look, whatever is happening is meant to be. There's not much you can do about it but you need to know that it is going to make you a better person. Make you stronger. And inevitably it does.

But not all people, as Dabrowski has observed, react to such traumatic experience with some form of positive growth. Why did Francis do so? The researcher put this to him:

Researcher: Talking about the work you do now, you spoke of feeling a sense of inadequacy in relation to actually achieving the change that needs to be achieved. And for you that sense of how much needs to be done seems to be like a driving force towards action, and for other people it seems like an impossible barrier or provides an excuse for inaction. Why are you different?

Francis: Am I?

Researcher: Yes. Why don't you look at everything that needs to be done, that seems so much, and feel it's too much for one person or it can't be done?

Francis: It's an interesting question because, you see, firstly I don't see myself as being different. I just see myself as being myself, that's the way I am. If it's there to be done and it's not good and it needs correcting, then do it. Correct? I don't know of any other way of

thinking about it. And yes, if it does seem impossible and a huge mountain to climb, climb it! If you don't succeed, if you don't reach to top, never mind. You tried.

But earlier he had perhaps explained his response more fully:

The passion that goes with what I do here is my main motivation. Knowing the beauty of those animals, knowing their values, seeing injustice and cruelty and inhumanity to them, the determination is to stop that completely. That will not happen because sadly we don't have people in the world who respect animals or believe that they have feelings or whatever. I always go back to Pythagoras: 'Animals share with us the privilege of having a soul', and all of the things that I have learnt and done and that I quote and when I speak have all come from that sort of basic origin, that they are within us, their values, everything, are like our own, and so in any thing I do I am able to put myself in the position of animals, knowing how they feel and what they deserve and therefore that's worth fighting for.

He concluded:

And so you add to this the desire to inspire and give back to people the moral high ground as well because I think if you don't have morals you really are in no position to do that. ... I think if you really had to summarise ... all you have to do is want to achieve the right things.

4.3.15 Interim discussion: Is Francis a moral leader, or simply a good citizen?

Thus we come again to the same question asked with reference to Liz and Marcus: can we justifiably say that Francis has provided moral leadership, or is he simply a kind and caring 'good citizen'? Francis does not see himself as a moral leader and is uncomfortable with the suggestion that he might be deserving of such a title. He is far too aware of how much is yet to be done for animal welfare to feel it is appropriate to make any such claim for his lifework:

I don't see myself as a great leader! I don't see myself as a moral leader. I try not to pontificate too much... I don't see myself as having achieved a heck of a lot... There is always more to be done, and therefore that overshadows what has been done, to a great extent.

But eventually he acknowledges some role in perhaps influencing others:

Am I a real leader? I don't know the answer to that. I'd like to think that what I've done will lead others to do as good, and if not better, hopefully, will have guided, will have made things better.

Looking at Francis's life story from an observer's point of view, it seems possible to reach a more definite conclusion about his status. Firstly, his comments on moral belief support the conclusion that he is functioning at Dabrowski's Level Four. Very significantly he says of obedience to the law, 'It's much, much higher than that. Morality is something that, these are standards that you set for yourself. The law doesn't tell you. It goes above that'. His life has been driven by a passion to achieve 'what ought to be', and in this, despite his apparently unquestioned admiration for his father's giving to charitable causes, he seems to have gone well beyond his father's concept of a 'worthy' life to take on a far more proactive and more difficult role in fighting for what he believes to be morally right.

Parkyn, Eisenberg, Lovecky and others have all written of the pivotal role of empathy in transforming such moral belief into moral action: Francis has amply demonstrated this in his work on behalf of animals for the past thirty years. Indeed perhaps the most striking aspect of Francis's life is his profound empathy with animals. To use Passow's words, where animal welfare is concerned, he is, absolutely, 'caring, concerned, passionate, committed' (Passow, 1989, p.5). In Dabrowski's terms, Francis exhibits powerful emotional and imaginational overexcitability in his understanding and concern for animals and their welfare.

It is precisely this commitment and concern allied to his organisational and PR skills which enabled him to take the SPCA from a small barely functional body into an entity capable of awakening wide public interest in and support for its work. It is this commitment and concern which led him to the formation of the Companion Animal Council and which has driven his multiple campaigns on many different aspects of animal welfare. He has been fearless in speaking out about the issues he sees, writing, talking, appearing on television and radio, colourful and memorable in his comments – for example 'Sheep are drowning in it because politicians are full of it' (in Haworth, 2004, p. 131) – and challenging even the country's Governor-General. Not all his campaigns have yet succeeded, but many have, and as he continues his work, he is undoubtedly his country's best-known and most effective advocate for animal welfare, recognised in the popular name for him as 'Mr SPCA'. While

his view on the significance of his own role remains modest, this surely deserves to be called moral leadership.

But does a concern with animal welfare as opposed to human welfare deserve such an appellation? Most writers in this field seem to see morality as concerned specifically with human behaviour and welfare. Anello (2010), for example, speaks of ‘empowering others in their service to humanity’ (p.5), Silverman writes that ‘leadership ability with ethics leads to service to humanity’ (in Farrall and Kronborg, 2006, p.3), Passow (1989) refers to ‘self-actualisation in service to mankind’ as the goal to work towards (p.7), and so on. But perhaps implicit in this is a recognition that we cannot separate human behaviour and human welfare from the wider world we inhabit and those non-human lives we share it with. Parkyn (1975) wrote of the need for ‘a new concern with the quality of human life in its relationship to the finite world we inhabit’ (pp. 5-6). Just over three decades later, Gibson and Landwehr-Brown (2009) similarly wrote: ‘At no time in history has the need for ethical decision-making and moral behaviour been more critical to the survival of not only humanity, but also the entire world’ (p.311).

Francis himself, drawing on his long experience, argues powerfully that animals are sentient, capable of feeling pain and a range of other emotions and that it is part of our human moral responsibility to recognise this. He must no doubt be pleased at the recent finding of an Argentine court that an orang-utan held in a local zoo is a ‘non-human person’ unlawfully deprived of its freedom and must be freed (Reuters World News Online, 21.12.2014) and at the implications this has for the future treatment of animals.

Given these varied comments, the researcher concludes that it is valid to cite Francis’s life story as an example of moral leadership.

4.4 The case studies and the research sub-questions

The main research question and sub-questions set out at the beginning of this study were as follows:

- What could the story of an individual who has demonstrated moral leadership tell us that will help us to understand how this person came to take on such a role?
- 1. What personal attributes are evidenced, at what stages of life, and in what ways?
- 2. To what extent could such attributes be described by the co-cognitive traits?
- 3. What experiences might have contributed significantly to the life story of this individual?
- 4. To what extent did this individual demonstrate conscious moral reflection in relation to his or her actions?
- 5. Does this individual appear to have experienced ‘Positive Disintegration’?
- 6. To what extent might this life story help us to identify the potential for such leadership in young people? Specifically, could a survey based on this information be devised whose administration would assist us to achieve such identification?

For the purposes of this thesis, the narratives of each life story have been presented first, in order to provide a better context for consideration of the research sub-questions. It was felt that the prior reading of all three narratives would give added relevance and connectedness to this discussion.

Thus in the following section, each narrative is now discussed individually in relation to all but the final research sub-question. This final sub-question and the main research question are discussed in Chapter Six. In this section, while this discussion of the same set of questions in relation to three narratives involves some repetitiveness, it is hoped that this will allow any commonality of factors relevant to the development of moral leadership in these three very different lives to emerge clearly and productively.

4.4.1 Liz: The sub-questions

1. *What personal attributes are evidenced, at what stages of life, and in what ways?*

Liz seems to have shown a very early awareness of how her parents and her grandmothers coped with the difficult circumstances in which they lived and to have taken on board from a

very early age the philosophical messages about giving and sharing even when one had little oneself. She reflected that in her own behaviour, in, for example, taking food to school for another child while she herself was still a primary school child, and seems to have consistently continued with that approach throughout her life.

She also appears to have noticed and vividly felt the unfairness of attitudes to social class differences from a very early age, recognising the demeaning attitude her teacher in her first school had towards both her parents. Her awareness of social discrimination seems to have become even more acute with the family's move to a State housing area where, from being the lowest on the social totem pole, her family now seemed to have ideas and expectations their new neighbours did not share. Liz reports responding to this, not by developing any sense of superiority, but rather by developing a feeling of being privileged or fortunate, and this seems to have contributed in part to actions such as sharing food with a poorer child and making friends with her despite negative reactions from other children. She strongly maintained this attitude in her adult life, as, for example, in her commitment to sharing contraceptive information because of her indignation at the way in which this information was being denied to those most in need of it.

She showed courage and a sturdy independence of spirit as a young child when she stood up to her teacher, asserting her truthfulness in the face of the teacher's accusation of lying, and later in her adolescent years when she resisted her father's wish for her to leave school after her School Certificate year, a stance which is all the more remarkable considering that the other young people who were her neighbours and classmates were all leaving school. Again this has been maintained in adult life, for example in taking on and maintaining a position as the first woman representing a boys' school on a conservatively-minded Board, in taking contraceptive information into schools, and in being prepared to go into dangerous family violence situations as part of her voluntary work with Women's Refuge.

A strong sense of justice was evident in her childhood reaction to being accused of lying. The same incident demonstrated that even at that stage she had a caring concern for others, in this case a small brother, and perceived and followed through on a responsible course of action. Her sense of justice, her caring concern for others and her acceptance of the philosophy of giving to others appear jointly to have fuelled her lifelong involvement in community service.

She has certainly demonstrated sustained commitment and perseverance. She has shown that she is observant and thoughtful, even in small gestures such as bringing in the scones for the Refuge workers, as well as in her willingness to take on the precarious task of attending a family violence situation.

Despite circumstances that to some extent limited her educational opportunities as a young person, she seems to have responded strongly to early reading tuition, and has certainly remained a very keen reader throughout her life. Her determination to stay on at school despite her father's opposition suggests a valuing of education, albeit undirected at that time. No psychometric information is available, but her later completion of a university degree majoring in education and anthropology indicates at least above average intelligence.

From her responses throughout the case study process, the researcher has developed a perception of Liz as a modest and unassuming person, courageous in working for others but with no pretensions on her own behalf. This seems to be supported by the comments of the Refuge workers about her reliability, willingness to tackle any task, and her custom of doing things quietly in her own way.

This list of personal attributes can usefully be compared with Colby and Damon's (1992) criteria for identifying 'persons who can serve as moral exemplars' – commitment to moral ideals, behaving in accordance with those ideals, willingness to risk one's own self-interest, a sense of humility. The researcher is of the view that Liz's personal attributes are consistent with this description of someone who is a 'moral exemplar'.

2. To what extent could such attributes be described by the co-cognitive traits?

The co-cognitive traits are listed as optimism, courage, having a romance with a topic or discipline, sensitivity to human concerns, energy, and vision or sense of destiny. Bearing in mind the discussion earlier about the interpretation of these traits, how do these relate to Liz?

In Liz's case, optimism is surely implied in her sustained commitment to the work she does: it is hard to envisage anyone voluntarily carrying on in such emotionally demanding circumstances if they were without hope of making some degree of difference. Her final comment, hoping that she will be remembered as someone who made a difference and

helped to make the world a better place, reinforces the conclusion that she has indeed retained her optimism about the meaningfulness of her activities.

Liz has displayed physical courage in some of her actions, and she has also shown that she has the quality of emotional courage that Renzulli refers to, with strongly held moral values driving her commitment to action, and with the psychological strength required to maintain those values in difficult circumstances, as, for instance, she did when on the Grammar Schools Board where she encountered entrenched and publicly expressed opposition from male authority figures to her views on contraception.

It is more difficult to determine whether Liz could be said to have a romance with a particular topic or discipline. She is certainly deeply committed to the work she does, and that appears to be both an emotional and an intellectual commitment, so perhaps we are entitled to refer to it as a passion. But, as noted in the discussion on this point, the term ‘romance’ seems singularly misleading when applied to working in a Women’s Refuge, in a rather cold ex-factory, surrounded by piles of donated second-hand clothes, toys and bedding, trying to support desperately distressed women and children escaping from brutal physical and mental abuse. But considering these very circumstances, it does seem justifiable to conclude that Liz does demonstrate the depth of commitment and dedication that could appropriately be described as passion for a cause.

Sensitivity to human concerns is unquestionably relevant, and unquestionably Liz demonstrates this throughout her story.

As noted earlier, Renzulli included charisma as a component of energy. The Collins dictionary, as quoted on the web, defined charisma as ‘A special personal power or quality of an individual making him [sic] capable of influencing or inspiring large numbers of people.’ It is clear from Liz’s story that she has been able to influence other people involved in Women’s Refuge and is viewed by them as inspirational; it is very possible that her earlier work on contraception also influenced others, though we do not have specific evidence of that. Curiosity was also in Renzulli’s list under this heading: it was suggested that perhaps the best way to interpret this was to substitute the phrase ‘an enquiring mind’ and to consider the person who is observant and noticing and is prepared to ask questions such as ‘Why does this problem exist?’ and ‘Could this be a solution?’ Liz’s story suggests

that she has consistently asked questions of this kind, and has demonstrated the physical and mental energy to pursue those answers in a proactive way.

The final co-cognitive attribute listed by Renzulli is vision or sense of destiny, which he describes as a sense of having the power to change things, possessing a sense of direction, the pursuit of goals. It was noted in the discussion on co-cognitive terminology that these attributes needed to be strongly evident. They are with Liz. She makes quite explicit throughout her story that she has always possessed a firm belief in the possibility of achieving change. She had a clear sense of direction which took her first into nursing and then into her commitment to various forms of community service. Essentially throughout her life she has pursued the goal of helping to make the world a better place, and has translated that into quite specific actions and involvement.

Thus Renzulli's co-cognitives do appear to be consistent with the attributes that have been significant in Liz's journey through life as someone offering moral leadership within her community.

3. What experiences might have contributed significantly to the life story of this individual?

There are a number of experiences which appear to have played a particularly significant role in shaping Liz's life story and the development of her beliefs and values.

Her childhood environment was one of considerable resourcefulness being exercised by the adults in her family in the face of poverty, illness and hardship. Along with that resourcefulness went a genuine commitment to sharing what one had with others, especially those worse off than oneself, not just in principle but in practice.

In combination these experiences appear to have had a very powerful impact on the young Liz, shaping her fundamental outlook on life.

Contributing strongly to this too was her father's involvement as a unionist and the political views he expressed at home. This was reinforced by Liz's own very early experiences of social discrimination at school, and then further reinforced by contrasting experiences after the family shifted to a State house and found themselves in a quite different social position in relation to their new set of neighbours. Liz's early introduction to reading through newspapers at a time when newspapers were the primary source both of information and

comment and the fact that newspaper reading stayed with her as a habit may have been a further encouragement to her awareness of political and social issues.

Her father's very poor health and the effect that had on the family also played a part in shaping Liz's future direction, certainly in her decision to enter nursing. Even more powerful was the impact of her baby brother's death. This was a highly traumatic event for her at an age where she was old enough both to have experienced an aware love for her little brother and to realise the permanence of death and to grieve. Her mother's lasting grief for the loss of two children was a factor too, and is acknowledged by Liz as having influenced her decision to work in Family Planning as well as nursing.

Looking at Liz's life, it is apparent that it was primarily these early experiences that shaped her values and her personal philosophy and determined her commitment to making a difference in the world. Her adult life has continued to reflect the ideals formed then, but it is these early years which set her on the path she has followed since.

4. To what extent did this individual demonstrate conscious moral reflection in relation to his or her actions?

Liz's story makes it clear that she was brought up in an environment in which certain moral values were both made very explicit and followed in practice. She seems as a child not only to have accepted these as a 'given' for how one lived, but also to have thought for herself about how they related to her own actions, as for example in her conscious choice to offer friendship and food to a child despised by others in her class despite a negative effect on her own relationship with those other children.

As an adult she has consistently made conscious moral choices about her direction in life. Her description of her reasons for becoming involved in Family Planning – her indignation about what she saw as the denial of people's right to information directly affecting their lives and welfare – is a very clear illustration of this. It is relevant to note that in explaining her decision to work in this area, she has drawn on both moral reasoning and empathy: she might indeed be said to 'think with her feelings' (Lovecky, 1986, np) and to illustrate Lovecky's concept of 'moral sensitivity' (Lovecky, 1997, p. 93). Similar thinking appears to have carried through into her desire to move to the 'coal-face' of community service and in particular to become involved with Women's Refuge.

She has formed an understanding of what being an ethical person means to her. She begins somewhat tentatively – ‘An ethical person is somebody who wouldn’t be doing any harm’ – but goes on explain more positively that she means someone who ‘endeavours to do good, who helps other people and who thinks about other people and not just themselves... that you are not there just to fill your own coffers, that you’re there to do something for other people without getting anything back.’ To some extent her views might be described as pragmatic. She recognises a need to look after herself sufficiently to ensure she is capable of carrying out whatever action she commits to. She places caring for self and family as her first duty with other social service fitting in after that, and she believes that if you help others, you will probably be helped yourself – ‘what goes around comes around’. These views seem to reflect her childhood circumstances where exactly such an outlook was part of survival in tough conditions. Nevertheless, she cannot be said to have stopped in her development at Kohlberg’s Level 2, Conventional Morality, obedience to authority and ‘doing one’s duty’. She has convincingly shown that she is prepared to stand up against the current climate of opinion for what she believes to be right. Similarly, according to Dabrowski’s levels of development, it would seem justifiable to place her at Level IV, the level of ‘Autonomy and Authenticism’, taking responsibility for oneself and others. Certainly that links in with her commitment to ‘making a difference’.

Interestingly, despite the actions she has taken throughout her life, she does not appear to have thought of herself as a leader – she seems slightly taken aback when that question is asked. But she is aware that her commitment to action marks a difference between herself and many other people – she notes that others haven’t responded in the way that she has, but for herself ‘can’t imagine not having a cause of some sort.

5. Does this individual appear to have experienced ‘Positive Disintegration’?

Dabrowski viewed the process of traumatic emotional conflict leading to disintegration and re-construction of one’s insights and understanding as an integral part of moving to higher levels of moral development. Is there any evidence that Liz has gone through such a process?

The death of her baby brother when she was five was clearly a profoundly traumatic experience for her. However, can a child of five be capable of the type of intellectual and emotional transition that Dabrowski is referring to? At first sight this would hardly seem

likely. Yet from her own comments, it appears that this loss continued to resonate with her as she grew up and indeed is still clearly a deeply painful memory today. Acknowledging that traumatic events can initiate the process, Dabrowski seems to have in mind a relatively close association in time between the beginnings of an individual's examination of the beliefs and values that drive his or her life and the transition into multilevelness. Liz's story raises the interesting possibility that a traumatic event might influence development many years after its actual occurrence or over a long maturation period. Liz's experience of social discrimination, again at a young age, also appears to have impacted on her development of moral values. Initially she became aware of discrimination towards her own family and sensed its unfairness. The family's shift to a different social milieu appears not only to have increased her awareness, but also to have brought about a different level of more conscious thought about what her own behaviour should be. Whether that can truly be regarded as positive disintegration is perhaps an open question, but certainly it had a developmental influence.

4.4.2 A theoretical proposition

As Yin (2002⁷, in Gall *et al*, 2007, p.478) suggested could be the case, a theoretical proposition does seem to emerge from Liz's life story. Considered separately, a number of factors are indicated as having been present in Liz's development into a person offering moral leadership in her community. Her story suggests firstly that she had the 'developmental potential' Dabrowski saw as essential to advanced moral development:

a constellation of genetic features, expressed through environmental interaction that consists of three major aspects: overexcitability (OE), specific abilities and talents, and a strong drive toward autonomous growth, a feature that Dabrowski called the third factor (Tillier, nd).

Interpreting overexcitability in her case as heightened sensitivity to emotional experience, that has clearly been true for Liz, from her childhood reaction to her brother's death and her concern for another poorer child right through to work on behalf of battered women. She clearly meets the criteria for emotional giftedness described by Piechowski (1997) and Mayer *et al* (2001). She has used her specific organisational abilities and talents in the

⁷ Estimated date; see footnote p.80

service of social causes. Despite her personal modesty, she showed an early impetus towards autonomy in her reactions to her life experiences.

A consideration of her personal qualities proved consistent with the list of co-cognitive traits that Renzulli predicts will be found in individuals capable of providing moral leadership. Her actions indicate that she has progressed beyond Kohlberg's conventional morality stage and relates most closely to Dabrowski's Level IV. There is evidence of intellectual capability, seen by both Kohlberg and Dabrowski as a component of advanced moral development.

Yet no one theory of moral development considered by itself seems to fully explain Liz's emergence as someone who has provided a degree of moral leadership within her community. Furthermore, despite the fact that the early years are widely considered as crucial in many other aspects of development and although it is acknowledged that gifted children are often morally very sensitive, there does not generally seem to be any consideration in the literature of the possibility of traumatic experiences during those early years having a formative effect on moral development. But Liz's story seems to indicate that experiences during these years could in fact be extremely important.

Consideration of these various points has led to the following theoretical proposition:

That there exists a set of 'conductive factors' which collectively act to promote or support advanced moral development as a basis for moral leadership.

It is suggested that the 'conductive factors' are:

1. emotional sensitivity (an overexcitability)
2. intellectual capability
3. drive towards autonomy; strong inner locus of control
4. possession of leadership potential
5. possession of the 'co-cognitive' traits
6. perspective-changing experience(s)
7. the childhood years: environment, experience, response

Essentially this list brings together Renzulli's co-cognitive traits and Dabrowski's higher developmental potential and his concept of transformative traumatic experience. It then first

suggests a new perspective on traumatic experience, and then secondly adds a new factor, the significance of the childhood years.

The first five of these factors have been discussed at some length earlier, so are reviewed below only briefly before considering the final two points.

[1] Emotional sensitivity is significant if one accepts, as this researcher does, the arguments of those who contend that moral reasoning must be balanced by empathy as the motivating force needed to translate reasoning into action. Emotional sensitivity is clearly a prerequisite for the capacity to feel empathy.

[2] Autonomy is essential for the leader who needs to stand firm against public attitudes of opposition and criticism. Such a leader must be capable of thinking through for him or herself what his or her position is, and must have the interior strength of belief needed to maintain that position and convince others of its rightness.

Overexcitabilities and autonomy are also components in Dabrowski's concept of 'developmental potential' but they are separated here for the purposes of explanation and also to specify emotional sensitivity as the particular overexcitability of most relevance.

[3] Dabrowski also mentioned specific abilities and talents. For the purposes of this discussion at this point, it is suggested that these could usefully be subsumed into the concept of leadership potential. Our ability to identify such potential seems often to be 'after the fact'. Leadership can be exercised in a wide variety of circumstances, and leadership potential is not easily defined as one single set of abilities and skills. Nevertheless, it seems safe to say that leaders must generally possess initiative, have some skill in relating to and communicating with others, and show some inherent organisational ability – perhaps one could say, be inherently good problem-seekers and problem-solvers – and that some individuals will show such traits before moving into a leadership role, thus indicating that they have the potential to take on such a role. While this in itself is a topic deserving of more extended discussion than is possible at this point, the possession of such potential seems clearly to be an important 'conductive factor'.

[4] The argument for intellectual capability put forward by Kohlberg and Dabrowski is accepted as convincing and sufficient for it to be included here. However it is noted that in

reviewing the life stories of older individuals, clear psychometric evidence will not always be available, and any estimate of intellectual capability may be dependent on inferences drawn from other less specific evidence, as in Liz's case where successful completion of a university degree was accepted as indicating at least above average intellectual capability, an assumption possibly strengthened by the fact that at that time a much smaller percentage of the population were regarded as qualified to undertake university study than is the case today.

[5] Renzulli's co-cognitives were suggested by him as attributes to be found in all those possessing moral leadership capacity. Essentially his argument would appear to be that these traits are indicators of *potential* capacity to become an ethical leader. If he is correct, then one would expect to find some evidence of those attributes being present in those individuals who go on to emerge as moral leaders in society.

Perspective-changing experience(s)

Looking now at the last two suggested factors in a little more depth, the concept of 'perspective-changing experience(s)' relates to Dabrowski's theory of positive disintegration stimulating further moral development in older adolescents and adults who possess the necessary developmental potential. Liz's story suggests that there may be some further dimensions of this theory to be explored – whether traumatic events occurring in childhood can ultimately have a similar effect, whether traumatic experiences are necessarily restricted to a specific event or moment in time, whether perhaps some experiences of a lesser level of intensity might also be influential in changing perspective and supporting the transition to higher levels of development. Implicit here is the assumption that the child does have the inherent high developmental potential required for such experiences to lead ultimately to such development. Liz was clearly an emotionally gifted child, experiencing empathy with others and reacting caringly, and her later life confirms her ability to move into multilevelness. If these possibilities appear to be supported by the subsequent case studies, they would have important implications for parents and educators, guiding us more clearly in how to understand the responses of children to such events, particularly in helping us to recognise those who show evidence of higher developmental potential, and in knowing how to support and encourage them in developing that potential.

The significance of the childhood years

In particular, it is suggested that the childhood years may play a more significant role in the ultimate development of advanced moral understanding and behaviour than has previously been thought. Where moral development is viewed as based on reasoning abilities, advanced moral development is generally regarded as exclusively a phenomenon of late adolescence or adulthood; children are not considered to have sufficiently advanced reasoning skills to be capable of anything more than relatively primitive moral thought. Writers from Hollingworth on who have taken a more holistic view of childhood have a larger view of gifted children's emotional sensitivities and early moral concerns. Research and commentary to this effect cited in the literature review (Chapter Two) included reports on findings over many years from assessments carried out at the Gifted Development Center in Denver (Silverman, 1994), from Lovecky (1998) describing studies by Hollingworth, Roeper and Gross which gave clear evidence of emotional intelligence and ethical concerns in gifted children, some as young as three, and recent research findings from further analysis of the Gifted Development Center on the prevalence of heightened sensitivity in gifted children (personal communication, 2015), together with a lengthy list by Silverman (1994) of other writers who have found gifted youngsters to display early ethical concerns, a strong sense of justice, and compassion for others.

However, the extent to which the child's early life experiences might contribute to the subsequent maturing of these innate sensitivities and concerns does not seem to have yet been fully considered. Dabrowski observed the presence of overexcitabilities in young children and saw the individual's genetic endowment, self-evidently present even at birth, as a crucial factor in advanced moral development, but felt that the environment was relatively unimportant for those with very high developmental potential.

Yet, as Dabrowski himself had experienced, children do encounter traumatic events, and Liz's story shows that she experienced such an event and was significantly influenced by it in her later life. Thus her story suggests that a child's environment *can* have an important part to play in an individual's progress towards multilevelness, in that the environment can be such that it creates or provides specific experiences and/or specific influences which promote moral awareness and sensitivity. This is *not* to suggest that advanced moral development is dependent on a childhood of some hardship or on having parents who very specifically advocate the practical altruism Liz's family did. Varied sets of circumstances

could have similar outcomes. It *is* being suggested that this period in an individual's life could be an important determinant of the values the mature adult comes to espouse – not merely 'received' values, but values the individual has first considered thoughtfully for him or herself as a result of that childhood environment.

These various points will be considered in the subsequent case studies.

4.4.3 Marcus: The sub-questions

1. What personal attributes are evidenced, at what stages of life, and in what ways?

Marcus's first adolescent reaction to the beauty of native bush and beach showed his capacity for sensitivity of response to his surroundings. His subsequent nearly sixty-year involvement with the surf-club demonstrates his ability to sustain commitment to a cause, as does his work in transforming his city on so many different fronts. His abundant energy and enthusiasm for whatever he commits to have been evident throughout his life. So too, beginning with his childhood reading, has his responsiveness to social, political and philosophical discussion and guidance and his consequent active support for the socialist policies of the Left and wide-ranging concern for the welfare of the community, reflected in projects like Man Alive and Trees for Babies.

Very early in his adult career, he demonstrated innate organisational capability, initiative and the ability to be innovative and creative. At each stage of his adult life, he has shown a strongly developed inner locus of control and a clear vision about what he wants to achieve. His work both in the PR industry and subsequently in local body politics has shown that he is able to be highly persuasive, but has also shown that he is prepared and able to confront opposition and to defend his position effectively. He is prepared to be a risk-taker. He presents as confident and resolute, but values humility, is strongly self-reflective, and, while honest about his own achievements, seeks to acknowledge and support others and share credit with them.

2. To what extent could such attributes be described by the co-cognitive traits?

Interpreting optimism as a positive belief in the possibility of achieving what one sets out to do, Marcus has clearly demonstrated such a positive outlook throughout his life, from his willingness to take on a leadership role for the surf club at age seventeen, to his readiness to

launch into business on his own account at age twenty-two, and right through to his commitment in later life to achieving an eco-city.

He has at the same time shown courage in all these initiatives, physical courage in his surf-life-saving work, and mental and emotional courage in confronting people in positions of leadership and authority and in pursuing ideas that initially met with resistance, abuse or mockery.

If we understand Renzulli's term 'romance' as meaning having a deep and abiding passion for a particular topic or cause, then Marcus has displayed this trait too, most especially in his love of the natural environment, translated into active and wide-ranging measures to protect and support that environment.

Sensitivity to human concerns is evident in Marcus's life, not so much in specific actions to support particular individuals, but very much in the larger policies and initiatives he has undertaken, all underpinned by his socialist values, such as the Man Alive project, his work to develop more job opportunities in his city, and his involvement with anti-nuclear and international peace initiatives. He also shows sensitivity in his readiness to acknowledge the work of others and to share credit for goals achieved.

He has consistently and amply demonstrated both physical and mental energy. Exploring the possible wider interpretation of this trait implied by Renzulli and discussed earlier in the section on terminology, Marcus would appear to be charismatic both in the popular sense of that term and in the suggested sense of being a leader able to attract others to his cause through his energy and commitment. He has also regularly shown that 'curiosity' which leads to asking questions and finding solutions to issues, in business, politics and local government.

Marcus seems always to have had a particularly clear vision of what he wanted to achieve in each major phase of his life. He knew exactly what he was trying to accomplish when he set up his first business, when he embarked on introducing a new style of political campaigning, when he worked on 'personal development in leadership' on behalf of politicians and industry leaders, and when he committed to the development of an Eco City.

But a sense of destiny is something that seems to have developed only following his traumatic mid-life discovery of having been adopted. Out of that emotional turmoil and his consequent time in retreat at Delphi, he emerged very clear in his mind that, 'I knew when I returned from that trip ... that I was going to be an astonishing leader. That nothing would stop me.'

Thus in this instance Renzulli's co-cognitive traits do appear to act as a set of accurate descriptors.

3. What experiences might have contributed significantly to the life story of this individual?

Three factors in Marcus's childhood circumstances seem likely to have played a significant part in shaping his life story. Certain experiences in adolescence and adulthood would also appear to be significant.

Firstly, his family struggled financially. Post-depression, post-war, it was not easy for working-class men, and Marcus speaks of his father's 'wretchedness', limited as he was by his lack of literacy. This was fertile ground for socialist principles to develop, and Marcus was exposed early to such ideas through his grandfather's communist beliefs and active union involvement, an exposure reinforced at the impressionable age of eleven by seeing the effects in his own neighbourhood of the waterfront dispute of 1951, probably the biggest industrial confrontation the country had had to that point. Thus these early years provided a robust basis for the socialist values Marcus would adhere to all his life.

Yet, while times were hard, Marcus does not speak of an unhappy childhood. On the contrary, his relationships, particularly with his grandparents, were warm and close, and 'the gully' was very much a community neighbourhood, where everyone knew everyone. Thus Marcus grew up with a sense of belonging to a community, feeling secure and sure of his roots. The very certainty of that would later make all the greater the impact of discovering he was adopted and all he had taken for granted about his own identity was wrong. At the same time, his strong sense of community would help shape the policies of his Mayoralty.

Thirdly, at a time when, as the researcher herself remembers, schools often had very limited libraries (if they had them at all) and public libraries catered only scantily for children, Marcus had free access to a rich store of books at his grandparents' house, where, 'There

were books everywhere, Bibles, Rider Haggard ... ancient history ... So by the time I'm 12, I guess, I'm absolutely captivated by the written word.' Such wide reading would have been fairly unusual amongst his schoolmates, and he comments that he was 'a bit of a lone child. I can't remember having a lot of friends so my friends are books and movies.' Added to this, he was also reading the paper *Russia Today*, again unusual material for someone of his age, and again further exposing him to political thought. Thus he established early the habit of reading, and reading not just for entertainment but for ideas, which he would carry throughout life.

Emerging from childhood, his introduction to K. Beach with its beautiful native bush and wild ocean, contrasting so dramatically with the inner city landscape with which he was familiar, was to be very significant in two quite different ways. First it was to spark the concern for the environment that would much later drive his Mayoralty, and secondly it brought him into contact with people who would act as mentors for him, thoughtful young men who continued to involve him in intelligent discussion, helping him to mature into adulthood.

His years in advertising taught him the skills he would later use in a political role, with his visit to the United States marking a turning point in his ideas about campaign strategies, enabling him to introduce a radically new approach to national election campaigning. This in turn not only brought him into contact with many well-known public figures, but also brought him into the public arena.

Finally, the discovery of his adopted status would mark a dramatic divide in his life. It was pivotal in causing him to walk away from his life as a businessman and to take on the role that marked his emergence as someone offering ethical leadership in the community.

4. To what extent did this individual demonstrate conscious moral reflection in relation to his or her actions?

As noted in the narrative, Marcus seems often to prefer to explain his thinking through metaphors and images rather than through direct exposition. Initially this made it somewhat difficult at times to clarify exactly what thought processes he had gone through. A more intensive review of the data, however, indicated a prolonged search on his part to understand and reflect in his own actions a clear moral imperative. As a child he had been influenced by

both his grandmother's religious and his grandfather's socialist values, and these had remained the framework for his own adult beliefs and had ensured the use of his skills to support those values. In working with political leaders, he had started to think more about how those values translated into action: 'I start to be able to define leadership of courage and convictions.' But it is when he decides to change his life direction and commit to a role in public service that his reading and reflection take on a deeper perspective and he appears to become more engaged in translating this moral perspective into guidance for his own role as leader. He began with that period of intense self-searching and reflection at Delphi. He explains the values he came to see as central to his actions through his reflections on fictional characters, on the works of philosophers, and on his response to real individuals whom he had met.

It seems justifiable therefore to conclude that, in his own way, Marcus has quite intensively engaged in conscious moral reflection to drive his choices about the actions he will pursue.

5. Does this individual appear to have experienced 'Positive Disintegration'?

There have been two major life-changing experiences in Marcus's life, his realisation of the natural environment when he first went to K. Beach, and his discovery that he was an adopted child. The Theory of Positive Disintegration suggests that truly significant moral growth occurs when traumatic internal or external experiences force a person to re-examine his or her conceptions of self and of the world. Such experiences create inner conflicts, causing a 'disintegration' of existing beliefs and values, allowing room for the development of a different set of values at a higher level of understanding and insight. Dabrowski, drawing on his research into people who inflicted self-harm or committed suicide and on his own experiences of human responses in situations such as those he met who were refugees during the war, together with his own experiences as a prisoner under both the Nazis and the Communists, considered that such experiences were necessarily of a negative nature.

Marcus's experience was different in an important way. Even though it would provide the impetus for his interest in the environment and later help shape his Mayoral policies, Marcus's experience at K. Beach seems essentially to have *extended* his vision of the world, rather than to have *challenged* his conception of self or his values in any way that caused deep-seated conflict for him. There would seem to be little doubt, however, that the

enormous contrast between the inner-city environment which was all he had known up to that point and the wild natural beauty of K. Beach had a dramatic and deeply important impact on his mind and emotions and future life actions. In that sense, it did involve a 'Positive Disintegration' of his existing concepts, but without the trauma usually associated with the term.

But the discovery of his adoption seems quite unquestionably to be an instance of Positive Disintegration in Dabrowski's sense. It was intensely traumatic, it caused a major disintegration of his beliefs about himself, and it resulted in a major re-organisation of what he did with his life. While he had clearly been comfortable with the moral values he held and how they related to his professional career, now they had a different hierarchy: they were to become the driving force behind his decision to commit to a role of service to the community. He would, through the Mayoralty, seek to offer leadership that brought about a better, safer place for people to live, protective of both people and environment.

6. How does Marcus's life story fit with the 'conductive factors'?

Liz's life story led to the emergence of the theoretical proposition that there exists a set of 'conductive factors' which *collectively* act to promote or support advanced moral development as a basis for moral leadership. To what extent does Marcus's life story support this proposition?

Firstly, *emotional sensitivity* is evident in Marcus's responsiveness to books and film throughout his life; in the powerful impact on him of his first visit to K. Beach; in his ability to achieve collaborative relationships with a wide range of people; in his sensitive reaction to people like the Dalai Lama; and in his commitment to programmes like Trees for Babies and Man Alive. But again, not everyone capable of such sensitivity translates this into a leadership role.

Marcus would seem to be quite clearly someone who has a *drive towards autonomy*, a *strong inner locus of control*. Despite the value he places on mentors and other influences on his thinking, he has forged ahead throughout his life, always in command of where he was going, and confident in his ability to meet and overcome obstacles, right from the time he moved very decisively to set up his first business. If this certainty wavered at the time he found about his adoption, he seems to have come out of that crisis with an even stronger

sense of direction. Again, however, as noted in Chapter One, individuals can strive for autonomy without necessarily seeking to make the world a better place.

Marcus's career would seem to make it possible to say quite unequivocally that he possessed – and exercised – *leadership potential*. But people who become strong and effective leaders do not necessarily become strong and effective *moral* leaders.

Both Kohlberg and Dabrowski thought *intellectual capability* was essential for the highest levels of moral development to be reached. No psychometric assessment of Marcus's intellectual capability is available. However, his quite outstanding success in understanding and manipulating the complexities of political campaigning and public relations is suggestive of such capability. It is interesting too to note, along with his early reading prowess, his comment that he seems to have been a 'lone child' whose only friends were books and films, hardly sufficient evidence of anything by itself, but certainly a comment not uncommonly heard from gifted children. Reference was also made in the narrative to the possibility that Marcus might be visually-spatially oriented. First described by Silverman (2002) in the 1980s, this term refers to people who think in images rather than words: they think holistically rather than in the more linear fashion generally used in classroom teaching, so intellectual ability is not always realised. According to Silverman (2002), intellectually gifted visual-spatial people show exceptional visual-spatial strengths, imagistic thinking, complexity of thought, humour, empathy and creative imagination (p. 50). Marcus's success in the PR world and in political campaigning required precisely these qualities, to a very high degree, so it seems reasonable to conclude both that there is a strong probability that he is visually-spatially oriented, and that he does have the intellectual capability Kohlberg and Dabrowski saw as a requirement.

The analysis undertaken earlier concluded that Marcus did show that he possessed the *co-cognitive traits*. But Renzulli's argument would appear to be that these traits are indicators of *potential* capacity to become an ethical leader: there is no inherent guarantee that people with these traits will evolve beyond good citizenship and ethical behaviour in their own lives into leaders in the community. Some further developmental process would be required.

Marcus's life story has included two major *perspective-changing experiences*, each of which has powerfully influenced his subsequent choices and actions. But it was the second of these, his adoption discovery, that was by far the most traumatic and which triggered his

deliberate decision to seek a role in the community in which he could bring his philosophical values to the governance of his city.

Finally, as already noted, Marcus's *childhood environment* does seem to have played a significant role in generating the social and political awareness and the particular values that underlay his role as an ethical leader, but many people have experienced a similar environment and developed similar values without becoming socially or politically proactive. Again it appears to be the *combination* of these different factors that ultimately led to his emergence in a moral leadership role.

Thus Marcus's experience of Positive Disintegration was crucial to his emergence as someone offering moral leadership. But equally, the researcher contends that he could not have taken on that role unless all the other suggested 'conducive factors' had also been present. The researcher's contention is that the conducive factors expand the concept of developmental potential and represent a cluster of factors which more strongly support the probability of transition into moral leadership. The researcher further contends that Marcus's life story serves to illustrate this possibility.

4.4.4 Francis: The sub-questions

1. What personal attributes are evidenced, at what stages of life, and in what ways?

Francis from early on demonstrated an acute emotional sensitivity which was to remain a significant aspect of his personality throughout his life. He may truly be called emotionally gifted. The close bond he formed with the little dog Rusty and the anguish and sense of guilt he felt – and continued to feel – over the dog's loss is a first demonstration of his ability to experience extraordinary empathy with animals. The emotional tensions between his parents deeply affected him, a response which helped to build his feeling of being somehow different from his peers at school and his failure to develop close friendships at this period. Furthermore, although he was attending a school where family money and privilege were virtually a prerequisite for entry, he could recognise that his father's power and influence were exceptional. His reaction to that was not the sense of superiority some children might have felt, but rather a more intense sense of aloneness.

In adult life, his acute distress at the suffering of animals has again and again demonstrated this aspect of his character. Writing of a case involving deliberate animal torture, he reported: ‘On reading the transcript of the case I was sickened. The video recordings were available for me to watch. I chose not to. I *could* not’ (SPCA Newsletter, June 2014; my italics).

In his work at the SPCA, his sensitivity is expressed in the depth of his compassion for the animals brought to his attention. It is this compassion which drives his constant quest for animal rights, fuels his eloquent arguments on their behalf, sustains his energies when he has to cope with failure or disappointment, and provides him with his deepest sense of satisfaction when battles are won.

Energy, initiative, determination, courage, resourcefulness and problem-solving creativity: all these traits have been central to Francis’s work as director of the city’s SPCA. He has needed abundant energy to cope with the multiple and complex demands both of his public role in fighting for the welfare of animals on so many different fronts, and in his organisational role within the SPCA itself. In his public role, he has routinely taken the initiative in bringing animal welfare issues to the fore, and has shown determination and courage in pursuing these issues, even in the face of acrid criticism. In his organisational role, he has been perceptive in seeing the need for and leading the initiative for change, and resolute in working towards such an outcome. His creativity and resourcefulness have been evident in his work to lift the public profile of the SPCA, to improve its finances, and to raise public awareness of animal welfare issues.

In his later life, he has had to cope with great personal tragedies, bitter family conflict, the loss of his personal fortune and of his home, and the temporary loss of his treasured position at the SPCA. In anyone’s life, any single one of these events could justifiably be described as a crisis. Francis has been faced with them all. He may surely be said to have exhibited extraordinary resilience in surviving such a catalogue of crises with his spirit and will to continue apparently intact.

Generosity is another attribute of his character. Generosity is not just about giving money or things. It can also be about giving oneself – giving time, energy, commitment, love and understanding. This would seem to be an accurate description of his work with animals.

Finally, his responses in interview suggest that he is a very modest man, aware of what has been accomplished, but burdened always with the knowledge of how much more needs to be done and a sense – which an outsider may think unjustified – of not having done enough. In all the many trials of his life, he seems never to put himself first. After those first two wins at school, which gave him confidence in himself, his joys and triumphs all seem to have concerned the welfare of others rather than himself.

2. To what extent could such attributes be described by the co-cognitive traits?

In the discussion on Renzulli's terminology in describing the co-cognitive traits, it was suggested that if one linked the first trait, optimism, to vision, then it becomes that belief in the possibility of realising the vision which is essential to sustaining commitment to it. In this sense, it seems reasonable to conclude that Francis has consistently demonstrated optimism in his continuing belief over many years in the face of many difficulties in the possibility of bringing about changes in both public attitudes and legal requirements with regard to animal welfare. His battle to have the caging of hens outlawed is a good example of this. Despite the defeat of the initial petition – a massive undertaking which must have required enormous energy and inspired enormous hope, only to see that hope crushed – he has continued supporting work towards that end, and remains resolutely confident of eventual success.

As noted earlier, Renzulli makes it clear that in listing courage as one of the co-cognitive traits, he is thinking, not just of physical courage, though that may be required too, but of the particular psychological and intellectual strength needed to stand up for a value or cause. Courage of this kind has been integral to Francis's stand on so many issues relating to animal welfare. He has been prepared to tackle the highest authorities in the land, to risk public criticism and to front up to vested interests with big money at stake – let alone in the early years facing up to the intransigence and conservatism of his own Council, putting his own future in the job on the line. He has also demonstrated psychological and emotional courage in his response to the tragedies and disasters encountered in his personal life. In the face of approaching terrible loss, he was able to provide for his wife and himself the caring support and strength needed to endure through that situation. In the court case over the family trusts, the will to fight the case came, not from a hope of monetary gain, but from moral indignation: it was this which gave him the courage to continue for four long years.

His firm conviction that one comes out of such situations a better person is perhaps its own comment on his courageous attitude.

In discussing Renzulli's terminology, the researcher also questioned the appropriateness of the term 'romance', defined by the Concise Oxford as 'a pleasurable feeling of excitement and wonder associated with love', and suggested instead that it might be more useful to refer to someone being motivated by a deeply passionate commitment. In Francis's case, both definitions would seem to apply. It would certainly seem true to say that he experiences a feeling of excitement and wonder, and genuine love, in his response to animals and to their ability to show love, to feel pain, and to demonstrate empathy with humans. But it would equally seem to be true that his work at the SPCA and through the Companion Animal Council is driven by a deeply passionate commitment. In short, however one defines it, this co-cognitive trait is clearly evident in Francis.

Renzulli (2002) defines 'sensitivity to human concerns' as 'the abilities to comprehend another's affective world and to accurately and sensitively communicate understanding through action' (p. 6). It is suggested here that these are precisely the abilities Francis has shown in his interaction with animals, and therefore that it is legitimate to claim sensitivity as one of the traits he possesses. That does not rule out sensitivity to human concerns; it extends the definition in the way that, it is argued, is the most appropriate here for this particular individual.

For the purposes of this study, it was eventually decided that the implication of the reference to charisma when discussing energy was most likely to be that, to be an effective charismatic *leader*, one would need to be able to draw on high levels of physical and/or mental energy, and that 'curiosity' was most easily understood if one substituted the phrase 'an enquiring mind' and considered the person who is observant and noticing and is prepared to ask questions such as 'Why does this problem exist?' and 'Could this be a solution?' Francis's story suggests that he has consistently asked questions of this kind, and has demonstrated the physical and mental energy to pursue those answers in a proactive way.

Vision or sense of destiny: Renzulli (2002) calls this trait 'complex and difficult to define', involving 'a variety of inter-correlated concepts such as internal locus of control, motivation, volition, and self-efficacy' (p. 6). This seems inadequate as a description – it seems to lack any of the sense of a compelling, driving idea which is surely at the heart of the concept of

‘vision’. In his diagram of the co-cognitive traits, Renzulli (2002) describes vision/sense of destiny more simply as ‘a sense of having the power to change things, possessing a sense of direction, the pursuit of goals’ (np). The researcher would take this a little further, differentiating between the two terms, to suggest that ‘vision’ involves a concept of ‘what *ought* to be and *could* be’, while ‘sense of destiny’ implies an individual’s feeling or belief that he or she is the person whose role it will be to bring about this change, and carries with it a sense of inevitability about following that path.

All these descriptions seem to fit Francis. He has demonstrated internal locus of control, motivation, volition, and self-efficacy throughout his adult life. He fits too with the simpler description: he seems first to have developed a sense of having the power to change things after his wins in swimming and running races, at least as far as his own life was concerned. From then on he clearly had a sense of direction and he certainly was, and is, involved in the pursuit of goals. He began with a long-term life plan, committing himself before he had even left school to spending the second half of his life working for some social or charitable cause, recognising as he did so that that required a degree of single-mindedness:

Whatever is guiding you (I’m saying this in a very messy way), but whatever is guiding you is strong enough to say, well, this is down there, there aren’t any little deviations, that’s where you are going, and if you want to achieve that you’ve got to go down that path, up that mountain, or whatever it is, and I just don’t ever see it any other way.

That decision about a life-plan, his early feelings about his relationship with Rusty, and all the life experiences he had had to date, coalesced in what must have seemed like the voice of destiny at the moment of seeing the ad for the position of director of the SPCA. Certainly from then on the direction for the latter part of his life was, as the saying goes, set in concrete, and that direction was driven and sustained by a very clear vision – a vision of a world in which animals did not suffer at the hands of humans, but were treated with respect, compassion and understanding.

For a vision of this kind to be realised, it needs to be shared with others, and Francis himself recognises vision as having something to do with a capacity to inspire others:

You see, the other thing, I'm also very inspired by people who I see doing it. ... People in there, take Mandela as a good example, right, he was a person who was inspired, had a huge mountain to climb, and climbed it, had amazing setbacks on the way (which would have broken most people), but he had this vision, this determination and that's inspirational. And I look at that and I think, hey, if I could be half as good as that, I'd be very happy.

Francis recognises from his own experience that seeing someone with a vision can be inspirational for others, but does not explicitly connect vision and leadership in relation to specific causes. Neither does Renzulli. Francis was hesitant about describing himself as a leader, so perhaps it is understandable that he does not make such a connection, but it seems possibly a somewhat surprising omission on Renzulli's part, given that he is concerned quite specifically with the origins of the capacity for moral leadership. LaLlave (2006) cites Colby & Damon (1992) as including 'a tendency to inspire others to moral action' as a characteristic of 'persons who can serve as moral exemplars' (p. 7); Fraser (2004) referred to moral leaders having the 'ability to communicate in powerful ways to others' (p. 260). Is this implied in Renzulli's reference to 'a sense of having the power to change things'? But there is a difference between an individual feeling they are capable of promoting change and actually demonstrating this in practice. In the context of this research, the researcher would suggest that there is a need for a more clearly articulated link between vision and leadership. In Francis's case, insofar as the co-cognitives are concerned, it would seem justifiable to assert that he has shown vision, and the record of what he has accomplished supports the view that he has been able to inspire others with the same vision.

Overall, then, the data indicate that Francis's personal attributes are consistent with the descriptions given for the co-cognitive traits.

3. What experiences might have contributed significantly to the life story of this individual?

The experiences which seem to have contributed most significantly to Francis's life story would appear to be those which occurred during childhood and adolescence.

In terms of his later commitment, possibly the two most powerful experiences related firstly to his little dog Rusty and secondly to the wins he achieved in swimming and running.

His time with Rusty deeply imprinted on him an awareness of the capacity an animal can have to offer understanding, love, comfort and companionship. Rusty's abrupt removal from his life, with no opportunity for a farewell and no information about his destination – something Francis would not learn for many, many years – brought with it an experience of loss and grief and a sense of guilt, illogical but compelling. Collectively, these powerful emotional experiences have acted as the driver for his work in animal welfare.

His two sporting successes also had a strong formative effect. Francis speaks of being something of a loner at school, of not finding it easy to make friends, and of struggling rather unsuccessfully in academic terms. It is hardly surprising to find that his self-belief seems to have been rather low at this point. The conflicts at home and his mother's departure without him when he was just twelve must have added to his emotional insecurity. But according to his own account, winning those two very different races, the second particularly seemingly very much against the odds, was experienced by him as a revelation, transforming his view of himself into a far more positive perception of his own capabilities, and at the same time bringing with it a conviction that would shape his lifelong work ethic: that if you set yourself a goal, you could achieve it if you were prepared to work hard and never to give in when others cried, 'Impossible!'

It seems relevant to note too the influence of his father on the shaping of Francis's values and philosophy. While this is not an 'event' in the sense in which that term is normally understood, it is evident from Francis's comments about his father that Robert was something of a hero to his son. Especially relevant is the impression made on young Francis by his father's quiet but very generous support for various charitable causes. It seems probable that Francis's two-part life plan formed in adolescence owed its origins at least in part to this example.

Clearly there were deeply traumatic experiences in his later life – multiple losses of loved ones, at least twice involving long periods of illness and suffering; financial losses; the long-drawn-out family dispute over trust money. Yet none of these experiences appears to have had the same transformative effect as did the experiences described above. None of them fundamentally changed his life direction: he was already committed to spending the second part of his life dedicated to some social or charitable cause.

What does seem to have come out of these adult experiences is a more mature recognition of and reflection on the values inherent in his experiences as a child and adolescent. He becomes very clear about the values that matter to him and in particular is able to articulate his sense of moral outrage, noted in his response to the actions of his stepmother and half-siblings over the family trust issue, but even more evident in his sustained battle against cruelty to animals. He also develops a strong belief that tragedy and hardship can make someone a stronger, better person. This leads us into the next research sub-question.

4. To what extent did this individual demonstrate conscious moral reflection in relation to his or her actions?

Francis has a strong religious faith, which he ascribes to his exposure to such belief through the College Chapel and its Vicar. It would seem that the support he received there not only helped him to cope, but also encouraged him in quiet reflection on the issues important to him at that time:

The Chapel was very important to me because I became a sacristan and Jack Mills was the Vicar there, nice man, and I was able to talk to him. I was having my own personal problems with my family splitting up so I felt quite lost then and so he was a good person to talk to and I would meditate in the chapel and that started me to think and say well yes you can achieve this, you can achieve that or, you know, try. Find out who you are.

His father's influence was also significant, possibly even more so. Robert had emphasised the need for a 'worthy' life, described in uncompromising terms, and had gone so far as to make this a condition in the trust deed governing Francis's and Vanessa's access to money. However, Robert did not say exactly what it would be that would make a life or a person 'worthy', leaving Francis himself to ask that question: 'But then of course it got me thinking, well, what is worthy?' He answers himself, that it is behaviour that 'will help those who I'm here to help. That it will help those close to me, that it will help those and perhaps inspire those who follow me, so that life is to be lived in a worthy fashion.'

For Francis, animals were very definitely amongst those 'who I'm here to help'. Citing the case of battery hens and the struggle to end their suffering, Francis links his understanding of worthiness to what is morally right:

It is a very good example of believing something morally to be right, seeing what is wrong, fixing it, but not only fixing it but moving ahead with it and making new things happen and using that device, for want of a better word, to achieve so much.

He goes on to explain that 'To me, morality is important. ... Morality is something that, these are standards that you set for yourself. The law doesn't tell you. It goes above that'. Elsewhere he comments, 'I do think, I believe, we are here to do good', expounding this further in his story about his baby shoe and his philosophical comment on the significance it has for him: 'We are all put on this earth to make a footprint and it depends on us and our efforts as to what size that footprint will be. ... it's up to us, it's entirely up to us'.

It is evident from these various statements that Francis has indeed engaged in conscious moral reflection, and furthermore, it seems justifiable in view of these statements to conclude that, using Dabrowski's descriptors, Francis appears quite clearly to fit in at Level IV, 'Autonomy and Authentism'. He has strong and unshakeable values and lives according to those values. He has a deep sense of responsibility which drives his behaviour at all times. He is committed to serving others, and in his comments and his behaviour, he powerfully exhibits empathy and compassion.

What is also apparent is that for Francis, moral belief is inextricably linked to action. He simply never appears to distinguish between the two, and in seeking to act morally, he is very strongly driven by his empathy for others, manifested most obviously in his striving to relieve animal suffering, based on his belief that animals are sentient beings, capable of feeling both pain and happiness, of making conscious decisions, and of building relationships with other creatures, including humans.

Parkyn's (1995) comment on empathy as a driving force towards moral action seems apt here:

There is no rational-scientific way to give a final answer to such questions as whether we should care for other human beings or other living creatures. In the last analysis such values are determined by our empathy with other things, by our ability to feel a oneness with them. (p.7)

Thus Francis may be said to illustrate Lovecky's (1986) concept of 'thinking with his feelings', and to fit also with Eisenberg's theory of 'prosocial moral reasoning', which held that empathy 'stimulates the development of moral principles and moral cognitions that reflect concern for others' (in Hay *et al.*, 2007, p. 6). Taking this a step further, both Parkyn and Jewell argued that a true measurement of moral development had to refer to the individual's actions. Jewell sums it up: 'Judgements of moral development should rest upon real actions, rather than expressed feelings or cognitive responses to hypothetical scenarios' (Jewell, 2001, p. 50).

Viewed collectively, these comments would seem to support the view that Francis is operating at a very high moral level in both thought and deed. Furthermore, Francis perceives that moral behaviour involves, not just 'seeing what is wrong, fixing it', but also 'moving ahead with it and making new things happen and using that device, for want of a better word, to achieve so much'. Thus for Francis, moral understanding brings with it a responsibility to seek change, with the strong implication that this involves influencing the behaviour of others as well as oneself. This would seem to summarise the difference between being a 'good citizen' and providing moral leadership in society; it certainly fits with Anello's definition of moral leadership.

5. Does this individual appear to have experienced 'Positive Disintegration'?

Dabrowski viewed the process of traumatic internal or external experience leading to disintegration and re-construction of one's insights and understanding as an integral part of moving to higher levels of moral development. Implicit in his writing seems to be the assumption that the reference is to experiences in adult life, when the individual is capable of conscious mature reflection on what has occurred. Yet in the first case study, it was clear that an experience of traumatic loss at a very young age had impacted very significantly on the later formation of adult insights, understanding and subsequent action.

It is suggested that the same is true here. The little dog Rusty had provided some emotional stability and very real and treasured comfort for Francis as a boy when the situation at home was so tense and unpleasant. When this relationship was abruptly taken out of his life without warning, that was profoundly traumatic for Francis, made very much worse because he had no opportunity to say goodbye and he did not even know what had happened to his beloved pet. Francis himself acknowledges that it was this experience which taught him that

animals were sentient beings, aroused his empathy for animals, and generated a sense of guilt, feelings which collectively ultimately brought him to the SPCA and his commitment to animal welfare. Thus, similarly to Liz, this early experience of traumatic loss impacted very significantly on Francis's later formation of adult values and commitment to action.

Francis's life story also suggests another possible interpretation of positive disintegration. Dabrowski's theory implies that the traumatic experience which provokes change is a negative one – perhaps a financial disaster, betrayal of a trusted relationship, even a personal failure, some event which overturns what one has assumed to be true or worthy of trust – resulting in 'conflicts between one's ideals and values (what ought to be) and the existing reality of one's internal and external life (what is), which falls short of those ideals and values' (Mika, nd).

Yet in Francis's life, as with Marcus, another deeply meaningful change came from a *positive* event, in Francis's case the winning of those two races at school. In this case, 'what is', namely his self view, appeared to Francis at that time to be inadequate – this was his 'existing reality' – and 'what ought to be' was essentially the vision of being someone capable of worthwhile achievement. His experience in winning those races generated a conflict between his existing self view and the reality of having shown himself capable of being 'what ought to be', stimulating 'reflection, introspection and hierarchization of one's values, feelings, thoughts and actions' (Mika, nd). In the first place it transformed his view of himself, which may truly be said to have 'disintegrated' and re-formed from a negative to a positive construct. Secondly this success brought with it the realisation of the possibility of achieving a goal if one kept striving even in the face of apparently impossible odds. Together these two insights would make possible his later leadership of the fight against animal abuse.

If this suggested interpretation is accepted, it has significance for any discussion around how one might support a young person in developing his or her potential as an ethical leader.

In terms of the effect on Francis's own life, it does not seem possible entirely to separate this adolescent experience from the emotions aroused by his experience with Rusty: all these factors were an integral part of his later course of action. It is suggested that together they contributed to the development of the moral reasoning which drove his commitment to actively striving to bring about change for animals.

Later in life, Francis also suffered repeated personal loss through the deaths of the people closest to him. He had to endure financial disasters and profoundly unpleasant lengthy court battles with his half-siblings. These too were clearly traumatic experiences. They did not appear to lead to any radical revision of his values, rather, perhaps, to further endorse them, but they did generate one significant insight, very simply summed up by him: 'I have always said to people who are going through hard times, that you are going to come out of this a better person, and my own life has done that.' And elsewhere, 'You do learn good things from bad things.' Both statements, simply worded as they are, nevertheless seem to align with Dabrowski's theory, that traumatic experience can lead to a higher or clearer sense of values.

6. To what extent does Francis's life story support the conducive factors hypothesis?

Firstly, *emotional sensitivity*: what do we mean by this term? While it may relate to how one reacts to one's own experiences, emotional sensitivity can also be defined as being acutely perceptive of and responsive to *another's* feelings, being so intensely moved that one experiences those feelings oneself on behalf of the other person or creature, and/or feels a complementary emotion such as deep distress at the other's pain, rage at injustice, or joy arising from another's happiness or accomplishment. Another word for this is 'empathy'. Such heightened emotional sensitivity or empathy would seem to be a necessary element in the character of those who feel driven to act on behalf of another. His capacity for such empathy at a very deep level is demonstrably a powerful motivating force behind Francis's determined commitment to relieving the suffering of animals. He comments and his actions show convincingly that he feels pain and rage at seeing such suffering and responds by leading the drive which seeks to relieve it.

Drive towards autonomy; strong inner locus of control

In the first case study, it was noted that, 'Autonomy is essential for the leader who needs to stand firm against public attitudes of opposition and criticism. Such a leader must be capable of thinking through for him or herself what his or her position is, and must have the interior strength of belief needed to maintain that position and convince others of its rightness'. In Francis, the development of autonomy seems first to have stirred within him when he kicked up his heels and swam and ran his way to a success which confirmed for him that he could achieve what he set out to do. His headmaster saw it: 'He is always independent in

judgement, he may not always be right!’ (in Haworth, 2004, p. 54). It is evident in his single-minded commitment from adolescence on to a two-part life plan, involving first building business and financial knowledge and success, and then utilising these in the service of a worthy cause. It showed through again when he chose to set up his own business rather than simply accept his father’s patronage. It has matured into an integral component of his ability both to achieve reforms within the SPCA itself in the face of opposition from members of his own Council and to lead so many battles to improve conditions for animals, to challenge the skeptics, and to confront the vested interests that allowed such conditions to exist.

Possession of leadership potential

This study is concerned particularly with ethical leadership, but if at this point we refer to leadership in the wider sense, it would appear that Francis first exhibited some leadership capacity when he became a businessman in his own right, set up, and for some time successfully managed his own company. However, it is within the context of his work at the SPCA and with the Companion Animal Council that we see him truly emerging as a strong and ultimately effective leader with the ability to motivate and inspire others, to be innovative in solving problems, to take risks and launch initiatives, and having the strength to challenge authority and power. Was there evidence of this capacity in his earlier years – did he show any potential for such development? A hint, perhaps, in his initiative in setting up and running film evenings at school, but little more at that time. The potential must have been there, but the emotional tides and currents of his family life had him still at that time searching for any positive sense of identity and self esteem.

Intellectual capability

Both Kohlberg and Dabrowski thought that high intellectual capability was necessary to advanced moral development. How does Francis rate in this respect? No psychometric assessment of his intellectual capability is available. He himself has a low opinion of his academic ability, since he had failed School Certificate three times (in itself quite a record); his opinion was underscored by the teacher who thought he would amount to nothing.

However, academic performance is not necessarily an adequate measure of intellectual capability. It has to be remembered that at the time Francis was going through school, the

prevailing ideas about ability were very much narrower, at least in this country, than they are today. The researcher herself, having attended school just a few years after Francis, remembers being removed from the top academic class for her School Certificate year solely because she chose to take music instead of maths: the curriculum for the supposedly most able students was rigidly prescribed and very academic: the arts did not belong! Thus it's interesting to note Francis's comment on his schooling:

If I look back and think, I couldn't stand maths, I used to freeze at maths so I just didn't bother listening, you know, I saw figures and I had to do something with them and I froze. English I liked and that was because it was creative. I liked writing. Then, I liked art because it was creative as well. Those were really my two subjects that I did enjoy and then as life went on I had to learn Latin which I was never at all interested in, algebra, geography, history which I have since grown to like but didn't then. So I really had no interest even although the teachers ... did their best... they just didn't connect because I didn't *want* to connect and at that stage I hadn't the faintest idea what I wanted to do.

His headmaster commented that he did some things 'very well' (in Haworth, 2004, p.54). Those things included winning his house music competition, being involved in drama productions, and running successful film evenings. Thus it seems that there was a disconnect between the way in which school at that time and Francis himself measured ability, and the areas in which he demonstrated ability. A creative boy actively and successfully involved in music, in drama, in writing and in art would not necessarily be thought of in the same breath as those successfully performing in maths, science, history and the more academic aspects of English.

So what comment might be able to be made about Francis's intellectual ability? While it is not within the scope of this study to enter into the ongoing debate about the nature of intelligence, it seems legitimate to ask, does creative ability count? One well-known checklist of ability attributes would suggest it does not: it differentiates between 'high achievers', 'gifted learners' and 'creative learners' (Kingore, 2004). According to this checklist, the concept of 'gifted' centres around thinking and reasoning and wanting to know, whereas the creative learner is characterised as independent, original, and unconventional; Kingore concludes that the 'gifted' thinker is 'intellectual' while the creative thinker is 'idiosyncratic'. Such a very rigid compartmentalisation sits

uncomfortably with this researcher: how, one wonders, would Kingore classify our great scientific inventors, let alone great artists, writers and musicians? Is intellect not involved in, say, the composition of Mozart's symphonies?

Jauk, Benedek, Dunst & Neubauer (2013) provide one of the most recent studies of this question. They examined the relationship between creative achievement and IQ. They found a clear link: 'Our results thus suggest that intelligence fosters creative achievement across the whole range of intellectual ability.... For the most advanced indicator of creativity, namely creative achievement, intelligence remains relevant even at the highest ability range' (np).

To put it the other way round, high creative achievement appears to imply high intellectual capability. But creativity is an elusive concept both to define and to identify. Various largely unsuccessful attempts have been made by various researchers to provide quantitative measures of creative *potential*, usually relating to the number and originality of ideas generated in response to specific questions such as alternative uses for an object. Equally, no adequate way appears to have been found, as Jauk *et al* agree, of measuring creative *achievement*, other than through qualitative statements or comparisons. We must rely as best we can on these more subjective measures.

Dabrowski's thinking on this subject comes from another perspective and is particularly relevant here. Early in his studies in psychology, psychotherapy and neurology, he had been 'struck by noting that what is most valuable, and most creative in human life, lies outside the norm, the average, the routine and the conformist' (Kawczak (1996), in Battaglia *et al*, 2014, p. 184). He realised that gifted and creative individuals experience life in a qualitatively different way from their fellows, and this led him to the concept of overexcitabilities and ultimately to the view that it is profound emotional sensitivity and awareness, rather than intellect, which is at the heart of giftedness. This does not mean that intellect does not matter, but rather that it could no longer be seen as the sole and central determinant of giftedness.

How, then, does Francis rate? Did his interest in creative activities at school transfer into high level creative activity in adult life? It would appear reasonable to assert that it did. He was evidently effective in public relations during the business part of his career, and his time in the SPCA has been notable for the highly original ideas he has initiated and carried

through very successfully, ranging from promotional activities such as the annual Blessing of the Animals church service through to major developments such as the founding of the Companion Animal Council and the concept of a state-of-the art cattery for the SPCA. This type of creativity possibly fits best into what Clark (2002) has described as ‘cognitive’ creativity (p. 76) where the emphasis is on divergent thinking and problem-solving, in that his creativity was evident primarily in the ingenious divergent thinking he showed in his PR work on behalf of animals, in ideas like the cat hospital, and in his novel fundraising efforts. However, his creative efforts were certainly driven by his interest and empathic concern for animals and drew on his sensitive empathic understanding of their feelings and needs, so a fuller description would perhaps be that his creativity could be described as cognitive and imaginal/affective. Furthermore, if a relatively high level of intellectual capability was needed for such achievements to have been conceptualised and carried through, then one might reasonably conclude that Francis had such capability. Further supporting that conclusion is the organisational ability evident in his re-structuring of the administration of the SPCA and his reversal of its initially dire financial position. But the researcher would suggest that it is possible to go further than that: it would appear entirely valid to say that what has been most valuable in his life has been what he has done that ‘lies outside the norm, the average, the routine and the conformist’, and that therefore he can legitimately be described as a gifted and creative individual.

Possession of the ‘co-cognitive’ traits: Review of the co-cognitive traits carried out earlier in relation to Francis’s character showed a clear alignment between the co-cognitives and the traits observed in Francis.

Perspective-changing experience(s): Francis’s life story shows that he has indeed gone through perspective-changing experiences which have caused him to reflect on values and on his view of himself and his role in the world. These experiences arose initially out of his family situation as a child and his experiences at school. The perceptions about values that he began to form during those years appear to have been strengthened and enhanced by later experiences of loss and betrayal. If those youthful perspective-changing events had not occurred, however, it is interesting to speculate on whether or to what extent those later traumatic experiences would similarly have provoked Francis to reflect on his values and life direction. We cannot know, but it does seem clear both that perspective-changing experiences were significant in Francis’s moral development, and that he had the inherent

capacity to respond to such experiences by ultimately transitioning to a higher level of moral understanding. Once again it is relevant to note that the majority of those later traumatic experiences occurred *after* he had become directly involved with animal welfare: it was the *earlier* experiences which had been crucial.

Finally, Francis's *childhood environment* placed him in a situation which involved a very complex conflict of values and emotions. He was exposed to the tension between his parents, even if he did not know the underlying reasons for it. He was aware of the contrast between the outward appearance of his home life – great wealth and material comfort – and the actual emotional situation that existed at home. He felt a sense of difference between himself and other boys at school because of his home situation – in reality there doubtless were other boys at school whose parents were equally unhappy together but who presented a smiling face to the world, but as a child Francis could not be expected to realise that, and just as he evidently felt he could not share such details with his peers, other boys may similarly have felt unable to do so: each boy in such a situation may have felt locked into his own bubble of family unhappiness that could not be publicly spoken about. So it was with Francis. Through Rusty he experienced love and companionship, only to have it inexplicably taken away from him – Francis does not seem ever to have been given any explanation of why the break-up of his parents' marriage necessitated the removal of his dog when he was still living in the same home and there were evidently people around who could have continued to look after the dog for him while Francis himself continued at school. That lack of explanation must surely have added to his distress and hurt. He saw how hugely successful his father was, yet he himself was struggling academically at school and seems to have felt very inadequate in that respect. He saw too the contrast between his father's drive for power and influence and his quiet generosity towards various charitable causes.

Francis's life story strongly suggests that this childhood environment had a very significant influence on the development of his beliefs and values and ultimately on his vision for his life. It shaped his sense of self: inadequate initially, making the subsequent shift of self-view even more emphatic in its impact. It provided him through his father with a hugely important role model for striving to achieve and for support of charitable or social causes. It awoke in him that empathy with animals that was to become so important in his life. It seems also to have caused him to think consciously about the values he would hold for his own life. An interesting later comment reflects this:

You do learn good things from bad things. The turmoil of our own family. I was determined at a very young age that there was no way I would have a wife that I would not respect, or a family that didn't have my protection. So it made me, in my own mind, sharper and more determined to reach that fulfilment of a happy family, which I'm glad I did.

From all of the above, it would appear that the conducive factors have collectively had a meaningful part to play in Francis's development towards the role he has taken in life.

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CHAPTER FIVE: THE STUDENTS

5.1 The Student Volunteer Army participants

5.1.1 Introduction

An opportunity was sought to interview a small group of young adults who had been actively involved over a period of time in volunteer community service following two major earthquakes in their region, Canterbury, in the South Island of New Zealand, and especially in and around the city of Christchurch. It was felt that it might be useful to look at the responses of a group of young people (a) who were not long past the age of those participating in the school survey (they were all second-year university students at the time of their main involvement), and (b) who had been faced with a major real-life social crisis where they had to make decisions about their own responses and the values driving those decisions.

The resulting material is not intended to be an in-depth case study. It is rather a snapshot of these young people at a potentially transitional moment in their lives to identify factors which might be relevant to the issues discussed in this thesis. The researcher sought to understand why they had responded as they did to this crisis when others of their fellow students did not, whether there was any indication that this would be a transitional moment in their lives – whether Dabrowski's Theory of Positive Disintegration would apply – and whether any other relevant factors would emerge.

5.1.2 The setting

Christchurch is the largest city in the South Island of New Zealand, and is the country's third most populous urban area. Bordered on one side by the Pacific Ocean with the Port Hills rising sharply on its southern perimeter, the city backs onto the Canterbury Plains, a vast farmland area sweeping westwards to the Southern Alps, the great chain of mountains which runs almost the entire length of the South Island. The rain-shadow effect of the Alps results in a mild, relatively dry and pleasant climate for the city. Known as the 'Garden City' because of its beautiful parks and gardens, Christchurch has become home every year to the national flower show, an event its citizens regard with pride as befitting their city's traditions and attractions. It is home also to the University of Canterbury, New Zealand's second-oldest university. Settled mainly in the 1850s, the city today still in many ways reflects the English background of its earliest European inhabitants in, for example, its

architecture, its street names, and, many other New Zealanders say, in the more ‘English’ accent of its citizens.

5.1.3 Disaster in two episodes

On the 4th of September 2010, Christchurch was hit by a magnitude 7.1 earthquake, causing widespread damage to buildings and infrastructure. Factories, offices, shops and homes all suffered, as did roads, power lines, sewerage and other facilities. Liquefaction made its first appearance, a dramatic phenomenon in which the ground itself becomes liquid and loses its ability to support the weight of buildings and other objects such as cars (Fig. 5.1). But shocking as the earthquake was, in an area few people had known to be an earthquake risk, the timing – at 4.35 a.m. – meant no fatalities and only minor injuries: Christchurch considered it had been lucky.



Fig. 5.1: Example of liquefaction

Fig. 5.2: Destruction from exceptional shaking



That changed radically less than six months later. On the 22nd of February 2011, a second earthquake hit the city. Although at a lower magnitude, 6.3, it was closer to the city and at just half the depth, five km as opposed to ten km. The intensity and violence of the ground shaking was amongst the strongest ever reported anywhere in the world in an urban area (Fig. 5.2). Buildings weakened by the earlier quake collapsed or were further severely damaged, while others which had withstood the first event were now seriously affected. The central city was virtually wiped out. Thousands of homes were seriously damaged – one estimate put the number of buildings damaged at 100,000 with around 10,000 needing to be demolished. Eighty per cent of the city was without power. All its systems were in chaos. Liquefaction again erupted, with an estimated 200,000 tons of silt being deposited on roads, gardens and driveways around the city. Worst of all, 185 people were killed, and thousands injured, many seriously.

Emergency services from all round the country poured in to help – army, police, civil defence, fire fighters. Australia sent a large contingent of police. Japan sent specially trained rescue crews. Other crews came from the United States, the United Kingdom, Taiwan and

elsewhere. The government and local authorities moved immediately to liaise with these services and then to begin over-seeing the long re-building process that will dominate the city for many years to come. Alongside these official responses came the responses of the citizens themselves, some shocked into inertia, but many reaching out to help neighbours and to work together simply to cope with immediate survival needs. Dave, one of the interviewees for this report, recalled:

I heard another really interesting story about how after the earthquake there was a whole neighbourhood that, because they all lacked water and food and all that kind of thing, during the first few weeks they would just all come together in one person's garage for dinner most nights.

A surely unique response came also from the farmers of the wider Canterbury region. Known as the 'Farmy Army', between eight hundred and a thousand of them banded together to bring their tractors, diggers and other machinery right into the city to help in the massive clean-up, working mainly in the suburbs clearing streets and driveways choked with silt and debris.

5.1.4 The Student Volunteer Army

Another response to emerge from the first earthquake came when twenty-one-year-old student Sam Johnson (later to be given the prestigious 'Young New Zealander of the Year' award for this initiative) used Facebook to invite other students to join him in helping with the clean-up, particularly in helping local residents clear liquefaction residue from streets and gardens. Initially he sent his message to some two hundred friends, but in a very short time some two and a half thousand students had come forward to take part.

Recognising the potential value of such community involvement in more ways than with earthquake assistance, Sam and his key organisers sought to keep the momentum alive and worked with the University of Canterbury's student association to create a student club which would focus on volunteering. They called it the Student Volunteer Army, usually referred to as the 'SVA'.

Its services were to be called on much sooner and much more comprehensively than Sam and his supporters could ever have anticipated. The February 2011 earthquake generated a much greater need for help and support all round the city and its environs. Working along

with the university's student association and several university student clubs, the SVA created a core administration team with 15 key personnel and a wider administration support team of some 70 personnel. They managed three different types of activities. The initial effort involved 'battalions', around one thousand students in all, being sent in chartered buses to the worst affected areas of the city. 'Squadrons' of students were deployed to respond to individual appeals for help, with some four hundred and fifty car-loads of students going out in answer to such appeals. 'Street teams' managed volunteer involvement for various other organisations including Civil Defence, the local city council and several government departments, covering a range of tasks such as the delivery of thousands of chemical toilets to homes deprived of sewerage facilities, as well as the ongoing job of removing thousands of tons of silt. Underlying all this was the unquantifiable impact of the simple human contact between helpers and helped:

While the perceived focus was on shovelling silt, what mattered most was the intergenerational connection being created and the conversations that occurred between residents and students. Nothing beats a friendly face to talk with.

(Facebook, 'About » Volunteer Army Foundation'. Volunteerarmy.org. 2010-09-04. Retrieved 23/9/2013)

Since the February event, Sam and his co-founders and committee members have gone on to set up the non-profit 'Volunteer Army Foundation' which trains those who want to set up similar volunteer groups.

5.1.5 Taking an individual focus

Given this background, it was felt that speaking with some of the students who had participated in the work of the SVA might yield information relevant to the subject of this thesis. As noted earlier, a face-to-face interview with three participating students was therefore arranged through coordination with the SVA administration.

Derived from the existing research sub-questions, the researcher specifically set the following questions to frame the interview with the students:

- What prompted them to take part in such an exercise?
- To what extent, if at all, did this involve a conscious moral choice?

- If it did involve such a conscious choice, how would the students explain this in terms of their existing moral values?
- To what extent, if at all, did they consider this participation would impact on their future life and values?

5.1.6. The interview

The students taking part in this group interview were three young men, Tom, Dave and Mike, all in their second year at university and all staying in the same university hostel. Tom and Mike were studying mechanical engineering and Dave was studying marketing and media studies. Mike and Dave were New Zealanders, while Tom had come to New Zealand from the UK about five years previously, and had had much of his secondary education here.

First of all, the researcher asked how these young men had become involved in the work of the SVA. They were punctilious in immediately pointing out that they could take no credit for the organisation of the project. They had simply responded to the opportunity. Tom summarised the general view:

Well I think we are pretty privileged because we didn't actually take the initiative in the first place. There was a small group ... who actually were brave and wise enough to take the initial initiatives.

For Dave and Mike, at first it had been largely a case of being in the right place at the right time. University was closed and classes cancelled, and all they had to do was to turn up at 9 a.m. to join the battalion being sent out to shovel silt. Dave commented that, 'It was a really good opportunity just to know we could go out and help the community without having to sit down and go, like, let's think up an entire project'.

Nonetheless, they had made the choice to do so when others had simply walked away. After the second earthquake, they became even more directly committed. Partly this was because they had specific skill sets the organisers wanted: they were able to serve as photographer and videographer for the project, but also because by now, as Mike put it, they had 'a mind set to just get out there and do stuff'.

For Tom, it had from the outset been a more deliberate choice. He had become 'really fascinated' with the concept and experience of leadership after serving as captain of his

school's basketball team and consequently had sought further opportunities for such experience. Precisely this interest had prompted his decision to take the opportunity to become involved in the SVA:

From my point of view I just joined because I wanted something to do leadership-wise ... that's where I came in, me seeking it out instead of it seeking me out.

So why did they and the others who had volunteered have the 'mind-set' needed to volunteer for such physically demanding and far from pleasant work, while others did not? Tom suggested that 'it's the way you're raised', adding:

Some people will just go out and shovel silt because their mates are doing it or something, whereas if you were the type of person who's going to go out because you can see the benefits and you are going to do that for the community, then you're also likely to be the sort of person that's going to make an effort to get on a committee and commit some time to it.

Implicit in this statement is a belief that there are certain personal qualities or values which may predispose a person to becoming involved in some way in community service. Tom doesn't comment on the extent to which such traits might be inherent, but he clearly does think their emergence or development is influenced by one's upbringing. Wanting to see if the others agreed with this, the researcher asked:

So when you say that it's also partly how you were raised, if you look back on your own childhood, would you say that your families put those kinds of values before you, or just gave you examples of that, or where did it come from?

Dave felt that involvement of this kind had always been 'a bit of a culture' in his family. In particular his two older brothers were very active as youth leaders in their family's church, which included a lot of community work.

As I was the youngest of the three of us, so I kind of saw them going out and being leaders and doing that kind of thing and naturally thought that's where I should head as well.

Mike's mother had been heavily involved in the Parent Teacher Association and had done a lot of fundraising for this, but rather than wider community involvement, he felt that, most importantly, his parents had set him an example of always having 'a real attitude of just having time for people and helping people out more on a one-on-one basis.'

For Tom, one person who had clearly impressed him was his step-dad who, he said, consistently acted in a selfless way, putting the needs of others before his own, whether that was family or work. As an example, Tom cited his step-dad's decision to stay in New Zealand to ensure the family income while the rest of the family enjoyed a lengthy visit to France, even though that meant separation from the family, which was hard on him.

Given their backgrounds, then, had any of them, as individuals, been involved before in social causes or social action of any kind?

Of the three, Dave had had the most prior involvement, most especially as organiser of his school's involvement in the 40-Hour Famine. His school had ended up as one of the most successful in raising money for this cause in that particular year, with representatives from the school being selected to attend a special function in Wellington. He had also served as a Youth Leader in his Church and had held various leadership positions at high school and 'things like that'.

For Mike, the SVA effort had essentially been a new experience. He had been involved during his school years in sports teams, jazz and brass bands and church, but 'never specifically just for the purpose of helping other people, I guess', adding, 'It's been quite neat to have an opportunity to do that now.'

Despite his active interest in the leadership role, Tom also acknowledged 'embarrassingly little' in the way of community service as such before his SVA participation. But, compared with his previous leadership experience,

This is a completely different spin. It is something that is more than just leadership and all that sort of stuff, it's something you can actively believe in as well.

So, returning to personal qualities or values, what does such 'added value' leadership involve? Tom had clearly been giving this topic some serious thought, commenting:

I've been reading this book by Marcus Aurelius. He speaks about moral integrity and the shirking of the desire for lust and power and wealth and fame and I think a lot of the time being a leader as well, bossing people around and all that sort of stuff. But I reckon it should be about setting a positive example by actually practising what you preach, and so the ethical values that you have and the moral standing that you have should be something that others can look up to. Like Gandhi, for instance, who would go in first and take the beating with non-violent action and so that sort of leadership is more powerful than anything else, in my opinion.

Dave then responded to this, saying:

I'd agree with that, and I'd also add, like, a passion for people. Like you actually enjoy being around people and you enjoy interacting with people and you enjoy even the aspect of just organising people, seeing a task and how it's going to be completed and who's good at that ... Rather than being really self-centred, it's about actually being passionate about the people around you and what their abilities are.

The researcher asked, 'So that kind of leadership is not so that *you* can get power?'

Mike agreed with this, but added that he felt it could 'be quite empowering' to step into such a role. You might be 'a little bit shy or reserved' but once you stepped into the leadership role, 'you just take on this persona and have fun with it'. He went on to say:

It's probably hard to say this without seeming really cocky, but basically sometimes with things like that, it's like you do something because you feel you could do it best, kind of thing. Like, if I don't do this, it won't get done. Not in like a really bold way, but just like I feel I can do a good job of this.

Tom then commented:

Well, conversely, following on from that point, sometimes I feel, if you give someone a task and they know from experience having seen you accomplish that task really well, that's even more of a drive for them to work up for you, so generally being a leader is also inspiring people, so they know you demand that sort of quality, so then hopefully they'll strive to do it well.

After next briefly discussing the ‘tall poppy’ syndrome (a term often used in New Zealand to describe an attitude of wanting to knock or belittle anyone demonstrating exceptional or unusual ability or achievement), the trio agreed that some people were embarrassed to put themselves forward for a leadership role in case they failed, but they commented that this attitude ‘doesn’t really help anyone’. Being able to ask for help when necessary was also noted as a valuable attribute for leaders.

Returning to the concept of community service, the researcher asked:

If the earthquake had not happened, do you think you might have gone on to become interested [in community service] in some way? Or do you think it [the earthquake experience] did in fact make a change within you yourselves?

Mike thought it ‘definitely provided opportunities – definitely made you think more about that kind of thing’, adding:

And also to see it happening on such a large scale, like, to see so many students wanting to give that back, because, like, I’d say that most people have some kind of drive to help people out, it’s just that they don’t necessarily have an outlet for that.

Dave agreed, though noting that there also large numbers of students who simply went home. But Mike made another point:

I think about this though. I can’t necessarily think of any specifics or anything, but I sort of remember thinking, you know, some people you wouldn’t necessarily expect to have that drive and want to get out there ...you know, it’s quite easy to sort of judge people and put, you know, your expectations on them, but you never know what might happen.

Tom brought the discussion back to the notion that many people were really just like sheep and simply went along because their mates were going, rather than because of any particular desire to help others. He had seen that both with students coming out to shovel silt and with an earlier project where students volunteering for community activities were rewarded with tickets to a concert.

But at the end of the day, everyone was saying how they had such a good time, and they wanted to do this sort of thing again, and it was great and so good making a change. So even though some people were sheep and that sort of thing at the start, it still, like Mike was saying, it provided the opportunity, and inspired them to do way more. So even that sort of growth is more profound than the other as well.

Did the trio think that the experience they had been through would affect their own lives? Would their futures be different in any way because of their involvement in the SVA?

Mike was very clear that for him there had been growth on several fronts. He felt he had grown in confidence and had learnt a lot of skills through being on a committee, having meetings and taking on responsibilities, skills which would be important for the future in any job where he ended up working in teams or groups. He thought it had opened his eyes to the willingness of many corporates to give back to the community, which he had not been aware of before. And, he added:

I think that it's easy to think that everybody's so uptight and doesn't want to help out, but yeah, it definitely makes you think that there are more people than you expect who share your mindset.

At this point the researcher commented, 'Sounds to me like it's actually made you have a warmer belief, shall we say, in the people around you', to which Mike responded, 'Yeah, I definitely agree with that idea.'

Dave felt that one of the big things for him was that it made him see that, 'University is so much more than just turning out to lectures and study'. He had realised that at this stage of his life his schedule was more flexible and he had time when he could go out and help others, whereas his time would be more restricted when he was in a nine-to-five job:

At university you actually do have an opportunity to make an impact on the community and do something useful with your life as well as completing your studies ... It kind of helps you to see outside your own bubble of university work I think.

Tom seemed to think his way through several different aspects in responding to this question. He commented first of all that, 'in a really selfish way', involvement in this kind of

community service 'is really great for your CV'. He went on to say that conversely, whereas previously he had been the person making decisions for the group and telling others what to do, he felt that this time he'd 'learned how to take orders better and how to do the grunt work' which he acknowledged was 'a huge learning curve' for him.

He then went on to comment on the psychological effects of the earthquake itself, the first time this had been mentioned.

Just being through the earthquake changes your future a huge amount, in some ways that are really subtle. Like in our house it's got really shaky foundations and whenever a bus goes past, the whole house shakes – see, look at everyone's face. [Dave's and Mike's faces are registering their recognition of this experience]. Which is that everyone's scared, and there's no point trying to hide it ... I can't even recognise how the larger effects of the earthquake are going to turn out, but it's sure to be a whole bunch of them.

Tom went on to describe a terrifying experience his uncle had had in Saudi Arabia. He had been caught up in a terrorist raid on the hotel where he was staying. Many people were killed in the raid, but he'd survived by hiding in a cupboard. When he eventually was able to emerge, he found a bullet hole right next to where his head had been. Tom commented about the changes this has wrought in his uncle:

Before that he was an investment banker and really focussed and boring and that sort of thing, but that near-death experience has now changed him ... Now he's teaching, giving something back to kids, that sort of stuff. He's stopped following the money train. He buys expensive fast cars because he likes the thrill ... And I think a similar thing will be for us, being so close to death and being such a near-death experience. It would be interesting to see maybe a video of us before and after, to see what's changed.

Finally he went on to add that being on the SVA committee which was oriented towards giving back to the community meant that they had all seen the benefits of such work, so 'it probably inspires all of us to think of community work as a really good thing'.

With the interview time drawing to a close, the researcher asked if there was anything further anyone wanted to add. There had earlier been brief reference to Dabrowski's theories about the possible impact of traumatic events on people's moral responses. Tom wanted to refer back to that. He had read that people in England were said to have been happier than at any other time during World War II when they were coping with bombings and rationing and other such things, commenting:

It's weird how if you have a choice, then you're kind of always unhappy with the outcome, because the other one could have happened. But when you're oppressed by circumstance, or something you can't change, people always seem a bit happier ... There was probably a whole bunch of leadership and stuff in those communities as well, similar to the earthquake, so it does seem that something disastrous does often inspire a huge positive reaction.

Dave at this point quoted the story cited earlier about the neighbours who gathered in one person's garage to share food as a way of coping with the abrupt deprivation of normal facilities. He reported that, even after more than a year had passed, these neighbours were still frequently coming together, no longer out of necessity, but just to keep that community spirit going, adding:

I thought that was such a cool example of how it's actually brought a community together, but there had to be some impetus for it. It's sad that it had to be an earthquake, but it's interesting to see how community ties can actually exist. You don't have to sit in this whole neighbourhood and no-one talks to each other. But when there's something that brings them together, they can actually keep that neighbourhood feel going, that community spirit going. It's quite cool.

Tom then added another point:

Just one more thing as well. It seems like there's that phrase where 'Live like there's no tomorrow' and maybe the inspiration that there really could be no tomorrow is a really powerful one for people to just stop putting stuff off and think, 'I'll just do my washing tomorrow' or something, but –

Mike joked, 'What if you died with dirty clothes on!', prompting a final response from Tom:

Yeah! Exactly! The small repercussions of everyday life compared to an earthquake or your house being bombed or something!

5.1.7 Interim discussion

In discussing this interview, it is important to remember that it is not an in-depth case study of any of the individuals involved. Questions about their personal histories and philosophical views could not be explored to the same extent that would be possible in a full case study. Nevertheless, the purpose of this discussion is to ask whether any valid conclusions relevant to the investigation can be drawn from the students' responses.

As they themselves would doubtless agree, one would not claim that these young men are as yet acting as moral leaders in their community. They were not, as yet, personally creating social initiatives or leading change or battles for change, though that may come in the future.

What is apparent and relevant, it is suggested, is that they themselves are each changing in response both to the earthquakes and to being part of the SVA. These have been comprehensively profound experiences which they are still internally processing.

Importantly, the nature of that change appears to be firstly towards a more conscious awareness of the values inherent in community service. Tom perhaps expressed this awareness most strongly when he said:

This is a completely different spin. It is something that is more than just leadership and all that sort of stuff, it's something you can actively believe in as well.

All of them had made the choice to enrol with the SVA when many of their peers had simply gone home, indicating that they already had a readiness to help others. To that extent, it might fairly be called a moral choice, though perhaps not as fully thought-through as it later became.

Thus Mike and Dave acknowledged that at first it had simply been an opportunity to do something useful without having to worry about the organisational side, but they found that as they became more involved and saw the effects of the earthquake and people's responses to it, they developed a different 'mind-set', a greater sense of commitment. Dave's story about the neighbours meeting in a garage to share food and the ongoing sense of community spirit that this had generated recalled an incident which had clearly deeply impressed him,

and which seems symbolic in itself of an evolving sharper sense of the values behind community work.

Tom had had a quite different approach. He had been proactive in seeking involvement, linking it to his growing interest in leadership. His experiences, as his quote above indicates, seem to have opened up a new and significant dimension in his thinking, reflected variously in his later comments, in particular in his reference to reading Marcus Aurelius which had prompted him to consider the role of ethics in leadership. He argues the importance of leading by example, quoting Gandhi, and reiterating this view later, when he describes how a leader's performance can inspire others to do well, noting with considerable insight the potentially very positive impact on someone of being trusted by a leader to do a job they have seen the leader do well.

Dave agreed with the concept of leading by example and felt being passionate about people was also an integral part of leadership. He had perhaps a more pragmatic view, focussing on the practical organisation required. Mike, a little hesitantly, spoke about recognising one's own ability to take on certain tasks.

Notably, all three seemed to be of the view that leadership was not about getting power for oneself but more about caring for and helping others. To what extent this was a pre-existing view or alternatively had arisen from their involvement with the SVA cannot be determined just from this one interview, but it does seem clear that that experience had certainly contributed significantly to that view.

They were also in agreement on the impact on others of being involved with the SVA, remarking that while many had perhaps come along rather like sheep going with the flock, at the end of the day many had commented on having enjoyed themselves and wanted to do this sort of thing again – 'it was great and so good making a change.' Of some significance for themselves is that noticing this impact and how different people had reacted was also having an effect on their existing expectations of others' behaviour and reactions. In particular they were seeing positive responses that they would not necessarily have predicted. The capacity to recognise and believe in the potential for such positive change in human behaviour is, it might be argued, a valuable, indeed necessary, attribute for the moral leader in any situation.

There seemed also to be a sense, not yet fully clear but nonetheless strong, that their experiences over this time will impact in very meaningful ways on their future lives.

Mike felt he had gained valuable skills for any future involvement requiring him to work with teams or groups; implicit in that comment seems to be an expectation that his future *will* hold such involvement. He acknowledged too that he had become much more aware of people's willingness to help others, mentioning particularly help given by corporates, which had evidently been a surprise to him.

Dave's thoughts about the impact on his life are, at least for the moment, a little more short-term. Significantly, he had realised that the community work he had been doing 'helps you to see outside your own bubble'. At the time of the interview, he was viewing this in the context of being a university student: recognising that university life could give him the flexibility of time to engage in such community work, he had come to appreciate the fact that university is about 'so much more' than simply studying for exams. In itself, that is an important realisation. Nevertheless his awareness of the value of 'seeing outside your own bubble' is an insight that has the potential to drive an ongoing commitment to some form of community service even beyond university.

Tom's reactions were complex. His initial comment was that his involvement with the SVA would be 'really great' for his CV. At first sight, this might seem – as he himself commented – rather a selfish view, surprising perhaps in such a thoughtful young man. But in practice it is a realistic view, acknowledging that this experience helps give him credibility if in future he is seeking involvement with other community service organisations or, perhaps, if he wants to find employment in a field or with a business where a caring attitude is valued. He was aware too that in a practical sense, he, like Mike, had learned some useful skills, particularly in his case learning how to take orders better and to do the 'grunt' or routine work.

But he had also thought further about the long-term psychological effects on his and other people's lives of going through a deeply traumatic experience. He cited first the shock and fear people feel, but he went on also to quote positive outcomes, referring to his uncle's changed lifestyle after his near-death experience in Saudi Arabia and to the reported positive attitudes of the British people during the bombings and rationing of World War II. He saw that leadership must have been involved in the British experience, and he recognised that

such experience could also change people's values, lifting one's sights from 'the small repercussions of everyday life' to larger overall concerns and issues.

Ultimately he realised very clearly that adjustment to what they themselves have been through is an ongoing process, with the final outcome not yet entirely known:

Just going through the earthquake changes your future a huge amount, in some ways that are really subtle ... I can't even recognise how the larger effects of the earthquake are going to turn out, but it's sure to be a whole bunch of them.

And, referring to his uncle:

I think a similar thing will be for us being so close to death and being such a near-death experience. It would be interesting to maybe make a video of us before and after, to see what's changed.

It seems reasonable to infer that Tom will continue to ponder on these issues, with some degree of probability that this will further mature his thinking about the nature of leadership and, perhaps, his own possible future role in the community.

5.1.8 The conducive factors

It has been suggested elsewhere in this investigation that there might exist a set of 'conductive factors' which collectively make it more probable that an individual will ultimately emerge as a moral leader. These factors include:

- emotional sensitivity (to the degree known technically as 'over-excitability' or 'heightened sensitivity')
- intellectual capability
- drive towards autonomy; strong inner locus of control
- possession of the 'co-cognitive' traits
- perspective-changing experience(s)
- the childhood environment
- possession of leadership potential.

Remembering that this interview with these young men is not an in-depth individual case study, that all three are not yet even at the beginning of their adult careers but are still in the

study phase, and that all three are undoubtedly still moving through the processing of this whole experience, can any links reasonably be made with the suggested conducive factors?

All three show genuine sensitivity towards the experiences and needs of others, though the data are not sufficient to show whether this equates to the exceptionally heightened sensitivity referred to in the literature.

Tom seems quite clearly to demonstrate a drive towards autonomy and a strong inner locus of control, even in his awareness of ongoing change and development within himself. Dave too seems to be functioning effectively at this level. On the basis of the available data, that is not quite so evident with Mike but might have been apparent in a more extended interview.

With regard to intellectual capability, no external evidence is available, though it seems not unreasonable to assume (or at least to hope!) that a student who has successfully made it through his first year at university should be at least reasonably capable intellectually. The self-generated reading of a writer such as Marcus Aurelius would tend to support that supposition, one might think, at least for Tom.

The ‘co-cognitive traits’ include, using Renzulli’s terminology, ‘optimism, courage, “romance” with a topic or discipline, sensitivity to human concerns, physical/mental energy, and vision/sense of destiny’. Again acknowledging the limitations of the data, one could justifiably conclude that these young men did, in Renzulli’s sense, display optimism, courage, sensitivity to human concerns and energy in their participation in the SVA. There is no information about their level of passionate involvement with their particular disciplines, but they do each seem to have an emerging vision for their future lives which has been influenced by their experiences through the earthquakes and their subsequent first-hand involvement in community service in such a traumatic situation.

It appears beyond question that that traumatic situation has been a perspective-changing experience for all three young men. It has caused all of them to reflect on people’s responses to traumatic events, including their own, and they recognise the possibility of positive change in attitudes and behaviour. They each seem to have become even more consciously aware of or to have thought more deeply about the nature of community service and the values inherent in such service. Their thinking about the nature of leadership and power seems either to have been strengthened or to have evolved more towards a caring or ethical view. They all sense that these changed perspectives will influence their future lives.

Dave and Mike both appear to have grown up in stable family environments which proactively demonstrated what Dave described as a ‘culture’ of caring and helping. This appears to have translated smoothly into a preparedness to being involved in helping in the aftermath of the earthquakes. Tom did not mention this aspect of his childhood environment, but he has gone through a shift from one country to another during his adolescent school years and refers also to a stepfather, so his childhood environment is likely to have involved a greater degree of change, a process which in itself can impact either positively or negatively or both, not only on a person’s emotions, but also on attitudes and values. It might be – and it is not possible with the limited data available to say more than ‘might be’ – that such significant changes played a part in Tom’s thinking about social roles, though it should be noted that he himself refers only to his experience of sports captainship as prompting his interest in the leadership role.

Thus the trio brought different life and family experiences and to some extent some different prior thinking to this situation and their comments to some extent reflect that. Nevertheless, so far at least, it would seem reasonable to conclude that the concept of ‘conductive factors’ is not inconsistent with the pattern of responses that emerged during this interview.

So it also seems reasonable at this point to ask whether these young men have the potential to become moral leaders in their future lives. One would hesitate to predict with any confidence on the basis of one group interview, but bearing in mind the limitations of the data, this seems a relevant question for three young men who have been through such experiences. For Mike, involvement in community service of this kind was something of a ‘first’, but he is clearly now giving serious consideration to his own future role in a team or group situation. Dave had had prior experience in a leadership role, something which seems to have emerged almost as a natural consequence of family example. Although his focus at the time of interview was on his changed perception of the opportunities for such work while at university, it seems not unlikely that in practice he will seek and find such opportunities in his later life. Of the three, Tom appears at the present time to be the most concerned with the ethical implications of leadership and to be thinking this through with some care. In the time-honoured phrase, only time will tell exactly how their lives unfold, but it seems reasonable to conclude that in some way their future lives will reflect or be influenced by this experience.

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5.2 The high school students and the co-cognitives survey

5.2.1 Introduction

Seeking to answer his own question about how we might recognise those with the potential to offer moral leadership in society – in other words, to use his term, those who demonstrated ‘socially constructive giftedness’ – Renzulli (2002) identified six personal attributes that he believed were associated with this form of giftedness (p. 6). He called them ‘co-cognitive traits’ because they ‘interact with and enhance the cognitive traits that we ordinarily associate with success in school and the overall development of human abilities’ (p. 7). They included optimism, courage, sensitivity to human concerns, energy, romance with a topic or discipline, and vision or sense of destiny.

A survey based on this concept had been developed by Renzulli and his associates Rachel Sytsma and K.B. Berman. Sytsma had trialled the survey with high school students in the United States, with the aim of establishing the usefulness of the co-cognitive traits in identifying students who were potentially capable of developing into moral leadership roles in society. Sytsma (2003) concluded that the survey did indicate that the co-cognitive traits ‘cannot be ignored when considering what motivates students, what drives commitment, and how abilities can be honed or nurtured’ (p. 162), but also noted that many questions had been generated for further research, specifically suggesting that including qualitative as well as quantitative components was likely to be beneficial.

5.2.2 Purpose

This section of this research describes the results of a survey of a group of 30 New Zealand high school students. Its specific purpose was to trial an adaptation of the existing survey developed and implemented by Renzulli, Sytsma and Berman. The adaptation process is described in Chapter Three, and copies of the forms may be found in Appendix IV.

The aim was to determine firstly whether the adapted survey could successfully indicate the presence of such traits in students in another country outside the United States, and secondly whether such traits would show any link with the actual behaviour and actions of the student. Further, if it could be shown that there were links or similarities between the findings of the survey and the findings of the case studies, it was hoped that this would serve to strengthen the validity of the survey.

In order to assist with the analysis of responses to the survey, the following additional questions were appended to research sub-question 6:

- [a] Did any students reveal a co-cognitive profile which showed a statistically significant association with Renzulli's co-cognitive profile of moral leadership?
- [b] Was there a statistically significant association between individual characteristics not included in Renzulli's co-cognitive profile (ie giftedness, gender) and whether Renzulli's co-cognitive profile was met?
- [c] Did those students who met Renzulli's co-cognitive profile of moral leadership differ significantly from those who did not meet this profile, in terms of teacher-rated popularity, leadership, empathy and assertiveness?
- [d] On which of the co-cognitive traits do these co-cognitive profile groups differ?

5.2.3 Analysis of responses

The first finding was that the responses clearly divided the students into two distinct groups, the 'Positives', a group of nine students consistently showing evidence of the co-cognitive traits, and the 'Neutrals', 18 students who did not display such evidence. Three students did not fit into either category and are discussed separately. A descriptive analysis is given below; a statistical analysis follows.

The profiles of the Positives showed:

- (a) high ratings under the 'strongly agree/disagree' columns related to co-cognitive traits
- (b) similar choices under the 'priorities' section with high rankings for more idealistic preferences
- (c) extensive positive involvement in 'causes' or helping others
- (d) high ratings by the teacher for the specific qualities listed.

The profiles of the Neutrals showed more variability and overall they:

- (a) had relatively few ratings under the 'strongly agree/disagree' columns
- (b) made fewer idealistic choices

- (c) had generally more limited or no involvement in ‘causes’ or helping others
- (d) had moderate or low ratings by the teacher for the specific qualities listed.

The three remaining students were different from each other, but unable to be fitted into either of the above groups. They will be referred to as ‘Uncategorised’.

More detailed findings are presented below, first descriptively, in table form followed by an explanation of each item. This is followed by the results of the statistical analysis.

In considering these findings, it is important to remember that the teachers did not sight the students’ responses and did not have any knowledge of the emerging patterns in the responses. Nevertheless, there was a high level of consistency between the teachers’ ratings and the students’ responses. This would appear to strengthen the likelihood of those emerging patterns being accurate in identifying two different groups within the whole student group participating in the survey.

5.2.4 Analysis of student data and teacher rating sheets

Table 5.1. Student data & teacher rating sheets: Summary of Descriptive Analysis

	<i>Positives (n = 9)</i>	<i>Neutrals (n = 18)</i>
Proportion female	77.8%	44.4%
Proportion gifted (enrolled or school-identified)	66.7%	22.2%
Curriculum preference	100% English	Spread
Participant in arts-related extra curricular	77.8%	38.9%
Holding a leadership position	88.9% (21 total positions)	38.9% (12 total positions)
Proactively working for voluntary cause	100%	33.3%
Teacher-rated high popularity	66.7%	22.2%
Teacher-rated strong leadership	55.6%	0.0%
Teacher-rated high empathy	66.7%	0.0%
Teacher-rated high assertiveness	77.8%	22.2%

Table 5.1 demonstrates the differences between the Positives and Neutrals across their own supplied information and the teacher rating sheets. This is looked at more closely in the following sections.

(a) Ethnicity, gender, family

Looking first of all at the survey group as a whole, the students were predominantly Pakeha (European students born in New Zealand). One identified as Maori, one as part Maori/part Pakeha, and one student was a recent immigrant from South Africa, of European ancestry. They were aged 16 to 18. With the exception of the South African student, all the students were living with both parents. One family also had a non-family member living with them.

With regard to gender, 16 of the students were female, 14 male. However, while overall this was a reasonable balance, a clear difference became apparent in the gender ratios within the Positive and Neutral groups. Females markedly predominated in the Positive group in a ratio of 7:2, while in the Neutral group, males slightly predominated in a ratio of 10:8. In the third uncategorised group, one student was female, the other two male.

Five of the seven girls in the Positive group came from all-girl families, with one, two or three sisters apiece. The other two girls both had a sister as well as a brother. One boy had one older brother; the other came from a family of seven boys and one girl and was himself seventh in this large collection. In the Neutral group, thirteen of the students came from mixed-sex families, three from all-girl families and two from all-boy families.

None of the students in either group was an only child, though one Positive girl noted that her sister was so much older than she was that in effect this was her position. Only one of the Positive students was an eldest child. Five had both older and younger siblings, while three had one older sibling. Six of the Positive families had three or more children, three were two-child-families. In the Neutral group, twelve of the families were two-child families. Nine of the students were the eldest in their families; eight were the youngest. Only one had both older and younger siblings.

The factor here which seems potentially likely to be most important is the gender imbalance between the Positives and Neutrals. The numbers involved are not sufficient to make this statistically significant (as discussed later, Chi-square analyses were non-significant for gender, $X^2(1, N=27) = 2.70, p = .100$), but the difference is real, and this plus the fact that the majority of these girls came from all-girl families could be noted as a point of interest for possible further research in this field.

(b) Academic ability and preferences

[i] Ability

Five of the Positive students came from the Year 12 GITS [gifted] group, while a sixth student, from Year 13 where there is no such group, was rated by her teacher as having exceptional ability and demonstrating outstanding performance. Of the remaining three, one was rated as well above average, one above average, and one average in potential and performance. Thus two thirds of the Positives were viewed by the school as being in the exceptional or gifted category.

The Neutral group included the remaining three GITS students and one other Year 13 student rated by the school as gifted. The other students in this group ranged across the ability spectrum from well above average to below average.

If the Positives are found to have more of the co-cognitive traits, this is consistent with the view in the literature that traits associated with more advanced moral development are more likely to be found amongst the intellectually gifted.

[ii] Curriculum preferences and perceived strengths.

All of the students in the Positive group named English as a curriculum preference. Two added history, one added history and journalism, one added drama, and one added chemistry.

Seven of the Positives also saw English as the subject which was their area of strength, with one adding history, one adding history and journalism, and one adding the sciences. One of the Positives saw accounting as their sole area of strength, not English, and another similarly named science as their sole area of strength.

The curriculum preferences nominated by the Neutral group were diverse and right across the curriculum, with no one subject area showing more than the others. As with the Positives, their perceived areas of strength were generally the same as their stated preferences, though one student named Japanese as a preference and physics as a strength, and one named chemistry and sciences as preferences but accounting as a strength.

It is perhaps worth noting too that six of the Positives were involved in the Philosophy Group, one in Community Problem Solving, and one was co-leader of the Environmentalists Group. While these

are not official or examinable curriculum areas and while the emphasis on English might reflect the known language strengths of girls, it does seem that in their study choices, the Positives were more strongly attracted towards the Humanities.

(c) School involvement

[i] Extra-curricular activities

The members of both groups were extensively involved in sporting activities, with some students recording participation in as many as four or five different sports – eight, for one student – and both groups had one or two members involved with the library. However, twice as many Positives took part in arts-related activities – music, painting, photography, drama – 77.77% against 38.88% for the Neutrals. Two members of the Positive group were involved with kapa haka (Maori performance art), but none of the Neutral group mentioned this.

[ii] Leadership and committee involvement

Senior high school students in most schools have a range of opportunities to be involved in a leadership capacity, for example as prefects, house or sports captains, or as members of various committees.

Eight of the nine Positives held at least one such position. Six were on the School Council, four were prefects, two chaired or co-chaired four separate committees, three others were on other committees, and four were involved in peer mediation. Thus between them the nine Positives held a total of 21 positions of some responsibility.

Seven of the 18 Neutrals were involved in leadership positions. Two of these students were on the School Council, two were prefects (one as Prefect Vice-Captain), and amongst them they held eight committee positions, including the Chair of one committee. In summary, however, only 12 leadership positions were found amongst the 18 Neutrals.

Thus the Positives were considerably more likely to hold leadership positions than were the Neutrals.

In addition, the school strongly encourages its senior students to be involved in mentoring younger or less able students, and many of the students in each group reported undertaking such a

commitment. Conversely, despite their extensive involvement in sporting activities, no-one from either group reported being captain of a sports team.

(d) Involvement in 'causes'

Every member of the Positives group was involved in some way in working voluntarily for good causes. Their involvement was complex, often long-term, and often involving a leadership or organisational role. Three were members of SADD (Students Against Drunk Driving), one as Chair. Three were on the local Youth Council, and three were involved with a community project to establish a Youth Café to help local youth keep out of trouble. One was Chair of the student welfare committee, another, a family group leader. Others had been involved in various fund-raising projects. One had assisted with Meals on Wheels. Another belonged to the St Vincent de Paul Society, had acted as a 'buddy' in an old folks home and had made 'hug-rugs' for the homeless. One at the age of eight had organised a petition against the war in Iraq and had sent it to the White House, and had been supporting World Vision from the age of 14.

Almost all the Neutrals were also involved in helping activities, but for the most part this related to mentoring and peer tutoring support for younger students. These were programmes set up by the school, which all senior students were strongly encouraged to participate in. Only six of the Neutral group reported more proactive involvement in helping activities or causes. One had worked for the SPCA, one was sponsoring a child through World Vision, one was a member of SADD, one was helping his mother mentor a younger child, and five of this group of six had been involved in fundraising or collecting for various charities, one for five years although he could not remember the name of the charity.

Thus the Positives were around three times more likely than the Neutrals to be involved in 'helping' activities, and the range of their involvement was substantially greater. Thus the difference between the two groups was both quantitative and qualitative.

(e) Teacher ratings on specific qualities

Teachers were asked to rate each student's relationship with his or her peers in terms of four specific qualities, popularity or social acceptance, leadership, empathy, and assertiveness. A set of descriptors was supplied for each quality, and teachers were asked to highlight or circle those which best fitted the student. The purpose of this section was to provide a basis for comparison with the students' self-

ratings on the questionnaire and with their reported involvement, thus allowing for internal triangulation.

[i] Popularity

As noted earlier, the term ‘popularity’ was not intended to refer solely to social popularity, but rather, when put alongside empathy, assertiveness and leadership readiness, to gauge the extent to which someone might be capable of attracting followers and inspiring others.

One member of the Positive Group was rated as having very high popularity. Five were seen as having high popularity – a slightly lower degree of popularity – and appearing to be well-liked by all. The remaining three were described as fitting in, being accepted. No-one in this group was described as a loner with few friends or as being actively avoided by others.

No-one in the Neutral group was regarded as having very high popularity, but four ranked as highly popular, well-liked by all. The majority were described as fitting in and being accepted. Four students in this group were described by their teachers as loners, with few friends.

[ii] Leadership

Teachers rated five of the Positives as stepping easily into a leadership role and being accepted as a leader by their peers, while three were viewed by their teachers as capable of leadership but not often seeking that role. One student in this group was said to be a follower rather than a leader.

No-one in the Neutral group was rated as stepping easily into a leadership role. Teachers viewed five of this group as capable of taking such a role but not often seeking to do so, eight were described as followers rather than leaders, and five were each thought by their teachers to prefer working on their own and not to be a team person.

[iii] Empathy

Teachers rated six of the nine Positives as compassionate, very quick to notice and reach out to help anyone who was upset, worried or hurt, regardless of who that person was. The remaining three were said to be helpful and caring towards friends and helping others readily if asked. No-one was ranked as lacking sensitivity or being uncaring.

No-one in the Neutrals group was rated as demonstrating compassion towards others, but 13 were said to be helpful and caring towards friends and willing to help others if asked. A further four were viewed as not very sensitive to others' feelings and doing only the minimum if asked to help. One person was described as uncaring and uninterested in others' feelings and concerns.

[iv] Assertiveness

Seven of the Positives – in other words, all but two – were described by their teachers as speaking out strongly for what they believed in, even when this was an unpopular view. One person was said to be willing to support an unpopular view if someone else took the lead, and one was described as likely to back down from expressed support for an unpopular view if others opposed it.

In contrast, just four of the Neutral group were said to speak out strongly for what they believed in, even when this was an unpopular view, and five would support an unpopular view if someone else took the lead. A further three might express support for an unpopular idea, but were considered likely to back down if others opposed it. The largest group, six students, were said not to express strong views, but to wait and follow majority opinion.

5.2.5 The co-cognitives questionnaire responses

Table 5.2: Student questionnaire responses: Summary of descriptive analysis

	Positives (n = 9)	Neutrals (n = 18)
Self-rated high self-optimism	100%	83.3%
Self-rated high world-optimism	33.3%	16.7%
Self-rated high courage	100.0%	66.7%
Self-rated high passion for enquiry	100.0%	72.2%
Self-rated high sensitivity to others	55.6%	66.7%
Self-rated high energy	55.6%	0.0%
Self-rated high vision	88.9%	0.0%
Self-reported definition of success	All responded (1) bringing about change or (2) enjoying job and partner	83.3% responded enjoying job and partner
Self-reported desire for legacy	66.7% as humanitarian visionary	55.6% as novelist, painter or artist

Table 5.2 shows the differences between the Positives and the Neutrals in their responses to the questionnaire on co-cognitive traits. These responses are discussed in more detail below.

Overall, students in the Positive group were more than twice as likely as those in the Neutral group to express strong agreement with statements in the questionnaire, but less likely to express a neutral or undecided stance. The Neutral group had a wider spread of responses across the categories; the Positives tended to be more alike in their responses.

Optimism

This was the first trait to be considered, and some clear differences emerged.

All of the Positive group reported enjoying the feeling of starting something new or having something unknown to look forward to or experience. They firmly believed that they would find a career where they would succeed, and, with one exception, felt optimistic about their personal future. They felt reasonably confident about dealing with setbacks.

The majority of the Neutrals enjoyed the feeling of a new or different experience, but considerably less enthusiastically. However, three of the Neutrals did not enjoy such experience at all. As a group they were less confident, both about career success and about their personal future, with one person feeling strongly doubtful about this, and they were less sure about how they would cope with setbacks.

However, the Neutrals were considerably more optimistic about their chances of finding a life partner, with more than 80% of them confident about this, than were the Positives, where only two thirds felt confident about this and the remainder were doubtful or very doubtful about finding such a person to share their lives.

Looking at global issues, firstly global warming, both groups expressed more uncertainty and doubt over this than for any other question. Just three of the Positives had any hope that this problem would be solved, and the others were equally divided between being undecided or feeling doubtful. No-one in the Neutrals group expressed any hope that this would be solved: almost two thirds were undecided, and the rest were doubtful or strongly doubtful of resolution.

The Positives were less pessimistic about the chances of real progress on issues such as hunger, poverty, war and the environment. Two thirds of them felt hopeful about this, though two were undecided and one person still had strong doubts about this. The Neutrals, however, remained dubious, with almost 80% of them feeling undecided or doubtful.

Thus in terms of what one might call life management skills, the Positives appeared more optimistic, but in relation to personal emotional relationships, the Neutrals were the more confident. Both groups were concerned about global issues, though the Positives were somewhat more hopeful than the Neutrals.

Courage

The Positives strongly asserted their readiness to support unpopular viewpoints which they believed to be correct, to stand up for what they believed was right even when most others disagreed or would not speak out, and to intervene when they saw a person or animal being bullied or hurt. *All* of them rated their responses to these questions as either strongly agree or agree, with the majority being in the strongly agree category. The majority were also willing to take risks to support what they believed in, though one expressed some reservation on this point.

They were slightly less clear about their readiness to take part in protest action, although all but one said they definitely would or were very likely to do so; the remaining person was uncertain. Most were also prepared to consider initiating such action, though a third were hesitant about this.

The Neutrals were less strongly committed to supporting unpopular viewpoints that they themselves believed in, though still almost all said that they *would* do so. About two thirds would generally stand up for what they believed to be right, but almost one third were uncertain about this and one person definitely would not. Nearly three quarters of the Neutrals would intervene if they saw a person or animal being bullied or hurt, but the remainder had doubts about this.

The Neutrals also differed widely when it came to protest action, with some agreeing but fewer than half ready to commit to such action and one third doubtful or highly doubtful of being so involved. They saw themselves as very unlikely to initiate protest action, with just two people even contemplating that as a possibility and two thirds clear that they definitely would not do so.

The Positives would generally own up when they had done something wrong, though one person admitted to some hesitation on this point. The Neutrals were less sure that they would do so. Just over half said they would, but only one person was very definite about this and nearly 40% were undecided.

When asked if they gave up some of their time or personal comforts to help others in need, responses from both groups spread across the board, though the Positives were almost twice as likely as the Neutrals to do so.

Overall, the Positives appeared ready to be more assertive and proactive than did the Neutrals.

Romance with a discipline or topic

The Positives tended to be less strongly convinced about their responses in this section than in the previous two sections. They were generally agreed that there was nothing more deeply satisfying than working in their interest area and having it go right, though one was doubtful about this and one disagreed altogether. About half felt that they could not imagine life without working in their interest area, but a number were uncertain about this too, and one disagreed. Most of the Positives felt that if they had to choose between working in their interest area and being rich, they would choose working in their interest area, but again others were uncertain about this. All, however, felt that when they were involved in their interest area, they became totally absorbed and could concentrate for long periods of time.

But the question under this heading which attracted the strongest response from students in the Positive group was 'I am intrigued by unanswered questions in my interest area': *all* agreed that this applied to them, seven of the nine strongly.

Students in the Neutral group were very slightly *more* likely than the Positives to find working in their interest area deeply satisfying (15 of the 18), though here too some had doubts. They were also more likely to feel they could not imagine their lives without working in their interest area, (13 of the 18), though again a few were doubtful. Overall most – two thirds – felt that they would choose their interest area over riches while the remainder had doubts about such a choice. The Neutrals were less intrigued than the Positives with unanswered questions, though this was still a clear majority response, with seven agreeing strongly and six agreeing. Three, however, were uncertain about this and a couple were not intrigued at all.

Overall it appeared that the key differentiating factor was the Positives' response to being faced with unanswered questions and the consequent opportunities for exploration of ideas and possibilities. Since this is generally regarded as a characteristic of giftedness, this again is consistent with the view that possession of the co-cognitive traits is linked with giftedness. Becoming deeply absorbed and

able to hold concentration is another gifted characteristic, so while they did so with a little less emphasis, the fact that all the Positives had mentioned this is also relevant.

Sensitivity to others

In this section, the Positives responded less strongly throughout than they had in the preceding sections. However, if the four Strongly Agree responses and the single Agree response are put together, then around half of the students in the Positive group would feel extremely distressed if they saw or read or heard about people or animals being hurt or treated cruelly or unjustly. But a number were not sure of their response in this situation, and one person was clear that they would *not* find this extremely distressing.

Overall the Neutral students responded slightly more strongly to such a scenario (Strongly Agree six responses, Agree also six responses), with fewer being unsure of their response, but still with a small number not being extremely concerned.

All of the Positive students said that they felt satisfaction if they made someone happy, even if the person didn't know this was through them, and that they tried to notice and offer support or encouragement if they saw someone struggling to notice. Most said they would acknowledge it if someone else did something good or kind, though one person was not sure of their response to this latter issue. They were all concerned to recognise other people's feelings so that they could avoid causing hurt and instead provide support. A little less strongly, they felt that it was important to find ways to be kind to others – eight agreed, but one was undecided.

The Neutral students had similar responses, but rather more cautiously throughout and with considerably more people uncertain of how they would feel or react. They felt satisfaction if they made someone happy, they tried to offer support and encouragement, and most tried to acknowledge good or kind actions by others. Most were concerned to recognise others' feelings and not cause hurt. Half felt it was important to find ways to be kind to others, but almost half – seven students – were unsure about this and two disagreed with this concept.

The majority of the Positive students felt that they tried to be honest with themselves and to make amends if they got things wrong or hurt or offended someone, though one student could not give a definite response to this. The Neutral students agreed, though again less strongly, with two undecided and one disagreeing that this was how they would react.

The final question in this section – ‘I try to be understanding when someone hurts me. I try not to react by hurting back. I try to find strength in myself to move past this’ – drew the widest range of responses from both groups and the most ‘undecideds’. Five – more than half of the Positives – could not give a definite answer to this question. Just two strongly agreed that this was what they tried to do, one agreed, and one disagreed that this was how they reacted. The Neutral group had fewer undecideds (six students) and collectively more who strongly agreed or agreed (eight students) but also a higher percentage who disagreed (four students).

Energy

Half of the Positive students felt that they seemed to have more energy than most other people, albeit not strongly so, but three could not reach a decision on this, and one person disagreed with the question. They were much more certain that when they were really interested in something, they were able to continue working when others tired and to stay physically and mentally focused longer than others. Their strongest response, however, was to the statement, ‘When I am angered by injustice or cruelty, my energy level is high and drives me to take some action’: six of them strongly agreed with this, one agreed, and the other two were undecided.

Students from the Neutral group generally did not feel that their energy levels were higher than those of others. No-one in this group strongly agreed with this, and only a couple felt this might be so for them. By far the majority of the students could not decide either way, and several disagreed that they had higher energy levels. However, when they were really interested in something, the Neutral students did feel that they could continue working when others tired, though not exceptionally so – a little over half agreed with this. They were less sure about maintaining concentration, being more or less equally divided between agreeing, disagreeing and feeling undecided. Like the Positives, but much less emphatically, the Neutral students had a higher energy level when angered by injustice or cruelty and felt driven to take some action.

Vision/sense of destiny

Students in the Positive group were strongly committed to the belief that an individual *can* make a difference. Eight of the nine answered ‘Strongly agree’ to this question; one person was unsure. They *all* believed that in their lives, they would accomplish something worthwhile or significant, seven of them strongly so; they *all* said that there were some things in society which they believed

were wrong and which they were committed to working to change; and they *all* were convinced that in some way they would be a leader in life.

However, none of the Positives had known from a very early age what their career path would be. Most were very clear that they had not had any such notions, though two were unsure. Nevertheless, five of them felt that they now did have a sense about what they were meant to do in life, though three were still unsure, and one person strongly denied having any such sense.

In contrast, no-one in the Neutral group was strongly of the view that an individual *can* make a difference, though a little over one third were prepared to agree that this *could* be so. A little under one third disagreed with this, and one person strongly disagreed. The remainder were undecided. Two thirds of the Neutrals felt they would accomplish something worthwhile or significant, though they were less sure of this than the Positives. Less than one third felt committed to working for change in society, and some actively rejected this idea; exactly half had no definite opinion on this. Three people were strongly of the view that they would be leaders in life, another three thought that this was likely, but again 50% had no definite opinion while the last three disagreed altogether.

Unlike the Positives, a small number of the Neutrals (three students) said they had known from an early age what career path they would follow, but like the Positives, the majority had not and some were unsure. Some (five students) had now developed a sense of what they would do in life, but none strongly. Most were unsure about this or had no such sense.

This factor, vision or sense of destiny, appeared to be the one which most clearly differentiated the members of the two groups.

Priorities

In the final section of the questionnaire, students were asked to rank in order of priority a list of five items about what success means and a second list of six items about how they would like to be remembered after their lives were over.

[i] What success means

Students in the Positive group ranked as first equal playing a leading role in an organisation that brings about change in society, and having a job you enjoy and living happily with a partner. *All* of these students chose one or other of these two options as their first priority. Having an important job

where others look up to you as the boss or person in authority came next, while making a lot of money and being famous came fourth and fifth respectively.

Students in the Neutral group overwhelmingly ranked having a job you enjoy and living happily with a partner as the most favoured meaning of success – 15 out of the 18 had this as their first choice. Playing a leading role in an organisation that brings about change in society came second, so the two groups were very similar in this respect. The Neutrals were then divided on their choices. An equal number placed having an important job and making lots of money third, while an equal number put making lots of money, being famous and working for an organisation that brings about change as their fourth choice. All who had not made it their fourth choice placed fame as their fifth choice.

[ii] What would you want to be remembered for?

The majority of the students in the Positive group would like above all else to be remembered as a humanitarian visionary who helped to make people more aware and more caring about social issues. Two thirds of this group chose this as their first option. Being an ordinary person who was loved by others for unflinching kindness and generosity came second. Being a novelist, painter or artist in another field whose work inspired others with its beauty and insight ranked third, while being a scientist whose discoveries opened up a whole new field of knowledge or understanding held fourth place. Being a highly successful businessman or entrepreneur who made a vast fortune came fifth, and being a celebrity known to millions ranked last.

The Neutral group would most like to be remembered as a novelist, painter or artist whose work inspired others – 10 of the 18 placed this first in their list. Next came being an ordinary person loved for kindness and generosity, placed first by six and second by six. Third place went to being a scientist. Fourth and fifth places were shared by being a humanitarian visionary or being a successful businessman or entrepreneur who made a vast fortune, while being a celebrity known to millions again came last.

5.2.6 Statistical analysis

Qualitatively there are clearly differences between the two groups on many points, as explored above. The next question to be considered is whether these differences are statistically significant.

5.2.6 [a] Identifying relationships between Renzulli's (2002) co-cognitive profile of moral leaders and individual characteristics

To investigate potential associations between Renzulli's co-cognitive profile of moral leaders and individual characteristics of study participants, a series of chi-square and t-test analyses were conducted. Specifically, given the nominal scale of these variables, a series of chi-square tests of independence were performed to examine the relation between those high vs. low in Renzulli's co-cognitive profile of moral leaders and participants' gender, giftedness and participation in helping behaviours. Results indicated a significant association with giftedness, $X^2(1, N=27) = 6.75, p = .009$, such that a greater proportion of 'positives' were gifted (66.7%) than were 'neutrals' (16.7%). Chi-square analyses were non-significant for gender, $X^2(1, N=27) = 2.70, p = .100$, but were significant for participation in helping behaviours, $X^2(1, N=27) = 5.68, p = .017$. To explain, there was a greater prevalence of females in the 'positives' group (77.8%) than the 'neutrals' group (44.4%). However, the association between co-cognitive profile group and gender did not reach statistical significance. By contrast, there was a significant association between co-cognitive group and participation in helping behaviours, such that 100% of positives engaged in helping behaviour, whereas only 55.6% did so in the neutral group.

When subjected to t-test analyses, the number of helping activities did also significantly differ between groups, $t(25) = 5.95, p < .001, \eta = .59$, such that 'positives' participated in an average of 3.89 helping behaviours ($SD = 2.03$) compared to 0.72 for the 'neutral' group ($SD = 0.75$). The 'positives' group was also rated by teachers as significantly higher in popularity, $t(25) = -2.80, p = .010, \eta = .24$ ($M_{pos} = 2.22, SD = 0.67, M_{neut} = 3.00, SD = 0.69$), leadership, $t(25) = -4.69, p < .001, \eta = .47$ ($M_{pos} = 1.56, SD = 0.73, M_{neut} = 3.00, SD = 0.77$), empathy, $t(25) = -4.33, p < .001, \eta = .43$ ($M_{pos} = 1.33, SD = 0.50, M_{neut} = 2.33, SD = 0.59$) and assertiveness, $t(25) = -2.94, p = .007, \eta = .26$ ($M_{pos} = 1.33, SD = 0.71, M_{neut} = 2.61, SD = 1.20$).

5.2.6 [b] Identifying co-cognitive trait differences as a function of Renzulli's (2002) co-cognitive profile of moral leaders

Subsequently, to further examine the differences in individual co-cognitive traits between those high ('positives') or low ('neutrals') in Renzulli's co-cognitive profile of moral leaders, independent samples t-tests were conducted. This test was adopted on the basis of

suitable scale of measurement, sufficient sample size (t-tests are particularly effective relative to some alternative analyses at relatively small sample sizes; Student, 1908) and that statistical assumptions were met. That is, preliminary exploration of the data indicated that assumptions of normality had been met for all but one variable (i.e., vision), as indicated by non-significant Shapiro-Wilk statistics (all $ps < .05$). Further, given that the one non-normal variable did not show extreme skewness ($zskewness < 3$), it was determined that the parametric tests adopted would be sufficiently robust to minor violations of normality. Further, exploration of the data did not indicate the presence of any extreme observations (according to box plots). In addition to reporting the statistical significance of these analyses, eta squared (η^2) was calculated as a measure of effect size, with .01, .06, and .14 representing small, medium, and large effects, respectively, according to Cohen (1969).

This permitted exploration of the specific co-cognitive traits that these groups differed in, rather than assuming importance/difference across each of these traits. Results indicated significant differences between the high and low co-cognitive groups in each of the following domains (see Figure 5.3 for descriptive statistics): Vision, $t(25) = -3.39, p = .002, \eta = .31$; Courage, $t(25) = -5.27, p < .001, \eta = .53$; Optimism, $t(25) = -2.07, p = .049, \eta = .15$; Energy, $t(25) = -2.55, p = .017, \eta = .21$; and Sensitivity, $t(25) = -2.15, p = .041, \eta = .16$.

In all cases, those high in Renzulli's co-cognitive traits were rated as displaying these traits more highly. The sole exception was Romance, $t(25) = -0.45, p = .659, \eta < .01$, which did not significantly differ between groups. Rather than consistently higher ratings on all co-cognitive traits it thus appears that Romance may not be as important a differentiating factor as has been suggested by Renzulli (at least in the current data).

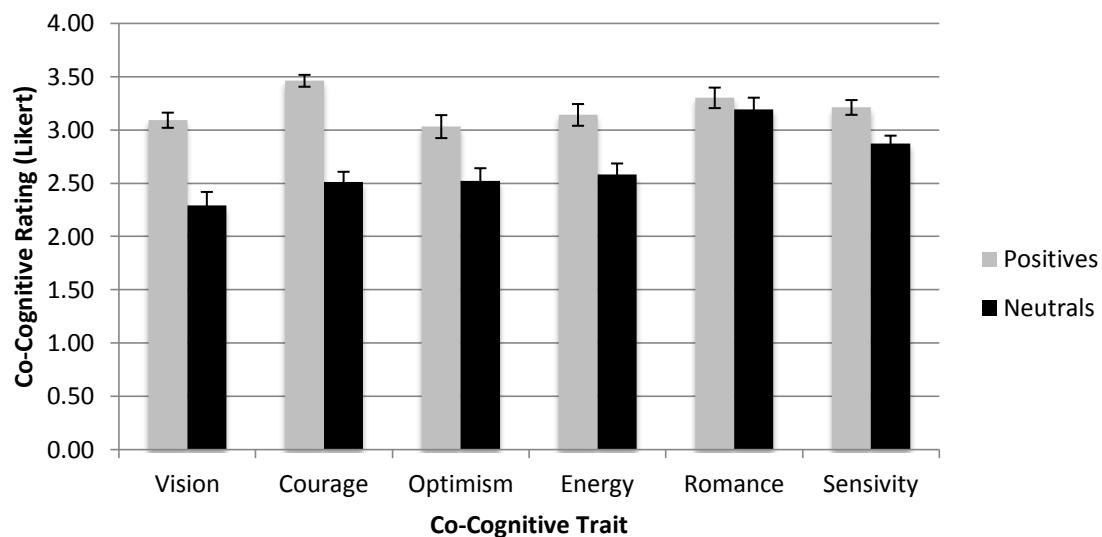
Thus the statistical analysis is supportive of the descriptive analysis, confirming that there was a significant difference between the two groups on almost all of the measured dimensions (Table 5.3, and Figure 5.1, overleaf).

Table 5.3 Descriptive statistics for overall and domain co-cognitive traits

	High Co-Cognitive		Low Co-Cognitive	
	M	SD	M	SD
Traits				
Vision	1.91	0.37	2.71	0.66
Courage	1.54	0.29	2.49	0.50
Optimism	1.97	0.56	2.48	0.62
Energy	1.86	0.53	2.42	0.54
Romance	1.70	0.50	1.81	0.58
Sensitivity	1.79	0.36	2.13	0.39

Note. Scores represent average items scores within the given trait domain. Lower scores indicate greater expression of that trait.

Figure 5.1 : Profile of co-cognitive traits between positives and neutrals.



Subscale scores have been reversed so that higher scores reflect higher levels of the trait (original scores indicate the reverse). Error bars represents +/- 1 standard error.

5.2.7 Questions appended to Sub-Question 6: discussion

The statistical analysis reported above supports the descriptive analysis and enables us to reflect further on the additional questions.

[a] Statistical analysis confirms that the students collectively termed the Positive group did reveal co-cognitive profiles which showed a significant association with Renzulli's co-cognitive profile of moral leadership, except in relation to Romance with a Topic or Discipline. This was similar to Sytsma's (2003) finding in her co-cognitives survey. Sytsma (2003) had suggested that the wording of the items relating to this factor might have been inappropriate for school-age students, given their lack of opportunity at this stage in their lives to experience such commitment to a particular field rather than with an inherent inability to become so involved.

[b] There was a statistically significant correlation between giftedness and Renzulli's co-cognitive profile of moral leadership. This is in accord with theories on advanced moral development discussed in the literature review in Chapter Two: the expectation generally was that those functioning at the highest levels of moral development would be intellectually capable. This correlation did not, however, extend to gender. Despite the greater number of girls in the Positive group, the numbers weren't sufficient to support such a conclusion on statistical grounds. Further research with a larger sample would provide an opportunity to better explore this question.

[c] The students who did meet Renzulli's co-cognitive profile were found to differ significantly from those who did not meet the co-cognitive profile when it came to teacher ratings of popularity, leadership, assertiveness and empathy. Since the descriptive analysis had indicated a strong correlation between teacher ratings and student self-ratings, this would seem to provide some further support for the reliability of the survey findings.

[d] The students who met Renzulli's co-cognitive profile differed significantly from those who did not meet the profile on all of the traits apart from Romance with a Topic or Discipline. Again this particular point seemed consistent with Sytsma's (2003) findings.

Thus, with the possible exception of Romance with a Topic or Discipline, at least as currently defined, statistical analysis supports the view that Renzulli's co-cognitive traits can effectively identify young people who possess those traits.

5.2.8 Findings relating to uncategorised students

Three students did not appear to fit readily into either the Positive or the Neutral group.

Student A was male, with two older brothers and one older sister. He was rated by his teacher as having exceptional academic potential and as producing an outstanding performance in areas of interest, and was described by her as popular, a leader, compassionate, willing to be assertive, and excellent at mediating between people when tensions arose. His preferred curriculum area and perceived area of strength was English. He was a prefect, house vice-captain and a member of the School Council, and had been selected to attend the Aspiring Leaders Forum at Parliament. He had also often helped with Rotary projects because they had funded some of his own activities.

At first sight, he would therefore seem an obvious candidate for the Positive Group. Yet his responses to the questionnaire did not fit this profile. He was certainly strongly optimistic about most things, apart from resolving global warming, and under vision/sense of destiny, he was very confident that he would do something worthwhile or significant in his life and that he would be a leader, and he had a very strong sense of what he was meant to do in life. He also stated that he would support unpopular viewpoints if he believed they were correct.

But where the other Positives felt strongly, he simply agreed that an individual could make a difference and that he would work to change things in society that he felt were wrong. In fact, unlike all the other Positives, he had *no* 'strongly agree' responses anywhere else in his questionnaire apart from those listed above. He was not prepared to take part in protest action, let alone initiate it, would choose riches over working in his interest area, and was unsure in almost every response under 'sensitivity to others'. When it came to choosing his priorities, he rated playing a leading role in an organisation which brought about change in society as his top measure of success, but making money was his second choice, holding an important job third, being famous fourth. Lowest ranked in his life was having a job you enjoy and living happily with your partner. He would most like to be remembered as a successful businessman who made a vast fortune, and then in order as a scientist, a humanitarian visionary, an artist, a celebrity, or, last, as an ordinary person loved for his kindness and generosity. When one looks a little more closely at the positions of responsibility he has held, there is very little direct evidence of his looking for opportunities to help others, apart, perhaps, from his skills in mediation, or of his being motivated by causes: rather they are positions of prestige or power.

His values, then, appear to be very different from those of the students in the Positive group, yet he does not seem to belong in the Neutral group either. It is tempting to speculate that this could be the profile of a future ‘high flyer’ in politics or business, but all that can justifiably be said here is that his profile is quite unlike that of any of the other 29 students.

Student B was also male, with two younger sisters. There were various contradictions in his survey material. His teacher rated him as of above average potential academically, but with just average performance, and described him as a loner with few friends, preferring to work on his own, not a team person, not very sensitive to others, but prepared to speak out strongly for what he believed in, even if this was an unpopular view. She was not aware of his having any involvement in helping others, not even in the mentoring so many senior students in this school undertake. Yet he had a large number of ‘strongly agree’ responses in his questionnaire, including under sensitivity to others: he said it mattered to him to be kind to others, he felt great satisfaction if he made someone else happy, he tried not to hurt others, to make amends if he got something wrong or upset someone else, and to move on if someone else upset or hurt him. Evidently these are responses his teacher has not observed. Where his self-reporting was less sure was in the very area his teacher felt he *was* strong – being assertive. He did see himself as prepared to speak out, but he was unsure about intervening when someone was being bullied or hurt, owning up when he had done something wrong, or standing up for what he believed in if others opposed it, and he was clear that he could not see himself taking part in or initiating protest action. He described being involved in various fund-raising events for cancer-related causes including the Child Cancer Foundation, ‘Funrazor’, and Relay for Life, after he’d read about these in the newspaper, rather than something initiated through school. When it came to his priorities, his highest measure of success was having a job you enjoy and living happily with your partner. Second was playing a leading role in an organisation that brings about change in society, third having an important job, fourth being famous and fifth making a lot of money, so his responses were similar to those of the Positive group. He wanted most to be remembered as an ordinary person loved for his kindness and generosity, then in order as an artist, a scientist, a humanitarian visionary, a celebrity and least of all as a successful businessman, so his responses in this category were slightly more akin to those of the Neutral group.

With this student, the gap between his own self-ratings and the ratings given to him by his teacher, together with evidence of involvement outside of and apparently unknown to the school, tentatively suggest that he might be one of those students who do not fit altogether easily into school and whose

true interests and capabilities are not fully apparent in that setting. It would be interesting to know more about him, but that is outside of the scope of this research.

Student C was female, third in a family of two boys and two girls. She was rated by her teacher as above average in potential and performance, and described as well-liked and compassionate, accepted as a leader by others but, a little contradictorily, as supporting unpopular views only when others took the lead. Nineteen out of 39 of her responses to the questionnaire were in the ‘strongly agree’ category, and almost all the rest were ‘agree’ responses. Yet in her priorities, while she ranked having a job you enjoy and living happily with your partner as the best measure of success, she placed making a lot of money second, having an important job third, playing a leading role in an organisation working for change fourth, and fame last. Being an ordinary person loved for kindness and generosity won out as the way she’d best like to be remembered, but being a humanitarian visionary was well down the list in fifth place. Being a successful business person or entrepreneur who made a vast fortune came second for her, being a celebrity was in third place, an artist in fourth, and a scientist last after visionary. She did not report any current involvement in helping others though she had ‘talked to people in an old folks’ home’ when she was about twelve and had played the piano for them when she was nine years old. Thus there were contradictions in her material too, and again it really did not seem possible to place her in either of the two main categories.

Student C was the only student to identify as Maori, while Student B identified as part Maori/part-Pakeha. Could this in any way have accounted for the fact that these two students had profiles which did not fit into the main categories, yet resembled each other in some respects? That is a question this report does not have the ability to answer, but it is a question to be noted for exploration in any subsequent research using this survey.

5.2.9 Interim discussion

First of all it should be emphasised that this is one group of just 30 students from one school. The specific findings cannot necessarily be extrapolated out to other groups of students elsewhere. But if the findings show strong trends, then this may be an indicator that the survey format is accomplishing its intended purpose and can be used in other settings. To put it another way, although this is a quantitative rather than a qualitative survey, it is perhaps not entirely inappropriate to borrow from Gall (2007) and suggest that if the survey is conceptualised as an example of a broader phenomenon, its significance can be seen ‘in terms of the light it sheds on that phenomenon’ (p.

448). In this case the ‘phenomenon’ under consideration is the possibility of identifying those with moral leadership potential.

The first point to emerge from this material was that it was possible to distinguish quite clearly between two main groups of students, named for the purposes of the study as the Positive group and the Neutral group. Across all the sources of data – personal data sheets, teacher ratings and questionnaire responses – and on almost every dimension measured, the differences between the two groups were found to be statistically significant. These different data sources provided internal triangulation, increasing the reliability of the findings. The ‘Priorities’ section in the questionnaire, requiring a quite different kind of choice, could possibly be regarded as further contributing to reliability.

It is further suggested that the use of a more qualitative components, as Sytsma (2003) had recommended, considerably strengthened reliability. In addition to the Priorities section for the students themselves, this included the opportunity for teachers to provide more detailed information on various aspects of the student’s character, behaviour in relation to others and involvement in both leadership and helping activities, drawn from their observation and knowledge of the students. In the original survey, teachers were more simply asked to estimate each student’s academic performance (overall grade, current grade and class standing) and his or her motivation relative to peers and as a critical factor in school or extra-curricular performance. Students themselves provided some of the information about their involvement in special or gifted classes, whereas the adapted survey sought this information from teachers. Thus the adapted survey provided more information which could be used to support student self-reports and self-ratings.

From the students’ personal data sheets and from the teacher ratings, it became evident that the Positives showed qualities associated with more advanced moral development – compassion, leadership ability, willingness to stand up for their beliefs – and were already demonstrating these qualities in their behaviour. They were extensively involved in helping activities, in working for causes, and in providing leadership in a wide variety of ways in school and in the community. They showed initiative and organising ability. Most had been identified as gifted students.

In short, they generally appeared to meet Dabrowski’s requirements for that higher developmental potential he saw as a pre-requisite for the multilevel moral development achieved by those who provide moral leadership.

This appears to support the conclusion that the questionnaire is successful in identifying students who possess Renzulli's co-cognitive traits, and, further, since analysis of the case studies had shown that all the case study participants also possessed these traits, there is support for the view that the students so identified may have the potential to take a moral leadership role. But before reaching that conclusion, a number of points emerged from the survey which deserve comment.

Firstly, the greatest degree of difference between the Positives and the Neutrals related to the first four questions dealing with *Vision or Sense of Destiny*, the most idealistic of all the co-cognitives, and therefore arguably the most telling. The Positive students were almost unanimous in their response to the first four items under this heading, strongly believing that individuals can make a difference, that they themselves will accomplish something worthwhile and significant in their lives, that in some way they will be leaders, that they feel committed to working for change for the better in society. Across these four items 77.77% of their responses were in the Strongly Agree category, with the remainder marked as Agree, with one single exception – one person who hesitated over whether individuals could make a difference. Although no-one in this group had decided at a very early age what their future career would be, almost half reported now having a strong sense of what they were meant to do in life.

They were also clear about translating their ideals into action, being very definite about speaking up for what they believed in, much more likely than the Neutrals to intervene to protect someone else, and much more likely to join or even initiate protest action. Linking to this, they reported feeling their energies fired by injustice or cruelty and being driven to take some action.

The *Priorities* section indicated that the two groups had somewhat different sets of values. Here too it was evident that the Positives were far more likely to take an idealistic stance and place value on having a visionary role in life, while the Neutrals relegated this to a lowly place and opted instead for an involvement in the arts. Both groups valued happiness with a partner and in a job, and both were uninterested in celebrity status, but the Neutrals were much more likely than the Positives to be interested in making money.

These responses would seem to provide a very positive link to Renzulli's concern to find those who will become the initiators, change-makers and leaders in creating social capital.

However, one curious discrepancy appeared in response to the question about finding a life partner. Almost all the Neutrals were confident about finding someone and living happily together and none

felt that it would not happen, whereas several of the Positives were convinced that it would *not* happen for them, and fewer of them felt really sure that it would. No reason for this is immediately obvious, unless their experiences as gifted students had undermined their confidence in their attraction to others, though this seems somewhat countermanded by their evident popularity. It does not seem directly relevant to this research, but nevertheless remains as a question it could be interesting to pursue, perhaps in the context of research into gifted students.

There were two areas which were not as clear as the questions around vision and idealism. Firstly, while the teachers rated the Positive students highly for empathy, the students' own responses in relation to the *Sensitivity* co-cognitive were comparatively restrained. The majority of their responses were in the Agree rather than the Strongly Agree category: for only two items did more than half of the Positives feel strongly. Particularly unexpected, at least to this researcher, was the rating given to feeling extremely distressed when people or animals were hurt or treated cruelly or unjustly. Fewer than half the Positives felt strongly about this, and one disagreed altogether. This conflicted with their answers to similar questions in the Energy and Courage sections, and also with the ratings given to them by their teachers.

It is not immediately apparent why this is so. One might speculate that this could reflect New Zealanders' reputed antipathy to self praise. It is one thing to be assertive about what one believes to be morally right or just, another altogether to be assertive about one's own qualities and capabilities. Coincidentally, the fact that this attitude still apparently exists was the subject of an article in *Tall Poppies*, the journal of the New Zealand Association for Gifted Children, which appeared at about the time the survey was undertaken. In this article American author Jeffrey Masson, who had lived in New Zealand since 2001, expressed his bafflement at the New Zealand horror of 'showing off' and the ways in which this is interpreted, referring to this as New Zealand's 'emotional carapace' (Masson, 2009, p. 11). Thus possibly the students were hesitant about declaring themselves to be kind, and thoughtful and so on, but their teachers certainly saw them that way. It may be that the wording of the questions in this section might benefit from some revision.

The final question under *Sensitivity*, about how one handles being hurt by others, was the one which perhaps demanded the most emotional maturity. It was clearly the one the Positives felt most unsure about, with 55.55% of their responses being in the neutral or undecided category. The Neutrals were more confident, with almost half their responses in the Strongly Agree or Agree category, raising the interesting question, were the Neutrals more mature, or were the Positives more self perceptive?

Would it be reasonable to assume that self-insight would be an attribute of the ethically advanced? That is one of the questions that might perhaps be marked for further exploration.

Nonetheless, despite these queries, there was still a significant difference between the Positives and the Neutrals in relation to this trait.

Romance was the section where least difference was found between the two groups. Under this heading, responses to three of the items were very similar, with the Neutrals in fact responding slightly more strongly than the Positives in two items. The Neutrals were also more than twice as likely as the Positives to be sure that they would opt for their interest area over riches if it came to a choice. On the surface, it appeared that the Neutrals were more committed to their interest areas and less likely to look beyond that for other options. This might suggest that *Romance* is not relevant as a co-cognitive trait. Sytsma (2003) had a similar finding in her study, reporting that ‘the Alpha reliability of Romance with a Topic/Discipline was low’ (p. 139). Discussing this, she wrote that several of the stems (statements) she used:

utilized the word ‘work’ which may account for differences in individuals’ abilities to relate to the stems. High school students are not likely to have sufficient experience working in a field they love, and therefore may have a difficult time relating to concepts such as ‘I cannot imagine my life without working in my favourite area of interest.’ Additionally the stems for Romance with a Topic/Discipline require knowledge of and commitment to one’s favourite area of interest – something that is beyond the scope of experience for many high school students. That is not to say that students’ lives are devoid of things they love to do, but rather students are typically aware of their own lack of certainty regarding career or future pursuits to which they will ultimately devote themselves. (pp. 139-40)

Sytsma had foreseen this as a possible problem, and had sought to compensate by asking students to complete her questionnaire twice, the second time thinking specifically about their favourite subject, and she did find a more positive response to this second completion. Nonetheless, alpha reliability was still low.

It is suggested that the focus on subject areas, confining students to the school curriculum, may be the real difficulty here. There may be a considerable gap between a school

curriculum which one is obliged to follow and the passionate absorption which fires that kind of commitment to a discipline or a cause which Renzulli envisages. The different approach used in the adapted survey seems potentially more fruitful: when one looks at the students' responses in the 'Priorities' section and considers the extent and nature of their existing involvement in helping activities and causes indicated through the re-framed teacher and student data sheets, perhaps the answer here lies, not in concluding that *Romance* is less relevant as a trait, but rather in re-wording the questions to go beyond the rather bland term 'interest areas' to allow for wider exploration of their lives and activities. Sytsma (2003) had also noted that students with a high Vision/Sense of Destiny rating appeared to link this to community-oriented pursuits rather than to organised extra-curricular activities, indicating, she suggested, a wish to work towards the fulfilment of an independently-held personal vision rather than group or scheduled activities. Again this appears to further support the approach taken in the adapted survey.

However, there were two items relating to *Romance* where the Positives recorded twice as many Strongly Agree responses as did the Neutrals – becoming totally absorbed and being able to concentrate for long periods of time, and being intrigued by unanswered questions in their interest area. These are traits which are often associated with more conventional forms of giftedness, so given that two thirds of the Positive group appeared to be in that category, that again supports the view that giftedness and advanced moral development are closely linked.

5.2.10 One last question...

Their later lives showed that both Mother Teresa and Nelson Mandela must have *possessed* high developmental potential even though they did not *demonstrate* it in their youth. The question is, what would have happened if such potential had been recognised while they were both young? We cannot know, and it may well have been that their environments would never have been conducive to such recognition or to any following support. But the whole purpose of this research is to pursue precisely this question. *Can* we recognise such potential in youth in time to provide support and guidance for its maturation? Thus, while one would be remarkably hopeful to expect a whole crop of potential Mother Teresas or Nelson Mandelas from a sample group of just 30 students, did any one student stand out as undoubtedly having this potential?

Perhaps the one who came closest was the young woman who had organised a petition against the war in Iraq at age eight and sent it to the White House and who had been supporting World Vision

from the age of fourteen. Identified as a gifted student, she was viewed by her teacher as a natural leader, well-liked, compassionate and prepared to be assertive in support of what she believed to be right. She was one of the few who expressed strong distress at hearing about people or animals being treated cruelly or unjustly, she had a drive to action when she saw such situations, and she was very definite about taking part in protest action and in being prepared to initiate such action. Interestingly she was not particularly optimistic about her personal future and was convinced she would not find a life partner – in fact this rated lowest in her order of priorities as a measure of success. But she has a strong sense about what she wants to do in life, and wants above all to be remembered as a humanitarian visionary. And she comes from an all-girl family of three sisters, and has English and History as her curriculum preferences and English as her perceived strength.

The circumstances of the survey did not allow for follow-up of this young woman, but it would be interesting to consider such a student in a little more depth. With that in mind, we turn to the story of Doris.

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5.3 Doris

5.3.1. Background

Back in 2009, the Liberal Democrat political party in the UK was having its annual conference. As was their custom, the Chairman asked for any delegate who wanted to make a statement to the conference on a topic they believed relevant to the Party to submit a written abstract for consideration. To the delegates' surprise, a ten-year-old girl walked up to the front and handed in an abstract. The Chairman demurred, saying she was too young. The Deputy Chair intervened, suggesting that they 'give her a go'. They did, allocating her four minutes to speak. In that short time she delivered an eloquent speech on child abuse internationally, bringing the conference to its feet in a standing ovation.

This unusual situation led the researcher to ask what had prompted such a young child to develop such an interest, whether she had sustained her interest, and how she now sees her future. Relevant to this investigation is the question of whether it is possible, in examining her story, to identify links to the co-cognitive traits or to any other factors that have emerged from the case studies and the work with other young people reported above.

5.3.2 Family background, early childhood, school

Doris was born and brought up in London in the UK. Her mother is Indian, born and brought up in Malaysia, and her father is a New Zealander of European ethnicity. Both parents are university-educated. Her mother is a lawyer, and her father a self-employed human resources consultant and an amateur painter of some standing. The family are regular churchgoers. Doris is an only child. Both her parents have several siblings and there are multiple cousins, several of whom have visited London for varying periods, but only two who live permanently in the UK. Doris herself has been on trips abroad with her parents and with her school.

Doris's parents report that her first words appeared when she was just three months old and that she was beginning to talk in sentences by the age of fourteen months. Physical milestones were also reached early with full walking by the age of nine months. They describe her as extremely alert, curious and observant during those early years, quickly bored with repetitive toys or games, liable to become very frustrated when she could not physically do the things that interested her mentally, but also at times easily distracted. She also had some medical problems during these early years and suffered from separation

problems when she started nursery school. Consequently she was seen by a paediatrician who evidently noted her advanced development as he referred her to a psychologist for assessment of her cognitive functioning. She was then aged three years five months, so the results must be interpreted with caution, but nevertheless the psychologist assessed her intellectual ability as at the 98th percentile.

Doris was enrolled in an exclusive private school with a strong academic focus and has remained in that school throughout. However, despite her ability, at first she experienced some problems at school with hand-writing and other bodily movements, for example in swimming, and at home with tasks such as dressing. There were also some behavioural problems. Her concentration appeared poor, she was challenging when asked to do tasks, and she had become generally difficult to manage. She was seen at age six by another paediatrician, whose report appears to indicate that frustration and boredom were likely to account for some of her behaviour, noting that she was a child who ‘had her own agenda for what she wants to do or is prepared to cooperate with’, but also referring her for further assessment of her physical difficulties.

She was then seen by an occupational therapist who diagnosed some weaknesses in bilateral integration and visual-spatial integration and recommended exercises to help with these difficulties. Interestingly, in reporting on Doris’s behaviour during assessment, the occupational therapist noted that she seemed embarrassed about making mistakes and started talking about topics that were unrelated to what she was being asked to do, and that ‘she also attempted to negotiate with some tasks to extend or slightly alter their boundaries; for example when she was asked to draw a person she insisted on also drawing a rainbow, butterfly and sun’. Those familiar with gifted children will easily recognise these typical diversionary tactics.

In fact some of the issues Doris experienced are not uncommon with gifted children, but after this slightly shaky start, she has consistently done extremely well at school and is described by her Classics teacher as ‘one of the most gifted students I have ever taught’. She has recently won a major scholarship worth several thousand pounds to support her in her final years preparing for entry to university. She is aiming for Oxford or Cambridge and appears to be well placed to achieve that goal.

5.3.3 Political involvement

Doris's mother is an active supporter of the Liberal Democrat Party in the UK. It seems likely therefore that she was exposed to conversation around politics around the family dinner table from a fairly young age. Certainly on several occasions, because childcare was not available, she accompanied her mother to Party conferences from the age of eight. One might expect a child to be wholly bored by such adult activities, but judging from her subsequent response, Doris appears to have observed the proceedings with interest and at some point to have recognised the value of such a forum for drawing attention to an issue about which one was concerned.

The particular issue which prompted her own resolute march to the microphone came from her horrified response to a television documentary showing girl babies in a part of China being put out on a hillside to starve to death, an unimaginable act to Doris, brought up in a happy family in secure and privileged circumstances. She appears to have found this sudden confrontation with such a different reality a deeply traumatic experience and to have responded with a determination to try to do something about it.

Her first step was to come forward at the Liberal Democrat conference. At about the same time, she set up a blog dedicated to exposing and discussing child abuse. With this, she succeeded in attracting attention from many other young people across the world: in an internet survey of blogs maintained by children and adolescents, Doris's blog was rated as one of the most popular child blogs internationally.

She began to receive invitations to speak at various events. Possibly the most notable of these was her invitation to speak alongside the renowned American civil rights campaigner, the Reverend Jesse Jackson, at one of the Occupy Movement protests in London. Coverage of this appeared in various papers, including a quote from Jesse Jackson calling her speech 'magnificent'. Separately, she was also interviewed for television after writing a poem about the suffering of the children of Gaza. That interview appeared in a number of countries, including Palestine.

2011 was election year in Britain. Amongst the varied pre- and post-coverage of this event, one prominent newspaper ran a feature about what it called the political parties' 'teenage stars'. Doris, now aged twelve and about to give her fourth speech at a Liberal Democrat Party conference, was one of the youngest selected for interview for this feature. At that point in time, according to this newspaper, her blog had some 120,000 followers world-

wide. Describing herself to the journalist as a ‘child feminist’, she said she ‘planned to study PPE [Philosophy, Policy and Economics] at university through to Masters level, and then look to build a career in ethical investment banking’, which was one route to supporting the poor of the world.

Yet another political journalist reporting before the election⁸ interviewed four people from each of the major Parties. Doris was one of the four he chose to interview for the Liberal Democrats; the others were adults. Asked about the achievements of the Party, the issues it faced in winning public support and its probable future path, Doris commented on negative public reaction to expenditure cuts that had been taken while the Liberal Democrats were part of a coalition government. She said she saw this as possibly damaging the Party’s chances in the short term, but hoped that the cuts would eventually be seen as unavoidable. Asked about why she as a child had become so involved in politics, her response was immediate and strong: she believed the voice of the child should be heard in politics, and that was why she was there. She reiterated her intention of entering the field of ethical investment banking, adding however that eventually she hoped to enter politics.

Over the past couple of years, Doris has of necessity had her primary focus on attaining the high academic results needed if she is to be successful in the highly competitive race to gain a place at Oxford or Cambridge. However she has maintained her blog, and her commitment to the issues she has espoused appears undiminished. At the time of writing (March 2015), she had just delivered a speech on housing for young people to the Liberal Democrat national convention.

5.3.4 Interim discussion

Doris’s story raises a number of questions about how far her life to date fits with the theories about moral development described in the literature, in particular with Dabrowski’s theory which the case studies seemed to indicate as especially relevant.

As discussed in the literature review, Dabrowski believed that only some people had the higher than average ‘developmental potential’ required for transition to the highest levels of moral understanding and behaviour. High developmental potential includes overexcitability, specific abilities and talents, and a strong drive toward autonomous growth.

⁸ The names of the newspapers involved and the specific dates of the interviews have not been included in order to protect Doris’s privacy.

Overexcitability in this context refers to that heightened emotional sensitivity which is integral to the capacity for empathy towards the needs of others. Doris clearly displayed this in her reaction to the babies left to starve to death on a hillside, not just in her sense of moral outrage, but in her translation of this into specific and sustained action to raise awareness of the issue of child abuse and the need for change in social attitudes and practices. It would be legitimate to describe her as emotionally gifted.

She has demonstrated a very considerable ability to speak and write effectively, to do so in a public forum and online, and to manage television and magazine interviews.

She undeniably has a strong drive towards autonomous growth, and that would appear to have been evident from a very young age when one recalls the paediatrician's comment on her at age six, that she 'had her own agenda for what she wants to do or is prepared to cooperate with'. This is not always an easy trait for parents and teachers to deal with perhaps, but nonetheless an important characteristic for potential leaders of change. An incident her father mentioned illustrates this:

She had done a number of speeches and was asked onto a conference panel at one of the side discussion events at conference. I was intrigued to see how she would respond to live questioning. She was one of three speakers on the panel alongside the Chair. The other speakers were both adults, one was the National Union of Teachers Leader, a well known national figure, the other a senior humanist, also a well known speaker. I was very alarmed when the first ten minutes went by after the intro by each when all the audience questions went to the two adults and I felt the Chair should bring in Doris and she was being swamped. I saw her scribbling, ignored. I thought who will intervene if the Chair doesn't?? and felt I couldn't as a parent so kept my mouth shut. Then the person who finally did intervene was Doris. She raised her hand unprompted, and stood up. She cracked a joke about standing as a schoolgirl next to the NUT Leader then went through point by point rebuttals of the other two's arguments. She had been making notes. That changed the whole dynamics and I was genuinely amazed. At that point I knew she could deliver and write speeches with aplomb but did not know how well she would step up to live debate. That really did take me aback as it was so very advanced. (personal communication)

Dabrowski then postulated that such high developmental potential would only be realised when it was activated by an experience so traumatic that it brought about a disintegration of existing values and beliefs, leading in turn to a re-forming of values at a more advanced moral level, what Mika (nd) has described as a new ‘hierarchization of one’s values, feelings, thoughts and actions’.

Doris’s exposure to the abandoned babies appears to have provoked in her precisely such a reaction. Her experience and her reaction are not unlike Dabrowski’s own experience and reaction to watching Jews being herded into ghettos, with the weak and sick being ruthlessly killed along the way. Yet Doris was only ten years old. Here, then, is another example of the phenomenon observed in two of the case studies: both Liz and Francis had similarly had traumatic experiences during childhood which significantly influenced their subsequent moral values and behaviour.

In fact, Doris moved more immediately than either Liz or Francis to a proactive search for change. Liz was certainly much younger than Doris when the loss of her baby brother impacted on her life and that is undoubtedly a relevant factor, but conceivably the reason for Doris’s more prompt response is largely contextual: whereas both Liz and Francis had first to deal with profound personal loss, Doris had no such issues to contend with. Her response was essentially a reaction to the dramatic contrast between her own secure family situation and that of the babies left outside to die.

In a sense, Doris’s experience had something in common with Marcus’s experience at K. Beach. She was exposed to something deeply shocking and he was exposed to something he found exhilarating, but, it is contended, both situations showed that an event which does not involve direct personal loss or injury can act as a stimulus which is sufficient to trigger the evolution of more advanced moral understanding.

The fact that Doris was so young when she reacted as she did is consistent with the concept of ‘conducive factors’ put forward in Liz’s story, specifically that an event in childhood can be the crucial key to later advanced moral development. Another suggested factor was the environment in which the child grew up. Doris had the intellectual ability to grasp the significance of what was being done to those babies, and the emotional sensitivity to find such a situation so unbearable that she was compelled to act. But her family environment also seems likely to have played a key role. Firstly it gave her the security and confidence of

knowing she was loved and cherished by her parents and wider family: this was the bedrock of her life, something she would not ever have had reason to question or doubt. Thus she was totally unprepared to see babies being treated as objects for waste disposal: the shock was profound. Secondly, her family environment had exposed her very directly to political involvement and discussion. She had seen politics in action at firsthand. Thus she had a route to follow when her moral outrage demanded expression, and she took it. In so doing and in sustaining that drive, she also demonstrated leadership capability.

Thus in these various respects Doris appears to meet Dabrowski's criteria for high developmental potential and for the process of 'positive disintegration'; the suggested 'conducive factors' appear also to apply to her and to be relevant to understanding her development as an individual.

5.3.5 Is Doris demonstrating moral leadership?

Doris is still a very young woman, not yet the fully mature adult she will become. We cannot say what experiences and choices life will bring her that may deter her from continuing on her present path or that, conversely, she may be able to use to support her in her further development towards moral leadership in society. But Anello's (2010) definition was cited at the beginning of this research as the starting point for recognising such persons: 'A moral leader empowers others in their service to humanity' (p. 7). This definition implies that a moral leader is directly concerned with bringing about a more caring world in which humanity commits to meeting the needs of all, and that therefore moral leadership involves in some way giving some active encouragement, guidance or support to others towards behaving with such caring concern. That would seem an appropriate description to apply to Doris at this stage in her life.

5.3.6 Would the co-cognitive traits have assisted in identifying Doris's moral leadership potential?

When Doris's responses to the co-cognitive survey are considered, it is apparent that she would fit into the Positive group. To begin with, like the Positives, a large majority of her responses were in the 'Strongly Agree' category – 25 out of 39 – with a further seven in 'Agree'. Overall she had just two 'Disagree' responses and, in common with many of the Positives, these concern the questions about environmental issues. Like the Positives, her

responses under the 'Vision' section were very strong – in fact, *all* of her ratings in this section were 'Strongly Agree'; if she is unlike the Positives in any respect, it is because she is the only one to say that she has known from a very young age what her career path would be, which the earlier material from her reported interviews would appear to support.

Courage, Romance with a Discipline or Topic, and Sensitivity all garnered primarily 'Strongly Agree' ratings – 16 in all – and six 'Agree' ratings. She was unsure about remaining positive if she faced setbacks, about owning up if she had done something wrong, about being understanding when someone hurt her, and – like some of the Positives – about finding a life partner.

Under the 'Priorities' section, Doris defined success as meaning to her firstly and equally playing a leading role in an organisation that brings about change in society and having a job you enjoy and living happily with your partner, exactly the same as the Positives. She too placed being famous at the bottom of her list, but differed, however, in placing making a lot of money third in her list where the Positives had put it fourth. When it came to thinking about how she'd like to be remembered after her life was over, she placed being remembered as a humanitarian visionary first on her list, as did the Positives. Next came being an ordinary person loved by others for their kindness and generosity, again the same as the Positives. Then in order came being remembered as a novelist or artist, a scientist, a businessperson and, least of all, a celebrity. Again these placings exactly parallel those of the Positives.

Given that Doris was only thirteen when she completed this survey compared with the sixteen to eighteen age-range of the high school students, the similarities in her responses are very strong, with the sole exception of a one-place difference when it came to money.

Looking at her Student Data Sheet, Doris named the humanities as the curriculum area she both most enjoyed and felt she was strongest in. This aligns with the Positives' preference for English and then for subjects like history, journalism and drama. Her report on her helping activities included those listed earlier and a specific example, holding a vigil for a gang rape victim. At thirteen she would not have the leadership opportunities in the school setting that were open to the older high school students, but she did report being on the School Council. Her activities included several sports, photography, the school play, the chess club, the debating club and helping in the school library.

Doris's teacher, as already noted, described her academic potential and performance as exceptional, and rated her very strongly for her leadership capabilities and assertiveness. She described Doris as helpful and caring with friends and willing to help others if asked. She was not quite so sure about Doris's popularity with other children, rating her as moderately rather than highly popular. Three of the Positives were similarly rated. It is not uncommon for this to be an awkward area for gifted students: they can unwittingly irritate other students through their articulateness and loquacity and readiness to question when others simply want to get on with things. An intelligent only child brought up in an atmosphere where he or she hears and can participate in lively dinner-table conversation round political and other topics may also find it more difficult to adapt to the social discourse of age peers. Finally, Doris's teacher noted her political engagement and interest in feminist issues but was not specifically aware of her involvement in helping activities other than her blog, but 'it would not surprise me if she did'.

These findings therefore tend to support the view that the co-cognitives survey could assist in identifying a young person like Doris as a student with moral leadership potential.

5.3.6 Doris: Summary

Doris's story, it is suggested, brings together the various elements considered in the other sections of this research. There are significant similarities between her responses and those of the case study participants to their early life experiences, and between her responses and those of the high school students who answered the co-cognitives survey and were classified as 'Positives'. If it is accepted, as the researcher would suggest it should be, that Doris is already demonstrating moral leadership capability, it would therefore appear that the co-cognitives survey was effective in recognising the traits in Doris which are associated with such capability, and that this increases the probability that the students identified as being in the Positives group may also have such potential. There are also implications here for planning learning support for students who may fall into this category. All these matters are further discussed in the following and final section of this study.

5.3.7 Limitations

The researcher wishes to acknowledge the existence of a personal relationship with Doris, who is in fact the researcher's niece. Doris has lived in London all her life and has so far only physically met the researcher once in her life, when she was aged three. Nevertheless,

the relationship exists, and the researcher thought long and hard before deciding that Doris's story was such that it was directly relevant to the purposes of the research and should be included, albeit with great care.

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CHAPTER SIX: DISCUSSION

- *What could the stories of individuals who have demonstrated moral leadership tell us that will help us to understand how these people came to take on such a role?*
 1. *What personal attributes are evidenced, at what stages of life, and in what ways?*
 2. *To what extent could such attributes be described by the co-cognitive traits?*
 3. *What experiences might have contributed significantly to the life stories of these individuals?*
 4. *To what extent did each of these individuals demonstrate conscious moral reflection in relation to his or her actions?*
 5. *Do these individuals appear to have experienced 'Positive Disintegration'?*
 6. *To what extent might these life stories help us to identify the potential for such leadership in young people?*

This final chapter will consider the research questions in the light of the findings emerging from the different phases of the research.

6.1 Introduction

Briefly to recapitulate, at the beginning of this study, various writers were quoted as expressing their concern about the global issues facing humanity in today's world and the corresponding need for strong moral leadership to guide society in responding to these issues. However, Renzulli (2002) argued that we do not, in fact, know how or why some few individuals go so much further than most in this developmental process and become powerful moral leaders in society, and a review of the literature appeared to support this contention. Writers such as Colby and Damon (1992) and Fraser (2004) have comprehensively described personal attributes present in those recognised as offering exceptional moral leadership, people such as Gandhi, Mandela and the Dalai Lama. But these do not help us to understand *how* such individuals developed such rare and powerful moral leadership attributes.

Various writers, most notably Kohlberg, have described successive stages of moral development defined by the moral reasoning used by the individual, and have suggested criteria which theoretically enable one to assess the stage a particular person has reached, but there are apparently no entirely satisfying theories to explain *how* movement takes place

from one stage up to a more advanced stage. Furthermore, Kohlberg's focus on moral reasoning has been strongly criticised by writers who point out that moral reasoning alone does not necessarily transfer into moral action, one of the criteria for moral leadership, and who contend that the essential missing element needed to translate moral reasoning into moral acts is empathy.

Taking another approach altogether, Dabrowski has described different *levels* of moral development involving inherent differences between individuals rather than Kohlberg's sequential stage process. Dabrowski suggests first that some individuals possess 'high developmental potential', a cluster of three particular qualities which include 'overexcitabilities', a high level of ability or talent, and a strong drive towards autonomy. Since emotional sensitivity is the basis of empathy, his theory provides for that 'missing link'. Secondly, Dabrowski contends that some individuals possessing such high developmental potential will at some point begin to question the values and beliefs that up to that time have guided their lives. The emotional effects of this are like being in a kaleidoscope: the whole existing apparently stable pattern of their beliefs and values is shaken apart, with the potential then to re-form in a different and more mature way. He calls this process 'positive disintegration'. But he too cannot explain why some of those with such developmental potential encounter such traumatic events but emerge with their existing beliefs and values essentially intact.

Hence the questions central to this study: *can we identify factors which appear to play a pivotal role in the transition of an individual into a moral leadership role? If we can, can we then identify the presence of these factors in young people, as a possible basis for nurturing the development of eventual moral leadership in society?*

In order to investigate these questions, this research first involved case studies of three individuals, all now in their seventies, who in different ways had exhibited strong moral leadership in their communities. In the second phase of the research, three different sets of young people were involved, using three slightly different approaches including a detailed survey involving teachers and students, an interview with one group, a mini-case study with one younger student, and background research for all three sets.

6.2.1 Considering the co-cognitive traits

A starting point for looking at both the older and younger individuals was taken from Renzulli's (2002) suggestion that there existed a set of traits which he described as 'co-cognitive', that is, as operating alongside purely intellectual functions, thus recognising the role that might be played by more subjective factors in moral development. He further suggested that these were traits which could be found in all great moral leaders, and that they might therefore act as identifiers of potential for development into such leadership. This research found that:

1. The co-cognitive traits were evident in the lives of all the case study participants and in Doris's life.
2. The adapted survey of high school students had successfully distinguished students possessing these traits from students who did not, and had found that those students who possessed the traits were also those students who were already showing evidence of moral leadership in their actions at school and in the community.
3. The adapted form of the survey, having taken note of Sytsma's (2003) findings and suggestions, appeared to be more effective than the original document in assessing the presence of the co-cognitive factors.
4. However, it was also found that the terminology Renzulli had used to name and describe the traits did not always appear to be the most useful or appropriate for school use. The reasons for this conclusion were discussed, and some alternatives were suggested.

6.2.2 Discussion

Firstly, the discussion about Renzulli's terminology was of some help in exploring the relevance of the traits to the case study individuals, although the researcher remained mindful of Renzulli's original wording. However, it also remains the researcher's view that the discussion around this point and the alternatives suggested have wider relevance beyond this specific study and could be helpful to others working with the co-cognitives concept, especially in a school setting.

It is interesting at this point to compare again the co-cognitive traits as a set of descriptors with the descriptors provided by Colby and Damon (1992) and Fraser (2004). The difference between these descriptors and Renzulli's co-cognitive traits is that Colby and

Damon and then Fraser were describing people who were recognised as *already* acting as moral leaders in society. Fraser's descriptors in particular do not relate to behaviours young people normally have an opportunity to display. There are occasional truly remarkable exceptions, such as Malala Yousafzai, the young Pakistani woman who since about the age of twelve has been advocating for education for girls and who at fifteen was shot in an assassination attempt by the Taliban. She survived, went on to be awarded the Nobel Peace Prize, and has spoken of her hopes of leading her country at some future time. But such extreme situations are rare. If we are to identify potential moral leaders and support their development, then we need to know about behaviours or traits which can be observed *before* a person has reached maturity. This is what Renzulli's co-cognitive traits attempt to provide.

It is therefore relevant that all three of the case study individuals appeared to display the co-cognitive traits. This would appear to support the view that if the same traits can be observed in young people during adolescence – or even perhaps earlier – then these particular young people may have the potential to become moral leaders, and support should be given to encouraging and promoting that development.

6.3.1 Considering the case studies in relation to Dabrowski's TPD

When this study began, the researcher was not fully familiar with Dabrowski's work except in relation to overexcitabilities, but as the study has progressed, the relevance of his Theory of Positive Disintegration has become increasingly obvious. This section gathers together the points that have emerged. Inevitably this involves some repetition of points already made individually at different places throughout the work so far. Nevertheless, it is hoped that this collective summary will clarify any potential implications for use of the TPD that have emerged from this research.

The TPD postulated the existence of certain 'dynamisms' or inner forces which come into play at different times in an individual's psychological development. In unilevel individuals (Levels I and II), these dynamisms are relatively basic and do not provide for more advanced development. But in those individuals who have higher developmental potential, another set of dynamisms may be activated, involving the individual in a period of questioning of his or her existing values, beliefs and actions. According to Dabrowski, this inevitably involves negative feelings of guilt, shame, inferiority, dissatisfaction, disquietude and surprise about oneself as one begins to recognise the difference between 'what is' and 'what ought to be'

and to realise how far one's own values and behaviour fall short of 'what ought to be'. These feelings are 'dissolving dynamisms', resulting in the disintegration of existing values and beliefs. But they are also called 'creative dynamisms' because they open the way for the individual to begin a search for higher moral values and a different approach to life. Thus the individual is going through 'positive maladjustment', Level III on Dabrowski's scale. The dynamisms which emerge in Level IV drive the individual's transition into a fully autonomous state of being, self-aware, self-directed, accepting responsibility for his or her own actions, a state where a higher set of values has emerged from conscious thought and reflection and where thoughts, feelings and attitudes are consistent with those values. Freed from the conflicts and anxieties of Level III, the individual can focus outwards on the needs of others and on striving towards the realisation of 'what ought to be'. One issue raised in the literature review, however, was whether the awakening to a different and higher set of moral values necessarily required such deeply disturbing negative feelings about oneself or whether any other pathway was possible.

The initial research questions had simply asked whether the case study individuals had experienced positive disintegration. In this section, the intention is to consider this question in a little more detail, looking more particularly at the dynamisms that may be evident in each participant's story.

Beginning with Liz, it seemed justifiable to conclude that she is functioning as a multilevel individual, at Level IV on Dabrowski's scale. She shows very clear evidence of higher moral values guiding her thinking and being translated into what she actually chooses to do. She has achieved what Dabrowski calls subject-object in oneself, has self awareness and self control, accepts responsibility for herself and others, and strongly evidences autonomy in her decisions and actions. She demonstrates emotional and imaginal overexcitabilities and empathy in her awareness of others' needs, and both courage and commitment in her responses to those needs. She is a profoundly modest person, concerned more for others than self. Thus the Level IV dynamisms are operational in Liz. She is also, it is suggested, a very good example of Gilligan's equation of a caring response with advanced moral development.

Thus according to the TPD, one would expect to find in her history evidence of having gone through a period of positive maladjustment, involving strongly negative feelings about herself. Yet that does not seem to be the case. She was certainly very clearly aware even as a

child of social differences between her family's circumstances and the circumstances of some other families, both in her first school which she recognised as being made up primarily of families at the opposing ends of the economic scale, with her own family at the lower end, and at her second school, where her family was now better off than many others. One might quite reasonably infer that, as some people sadly do, she might feel shame over her family's poverty, at least in her first situation, but, quite to the contrary, the main emotion she seems to have experienced was one of considerable indignation at her family *not* being regarded as of equal value to everyone else's – indignation over unwarranted suspicions of her father, implied contempt towards her mother, and suggestions about her own honesty. She stood strong on the firm foundation of her family tradition of honesty, hard work, sharing, and helping one another and one's neighbours. She began to show her own emotional sensitivity and empathy towards others while still very young, so that she might justifiably be called an emotionally gifted child, and her drive towards autonomy came through in adolescence when she fought for that extra year at school in the face of her father's opposition. There is quite simply no evidence anywhere that she ever felt shame, guilt, or inferiority in relation to herself or to others. She suffered considerable grief at the loss of her baby brother, and was sharply aware of her mother's grief, and also of her father's years of suffering with osteomyelitis, and she acknowledges that these things influenced her later career choice, but she roundly dismissed the idea of negative experiences being necessary to growth: 'I don't believe trauma forces people to re-examine conceptions of self... [they] are just as likely to develop as a result of examples set by others.' So how did her transition happen? Her own statement can help us to find an answer. She does appear to have possessed the requisite inherent higher developmental potential, but in her case the examples coming from her environment seem to have played a significant part in ensuring the maturation of that potential, both because she was exposed to such thought-provoking contrasts in social and economic circumstances and the attitudes these could arouse, and because there was such a powerful history of caring and sharing in her own family. But she was doing more than merely following an example: she has consistently brought to her evolving circumstances an ability to perceive needs outside her own immediate experience, as in her work with battered women and in her perception of the need for contraceptive information, and she has brought also the intelligence, imagination and courage needed to work for positive change in these areas. Her decision to leave organisations like Altrusa with their worthy but too comfortable role as fundraisers for the more difficult frontline work is an indication of positive thought about the choices open to

her – in other words, she does seem to have gone through a process of self-education that has helped her to reach her present state of being.

Marcus too may surely be said to be functioning at Dabrowski's Level IV. He is driven by high moral values; his actions are in line with his ideals and consistently demonstrate the responsibility he accepts for the wellbeing of others within his circle of influence. His love for the environment was truly the initial 'magnet in the soul', enlarging through inner psychic transformation into love for his city and all the people in it and a deep commitment to work towards a better environment and a better society. He seems always to have been engaged in a search for greater knowledge and understanding and open to learning from the wisdom of others, but after he became aware of his adoption, he went through a profound inner search, re-defining his values and sense of purpose. He came out of that period with a clear vision for his future life, and he has sustained that vision. He has demonstrated strong self awareness and control and a decisive ability to choose his path and follow it through; in other words, he has achieved autonomy. So the Level IV dynamisms are evident in his psychological development too.

If we ask how Marcus came to develop in this way, it is evident from his life history that he possessed the higher developmental potential Dabrowski had stipulated – overexcitabilities, specific abilities and talents, and a strong drive towards autonomous growth. His sensitive responsiveness to books and films and to political ideas, his intense reaction to the environment, his imaginative and innovative solutions to practical issues and his abundant energy and physical drive all are powerful evidence of intellectual, emotional, imaginal, sensual and psychomotor overexcitabilities. His exceptional talents and abilities were apparent first in his PR work and later in the many initiatives he introduced as mayor and, too, in his management of the sometimes difficult relationships within Council. His strong drive towards autonomy was evident from the very beginning, in, for example, his initiative in setting up an independent business at a very young age.

The question to be asked here is what activated this inherent potential to bring about transition into multilevelness. According to the TPD, we should expect to find a period of positive maladjustment where Marcus went through some mental and emotional conflict, beginning to query the beliefs and values he had taken for granted so far and experiencing painful feelings of self-doubt, inferiority, dissatisfaction with his present self, shame and guilt. It is not entirely clear that his inner transformation happened in quite this way. In

telling Marcus's story, we cannot discount the fact that he appears to have had not one but two profoundly meaningful experiences, each of which utterly changed his perceptions about the world around him and his place within it. The first of these, his discovery of K. Beach and the surf lifesaving club, was an entirely positive discovery. He encountered a completely different physical world, a place of great wild beauty, and also a place of excitement and danger in its huge leaping waves thundering onto the beach. He found a new footing for himself, an acceptance into an adult world where the discussions and debates he had been surrounded by as a child were continued at perhaps a higher level and where physical success and achievement came from his involvement in this new world. It is true that Marcus had grown up unavoidably aware of his parents' difficult and limited circumstances, that living in such a circumscribed social environment he was aware of the ups and downs of his neighbours' lives, and that he himself had been on the receiving end of some bullying at school, but he also seems to have had a strong sense of family and community, to have enjoyed a rich relationship with his grandparents, and to have inherited a sense of values which embraced both religious ideals and a rigorous questioning of political ideas. There is no apparent evidence of any strongly negative feelings about himself either before or as a result of his encounter with K. Beach, but nevertheless, it was a transformative moment. However, his discovery of his adoption was a very different experience. Here he *was* thrown into major emotional turmoil, with all his beliefs about his own identity set completely adrift. He does not mention experiencing shame or guilt or inferiority at what he was discovering, but nevertheless it is clear that he went through a period of considerable astonishment, confusion, uncertainty and self-doubt: 'It was such a shock to me, and such a traumatic, dramatic kind of thing in my life'. The dissolving dynamisms do seem to have come into play here. Interestingly, his response to this discovery about his birth seems to have been channelled, not just through his existing tendency towards self-education, but also supported by the inner strengths that came from his happy married life and from the knowledge of his proven capabilities in his chosen fields. Perhaps it is at this point that he became consciously aware of his own inner essence. Certainly it is at this point that he made the conscious and deliberate decision to strive for leadership with a vision of achieving 'what ought to be' in his own community. We cannot know in what direction this adoption discovery would have taken him without his earlier transforming experience, but it does seem that that almost spiritual introduction to the natural environment prepared the way for his reaction to this later event. In fact, without

this, there is no obvious connection between the discovery of adoption and the decision to take on a civic leadership role and work for the environment.

Francis too is very clearly functioning at Level IV, driven by a passionate concern for ‘what ought to be’, recognising that morality goes beyond simple obedience to the law, and facing with courage and determination the difficulties consequent upon challenging existing attitudes and practices in society. His story shows that he possessed the higher developmental potential necessary to transitioning into multilevelness. Intellectual, emotional, imaginal and psychomotor overexcitabilities are evident, especially emotional overexcitability: his life from childhood on justifies calling him a highly emotionally gifted individual. His creativity was only hinted at during his school years, but his exceptional innovative organisational abilities and creative flair became apparent almost as soon as he began his working career. A strong drive towards autonomy seems to have emerged from the moment of his realisation through his sporting successes of his potential to set and achieve goals, and this drive has been a constant feature throughout his adult life. His family situation when he was still a child had generated a long period of emotional uncertainty and self doubt, culminating in the traumatic emotions surrounding the breakdown of his parents’ marriage, his mother’s and sister’s departure, and the sudden unexplained removal of his beloved dog, his one source of comfort at this time. He speaks of feeling alone, empty and struggling to find himself at that stage. But his story shows that he began a process of self-education almost immediately, turning first to Chapel for comfort and guidance, but already beginning a life-long practice of reflection, seeking first for self-awareness and self belief and to clarify the values that would drive his life. Even before he left school, he had committed himself to a life plan that would involve giving to others. The latter part of his life has seen the realisation of that commitment, sustained through enormous personal and professional difficulties, driven by his deeply compassionate concern for animal suffering, and achieved through the dedicated deployment of his exceptional energies and talents. Like Liz, he shows genuine humility, and he too is a powerful example of Gilligan’s interpretation of a caring philosophy as demonstrating the highest level of moral understanding and action.

His journey to reach this point has been very different from that of either Liz or Marcus, an almost exact reverse of their situations. They both came from economically poor but emotionally rich homes; Francis came from an economically extremely wealthy but

emotionally damaged home. Where neither Liz nor Marcus seem to have experienced seriously negative feelings about themselves while they were young, Liz in fact not at all even in adulthood and Marcus only in mid-life, Francis undoubtedly did go through traumatic uncertainty and self-doubt, and for him, this was instrumental in beginning his evolution into multilevelness. Thus both Level III and Level IV dynamisms are evident in Francis's psychological development.

Finally, Doris's story is that of a very much younger person who even in childhood acted in a moral leadership role. Doris clearly had high developmental potential. Intellectual, emotional and imaginal overexcitabilities are strongly evident; she is both intellectually and emotionally gifted. Her response to seeing babies left out to die showed her intense emotional sensitivity and ability to empathise with those little infants, and her subsequent political and journalistic activities demonstrated her intellectual and imaginal ability and her creative and organisational talents and abilities. From her first appearance on the political stage at the age of 10, she has shown a strong drive towards autonomy. She is self-aware and demonstrates self-control and a sense of responsibility for others in her sustained involvement in political appearances, in her continued maintenance of her blog, in her planning for a future career in ethical investment banking and in her commitment to studying towards achieving that future career. Although she is still very young, it seems entirely justifiable to say that Level IV dynamisms are present, that she is functioning as a multilevel individual, and also that she too is an example of Gilligan's interpretation of the link between caring and advanced moral development.

Her journey towards Level IV is again different. The experience of seeing little human babies treated like so much unwanted garbage was undoubtedly deeply traumatic for Doris. It certainly did cause her to question a world which could allow such acts, and it did set in motion a passionate commitment to working towards a better and more caring society – towards 'what ought to be'. However, there is a complete absence of any evidence of negative feelings about herself as a result of this discovery. If anything, it was the contrast with the support of her own personal security that provoked her strong reaction: she did not conclude that her situation was wrong and she does not appear to have felt embarrassment or guilt that she had so much while others had even life itself taken from them: initially she simply wanted other children to have the same security of being wanted and loved that she had. As she has matured, she has become more aware of the complexity of the issues

involved, shown for example in her joining the ‘Occupy’ protest and in deciding on ethical investment banking as a career. But it does not appear that Level III dynamisms were involved in her transition into multilevelness, at least, not in relation to her sense of self. It may be truer to see her as one of those individuals Piechowski (2008) referred to as having been ‘born with an unusually strong empathy and an unchanging sense of self’ (p. 67). Her parents do not report any evidence of unusual empathy before she took the stage at the political party conference at age 10, and it does appear that it needed the television programme about the babies in China to jolt any such inherent quality into manifesting itself. Nevertheless, it seems that her transition into multilevelness lacked the negative feelings about self that Dabrowski felt were an inherent part of psychological development for those capable of moving into Level IV.

6.3.2 Discussion

The three individuals whose life stories have been described in this report are all now in their seventies, and all three are still continuing in various ways to be active leaders in their fields. However, their life stories show a number of very considerable differences, particularly differences in economic circumstances and family relationships. There were other differences too. For example, at school, despite successes in drama and sport, Francis struggled academically, failing the basic school qualification. In contrast, both Liz and Marcus were avid and highly competent readers from a young age, and both even then read for ideas and knowledge rather than just for entertainment. But Liz was the only one of the three to attend university, and she did so despite the negative attitude her father had expressed towards the idea of a woman going on to such high-level study. In adulthood, Francis and Marcus are both well-known public figures nationally, Marcus additionally with international connections; Liz, despite her active social work, keeps herself out of the public eye.

From these three disparate histories have come three individuals who share one strong bond: they have each served to provide moral leadership in some way in the wider community. Thus the first step in interpreting their different life stories was to see whether there were factors they all shared which appeared to have been significant in their development into moral leadership roles. Then one must ask whether Doris also shares any such factors.

First of all, in relation to the TPD, the older participants were all found to have had high developmental potential, and so was Doris. In particular, all four individuals demonstrated heightened emotional sensitivity. All four had had experiences which had activated their transition into multilevelness, and all four showed clear evidence of Level IV dynamisms. So far, this is in accord with the TPD. But there were also some additional findings relevant for the purposes of this study.

6.4.1 Childhood: the early presence of high developmental potential

It is generally accepted that while there are ‘norms’ for many aspects of child development, individuals can show very different rates of development, even within a similar environment, and even within the same family. Some children are slow to reach some norms, while others reach them early. A few will show development that in both pace and complexity is far in advance of their age peers, qualitatively as well as quantitatively different.

Yet we do not seem to apply our knowledge of this to moral development as constructively as we might. Review of the literature suggests that most writers in this field have taken it for granted that young children will be at a very basic level of moral development, essentially functioning at Kohlberg’s most primitive reward and punishment stage. The inference appears to be that movement beyond this does not normally come until adolescence; movement further into more advanced stages, for those who do achieve that, seems to be correlated with adulthood or late adolescence. As Lovecky (1997) notes, ‘because Kohlberg’s theory is based on the ability to think abstractly, young children are not seen as being able to reason about moral issues yet; they are pre-moral’ (p. 91). This, it would seem, is why discussions around moral leadership normally focus on the adult person, with transition into that role considered chiefly as an adult phenomenon.

However, it was noted earlier in the literature review that there is a wealth of evidence demonstrating high emotional sensitivity as an attribute almost routinely found in gifted children, even in early childhood, generating in many such children strong empathy towards other beings and a very real sense of related ethical issues. What is more, they are also frequently to be found translating that awareness into moral action. Silverman (1994), describing a wide range of actual responses, cited ‘dozens’ of instances of such behaviour from the casebook at the Gifted Development Center in Denver (p. 111), and further

instances were given in the literature review, including examples even from preschool gifted children, such as the four-year-old boy who tried desperately to convince other children at his kindergarten of the dangers of the enlarging hole in the ozone layer and their consequent responsibility to help in avoiding pollution, and his subsequent immense distress at their failure to take the slightest notice of him (personal communication).

The examples quoted in the literature review showed not only deep moral sensitivity and the ability and the willingness to translate this into action, even at cost to oneself, but also a degree of autonomy remarkable in such young children. Furthermore, such actions also clearly demonstrate a level of moral reasoning far beyond their supposed 'pre-moral' status. In short, it is suggested that it is legitimate to say that these children were demonstrating *high developmental potential*, some even as preschoolers. The three case study participants and Doris, all people who had demonstrated moral leadership, had also given early evidence of high developmental potential. Thus this research has given rise to three suggestions:

[1] that those capable of becoming moral leaders in later life may demonstrate that developmental potential at a much earlier stage than most writers have previously considered to be the case;

[2] that this is significant for identifying potential moral leaders;

[3] that this then has major implications for educational provision for these youngsters if this potential is to survive the experiences of childhood and school and evolve into strong and effective moral leadership in adulthood.

6.4.2 Childhood: the early environment

If, then, some children show evidence even when very young of the attributes associated with potential moral leadership capability, what factors might influence the emergence and development of those attributes? We generally accept it as a fundamental truth that the environment a child grows up in has a huge part to play in determining the shape of the adult the child will eventually become, from matters as basic as the language the child will learn to speak, the range and adequacy of food he or she will have to ensure a healthy body, and whether or not there will be access to school and to achieving literacy. We know that that environment impacts on self-concept, on the rules of social engagement the child will be

expected to acquire, on the customs and practices he or she will learn are the norms in his or her community. We generally accept too that the childhood environment has an influence on the values and beliefs that a child accrues, and on the behaviour patterns he or she develops.

How might this relate to an individual's later emergence as a moral leader in society? There seems to be some uncertainty about this in relation to the TPD. According to his translator, Piechowski (2009), Dabrowski was quite explicit in his thinking about the basic requirements for such an evolution to take place: 'the environment for growing up must be favorable' (p. 104). But Dabrowski (1970) himself stated that, whereas the environment was an important factor for most, it was less important for those with strongly positive or strongly negative developmental potential (in Dabrowski *et al*, 1970, p. 34), and also that transition between levels 'cannot take place where there is complete security and all basic needs have been satisfied' (in Dabrowski *et al*, 1970, p. 35). It is unclear which of these three contrasting scenarios is meant to apply.

Perhaps we can find an answer if we take the first scenario, a 'favorable' environment, and compare it with the experiences of the case study participants. The question is how to interpret 'favorable'. It seems at first sight to suggest a very positive, supportive and stable environment. Yet this would hardly be an appropriate description of the environment in which Francis grew up. Financially secure, certainly, but emotionally traumatic and painful. Marcus and Liz grew up in homes which were more stable, but which were greatly affected by the lack of financial security and by other issues. Marcus seems to have got a lot of emotional support from his grandparents, but tellingly speaks about 'the wretchedness of my own father, couldn't read or write ... my mother grieving because of the lost baby'. Liz's family seemed strong and resourceful emotionally and physically, but nonetheless endured the pain of two lost babies and years of worry over the father's health and the family's finances.

Thus 'favorable' just does not seem like the term one would immediately seize on as the most fitting word to describe any of the environments in which Francis, Marcus or Liz grew up. There were positive aspects of each, but also limiting and potentially detrimental factors. And yet the three narratives clearly show that these environments contributed very significantly to the moral values each of these three very different individuals subsequently developed – values around providing security for family, caring for others, standing up for

others, giving to those in need, arguing against injustice and social division, and so on. Interestingly, the reverse seems to have been true for Doris. She grew up in an environment which offered both emotional and economic security. Yet her environment also encouraged the development and discussion of similar moral values through her family's active church and political involvement, and it was the *contrast* between her own secure environment and that facing Chinese families which prompted her own actions.

It is contended therefore that it is more appropriate to speak of a 'conducive' rather than a 'favourable' environment as a significant element in the growth and emergence into maturity of moral leaders, and that this would help to resolve any differences of interpretation over the relevance of environment for the TPD. 'Conducive' is a term which can encompass a wider variety of circumstances: it could usefully prompt us to examine more closely what those circumstances might be, and how they might affect the individual's moral development.

Relevant to this, Csikszentmihalyi and Beattie (1979), drawing on their study of the life histories of 30 men from varying occupations, suggest that people have a 'life theme', a central purpose which arises from and reflects experiences in childhood and which shapes the pattern and course of their lives. Such a purpose is not necessarily consciously perceived: Csikszentmihalyi and Beattie (1979) quote the example of 'Sam' who, like his father and four uncles, became a plumber and also followed in his father's footsteps with an active involvement in football. Sam's life theme is described by Csikszentmihalyi and Beattie (1979) as a 'more or less ready-made model' of what would make satisfying meaning in life for him (p. 56). However, Csikszentmihalyi and Beattie (1979) also found that some individuals extrapolate a general purpose or principle from specific experiences in childhood which then drives their path forward through life. One example of this from their research is 'John', whose parents were poor immigrants with little English: when as an eight-year-old he was hit and seriously injured by a car, the woman driver whose fault the accident was used her professional position to escape blame, leaving his impoverished parents struggling to meet the considerable expenses involved in his hospital treatment. John grew up to become a lawyer and to hold government posts where he fought for the rights of minority groups. This research by Csikszentmihalyi and Beattie (1979) thus tends to give additional support to this study in its finding that experiences in childhood for Liz, Francis and to some extent Marcus too strongly shaped their later lives and guided the

development of their individual ‘life themes’. The same appears likely to be true also for Doris.

6.5 ‘Positive Disintegration’ and traumatic experience: two considerations

Dabrowski’s Theory of Positive Disintegration postulates some kind of crisis occurring in the life of an individual who is intellectually and emotionally capable of being prompted by such an event to transition through to a more advanced level of moral understanding.

In recounting the narrative of Liz’s life story, it was noted that the death of her baby brother when she was five was clearly a profoundly traumatic experience for her. The question which arose then was whether a child of five would be capable of the type of intellectual and emotional transition that Dabrowski is referring to. This would hardly seem likely. Yet from her own comments, it appears that this loss continued to resonate with Liz throughout childhood and adolescence and directly influenced her decision to take up nursing.

Francis too experienced a deeply traumatic event while he was still a child, with the break-up of his parents’ marriage, his mother’s departure taking his sister but leaving him behind, and the abrupt and unexplained taking away of his beloved dog at just this time of emotional crisis, leaving him without the source of comfort and companionship which had meant so much to him. That evidently stayed with him as an unresolved hurt, and years later found its resolution in his sense of rightness and inevitability in taking on the SPCA role.

Thus, two important possibilities arise:

(a) Firstly, it again seems that, to understand the emergence of a moral leader, we cannot consider only the adult person, but must look also at the events and circumstances of childhood.

(b) Secondly, Liz’s and Francis’s stories raise the interesting possibility that with an emotionally gifted child, a traumatic emotional experience might influence development many years after its actual occurrence or over a long maturation period.

Both points have significant implications for the search to understand how some individuals come to take on a moral leadership role, and, further, for how we might be able, as a society, to support and encourage those potentially capable of taking such a role.

6.6 Negative > Positive or Positive > Positive?

The Concise Oxford Dictionary defines ‘traumatic’ as referring to something that is ‘deeply disturbing or distressing’, an experience that for most people might be perceived as purely negative and damaging in its consequences. Dabrowski sees an emotional crisis of this kind, whether prompted by some specific event or by some spontaneous inner process, as essential to the emergence of multilevelness and the development of higher moral values. Existing perceptions are shattered, causing the individual to revise his or her existing beliefs and values, resulting in movement to a higher level of moral understanding and action. Thus Dabrowski contends that for those with the necessary developmental potential, the outcome of such an event is ultimately positive. However, Dabrowski holds that in order for this process to take place, the individual must go through a period of deeply negative feelings about him or herself. The question raised by this research is whether this is always the case.

Marcus in his teens experienced a profoundly transitional moment when for the first time he ventured out from his narrow inner-city environment and encountered the stunning beauty of wild native bush and ocean beach. Nothing had prepared him for what he saw and felt that day. The encounter later that same day with an almost god-like group of young men who swept him up into their company turned this into an event which would influence his whole life, awakening a commitment to the environment which first took him into lifesaving, where he still is after almost 60 years, and into other activities promoting and preserving the environment, and which would later shape his Mayoralty and the work he did in his city. It would take a traumatic event of another kind, the discovery of his adoption, to prompt his move from business to local government politics, but its roots were in the impact on him of that early dramatic and magical day.

Francis also had a powerful and transformative experience in his teens when in quick succession and against everyone’s expectations, he won first a swimming race against the school champion and then a running race in bare feet, in a time equalled only by another boy who went on to become an Olympic champion. Francis at that time was feeling miserable about himself and about his world. He felt he was a failure academically. He didn’t find it easy to make friends. His home life had been shattered. He’d lost his treasured Rusty. His self esteem was at a very low ebb indeed. He had worked hard in preparation for his swimming race, but he doesn’t appear to have had any real belief in the possibility of winning until he was actually in the water, when he was suddenly overwhelmed with the

conviction that he could do it. And he did. And then he did it again, in the running race. That experience reversed his whole view of himself, and established a set of values that would drive his life, a belief in the possibility of achieving one's goals through sustained effort, even in the face of challenges and difficult, almost impossible odds.

Both these experiences fundamentally altered existing perceptions and values for these two young men, Marcus about his world, Francis about himself. They were experiences which prompted Francis and Marcus to move towards a more developed set of values and helped to drive their later choices of commitment and action.

And yet they were positive experiences. Perhaps in reviewing Dabrowski's theory, we need to extend our understanding to include the possibility of a positive event also triggering major change in a person's values and beliefs.

6.7 Interim summary and implications

Reviewing this material so far, the following points seem clear:

1. Higher developmental potential, including in each case strong emotional sensitivity, was evident in the three case study participants and in Doris, consistent with Dabrowski's view of the importance of the emotions in psychological development.
2. The stories of the case study participants and Doris's story all showed that evidence of that high developmental potential could be observed in childhood.
3. All four individuals had had life-changing emotional experiences which influenced their subsequent development into multilevelness.
4. Level IV dynamisms served as accurate descriptors of the present psychological state of all four individuals.

These points fitted with the TPD. Given that these four individuals had quite different childhoods, it is suggested that the similarities in their development go beyond coincidence and point to factors which may be significant in understanding both their potential to become moral leaders, and the fact that that is exactly what they did become, and that this in turn, as Gall suggested, may shed light on the whole phenomenon of moral leadership.

A number of other factors also emerged relevant to this discussion.

1. The nature of the environment during the childhood years was found to be profoundly influential, and it was shown that both favourable and unfavourable environments could significantly impact on the child's subsequent moral development.
2. Two of the case study participants, Liz and Francis, went through devastating emotional experiences in childhood which played a key role in their later development into moral leadership roles in adulthood. It was clear that both had engaged in thoughtful reflection about these experiences *during* childhood, and that this had influenced their later moral maturation and behavioural choices. Thus it is suggested that there can be a delay in time between the initial significant emotional experience and its action as a catalyst in full evolution into multilevelness.
3. Two of the case study participants, Francis and Marcus, went through *positive* experiences in adolescence which appear to have had a similar impact on their existing values and beliefs to the transformative impact from negative experiences described by Dabrowski.
4. Marcus and Doris both had major emotional experiences which had no *negative* impact on their feelings about themselves, Marcus in response to the environment and Doris in response to a television programme. Liz also did not appear at any stage to experience negative feelings about herself.
5. Doris's story had also indicated that a traumatic or transformative event need not be directly personal but can be experienced vicariously. The effective element here was that this was in *contrast* with her direct personal experience.

Thus the psychological development these four individuals went through was consistent with the TPD, but not fully explained by it. Liz's story led to the formulation of a theoretical proposition, suggesting that the factors involved in moving to the most advanced level of moral development could usefully be grouped together under the name 'conducive factors', providing a framework which could assist in understanding an individual's development into a moral leadership role. These were:

1. emotional sensitivity (an overexcitability)
2. intellectual capability (also, in Dabrowski's term, an overexcitability)
3. drive towards autonomy; strong inner locus of control
4. possession of leadership potential

5. possession of the 'co-cognitive' traits
6. perspective-changing experience(s)
7. the childhood years: environment, experience, response.

After again reviewing all the data, it would seem that imaginal overexcitability should also be added to this list. Bearing that addition in mind, the other two case studies were consistent with this proposition. Doris's story also appears to fit with the proposition.

6.7.2 Considering the relevance of the 'conductive factors'

Essentially this list is based on Dabrowski's concept of high developmental potential being realised through transformative emotional experience. But it *extends* or *adds to* Dabrowski's theory by specifically naming leadership potential, acknowledging the co-cognitive traits, allowing for a more flexible interpretation of the nature of the transformative emotional experience, and recognising the importance of the childhood years, including the childhood environment. The more flexible interpretation allows for the possibility of positive experiences initiating or supporting psychological development, for experiences which impacted over a period of time or which were vicarious, and for the observed reality that negative feelings about oneself did not seem to be as necessary to transition into multilevelness as Dabrowski had believed.

Collectively, it is suggested, and subject always to further research, these various points form a framework which may better illuminate the process by which some individuals become the change-makers, initiators and leaders in working towards a more ethical and caring society.

These findings also have important implications for any effort to identify, encourage and nurture potential for moral leadership, first of all because they show quite clearly the relevance of the childhood years and the possibility of events during that time having a significant impact on moral development. Secondly, it is clearly not possible (or ethical) to deliberately arrange for negatively traumatic events to occur in someone's life, such as discovering that one is adopted or having one's partner die painfully, but if some positive events in some circumstances can have such an outcome, then this is an avenue that it would seem highly important for educators to explore. Finally, this framework includes reference to both Dabrowski's TPD and to Renzulli's co-cognitive traits. Both for researchers

interested in moral development and for educators, the relationship between these two sets of concepts would seem to be that the co-cognitive traits can act as a practical observable set of identifiers, while the TPD offers a deeper insight and understanding of the individual and his or her possible needs for support, in much the same way that IQ tests gives one measurable identifier of intellectual giftedness while the asynchronous definition offers far more understanding of what giftedness means for that individual and how it impacts on his or her daily and long-term life.

6.8 Moral leadership

Reflecting on the lives of the three case study participants, selected because they were believed to have demonstrated moral leadership, in itself prompts further reflection on what is meant by the term ‘moral (or ethical) leadership’.

Leadership is a necessary function in society and operates in a wide variety of circumstances. Sports teams have captains, cities have mayors, schools have principals, businesses have CEOs, orchestras have conductors, and so on. Leadership may have a range of purposes. It may be about maintaining the status quo efficiently (in which case it may equate simply to a management function), or it may be aimed at achieving a particular success, such as winning yachting’s greatest prize, the America’s Cup, increasing the business’s sales figures, lifting the number of students achieving Bursary success in national exams, or other such relatively pragmatic outcomes.

This kind of success involves change, but it is not usually change which alters the intrinsic nature of the activity concerned. In other words, leadership in these situations is basically serving the values an organisation or a society already has. But, to take what is perhaps a Freirean point of view, leadership does not just maintain the status quo: it can also seek to *change* the status quo, in this case to change those values in fundamental ways. Martin Luther King sought to change the values American society held about black people; Martin Luther sought to change some of the values driving the Catholic Church in his time. Emmeline Pankhurst in the UK and Kate Sheppard in New Zealand sought to change attitudes towards women’s political status; Malala Yousafzai is today attempting to achieve a similar outcome in Pakistan. Greenpeace seeks to change social attitudes towards activities such as killing whales. Trade unions have sought to change the values that some employers

have with regard to their workforce. Social service organisations have sought to change values such as those which make some men feel it is acceptable to beat their wives.

The search for such change implies the existence of a vision of ‘what ought to be’, as opposed to ‘what is’. When such a vision is towards change for what is perceived to be a higher ‘good’, a better purpose, then it becomes a moral vision. The ability to conceptualise and commit to such a vision, it is suggested, is at the heart of moral leadership. Thus, it is further suggested, the ultimate function of the inspirational moral leader is not just to ensure that moral values are maintained in the situation in which he or she is operating, but to work proactively to *change* the situation in which he or she is operating towards higher moral values.

The moral vision held by such a leader is inherently one which relates to the greater good of humanity, whether humanity is represented in the whole or in relation to specific groups, such as black people or battered wives and children. The notion that such a leader is *serving* humanity appears in commentary from various sources. For example, Silverman writes, ‘Leadership ability without ethics leads to manipulation and corruption; leadership ability with ethics leads to service to humanity’ (in Farrall and Kronborg, 2006, p. 3). Passow (1989) wrote of ‘self-actualisation in service to mankind’ (p. 7). Peace Pilgrim, manifesting it in her own life, expressed the same idea very strongly: ‘Service. Of course, *service*. Giving, not getting ... The secret of life is being of service’ (in Piechowski, 2009, p. 107).

Other cultures too have developed this understanding. Maori people in New Zealand link the concept of service to spirituality and through this to leadership. Marama Meikle, a Maori spiritual healer and teacher, made the following comment on her Facebook page (12/2/2015):

I asked someone during a reading ‘What gives your wairua a kai?’⁹ What feeds your spirit?’ The answer was simple but beautiful. It was ‘service’. I totally agree, helping others not only feeds their wairua, but also yours.

Bevan Brown, in her many writings on this topic, notes the very close linking of service to leadership as inherent in Maori culture. Samoan educator Max Galu (2010) cites a Samoan

⁹ ‘wairua’: spirit; ‘kai’: food..

proverb which expresses exactly the same belief: '*O le ala i le pule o le tautua* – To be a leader, you must just serve' (np).

But reference to moral leaders is often to extraordinary people like Mother Teresa or Peace Pilgrim whose lives and actions are so far outside the parameters of most of our lives that, while we may feel profound admiration, even reverence, for them, how far does that influence what we ourselves believe and do? And if by 'moral leader' we do indeed mean people like Mother Teresa and Peace Pilgrim, is it actually appropriate to refer to the three case study participants as moral leaders? Yet it does not seem adequate simply to describe them as 'good citizens'. What is the answer?

Certainly none of them would claim the status of a Martin Luther King or a Malala Yousafzai. But each of them had a vision of 'what ought to be', each of them has sought to bring about change towards that greater good, and each of them has inspired others to work with them towards that envisioned end. Marcus defined his vision of 'what ought to be' and his intention to work towards this when he said of his city that, 'I'm going to lead it out of the criminal doldrums, out of the graffiti, out of the mess, out of the problems'. Liz, asked how she would like to be remembered, said simply, 'that I have made a difference and made the world a better place to live in'. And Francis: 'I think if you really had to summarise ... all you have to do is want to achieve the right things'.

Their life stories and what they have each achieved in their communities, it is suggested, not only help us to see how people might develop into such a role, but also demonstrate that moral leadership is both possible and immensely valuable in many different ways and at many different levels in society.

Implicit in the notion of moral leadership operating in different ways and at different levels in society is also the question of whether moral leadership is exercised only in relation to causes, such as those espoused by the three case study participants, or does it have wider implications for the many ways in which leadership is exercised in society? Every school principal, every employer, every politician, every head or chair of any organisation, however large or small, every parent, one could argue, exercises leadership. Thus should *all* leaders seek to serve as moral exemplars within their chosen leadership position? Sternberg's (2012) scathing commentary on the lack of moral principles he believed to be apparent in the behaviour of business leaders, bankers and politicians, along with the concerns of many

others cited at the beginning of this study, ranging from Parkyn (1975) to the Dalai Lama (2009), all suggest that ultimately all leaders do have this responsibility.

So we might ask whether power simply increases the responsibility of the leader to behave ethically in his or her own actions. In one sense this appears to be a common perception. The general public seems to set standards of behaviour for its leaders that it certainly does not always require of itself. In the UK in 2009, for instance, when numerous MPs were found to be guilty of substantial misuse of their expense accounts, there was huge public outrage, expressed in the media for months. There were resignations and sackings and de-selections and repayments, and some MPs ended up being jailed. The behaviour of the MPs involved was unquestionably unacceptable – but one must ask, how many of those who expressed disgust with the MPs had themselves accepted or acquired ‘perks’ in their own job situations, and saw that as perfectly appropriate or even expected? So if being a moral leader is simply about being more moral than everyone else, that would seem a self-defeating approach if the end result is that non-leaders think their non-leadership status means that moral principles don’t apply to them, or at least, not quite so stringently.

Thus we come back to Anello’s (2010) position, that a moral leader ‘empowers others in their service to humanity’ (p. 5). In the broadest sense, all leadership roles could be said to be providing a service to humanity. Certainly without our school principals, employers, heads of community organisations, our politicians, bankers, corporate heads, our leaders in many other fields, society as we know it would not exist; humanity would be in a very different place. Ciulla (2005) sums it up very simply when she notes that all leaders, by virtue of their position, exercise a degree of power over their followers, and that therefore their moral values have a wider field of influence. Thus, even where, as noted above, the role of the leader is essentially to maintain the status quo of the organisation concerned – to aim for still higher sales figures, for winning the America’s Cup, for having more students achieve highly in examinations – there is still an obligation for leaders to encourage those who are led also to behave morally in the fulfilment of their roles.

But in a more specific sense, it seems unlikely that humanity will ever be without the need for those who perceive the need for and lead the drive for *change* towards a greater good in some realm of human understanding and behaviour. Given that such individuals, as the case studies indicate, are likely to be individuals with heightened emotional sensitivity, gifted capabilities in some area or areas, and a degree of autonomy which may bring them into

early conflict with authority, early identification is a justifiable aim to help support their passage through childhood and adolescence and emergence into adulthood capable of undertaking the role of moral leader.

These various considerations, it is contended, justify our search to identify young people who have the potential ability to become moral leaders in society, in whatever field that leadership may be expressed.

6.9 The final research sub-question: to what extent might these life stories help us to identify the potential for such leadership in young people?

Bearing in mind all of the foregoing, the answer to this question would seem to be that the life stories do in fact provide us with a number of valuable clues for this purpose, beginning with the very strong indication that we might be able to recognise those potentially capable of such development much sooner than had previously been thought. Doris's story appears also to support this conclusion.

Dabrowski's concept of high developmental potential appeared to be relevant for the case study participants and for Doris. Emotional sensitivity, ability and drive towards autonomy are all factors capable of being recognised in a child or adolescent once we both appreciate their significance and become aware of the behaviours that signal their presence, signals such as Liz getting food to give to another child, being so profoundly upset when unjustly accused of lying, turning always to books and choosing to read for information and ideas rather than just entertainment, battling to stay on at school against her father's belief in the pointlessness of educating women; Marcus too, fascinated by the great classical myths and legends and adventures and becoming absorbed in political ideas, not just from discussions around him, but from his own reading even as a child, finding company in these things rather than finding friends of his own age; Francis, initiating film evenings, involved in drama productions, yet still feeling essentially apart from his age peers, with no close friends, turning to the chaplain for guidance and learning to practise meditation at age twelve, winning music competitions and achieving sporting success, yet not seen by his teachers – or by himself – as having any promise for the future; Doris, reacting passionately to evidence of child abuse, marching onto the national political stage aged ten, and dealing definitively with her adult debating opponents. An infinite multiplicity of behaviours and responses can be signals of this kind. No one checklist could encompass them all; no

checklist compiler could even predict them all. But if we have an underlying premise such as the cluster of qualities Dabrowski calls high developmental potential, then we have a point of reference against which to compare the behaviours we observe in the individual. The co-cognitive traits were evident too in all the case study participants and in Doris, supporting Renzulli's contention that these traits might be identifiers of socially constructive giftedness.

6.9.1 Comparing these findings with the university student interview and the school survey

The question which follows on from the above discussion is about the extent to which first the group interview with the three university students who had volunteered to help after the Christchurch earthquakes and then the responses to the high school student survey showed any correlation with the findings from the case studies and from Doris's mini-case study.

The three university students had certainly been through a traumatic and terrifying physical experience, and it was clear that all of them had been emotionally deeply shaken by that experience. They were intellectually capable young men, and all of them showed considerable emotional sensitivity. Mike and Dave had existing moral structures which inclined them towards helping others; Tom expressed an existing interest in taking leadership roles. It became evident from their responses in interview that they were each going through a period of processing their reactions and feelings, and that, as Dabrowski would have predicted, this was causing them to review and reflect on their values and their ideas about themselves and their future lives. None of them expressed strongly negative feelings about themselves, but they did all seem to have a sense that there had been some inadequacy or incompleteness about their thinking and understanding of values prior to the earthquakes. Each of them felt that what they had been through would influence their later development, and they expected in some way to have ongoing involvement in helping others and/or in leadership roles. This was especially evident in Tom. He seemed to have the longest-term view of how his future life might develop, showing imaginational as well as intellectual and emotional overexcitability, and was reflecting most deeply on the philosophical implications of leadership. He showed a stronger feeling than the others that his previous beliefs needed more depth. He had of his own volition been reading Marcus Aurelius and quoted Gandhi in discussing his evolving ideas about leadership. He seemed the most likely of the three to evolve into multilevelness and indeed to be already firmly on

that path. Thus the co-cognitive traits would suggest, as does seem to be the case, that each of these three showed an evolving concern to lead a moral and caring life in the community in some way and should have the opportunity to develop in that direction, but in the wider framework of the conducive factors, incorporating the TPD, Tom would seem the one who may one day emerge as a strong moral leader.

Looking at the high school student survey, it was found that it was possible to distinguish quite clearly between two main groups of students, named for the purposes of the study as the Positive group and the Neutral group. Across all the sources of data and on almost every dimension measured, the differences between the two groups were found to be statistically significant. The Positives showed qualities associated with more advanced moral development – compassion, leadership ability, willingness to stand up for their beliefs – and were extensively involved in helping activities, in working for causes, and in providing leadership in a wide variety of ways in school and in the community. The greatest degree of difference between the Positives and the Neutrals related to the questions dealing with *Vision or Sense of Destiny*, the most idealistic of all the co-cognitives, and therefore arguably the most telling. *Romance with a Topic or Discipline* was the section where least difference was found between the two groups. It was suggested that the focus on subject areas, confining students to the school curriculum, may have been the difficulty here, and that some re-wording of the questions for this trait relating the questions more closely to individual interest and passions would be more revealing. The extent of these students' voluntary involvement in helping activities and causes would tend to support that suggestion. In the final section of the questionnaire, students were asked to rank in order of priority a list of five items about what success means and a second list of six items about how they would like to be remembered after their lives were over. The Positives ranked as first equal playing a leading role in an organisation that brings about change in society, and having a job you enjoy and living happily with a partner. *All* of these students chose one or other of these two options as their first priority. They would like above all else to be remembered as a humanitarian visionary who helped to make people more aware and more caring about social issues. Two thirds of this group chose this as their first option. Being an ordinary person who was loved by others for unfailing kindness and generosity was the first choice for the others. Thus their answers here too were consistent with the co-cognitive traits. The teacher's data sheet had been worded to provide more opportunity than in Sytsma's original survey for teachers to comment on aspects of students' attitudes and actions which showed caring and thoughtful behaviour in their relationships with others, and the teachers' ratings proved to be consistent with the students' own

responses, except that teachers rated the Positives more highly on factors such as empathy than the students did themselves.

In summary, the school survey was able to distinguish between students who had these traits and students who did not, and to show that those who possessed the traits had already been far more involved in helping others and in causes of various kinds and, according to their teachers, were more likely to show leadership qualities, to be compassionate towards others and to be assertive in championing ideas they believed in. Thus the evidence supported the view that the co-cognitive traits were likely to serve as effective identifiers. Three students, however, did not fit into either the Positive or the Neutral groups, one of several questions for possible further research arising from this study, as discussed later in this chapter.

6.9.2 Considering the implications for schools

If we are able to identify youngsters with the potential to provide moral leadership in society, that is a finding that has implications for teacher training as well as for teaching and parenting strategies. Teachers would need to have the knowledge and skills required to identify students with high developmental potential. Renzulli (2002) acknowledges that the concept of socially constructive giftedness will take us outside the measures that have traditionally been used to identify gifted students, but challenges schools to accept this more wide-ranging construct. ‘Said another way’, he comments, ‘does anybody really care about the test scores or grade point average of people like ... Mother Teresa or Martin Luther King?’ (Renzulli, 2002, p. 14). Valid as that point might be, any move to identify students in this category, at whatever age, comes up against the existing inadequacies in much teacher training when it comes to identifying gifted learners. Perhaps we can hope that a concept of giftedness which focusses on recognising people with the ability to make the world a more caring place for all will prove more attractive than a concept of giftedness which many interpret as being about the success and achievement of the individual. But that is in the realms of speculation. What can be said with more assurance is that those who devise teacher training programmes would need to take this area into account if we are to expect teachers to recognise such students, and that this would need to be part of a teacher’s skill repertoire and knowledge base from the very beginning of school.

How are they to do this? Teachers could certainly learn to use a tool such as the survey administered as part of this research, and the results of that survey, if confirmed by further

research, would seem to suggest it could be effective for that purpose, but with three important caveats.

Firstly, there would clearly need to be a minimum age limit for the administration of such a survey. There is no research at this stage to indicate what such a minimum age limit would be, but realistically, few, if any, 5 or 6 year-olds, for instance, even gifted ones, could be expected to give truly meaningful answers to questions about issues such as their hopes for finding a life partner, or how they weighed up earning money as against becoming a humanitarian visionary, or how they ranked their energy levels against those of their peers. Children still at primary school have also generally had much more limited opportunity than their older siblings to demonstrate leadership capability, become involved in community service, join protest campaigns, or any of those sorts of activities. But the evidence from this research is that we can identify these children long before they are old enough to tackle the co-cognitives survey. This suggests that there is an opportunity here to research the development of a questionnaire or survey more appropriately linked to younger age groups, one which parents and teachers could perhaps be asked to complete rather than the children.

Secondly, while the survey took relatively little time for the participating student and teacher to complete, analysis was time consuming, and it has to be acknowledged that few classroom teachers would be prepared or indeed able to allocate that amount of time. Could the questionnaire part of the survey function as a reliable instrument on its own, without the supporting evidence from the personal data sheets and the teacher ratings? This seems inadvisable: the evidence gathered from the individual data sheets and the teacher ratings used in this study adds considerable weight to the overall evaluation of each individual and may give guidance on specific provision for particular individuals. Sytsma similarly found that this additional material was directly relevant, noting that information on students' community-oriented activities had proved a significant contributor to predicting students' levels of Courage, Romance with a Topic/Discipline, and Sensitivity to Human Concerns.

Thus this survey needs to be viewed and used as a multi-part instrument with the different sections illuminating and reinforcing each other. It is interesting that this holds true despite the structural differences between Sytsma's survey and the adapted format used for this research. But if analysis time is an impediment to its use by the classroom teacher, then, one must honestly ask, is this a dead end, an academic exercise with little practical point? The solution, it is suggested, is for analysis of survey responses to be regarded as an integral part

of the function of the school's gifted education coordinator, or, where such a person does not exist, the specialist services teacher covering all special needs. This fits with other assessment tasks undertaken by teachers in either of these specialist roles. Supplementary to this, where a school has a school-wide process in place to ensure it picks up its gifted students, such as a screening checklist completed with all classes at some point in the year, there could be one or two 'trigger questions' in whatever checklist is used which could alert the specialist service teachers to a student who might warrant administration of the co-cognitives survey. For example, the checklist might include an opportunity to list a student who shows a depth of compassion for others or who voluntarily becomes involved in helping activities.

It should also be pointed out, however, that identification should not be dependent on a timetabled use of an instrument like the co-cognitives survey, but should be able to be prompted by the classroom teacher's observation of individual student behaviour and sensitivity towards the appearance of some of those signals referred to earlier. This is particularly true when those signals indicate a student has been through some traumatic experience and is in need of some form of emotional support. Liz, for instance, so distressed when she was accused of lying, came up against teachers who treated her response as trivial and laughed it off, a memory that stayed with her and was bitter all her life. But not only did Liz need and deserve a more understanding response than she got, the opportunity was there for someone to be struck by the fact that here was a child who had both demonstrated responsibility towards a younger child and shown a passionate reaction to injustice, qualities that a school might be expected to value and seek to nurture.

Thirdly, three of the students included in the survey undertaken in the course of this research did not fit into either the Positive or the Neutral category. They were also very different from each other in most respects, although one identified as Maori and one as part-Maori, the only two students in the sample to mention such a cultural link, so the possibility exists that different cultural perceptions influenced their responses. With such small numbers, however, it is not possible to draw any justifiable conclusions about cultural influences or any other factor that might have caused these three students to respond so differently from their fellows. Nevertheless, three students out of 30 represents one tenth of those involved, and that is a percentage that cannot be simply overlooked. It indicates the need for further research with a larger student sample. If it is similarly found that students

emerge who cannot be categorised as either Positive or Neutral, larger numbers may make it possible to identify common factors or influences and then to begin to explore whether these factors have any relevance for recognising potential moral leadership capability. For example, it might be found that re-wording of some of the existing survey questions or the inclusion of some additional questions would help us to recognise those with moral leadership potential who present differently because their responses are shaped by different cultural perceptions. Conversely, it might be found that the criteria for placing someone in the Neutral group could usefully be broadened. But these possibilities are speculation. What can be said at this stage is that, while the existence of three uncategorised students does not appear to invalidate the major finding about the potential usefulness of the co-cognitives survey in identifying students with possible moral leadership capability, it does generate an important line of additional enquiry for further research.

6.9.3 Further implications for schools

As in any other aspect of education, identification is only the first step: it is never an end in itself. If high developmental potential is present and impinging on a child's perceptions from the outset, then it is necessary to put in place much sooner the supports that may be needed to help that development unfold constructively. The highly sensitive young child, for example, who is teased or bullied by other less sensitive children, may shrink into the protection of passivity before he or she has developed the ability to stand up against such taunts. Such a child is not sufficiently helped by a well-meaning system which teaches that bullying and teasing is wrong but does not teach the highly sensitive child how to manage and deploy that sensitivity in positive ways.

Beyond that, what can schools do proactively to support the emergence of our future moral leaders? Renzulli (2002) is emphatic on this point:

Is it beyond our vision as educators to imagine a role for schools that can influence the future leaders of the new century in ways that would help them acquire values that produce social capital as well as material consumption and economic gain? Can a vision about the role of education include creating future political leaders who place fairness and kindness and social justice ahead of power, control, and pandering to special interest groups? (p. 16)

Renzulli is far from being alone and indeed far from being the first to value these social concerns as a necessary part of education. Again, almost a hundred years ago, Hollingworth was saying – and putting into practice – very similar ideas. Silverman (2009) recorded this as follows:

Leta Hollingworth set up experimental classes for gifted children in New York City in 1922 and in 1936 that incorporated ‘emotional education’ (Hollingworth, 1939, p. 585). Infused throughout this program was a beautiful set of human values: basic respect for humanity, awareness of our global interdependence, and commitment to service. (p. 27)

These have been driving concerns for other writers too, people like Passow, Parkyn, Roeper, Piechowski and Tolan, already mentioned earlier, and others like Barth (1991) who envisioned school as a cooperative community, and many more. But in our education systems in the west, it would appear that such concerns are often in a very distant second place to the competitive measuring of individual success in quantifiable terms. Renzulli has put that challenge: how can schools answer it?

Strictly speaking, that question goes beyond the purposes of this research. There are, however, one or two hints that might be relevant in exploring this further.

One is the prolific use Marcus made of mentors and role models. He discovered while still a schoolboy how positive this could be as a guide in forming his own values and life direction. Francis too found his school chaplain a crucially important mentor at a deeply distressing time in his life. One might well wonder how Francis would have emerged from that period without such guidance at that critical moment.

Then there is that emotional crisis that Dabrowski tells us – and the case studies seem to confirm – provides the critical stimulus for the ultimate transition to the highest levels of moral development. If we conceive of these as being negative events or as causing the individual to experience very negative emotions about him or herself, we can hardly deliberately pre-arrange for such events to occur in anyone’s life, let alone in a child’s life. But both Marcus and Francis showed us that a *positive* experience can have a profoundly transformative effect on the individual concerned; Doris’s story demonstrated that even an experience which deeply disturbs a child can be similarly transformative without having to

result from immediate personal tragedy or disaster. These events were clearly not planned by anyone, but it is surely within the realms of possibility for schools purposefully to provide experiences which deeply challenge a young person's existing values without going beyond the boundaries of professional ethics and responsibility.

Innovative and resourceful teachers can in fact find many such opportunities. For example, one high school teacher from the Bay of Plenty in New Zealand wanted to challenge his students' existing perceptions of Adolf Hitler (personal communication). After they had studied life in Germany under the Nazis and had looked at why the Nazis succeeded in gaining power, how everyday life changed under their rule, and why they ultimately failed – in short, all the normal aspects of the topic, including the Nazis' appalling abuses of human rights –, he then presented them with the following statement:

Hitler was a great and successful German leader.

All their previous learning, both in school and from all other sources such as films, books, adults' comments and so on, had presented Hitler in a negative light, as an evil figure responsible for terrible suffering and the loss of millions of lives. Thus a statement like this was potentially very shocking. But debating it stimulated students to look more closely at the role and function of a political leader in both a democracy and a dictatorship and to ask how, in the end, do we measure the effectiveness of a leader? Is a person still an effective leader if their moral values are corrupt? Ultimately, how can we protect society against the emergence of a leader like Hitler?

The question is not whether it can be done, but rather whether the curriculum permits it – and whether individual teachers respond with sensitivity and perception to that opportunity.

Sucher's work quoted earlier, using literature to provide vicarious experience, indicates another avenue for further exploration, surely a productive one given that the specific purpose of much art and literature is to provoke new or different insights and perceptions.

Renzulli (2003) has also included vicarious experience in his six-part 'Operation Houndstooth Intervention Theory', but that programme is open to a number of questions, not least of which is about the theoretical basis for including items like 'Rally Round the Flag' if the ultimate intention is to produce moral leaders capable of challenging existing social

attitudes and behaviours. Helwig, Turiel and Nucci (1997) have succinctly expressed reservations about this kind of approach:

We are troubled by the likelihood that the current fascination with character education will serve as political cover for the imposition of a particular cultural agenda, and return to narrow indoctrinative pedagogy, rather than a flourishing of educational practices and contexts likely to lead to genuine moral growth. (np)

Tempting as it is to pursue this particular point here, its real value would seem to be to indicate one possible direction for further research into ways of supporting moral leadership which avoid such potential issues.

6.10 Limitations

While it is contended that this research has produced a number of sustainable conclusions with regard to the development of moral leadership capability and the possibility of identifying the potential for such capability in some young people, there are also some limitations which should be recognised and which could productively suggest lines for further research.

Firstly, the co-cognitives survey involved a relatively small number of participants. While this has been balanced with the investigation of young people in two other situations and comparison with the case study information, thus, it is suggested, providing adequate internal triangulation, it would nevertheless be desirable for the co-cognitives survey to be replicated with a considerably larger number of students from different schools.

Five other quite specific questions emerged during the co-cognitives survey which might usefully be explored in a larger study. They are:

1. Is the predominance of girls in the Positive group unique to this particular study, or will it be found again in any larger study? If so, what might its implications be?
2. Is the predominance of the humanities in the Positives' stated preferred curriculum areas and areas of strength unique to this study, or will it be found again in any larger study? If so, what might its implications be?
3. Would the predominance of gifted students be similarly found in a larger study? If so, what might its implications be?

4. How can the profiles of the three ‘uncategorised’ students be interpreted? Could use of the survey with a larger sample indicate answers to this question?
5. Is there a link to the minority cultural background of two of these ‘uncategorised’ students? Should we be looking for different factors, or simply differently worded questions for students from a minority background? Would answers to these questions have relevance for students from other minority or indigenous cultures?

Assuming that further research supports the findings of this study, other questions then arise with regard to the implementations of those findings:

1. Would it be possible to develop a credible checklist or survey suitable for use with younger children to identify high developmental potential?
2. If, as suggested, this study has implications for teacher training, how could those implications be met?
3. What steps could be taken, and at what ages, to support children and young people identified as having high development potential in bringing that potential to fruition? What measures have been suggested and/or tried? What has been the outcome?

A more general but still relevant question arising from this survey and from the case studies relates to the relationship between the different co-cognitive factors. Do they predict each other, and if so, to what extent? Do they each contribute equally to the individual’s moral development, or are some more important than others?

6.11 A key suggestion

In the end perhaps most importantly amongst its findings, this research has suggested an extension to Dabrowski’s Theory of Positive Disintegration by allowing for a more flexible interpretation of the nature of the transformative emotional experience. Such an interpretation allows for the possibility of positive experiences initiating or supporting psychological development, for experiences which impacted over a period of time or which were vicarious, and for the observed reality that negative feelings about oneself did not seem to be as necessary to transition into multilevelness as Dabrowski had believed. The suggested conducive factors incorporate the TPD’s higher developmental potential but, it is contended, by recognising more fully the importance of the childhood years, including the childhood environment, specifically naming leadership potential and acknowledging the co-

cognitive traits, provide a larger framework which may help us to understand how some individuals do develop into Level IV, to explain why some people with this higher potential do *not* so develop, and may help us in understanding and supporting those young people with that potential in making that transition.

6.12 Finally.....

In response to Question 16 in her original application to the Ethics Committee, the researcher wrote:

The real benefits expected from this research are ultimately to the wider community if, as hoped, it strengthens our understanding of how we can promote the development of ethical leadership in society, at global, national and local levels, in business, in politics, and in community affairs. There seems to be a widespread sense that such leadership is both urgently needed and yet lacking in today's world, at every level - a sense that humanity has somehow lost its way in trying to cope with the results of its own actions and choices. Increasingly in recent years we read and see such fears being expressed by countless individuals from leading scientists, environmentalists and social activists to ordinary citizens. No one piece of research can completely answer such fears, but if it can contribute to knowledge that brings about change, then, hopefully, it is a contribution worth making.

It is hoped that this research has indeed in at least some small way made that contribution.

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APPENDICES

19 Nov 2007 [Lessons from the Classroom](#)

Teaching The Moral Leader

In The Moral Leader course at Harvard Business School, students exchange their business management case studies to discuss some of the great protagonists in literature. Professor Sandra Sucher discusses how we all can find our own definition of moral leadership. Key concepts include:

- Some of the hardest leadership decisions are the ones with moral or ethical stakes.
- The Moral Leader course gives students the opportunity to develop their own workable definition of *moral* leadership.
- Great literature allows students to develop emotional reactions to characters facing difficult decisions and prompts great classroom discussions and learning.

by Sarah Jane Gilbert

What do Sir Thomas More, Chinua Achebe, and Sophocles have to offer today's business leaders? For MBA students in HBS professor Sandra Sucher's course, The Moral Leader, great literature helps them find their own definition of moral leadership.

Sucher is one of a number of HBS faculty who have taught the course. First introduced to HBS in the late 1980s by Harvard psychiatrist and educator Robert Coles, The Moral Leader uses literature to study moral decision-making and leadership. Individual faculty teach the course using their own unique curriculum.

Sucher recently published 2 books about the course: One is a textbook, *The Moral Leader: Challenges, Tools, and Insights*, that provides historical and social context for the works read in the course, as well as instructional materials.

The other is an instructor's guide, *Teaching The Moral Leader: A Literature-Based Leadership Course*, that includes practical details on how to facilitate the course, templates for grading class participation and the course paper, and conceptual overviews of topics such as how "morality" is defined in the course. "My goal is for instructors in a university or college, as well as those teaching leadership development programs (and even members of a leadership team inside a business), to feel confident in their ability to teach any of the class sessions, modules, or the entire course," Sucher explains.

We asked Sucher to discuss her history with The Moral Leader, how students respond, and the value of the topic in the business world.

Sarah Jane Gilbert: What led to your interest to develop and teach The Moral Leader course?

Sandra Sucher: My interest in the topic of moral leadership—the focus of The Moral Leader course—originated in my own experiences as an executive. I'm an HBS MBA myself (Class of 1976), and when I came to HBS I enrolled in an MBA/Doctoral program. But I had only worked in nonprofit organizations before school, so I left for what I thought would be a short stint in business before returning to my doctoral studies. That short stint ended up as a 25-year business career that included 10 years in fashion retailing; 12 years in mutual fund and brokerage financial services; serving as a director on nonprofit and corporate boards; and chairing the Better Business Bureau here in Boston.

One of the things I noticed, as so many of us in business do, is that some of the hardest leadership decisions are the ones that have moral or ethical stakes. For example, while on the board of a nonprofit, I was approached by

an employee—a whistleblower—who accused the program director of manipulating the organization's books. The employee threatened to tell the media if the board didn't intervene. While it was clear who we could turn to for legal advice, and we had our own business sense to apply to the strategic and tactical implications of the situation, we also had to address matters that seemed decidedly moral or ethical.

“The lessons we take from the stories become part of us.”

How could we be fair to the accused director? How could we protect the complaining employee from retaliation during the investigation? What standards of proof should we use in making our determination about the director's guilt or innocence? Quite frankly, I wasn't sure how to approach the moral dimension of these decisions, or even how to talk with my colleagues about them. If there was such a concept as moral leadership, I certainly didn't know what it consisted of.

When I returned to HBS in 1998, I offered to be part of a volunteer faculty team that taught a short course for first-year MBAs on leadership, values, and decision-making. I reasoned that I would learn more about the questions that had troubled me by teaching the course. I became increasingly interested in practical questions of leadership and moral decision-making, so I was delighted when I was asked to develop and teach my own version of *The Moral Leader*.

Q: Tell us about your version of the course.

A: In my design, *The Moral Leader* is a 13-session seminar, an elective course taken by MBAs in their second year. The purpose of the course is for students to develop their own workable definition of moral leadership, a definition that they build during the course sessions and document, at the end, in a course paper.

Each class is dedicated to debating and drawing lessons from a powerful work of fiction, biography, autobiography, or history. The literature we read spans 2,000 years, covers 8 countries and all of the continents, and continually challenges students to expand their understanding of the world and their place, as future leaders, in it. Based on my own experience, the course has been designed to explore practical questions that help us understand the moral domain and where morality and leadership intersect: "What is the nature of a moral challenge?" "How do people 'reason morally'?" "How is moral leadership different from leadership of any other kind?"

Q: The course has a unique structure by incorporating learning through literature. What are the benefits of this integration?

A: One benefit derives from the literature itself. Through the novels, plays, short stories, and historical accounts students are brought much closer to life as it is really lived, certainly closer than in lecture learning and even closer than in a case discussion. That's because the authors lay out for us the full context of a situation: the fast friendships, bitter enmities, strong ambitions, and confused goals that the characters must navigate. This feels like reality to us—it's how we live and experience the complexity of our own lives. So through literature, the study of moral leadership becomes a very real hunt for clues for how to confront situations that we believe we could encounter ourselves.

A second benefit of working with literature is that we know what happens. Unlike a case, which always ends with an action question, "If you were Ms. X, what would you do?", in literature we get to see "the rest of the story." Because we are searching for examples of moral leadership, we want to understand the impact of characters' choices on the situation they found themselves in, and on themselves and others. Literature presents us with cause and effect, with action and result, and through the characters' stories we can learn about the dangers, or rewards, of acting in certain ways.

“Firms should be looking for some kind of reliable method for leaders to develop and refine their moral reasoning.”

A third benefit is that literature presents us with characters we care about. We don't necessarily like them all, and in fact some of the most powerful texts present characters who generate strong emotional reactions. We are puzzled, or enraged, or inspired, or feel desperately sorry for what happens to these characters, and through these emotions the characters live inside us, sometimes just for the length of time it takes to read and discuss

their story, but often for much, much longer. That means that the lessons we take from the stories become part of us, a very deep and personal learning that helps students get closer to a goal that many bring to the course: to not just learn about moral leadership, but to prepare to exercise it in their own lives.

But the real power of the integration comes from the fact that students engage with the literature through active discussion and debate. The stories force students to consider and articulate their own moral positions, the judgments they make of the characters and their actions. Most of us treat our own moral views as both obvious and self-evident—the only reasonable response that could be taken. Students are continually surprised and amazed by how differently they each think about the characters' choices. They hear arguments and interpretations that cause them to challenge their own views. And by repeatedly going through a process of analysis, interpretation, judgment, and debate, they hone their skills in moral reasoning and their understanding of their own moral priorities.

Q: What novels, plays, biographies, or stories are used in the course? Do you have any favorite examples that show some of the challenges leaders face when confronted with moral issues?

A: I really like the story of Katharine Graham and what it can teach us about the need for leaders to cultivate a *tolerance for ambiguity*.

Most challenges that feature moral issues are not that clear-cut, and the situations they are embedded in can go on for quite a long time without resolution. Kay Graham, whose autobiography we read in part, faced such a challenge when she was publisher of the *Washington Post* during the Watergate investigation. Coming hard upon the heels of her decision to brave the wrath of the Nixon administration and publish a series of articles based on the Pentagon Papers, Graham had earned quite a lot of moral credit with her reporters and editors through her decision to publish. So it probably seemed like a no-brainer to send 2 fairly junior reporters to follow up on the break-in at the Democratic National Committee headquarters at the Watergate complex in Washington.

But that decision led to a 2-year hunt in which the *Post* was essentially alone in pursuing the connection between the break-in and the Nixon White House, an intricate trail of money and decisions that led, eventually, to Nixon himself. Graham was not deeply involved in the investigation; in fact, she met only once or twice with the reporters. But she defined her job as setting out and reinforcing the rules that the *Post* would follow in the investigation. These rules required vetting each of the news articles in a number of different ways to ensure that the truth they sought was pursued in a clean and above-board way. That's a pretty sophisticated view of moral leadership—setting the rules within which an organization pursues a moral task—and it flows from being comfortable enough with ambiguity to focus on the process of work as well as its goal.

Leaders also require a *capacity for complexity*. Most business challenges involve moral duties to many parties—shareholders, customers, employees, suppliers, even the public—and often these duties can conflict. What enables a leader to wend his way through such a situation is a capacity for complexity, the ability to hold multiple perspectives in view at the same time. In the course we read *A Man for All Seasons*, Robert Bolt's play about Sir Thomas More, who as chancellor of England faced such a multifaceted challenge when his king, Henry VIII, asked him to approve a divorce from Catherine of Aragon so he could marry Anne Boleyn.

There were many weighty issues at stake in the decision: Catherine had not provided the king with a male heir, and England was only a generation away from the crippling War of the Roses; everyone worried about what would happen if there was not a clear path to succession. At the same time, the Catholic Church had forbidden the divorce, so Henry decided to remove England from the church, establishing himself as supreme head of the Church of England (now the Anglican Church). More, however, was a devout believer and staunch supporter of the Catholic Church. He was also a brilliant lawyer and rested his rejection of the divorce not just on his religious beliefs, but also on the grounds that the immunity of the Catholic Church in England was granted in the Magna Carta and even in Henry's own coronation oath. A family man, More enjoyed his life and was a loving father and devoted husband. Finally, of course, Henry was not a man to be trifled with. More lived in dangerous times, and a stay in the Tower of London, if not execution, were possible outcomes of defying Henry's request.

In the play, More shows a commendable breadth of understanding and enormous flexibility as he uses all of the powers at his disposal to try to make good on these multiple duties and commitments. We see him flattering

Henry; dodging direct questions; carefully examining various legal documents to determine what he could agree to and still stay consistent with his own beliefs; making copies of valuable documents; and even, at the end, stopping writing, all in an effort to be true to his king, his conscience, his understanding of the law, and his commitments to his family. So we are left with a pretty good example of what it looks like to try to make good on conflicting moral principles and duties to multiple constituencies.

A third story that resonates deeply with the moral challenges business leaders face is *The Remains of the Day* by Kazuo Ishiguro, which is about an English butler, Stevens, and the decisions he makes while in service to his master, Lord Darlington, between the First and the Second World Wars. Stevens acts on a very stringent moral code that requires him to put the interests of his master before every other consideration. The novel is an exploration of the nature and limits of loyalty. A student once said, "That book hit me like a bullet between the eyes. I could see myself doing exactly what Stevens did—subordinating everything to my career and my bosses' interests. It was terrifying." Loyalty is something that we come to expect as leaders. Understanding what loyalty can look like from a subordinate's point of view is illuminating, helping us understand the choices that we ask our subordinates to make and the costs that loyalty may impose.

Q: What are some of the student discussions like? Are you ever surprised by their reactions?

A: One of my first surprises was how the students throw themselves into the discussions. The stories raise topics that aren't talked about elsewhere, and the students really seem to enjoy the intensity of the debates and the opportunity to figure out on the fly what they think about the variety of opinions that are voiced in class.

Each of the stories reliably evokes certain themes and issues. The lesson plans are designed to allow these themes and issues to be surfaced, and having refined the plans over many iterations of the course, they are a good reflection of the kinds of debates that nearly any group, reading that text, might have. For example, it would be very hard to read Sophocles' play *Antigone* and not discuss the "right versus right" moral challenge that emerges between Antigone and King Creon. Antigone wants to bury her brother, while the king has refused the burial because the brother was a traitor who led a violent civil war. Each position can be viewed as "moral." Antigone acts out of duty to the gods and her family, and Creon out of his duty as king to bring order and stability to his city.

I was surprised, however, by new interpretations that have crept into the discussion over time. Traditionally, students were quite supportive of Antigone's position, lambasting Creon for an "inhumane" decision about the burial. But some students began to equate Antigone's willingness to die for burying her brother as a very troubling form of religious fanaticism. And they began to show increasing sympathy for Creon's duties to create a stable state. These shifts in perspective are, in part, a reflection of the students' sense of the world they live in, and of the moral perspective they develop in response to that world. So the course (and each class) is a moving target, reflecting the individuals in the group and the broader environment that surrounds the discussions.

Q: How would a company benefit from educating their leaders on this subject?


A: Companies have a lot to gain. We all know that leaders need to make decisions that have moral and ethical stakes. The current debate about sustainability is a great example of how the context of business keeps evolving and presenting leaders with new challenges. Many of the toughest decisions will come as business leaders figure out how to respond to new regulations, taxes, or to cap and trade schemes, all enacted to control the buildup of greenhouse gases.

In addition to providing opportunities for quick-witted businesses to capitalize on these trends, these decisions have a decidedly moral flavor, involving tradeoffs between near-term infrastructure costs and long-term (possibly very long-term) benefits, and impacts that extend well beyond the traditional constituencies of the firm.

To meet these challenges, my advice would be to do something to help leaders move more comfortably in the moral domain. Firms should be looking for some kind of reliable method for leaders to develop and refine their moral reasoning. This course is one way, among others, to achieve that goal.

Q: What are you working on next?

A: In the course, we read a novel by Chinua Achebe called *Things Fall Apart*, which describes the reactions of an Ibo tribe in Nigeria to the coming of the Christian missionaries and British colonial authorities at the turn of the 20th century. The novel started me thinking about the "challenge of new principles"—what happens when one group of people are told by another that their views and beliefs are wrong and should change. Organizations manage individuals with an increasingly wide range of differences among them, both within and outside the firm. While these differences are not as stark as those in the novel, they are a significant source of tension, and with globalization, these tensions are becoming even more pronounced.

So I'm looking for ideas that may help us think about the management of differences in new and more productive ways. Part of my search will lead me to new literary sources that could help us have discussions about difference, and part of it will explore the realities of difference as it is experienced by individuals and by the leaders of organizations. 

Sarah Jane Gilbert is a product manager at Harvard Business School's Knowledge and Library Services.

Sandra J. Sucher is the MBA Class of 1966 Professor of Management Practice in the Technology and Operations Management unit at Harvard Business School.

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Appendix 2: Information sheet and consent form used for the case studies, group interview and 'Doris'

The following form was used for the case studies, and adapted where appropriate for the group interview and for Doris.

University of Wollongong



INFORMATION SHEET FOR: [Case Study Participant]

RESEARCH TITLE: An Investigation of the Feasibility and Significance of Identifying Potential Ethical Leadership Capability in Adolescence

RESEARCHER'S NAME: Rosemary Cathcart

Dear _____,

I would like to invite you to participate in a research project I am undertaking as part of my studies towards the degree of Doctor of Philosophy under the auspices of the University of Wollongong.

I am interested in trying to understand more about how some people come to take on an ethical leadership role in the community. Many researchers and scholars have looked at how an individual progresses through various stages of moral or ethical development, but little is known about how or why, for some people, this transfers, not just into their personal lives, but into a pro-active role in the wider community. If we can build a better understanding of how this comes about, then it may be that we can learn how to recognise young people with the potential to take on such a role and support and encourage them in their development towards that end, so that society as a whole ultimately benefits from the increased emergence of ethical leadership in business, politics and community affairs.

My research will include case studies of two individuals who have demonstrated such capability, and I would be enormously grateful if you would agree to be one of those two people. It would involve you in two interviews, to the first of which I would invite you, if you so wish or feel it would be helpful, to bring several items which for you were symbolic of things that had influenced your life story to date and in particular your commitment to your community role to provide us with a starting point for discussion. The interviews would take place at a venue of your preference. I would take notes, and would also seek your permission to record the interviews on audiotape as an aid to my memory. Each interview would last approximately two hours.

Your participation is entirely voluntary, and would be confidential. No-one except myself would see my notes and only I and my transcriber would hear the audio-tape. The case study will be written up into a report for the purposes of assessment by my supervisor and may ultimately contribute towards the publication of my further research in this field, but you would be referred to only by a substitute Christian name and with no surname. Your city of residence would not be named. The causes with which you are directly involved would, as far as possible, be described in generalised terms. Any quotes or material you have shared with me would be checked with you before being included. I would give you a copy of my report before it was finalised and sent for assessment, and

you would have the right to comment and seek changes in the script to ensure accuracy and maintain confidentiality to your satisfaction.

All research of this kind must take into consideration whether any risks are posed to the individual participants. As far as I am able to determine, no risks are likely to arise in this particular project, unless the interviews recalled any events which were emotionally distressing for you. Should that happen, you would have the right at any time to call a temporary or permanent halt to the proceedings and/or to ask that reference to that particular incident or incidents should be removed entirely from my records.

You would also have the right to ask questions at any time, to withdraw from the research at any time, and to ask for the information that has been collected about you to be deleted from my files and from any subsequent report. Please feel very welcome to contact either my supervisor, Professor Wilma Vialle (wilma.vialle@uow.edu.au; phone 0061 2 4221 4434) or me: my phone number is 07 357 4232 and my email for the purposes of this research is rbc466@uowmail.edu.au.

This study has been reviewed by the Human Research Ethics Committee (Social Sciences) of the University of Wollongong. If you have any concerns or complaints regarding the way this research has been conducted, you can contact the UoW Ethics Officer on (02) 4221 3386 or email rso-ethics@uow.edu.au.

When all of my subsequent research is completed, the intention would be to write up the findings of the research as a paper or papers for publication in academic and/or professional journals. Exactly the same conditions of confidentiality would still apply, then and permanently.

I will attach to this a consent form, and if you agree to take part, please sign this and return it to me in the enclosed envelope. Please, of course, feel absolutely free to contact me with any questions you may have before signing the form.

With best regards,

/

Rosemary Cathcart.

University of Wollongong



RESEARCH TITLE: An Investigation of the Feasibility and Significance of Identifying Potential Ethical Leadership Capability in Adolescence

RESEARCHER'S NAME: Rosemary Cathcart

PARTICIPANT'S CONSENT FORM

I have read the information I have been given information about the proposed research, and I am confident that I understand what is involved in agreeing to take part.

I have been advised of the potential risks and burdens associated with this research, which include the possibility of being reminded of emotionally distressing events, and have had an opportunity to ask Rosemary Cathcart any questions I may have about the research and my participation.

I understand that my participation in this research is voluntary, that I am free to refuse to participate and that I am free to withdraw from the research at any time. My refusal to participate or withdrawal of consent will not affect any relationship I may have with the researcher should our paths cross again in the future, or with the University of Wollongong.

If I have any questions, I know that I can contact either the research supervisor, Professor Wilma Vialle (wilma_vialle@uow.edu.au; phone 0061 2 4221 4434) or the researcher, Rosemary Cathcart (rbc466@uowmail.edu.au; phone 07 357 4232). I further understand that if I have any concerns or complaints regarding the way this research has been conducted, I can contact the UoW Ethics Officer on (02) 4221 3386 or email rso-ethics@uow.edu.au.

I understand that the data collected from my participation will be used in a report submitted for the degree of Doctor of Philosophy and that subsequently one or more papers based on the research might be developed for publication in an academic journal or for presentation to a conference, and I consent for the material to be used in that manner. I have been assured that I will be referred to only by a substitute Christian name, and that personal details which might identify me will be disguised as far as possible.

Having regard to all of the above, I hereby agree to participate in this research.

Signed

Date

.....

...../...../.....

Name (please print)

--oo0oo--

Appendix Three: Information sheets and consent forms used for school survey

University of Wollongong



INFORMATION SHEET FOR SCHOOLS

RESEARCH TITLE: An Investigation of the Feasibility and Significance of Identifying Potential Ethical Leadership Capability in Adolescence

RESEARCHER'S NAME: Rosemary Cathcart

The Principal

_____ School

Dear

Thank you for your expression of interest in {OR Your staff member _____ has expressed interest in} participating in this research project. I would like to invite you to take part in this project, and have enclosed the following information to assist you in making that decision.

Background information

This research is being undertaken as part of my studies towards the degree of Doctor of Philosophy under the auspices of the University of Wollongong.

I am interested in trying to understand more about how some people come to take on an ethical leadership role in the community. Many researchers and scholars have looked at how an individual progresses through various stages of moral or ethical development, but little is known about how or why, for some people, this transfers, not just into their personal lives, but into a pro-active role in the wider community. If we can build a better understanding of how this comes about, then it may be that we can learn how to recognise young people with the potential to take on such a role and support and encourage them in their development towards that end, so that society as a whole ultimately benefits from the increased emergence of ethical leadership in business, politics and community affairs.

The project will include case studies of the life stories of adult individuals who have taken an ethical leadership role in some way in the New Zealand community, and will attempt to determine the factors, including personality traits, which have contributed significantly to their ability to take on such a role. Using a survey format developed by Renzulli and Sytsma in the US and specifically adapted for New Zealand, the school-based part of this project will seek to discover whether the personality traits evidenced in the lives of the adult individuals can be identified during adolescence. Ultimately it is hoped that this information will guide us in recognising and supporting these young people in the further development of their potential to become ethical leaders of the future. Ten high schools in different settings will be involved, and a total of some 300 students will be asked to complete the survey.

What this will involve for your school.

1. I will ask you to appoint one teacher to act as coordinator, liaising with me on the steps outlined below. I will supply the coordinator with all the required documentation, envelopes and postage and a set of guidelines for administration of the survey, and will remain in close contact with that person throughout. I estimate that overall between three to four hours of the coordinator's time will be required to complete the task.
2. Thirty Year 12 students are required for the survey. Each student who is willing to take part will be supplied with an information sheet to take home and share with his or her parents or caregivers and with

a consent form which they all are asked to sign. I will ask you to sign this information sheet to authorise it before it goes home.

3. Students complete the survey all at the same time, preferably in the same place but at separate desks or tables. The survey begins with a short section asking for information such as place in family and for details of any community service activities in which they have been involved either within or outside school. The students then complete a questionnaire which first asks them to rate their responses to statements such as “I believe that an individual can make a difference” and “I have known from a very young age what my career path would be”, and then to choose from a list a statement which best fits their concept of being successful and a statement which best describes how they would like to be remembered after their lives are over. The forms are completed anonymously. To further maintain confidentiality, each student seals his or her completed survey into a supplied envelope for return to me. The process takes a total of approximately 40 minutes including distribution and collection.
4. For each student, one of his or her teachers is asked to complete a short data sheet rating him or her on several factors relevant to the research, such as relationship with peers. A coded numbering system is used on these sheets and the envelopes to ensure the correct sheet is attached to the correct envelope. This should not take more than approximately five minutes per student.
5. The coordinator completes a data sheet which provides some demographic information about your school to enable comparisons to be made between responses of students from schools in different settings, eg from small as opposed to large schools.

The material is then returned to me for analysis, and in due course I will provide you with a summary of the findings and will keep you in touch with the progress of the research.

The cost to your school is minimal. The only cost to you is in photocopying the information sheet to go home with the students as this cannot be done until you have signed it, and, possibly, in making an extra copy of a form if for any reason one is required.

You will have the right to ask questions at any time before or during the project, to withdraw from the research at any time, and to ask for the information that has been collected about your school to be deleted from my files and from any subsequent report. You would also have the right to ask questions at any time, to withdraw from the research at any time, and to ask for the information that has been collected about you to be deleted from my files and from any subsequent report. Please feel very welcome to contact either my supervisor, Professor Wilma Vialle (wilma_vialle@uow.edu.au; phone 0061 2 4221 4434) or me: my phone number is 07 357 4232 and my email for the purposes of this research is rbc466@uowmail.edu.au.

When all of my subsequent research is completed, the intention would be to write up the findings of the research as a paper or papers for publication in an academic journal or for conference presentation. Exactly the same conditions of confidentiality would still apply, then and permanently. No student will be identified either in my report to the university or in any published paper or presentation, and the school itself will be known only by a pseudonym.

This study has been reviewed by the Human Research Ethics Committee (Social Sciences) of the University of Wollongong. If you have any concerns or complaints regarding the way this research has been conducted, you can contact the UoW Ethics Officer on (02) 4221 3386 or email rso-ethics@uow.edu.au.

It is very much my hope that you will agree to support this research project. I would therefore be very grateful if you would sign the attached consent form and return it to me by _____. If you have any queries before doing so, please do not hesitate to contact me or my supervisor directly by phone or email. Otherwise, I look forward to working with you.

Yours sincerely,



Rosemary Cathcart.

University of Wollongong



RESEARCH TITLE: An Investigation of the Feasibility and Significance of Identifying Potential Ethical Leadership Capability in Adolescence

SCHOOL CONSENT FORM

I have read the information I have been given about the above research project. I have had an opportunity to ask questions about what I have read, and I am confident that I understand what is involved for my school.

I understand that the findings of this research will be used in a report submitted for the degree of Doctor of Philosophy and that subsequently one or more papers based on the research might be developed for publication in an academic journal or for presentation to a conference, and I consent for it to be used in that manner. I have been informed that no student will be identified in any such report or paper, and that the school will be referred to only by a pseudonym.

I understand that my consent for my school to participate in this project is voluntary, and that I have the right to withdraw my school from the project at any time, and to ask that any information contributed to the project by students or staff should also be withdrawn and not used in any subsequent report or publication. My refusal to participate or my withdrawal of consent will not affect any relationship I or my school may have with the researcher should our paths cross again in the future, or with the University of Wollongong.

I know that if I have any questions, I am welcome to contact either the research supervisor, Professor Wilma Vialle (wilma_vialle@uow.edu.au; phone 0061 2 4221 4434) or the researcher, Rosemary Cathcart (email rbc466@uowmail.edu.au; phone 07 357 4232). I also understand that if I have any concerns or complaints regarding the way this research has been conducted, I can contact the UoW Ethics Officer on (02) 4221 3386 or email rso-ethics@uow.edu.au.

Having regard to all of the above, I hereby give my consent to my school's participation in this research.

Signed

Date

...../...../.....

Principal, _____ School

Name (please print)

TITLE OF RESEARCH PROJECT: An Investigation of the Feasibility and Significance of Identifying Potential Ethical Leadership Capability in Adolescence

AN INVITATION TO PARENTS AND STUDENTS TO PARTICIPATE

Our school is about to take part in the above research project which we hope will help us to meet our students' needs and interests more effectively. It is being conducted by a New Zealand educator, Rosemary Cathcart, under the auspices of the University of Wollongong, and will involve a total of ten high schools and 300 students.

What it is about

As you know, our classes at school are organised according to subject. However, learning is not just about subjects. Much more importantly, it is also about the student him or herself. Each student is an individual person with different responses to what they experience at school and in life. The better we as teachers understand our students as individuals, the better we can be at supporting them in their progress at school.

This research project is especially interested in how students think about themselves and their relationships with other people and with the wider community. How do young people feel about their place in society? What contribution do they see themselves making to the society they live in? Many young people are very idealistic. How can we recognise and support young people who have a strong interest in making a positive difference in society? These are important questions in a rapidly changing world.

What it involves

Students who take part in the research will complete a questionnaire asking them what they themselves think about issues like these. They will also complete a short "demographics" sheet (questions about age, gender, subject preferences, etc) so that the researcher has the information needed for statistical analysis of the questionnaires. Some additional data will be supplied by the school to help with the analysis. Completing the survey takes about 40 minutes.

Confidentiality

The survey is anonymous. Each student will put his or her completed forms into a provided envelope for return to the researcher. The material in the envelope will be seen only by the researcher. Data supplied by the school will use a coded numbering system to protect students' identities. The school itself will only be referred to by a pseudonym in reports on the research.

What happens with the research material?

The findings of the research will be presented as a report to the university, and may eventually be included in a paper or papers for publication in an academic journal or presented at a conference. Our school will be given a report on our part in the research and how it relates to the project overall.

Your rights as student, parent or caregiver

First of all, your agreement for your son or daughter to participate in this research is entirely voluntary. If at any time during the carrying out of the survey at the school, you wish to withdraw permission for your son or daughter to be involved, you will have the right to do so, and to ask that the information collected up to that point shall not be used. Your son or daughter has the same right to choose whether or not he or she is willing to participate, and the same right to withdraw. Please be aware, however, that once the material has been sent to the researcher, it can no longer be withdrawn because the forms are anonymous.

If you have any questions about the project, you are welcome to contact the researcher (Rosemary Cathcart, phone 07 357 4232; email rbc466@uowmail.edu.au) or the research supervisor (Professor Wilma Vialle, phone 0061 2 4221 4434, email wilma_vialle@uow.edu.au)

The study itself has been reviewed by the Human Research Ethics Committee (Social Sciences) of the University of Wollongong. If you have any concerns or complaints regarding the way this research has been conducted, you can contact the UoW Ethics Officer on (02) 4221 3386 or email rso-ethics@uow.edu.au.

We are very pleased to have the opportunity to take part in this research and hope that you will support us by agreeing to participate. We have enclosed a consent form with this, which needs to be signed by BOTH the student AND the parent or caregiver and returned to school by _____

_____ Principal.

University of Wollongong



TITLE OF RESEARCH PROJECT: An Investigation of the Feasibility and Significance of Identifying Potential Ethical Leadership Capability in Adolescence

CONSENT FORM Student's name: _____

We have read the above information and we are satisfied that we understand what is involved. We have been given an opportunity to ask questions and to have them answered. We understand that we may ask further questions about the research at any time.

We have been assured that our student's participation will be anonymous, and that the school itself will not be identified in any reports about the research. We understand that, up until the material has been submitted in an anonymous form to the researcher, we may,

at any time and for whatever reason, withdraw permission for our student to participate in the research and ask for the information we have supplied not to be used.

We understand that the findings of the research will be used in a report to the university and may also contribute to a paper or papers for publication in an academic journal or as a conference presentation. We know that if we have any questions, we are welcome to contact the researcher (Rosemary Cathcart, email rbc466@uowmail.edu.au; phone 07 357 4232) or the research supervisor (Professor Wilma Vialle, email wilma_vialle@uow.edu.au; phone 0061 2 4221 4434), and we understand that if we have any concerns or complaints regarding the way this research has been conducted, we can contact the UoW Ethics Officer on (02) 4221 3386 or email rso-ethics@uow.edu.au.

We understand that participation is entirely voluntary. We understand also that should we refuse to participate or withdraw our consent, this will not affect our relationship with the school, or with the researcher or the University of Wollongong.

Accordingly we consent to our student taking part.

Signed _____ (Parent or Caregiver)

Signed _____ (Student)

Please return to _____ (Teacher) **no later than** _____

Thank you!

Co-Cognitives Survey – Teacher Information

Our school will shortly be taking part in a research project known as the “Co-Cognitives Survey”.

This research is based on “Operation Houndstooth”, a project initially launched by Professor Joseph Renzulli, head of the American National Research Center on the Gifted and Talented.

Over recent years, Professor Renzulli has turned his attention from the more traditional fields of giftedness to the search to understand the ways in which certain people transform their inherent “gifted assets” into social and ethical leadership in the community.

Renzulli has given the name “co-cognitive traits” to those personality traits which may help us to understand why and how this happens - why and how some gifted individuals mobilize their talents to focus on bringing about changes directed towards making the lives of all people better, as opposed to those who use their talents primarily for personal material gain, ego enhancement or self-indulgence. His “Operation Houndstooth” is a major research project designed to help us ultimately become as skilled at identifying and nurturing those traits as we have become at identifying and nurturing other more academic areas of giftedness.

As part of this research, a survey of high school students is being undertaken which is intended to lead to a normed “Co-Cognitive Factor Scale”. Professor Renzulli has viewed and approved an adaptation of this survey for use in New Zealand schools, and our school has agreed to be one of the schools involved in this research, in the belief that, the better we as teachers understand our students as individuals, the better we can be at supporting them in their progress at school.

Approximately ____ of our senior students will be involved, and letters requesting parental consent will shortly be sent home to their families. _____ has undertaken to liaise with the researcher and coordinate the administration of the survey in our school.

This will take approximately three weeks, and the researcher will report back to us when all the responses have been analysed.

Your involvement

- (a) Form teachers of students taking part in the survey will be asked to complete a short data sheet for each participating student.
- (b) Depending on available times, one or more teachers may be asked to help _____ with the administration of the survey. This is not expected to take more than 40 minutes in total and involves only distribution and collection of the forms and supervision while these are being completed.

Most staff will not be directly involved. This sheet is for your information only, but please feel very welcome to talk to _____ if you would like to know more.


--oo0oo--

Appendix Four: Adaptation of the original co-cognitives survey: original material, adaptation steps, final format


[1] The Original Survey Form

The survey form administered in Sytsma's (2003) study. Students completed this twice, the second time while thinking of their favourite subject area.

GENERAL FORM



Operation Houndstooth
Co-Cognitive Factor Scale



R.E. Sytsma, J.S. Renzulli, and K.B. Berman
© University of Connecticut, 2002

Directions:
 It is important that you check one response for every stem.
 There are no "right" or "wrong" answers.
 Your first response is often the best reflection of how you feel about each item.

	Strongly Agree	Agree	Neutral/Undecided	Disagree	Strongly Disagree
1. I am motivated to improve the quality of life for other people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. I have a strong sense about what I am meant to do in my life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. I have always had a vision of what kind of person I want to be.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. I would volunteer to help those in need.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. I consider myself sensitive to the well-being of people I don't personally know.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. I expect good things to happen for me in the future.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. I support unpopular viewpoints when I believe they are correct.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. I am hopeful about my future.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. I have known from a very young age what my career path would be.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. I am willing to take risks to support something I believe in.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. I have a strong need to help others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. At this point in time, I see myself as successful.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. I go out of my way to help people who are struggling.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. I would miss working on my favorite area of interest if I were no longer able to do it.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. I am intrigued by unanswered questions in my area of strongest interest.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. I want to keep learning about my favorite area of interest.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. I cannot imagine my life without working in my strongest area of interest.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. I am optimistic about my future.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. I know that in the future I will be doing what I was born to do.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. Even when I face setbacks, I am able to remain positive about my future.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21. I have more energy than most people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22. When others tire of working on something, I continue working.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23. I stay physically or mentally focused longer than others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24. I consider myself energetic.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25. I have the courage to maintain my beliefs in the face of opposition.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26. I stand up for what I believe is right.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The National Research Center on the Gifted and Talented
 University of Connecticut
 2131 Hillside Road Unit 3007
 Storrs, CT 06269-3007

Fig. App. 4.1: Sytsma's (2003) original survey form

[2] The Adaptation Process

Step 1: The adaptation began by taking the above form and organising the 26 statements according to the Houndstooth categories as shown below in Figure App. 4.2.

OPTIMISM

1. I expect good things to happen for me in the future.
2. I am hopeful about my future.
3. I am optimistic about my future.

Fig. App. 4.2: Survey statements organised according to co-cognitive traits.

Step 2: Each set of co-cognitives was worked through individually. Changes were made where it was felt that the existing wording might not be appropriate culturally for New Zealand students, bearing in mind particularly New Zealanders' perceived reluctant attitudes towards self-praise. Additional statements (or 'stems') were included in an attempt to allow for more in-depth exploration of philosophical attitudes and beliefs. Various different sets of circumstances were used to elicit such responses. Generally accepted characteristics of gifted students were reflected in some statements in consideration of the link suggested by many researchers between giftedness and moral development. This process resulted in a set of statements expanded from the original 26 to 39 statements. The material below shows the expanded set of statements, with the original material in black and the added material in blue. Notes in red reflect the researcher's thinking as she made these changes.

OPTIMISM

- I enjoy the feeling when I start something new – like a new year or a new activity – of having something unknown to look forward to and experience. (This seems to be a common trait in gifted learners – a surge of energy and interest at this point, a sense that this will be exciting).
- I am positive that I will find a career where I can succeed.
- I think that I will find a life partner and that we will be happy together. (Optimism re personal relationships. Possibly useful to differentiate between this and their job-related feelings about the future).
- I am confident that humanity will solve the problem of global warming.
- I believe that in my lifetime humanity will at last make real progress on issues like hunger, poverty, war and the environment. (This and previous statement allow the student to express a view on the wider global issues. Gifted students were noted in the literature review as often expressing particular concern about such issues).
- I am optimistic about my personal future. (Inserted "personal" to allow comparison with optimism re wider global issues).
- Even when I face setbacks, I am able to remain positive about my future. (Omitted 1 and 2 in the original – essentially the same, the 'checking' aspect of these points noted, but left out as the section had been considerably expanded in length).

COURAGE

- I intervene when I see a person or animal being bullied or hurt.
- I own up when I have done something wrong.
- I stand up for what I believe is right, even when most others disagree or won't speak out. (The addition is intended to strengthen the statement through comparison with other' reactions).
- I would take part in peaceful protest action against something I believed to be wrong or false.

- I would initiate or lead such peaceful protest. (Have made a distinction here between participation and leadership or initiative).
- I give up some of my time or personal comforts to help others in need (eg working for SPCA or St John's Ambulance). (This statement potentially can be supported or checked against statements in the student data sheet about actual helping actions).
- I am willing to take risks to support something I believe in.
- I support unpopular viewpoints when I believe they are correct.

ROMANCE

- There is nothing I find more deeply satisfying than working in my interest area and having it go right. (A sense of satisfaction or of finding fulfilment was used here as a possibly better indicator of 'romance' than more quantitative indicators of success or measurable achievement).
- If I had to choose between being rich and having the opportunity to spend my life working in my interest area, I would choose working in my interest area. (Again tapping into that depth of romance).
- When I am involved in my interest area, I am totally absorbed and can concentrate for long periods of time. (The ability of the gifted to concentrate intensively and for long periods when interested is well documented; it is also an indicator of the level of involvement any student has with a particular topic).
- I am intrigued by unanswered questions in my interest area. (Intense desire to know is another attribute associated with giftedness).
- I cannot imagine my life without working in my interest area.
- I want to keep learning about my favourite interest area. (Given the added statements, it was thought this sufficiently covered 3 and 4 in the original).

SENSITIVITY TO OTHERS

The researcher was uncomfortable with all of the statements under this heading in the original, especially the second statement, and wanted the statements to be both more specific and also less 'I' dominated – it was thought that New Zealand students would be likely to be more comfortable with statements such as 'I try to...' rather than 'I do ...'.

- I find it extremely distressing and almost unbearable to see, read or hear about people or animals being hurt or treated cruelly or unjustly.
- It matters to me to find ways to be kind to others. That seems to me such a necessary part of life.
- I try to recognise other people's feelings and what matters to them so that I will not hurt them but can support them.
- I try to make sure I notice and acknowledge it when someone does something kind or good.
- I try to make sure I notice and offer support or encouragement when someone is hurting or is struggling with something.

- I feel great satisfaction when I've made someone happy, even if they don't know it was through me.
- I try always to be honest with myself and to make amends as best I can when I get things wrong, hurt or offend someone.
- I try to be understanding when someone hurts me. I try not to react by hurting back. I try to find strength in myself to move past this.

ENERGY

- I seem to have more energy than most people. (Again, as above, 'I seem to' rather than 'I do' as less of a statement asserting superiority over others).
- When I am really interested in something, I am able to continue working when others tire.
- When I am really interested in something, I can stay physically or mentally focussed longer than others. (Adding the caveat of 'when I'm interested' to these two statements would, it was hoped, provided a realistic context to help the student assess their best response).
- When I am angered by injustice or cruelty, my energy level is high and drives me to take some action. (The statement links feelings of empathy to action; it may be a particularly strong stimulus for energy in the gifted).

VISION/SENSE OF DESTINY

- I believe that an individual can make a difference. (In the researcher's view, hugely, hugely important – possibly one of the most important learnings teachers and parents can convey to their students. Believing in the power of the individual, including oneself, is critical to dealing with traumatic events and moving forward to achieve change).
- I believe that in my life I will accomplish something worthwhile and significant. (Ditto above).
- There are some things in society that I believe are wrong and I am committed to working to change those things. (Significant in relation to social capital).
- I feel sure that in some way I will be a leader in what I do in life.
- I have known from a very young age what my career path would be. (Interesting for all students; could tap into that strong early commitment some gifted students do have. Could be very pragmatic – eg 'I want to be an accountant' – , whereas the following statement seems to allow more for a visionary approach. Both important).
- I have a strong sense about what I am meant to do in life. (It was thought that this may sufficiently cover both 3 and 6 in the original, given that this section has been expanded. Item 1 was omitted because it seemed to be adequately covered under 'Sensitivity to others'. Item 5 in the original was omitted on the grounds of possible discomfort in proclaiming oneself as successful).

Step 3: The statements were arranged in random order to create the new survey form.

Step 4: At this point, although the researcher felt students might be uncomfortable with direct questions about considering themselves a success, nevertheless the issue was one which needed further consideration. Would students see success in terms of self-oriented

achievement, or would those potentially capable of taking a moral leadership role value achievement for others? With this query in mind, the following two questions were added:

SUCCESS

‘Being successful’ means different things to different people. What does it mean to you? Rank the following five statements from 1 to 5, with 1 being the statement that comes closest to your idea of success and 5 being the statement that is least like your idea of success.

To me success means:

- Making a lot of money.
- Being famous.
- Playing a leading role in an organisation that brings about change in society.
- Having a job you enjoy and living happily with your partner.
- Having an important job where others look up to you as the boss or person in authority.

If you had the chance, how would you like to be remembered after your life is over? Rank the following six statements from 1 to 6, with 1 being the statement that best sums up what you would like to achieve and how you would like to be remembered and 6 being the statement that is of least interest to you.

I would like best to be remembered as:

- A scientist whose discoveries opened up a whole new field of knowledge or understanding.
- A highly successful businessman or entrepreneur who made a vast fortune.
- A famous pop star known to millions.
- An ordinary person who was loved by others for unfailing kindness and generosity.
- A novelist, painter or artist in another field whose work inspired others with its beauty and insight.
- A humanitarian visionary who helped to make people more aware and more caring about social issues.

Thus the final adapted version reads as follows:

Co-Cognitives Survey

How to complete this survey

- It is very important that you tick one answer for EVERY question.
- There are no “right” or “wrong” answers.
- Your first response is often the best reflection of how you feel about each item.
- Please make sure to complete BOTH Section A and Section B. Thank you!

Section A

Rating Scale:

Column 1: SA = “I strongly agree with this statement – this is like me most of the time”.

Column 2: A = “I agree with this statement - this is like me more often than not”.

Column 3: NU = “I’m neutral/undecided – sometimes this is like me, sometimes it’s not”.

Column 4: D = “I disagree with this statement – this is not usually like me”.

Column 5: SD = “I strongly disagree with this statement – this is never or only very rarely like me”.

Rating Scale	S A	A	N U	D	S D
I believe that in my life I will accomplish something worthwhile and significant					
I intervene when I see a person or animal being bullied or hurt.					
I enjoy the feeling when I start something new – like a new year or a new activity – of having something unknown to look forward to and experience.					
When I am deeply interested in something, I am able to continue working when others tire.					
I am determined that in my life I will help to improve the quality of life for other people.					
I feel great satisfaction when I’ve made someone happy, even if they don’t know it was through me.					
I believe that in my lifetime humanity will at last make real progress on issues like hunger, poverty, war and the environment.					
I try to make sure I notice and acknowledge it when someone does something kind or good.					
Even when I face setbacks, I am able to remain positive about my future.					
I support unpopular viewpoints when I believe they are correct.					
I own up when I have done something wrong.					
When something really matters to me, I find I have the will to persevere despite difficulties or opposition.					
I would take part in peaceful protest action against something I believed to be wrong or false.					
I would initiate or lead such peaceful protest.					

I have a vision of the kind of person I want and intend to be.					
I am willing to take risks to support something I believe in.					
I find it distressing to see, read or hear about people or animals being hurt or treated cruelly or unjustly.					
I think that I will find a life partner and that we will be happy together.					
I stand up for what I believe is right, even when most others disagree or won't speak out.					
It matters to me that the learning I do at school should be about things that I feel are important and have value in life.					
I seem to have more energy than most people.					
It matters to me to find ways to be kind to others. That seems to me such a necessary part of life.					
There are some things in society that I believe are wrong and I am committed to working to change those things.					
I am positive that I will find a career where I can succeed.					
If I had to choose between being rich and having the opportunity to spend my life working on something I feel passionate about, I would choose working on what I feel passionate about.					
I give up some of my time or personal comforts to help others in need (eg working for SPCA or St John's Ambulance).					
I am intrigued by unanswered questions in the subjects that most deeply interest me.					
I try to recognise other people's feelings and what matters to them so that I will not hurt them but can support them.					
I feel sure that in some way I will be a leader in what I do in life.					
I try to make sure I notice and offer support or encouragement when someone is hurting or is struggling with something.					
I want to keep learning about the things that interest me deeply.					
When I am angered by injustice or cruelty, my energy level is					

high and drives me to take some action.					
I believe that an individual <u>can</u> make a difference.					
I am optimistic about my personal future.					
I try always to be honest with myself and to make amends as best I can when I get things wrong, hurt or offend someone.					
When I am involved in work that I am passionately or deeply interested in, I am totally absorbed and can concentrate for long periods of time.					
I try to be understanding when someone hurts me. I try not to react by hurting back. I try to find strength in myself to move past this.					
I am confident that humanity will solve the problem of global warming.					
I have a strong sense about what I am meant to do in life.					
At this point in time, I see myself as successful.					

Section B

SUCCESS

[1] *“Being successful” means different things to different people. What does it mean to you? Rank the following five statements from 1 to 5, with 1 being the statement that comes closest to your idea of success and 5 being the statement that is least like your idea of success.*

To me success means:

[] Making a lot of money.

[] Being famous.

[] Playing a leading role in an organisation that brings about change in society.

[] Having a job you enjoy and living happily with your partner.

[] Having an important job where others look up to you as the boss or person in authority.

[2] *If you had the chance, how would you like to be remembered after your life is over? Rank the following six statements from 1 to 6, with 1 being the statement that best sums up what you would like to achieve and how you would like to be remembered and 6 being the statement that is of least interest to you.*

I would like best to be remembered as:

- ☐ A scientist whose discoveries opened up a whole new field of knowledge or understanding.
- ☐ A highly successful businessman or entrepreneur who made a vast fortune.
- ☐ A celebrity known to millions.
- ☐ An ordinary person who was loved by others for unfailing kindness and generosity.
- ☐ A novelist, painter or artist in another field whose work inspired others with its beauty and insight.
- ☐ A humanitarian visionary who helped to make people more aware and more caring about social issues.

Thank you! You have now finished the survey. Please place both forms (your Student Data Sheet and this questionnaire) in the envelope given to you, seal it, and return to the supervising teacher.

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Appendix Five: Guidelines and data sheets used for administration of the school survey

[1] Coordinator's Guidelines: Co-Cognitives Survey

Dear _____,

First of all, my warmest thanks for agreeing to act as the coordinator for your school for this research project. I am greatly looking forward to working with you, and very much appreciate your cooperation on this project.

As you know, we have already checked with your principal and received approval for your school to participate and have agreed on the number of students who are to participate.

You will now find enclosed with this the requisite number of consent forms and student survey forms, envelopes in which students are to put their completed surveys, and return postage for the completed forms. I am also enclosing masters of these forms in case you need extras, and of the teacher information sheet, the teacher instructions for administering the survey, and the teacher data sheet as I do not know exactly how many of these you will need. These are the only things you will need to photocopy.

- Note that you will need to insert your name and the deadline for return on the three items for teachers - best to do this *before* photocopying! ☺
- Your principal will also need to sign the family consent forms before they go out. This should be done immediately as sending these out is the first action you will need to take.

The next steps are as outlined below. Please don't hesitate to come back to me if you have any queries or concerns about any of this, either now or at any stage during the project. You can contact me either by phone (07 357 4232) or email at crcathcart@xtra.co.nz

Time frame:

The estimated time needed to administer the survey and return it to me is three weeks from the time you receive this material. If this causes any difficulty for you, please contact me straightaway so we can negotiate another timeframe for you.

Next steps:

Please follow these steps:

[1] Send home the *family consent forms* ("A Special Message to Parents, Caregivers and Students") and follow up to ensure their prompt return.

- Students **MUST** return a signed consent form before participating in the survey.
- Keep the returned consent forms - these need to come back to me with the completed surveys.

[2] Give a copy of the *teacher information sheet* to every teacher who will be involved in administering the survey or who is a form teacher of a participating student.

- You might like to consider also giving a copy to all other members of staff so that everyone knows what is happening and why. I would strongly recommend this.

[3] Organise a time for the survey to be administered. The students must complete BOTH parts of the survey in the one sitting. Allow approximately 30 minutes for this and an extra 10 for distribution and collection of the survey forms. If you have more than one group of students, try to arrange for them to complete the survey on the same day, if at all possible in the same time-slot.

[4] Distribute (a) the guideline *Administering the Survey* to the teachers who will be doing this and (b) the requisite number of survey forms and student envelopes for the group the teacher has. Check that the teacher has read the guideline and is clear about what he/she needs to do.

[5] Distribute copies of the *teacher data sheet* to the form teachers of the students taking part in the survey. The form teachers are requested to complete a separate data sheet for each individual student. This gives me some essential information about the student's attitude, performance and involvement at school.

[6] Complete your own *coordinator data sheet*. This gives me essential information about the school itself.

[7] Finally, collect together all the completed items:

- (a) the signed consent forms
- (b) the student surveys, in their sealed envelopes
- (c) the teachers' completed data sheets for each of the participating students
- (d) your own coordinator's data sheet
- (f) the masters of the various forms and any unused forms.

Place all these items in the box they came in and post them back to me.

Your job is now done!

Reporting back to you

The analysis of the material received from your school and other participating schools will unavoidably take some time, but as soon as I can, I will come back to you with information about the findings of the project to share with your colleagues and families. Meanwhile, thank you again for all your help with this.

Rosemary Cathcart, Researcher.

[2] Co-Cognitives Survey: Coordinator Data Sheet

Your name: _____

School's name: _____

Please give approximate percentages for each of the following ethnic groups within the school:

Pakeha/European: _____ Maori: _____ Pasifika: _____ Asian: _____ Other: _____

Special features

If your answer is "yes" to any of the following, please briefly describe and say how students can become involved and what age groups are provided for.

Does your school offer any specific form of leadership development? _____

Does your school offer any opportunity for community service? _____

Does your school make specific provision for Maori students or for students from any other culture?

Does your school make any specific provision for gifted learners? _____

Does your school participate in any of the following challenge-type programmes? (Please tick) []

Maths Olympiad [] CREST [] Odyssey of the Mind [] Future Problem Solving

[] Community Problem Solving [] Philosophy for Children [] Other (please specify)

If there is any other information you would like to add about your school that you think would be relevant to this study, please use the reverse of this sheet. Thank you!

[3] Teacher Covering Note and Data Sheet

Dear _____

Re the Co-Cognitives Survey

Thank you for agreeing to assist with this survey. I will separately be giving you the survey forms for the students to complete. These sheets are for you. They ask you to provide some basic data about the students' learning performance and involvement in other activities at school. They have been kept as simple as possible to complete, but the information is vital to the survey, so we are grateful for your co-operation with this.

Please complete one sheet for EACH of the students in your class who is taking part in the survey. Their names are listed below. When you have finished, please clip all the sheets firmly together and return them to me.

Please have the completed sheets back to me by _____

Thank you!

_____ (Survey Coordinator)

Students in your class who are participating in this survey:

[4] Teacher Data Sheet: Individual Student Information

Your name: _____

Student's name: _____

- How would you describe this student's relationship with his/her peers? (Circle or highlight as appropriate)

[1] *Popularity:*

- (a) very high - sought after
- (b) high - seems well-liked by all
- (c) moderate - fits in, accepted
- (d) low - a loner, few friends
- (e) very low - seems to be actively avoided.

[2] *Leadership:*

- (a) steps easily into leadership role - is accepted as leader by peers
- (b) capable of leadership but does not often seek that role
- (c) a follower rather than a leader
- (d) would prefer to work on his/her own - not a team person in my observation.

[3] *Empathy:*

- (a) compassionate - very quick to notice and reach out to help anyone who is upset, worried or hurt regardless of who that person is
- (b) helpful and caring towards friends - will help others quite readily if asked
- (c) not very sensitive to others' feelings - will help others if asked but only do minimum
- (d) seems uncaring, uninterested in others' feelings and concerns.

[4] *Assertiveness:*

- (a) Will speak out strongly for what he/she believes in even if this is an unpopular view
- (b) will support an unpopular view he/she believes in if someone else takes the lead
- (c) may express support for an unpopular view he/she believes in but will back down if others oppose
- (d) does not express strong views - waits and follows majority opinion.

- How would you rate this student's *overall academic potential*? (Circle one).

Exceptional / Well above average / Above average / Average / Below average

- How would you rate his/her *actual* academic performance? (Circle one)

Outstanding/ Outstanding in area of interest / Above average / Average /

Below average

- Are you aware of any specific instances in which this student has initiated and/or been involved in some form of community service, "good cause", or help for others within or outside school? If so, please briefly describe.

- To your knowledge, is this student now, or has he or she ever, been involved in any form of provision for gifted learners? Eg extension or enrichment withdrawal groups, accelerate groupings, extension programmes like One Day School, programmes or competitions like Odyssey of the Mind? If so, please note below.

Please feel free to add any further comment if you wish to do so. Thank you for your help!

[5] Student covering note and data sheet

Student Covering Note

First of all, thank you for agreeing to be one of the students taking part in this research project. I really appreciate your help.

You have a centrally important role to play in this research. The responses you give to the survey you are about to complete, along with those from other students like yourself, will form the basis of the whole project.

There are two parts to this survey. The first, attached to this covering note, is the data sheet. This asks you for information about yourself so that answers to the second part of the survey which come from different groups of students can be compared. For example, we might discover that young men

answer quite differently from young women on some questions, or we might find that students who are the eldest in their family answer differently from students who have older brothers and sisters. Information like this is very helpful for the research.

The second part of the survey is the part which asks for your personal views on a range of common life situations. Here is where we are interested to find differences and similarities between people's views and values.

A little later on, depending on the results, I may ask a percentage of the students completing this survey if they would agree to do a follow-up telephone interview with me. I have asked you to put your name on your data sheet so that I can contact you if you are one of these students.

However, I would like to reassure you that NO information that would identify you as an individual will appear in the published reports on this research. I am the only person who will see your completed survey responses. To make sure that your responses are confidential, you will be asked to put your completed survey in a sealed envelope before returning them to the supervising teacher.

Please now turn over and complete the data sheet. You will have about 10 minutes to do this. When everyone has finished this part of the survey, the supervising teacher will give you the second part of the survey. You will have about 20 minutes to complete the second part. When you have finished both parts, place them in the supplied envelope, seal it, and return it to the teacher.

Again my grateful thanks for your help.

/

Rosemary Cathcart,
Researcher.

Student Data Sheet

Please PRINT your answers – thankyou!

- Your name: _____
- Your age: ____y ____m
- Your gender: (Circle one) female male
- Which country were you born in? _____
- Which of these ethnic/cultural backgrounds best describes you? Please circle one. If you choose "Other", please specify.
Pakeha/European Maori Pasifika Asian Other: _____
- Which of these family situations is most like yours? Please circle one.
(a) Live with both parents. (b) Live with one parent. (c) Live with grandparents.

(d) Live with whanau/extended family. (e) Live with someone other than family.

- Are you an only child, or do you have brothers and/or sisters? Please choose and complete:
[] I am an only child [] I have ____ brother(s) and ____ sister(s).
- If you have brothers and sisters, where do you come in the family? (eg 3rd of 4)

- Thinking of your school situation, which is the curriculum area you most enjoy?

- Which is the curriculum area where you feel you are strongest?

- Have you ever been involved in any activity or project, either at school or in your own time, where you were specially concerned with helping others? Examples might be raising money to aid victims of a natural disaster, joining a protest against cruelty to animals, or helping in your own time at the local old folks' home. Please tell us briefly what you did, how you became involved, and how old you were at the time. You can include more than one example if you wish.

*** *If you need more space to complete your answer about activities helping others, please continue at the bottom of this sheet.*

Listed below are a number of extra-curricular activities. Some may not be available at your school: ignore these. There may be some not included here which you participate in: please add these under "other". Please put ONE tick in the box beside any of these activities which you are MODERATELY involved in, and TWO ticks in the box beside any of these activities which you are HIGHLY OR INTENSIVELY involved in. "Moderately" involved means you participate reasonably regularly and enjoy the activity. "Highly" or "intensively" involved means you are passionate about this and participating is really important to you. Do not tick any activity you only occasionally do or do only because it's compulsory.

Sport

- [] Athletics
- [] Rugby
- [] Netball
- [] Cricket
- [] Soccer
- [] Swimming
- [] Hockey
- [] Tennis

Arts

- [] Photography
- [] Pottery
- [] School play/musical
- [] Kapa Haka group
- [] Band/orchestra/choir
- [] Visual arts - painting
- [] Writers'/Poets' Club
- [] Theatresports

- ☐ Gymnastics
- ☐ Other _____
- ☐ Other _____

Service

- ☐ School Council
- ☐ School library
- ☐ Peer mediation
- ☐ Mentoring younger/less able student
- ☐ Prefect
- ☐ Lab technician
- ☐ Other _____
- ☐ Other _____
- ☐ Other _____

- ☐ School newspaper/yearbook
- ☐ Other _____
- ☐ Other _____

Mind Challenges

- ☐ Chess Club
- ☐ Debating Club
- ☐ Maths Olympiad
- ☐ Science Fairs
- ☐ Future Problem Solving
- ☐ Community Problem Solving
 - ☐ Philosophy Group
 - ☐ Odyssey of the Mind
 - ☐ Environmentalists' Group
- ☐ Other _____
- ☐ Other _____

--oo0oo--

