

Henna Tomperi

Ethical Team Leadership

As construed by Finnish managers



JYVÄSKYLÄ STUDIES IN BUSINESS AND ECONOMICS 154

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As Construed by Finnish Managers

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ABSTRACT

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Diss.

This dissertation contributes to the descriptive research on ethical leadership by deepening our understanding of ethical leadership at team level, and by proposing a definition of the concept of ethical team leadership. The study is structured in three main parts. The first part of the dissertation (Chapters 2–5) offers an overview of existing research and theories. The second part (Chapters 6–12) introduces the empirical results of the research. In the third part (Chapter 13), the research results and their contribution are discussed.

The main research question of this dissertation is *How is ethical team leadership construed by Finnish managers?* I have sought to provide the answer to this question through an explorative study which is based on a continuous dialogue between the researcher, the interview data and prior research. In line with social constructionism, my approach emphasises the role of language in the construction and reconstruction of the social world and its phenomena, and the study uses qualitative research methods. In practice, I use several discourse analytical approaches in order to provide a rich view of the studied phenomenon. The research data is based on 21 interviews with Finnish managers representing a variety of organisations, age, gender and background.

The results of this study highlight similarities and differences between the conceptualisations of ethical leadership at team level and other organisational levels. The main difference is in ethical team leadership consisting of three different types of leadership: vertical leadership by the appointed manager, shared leadership stemming from one of the team members, and shared leadership residing in the collective processes and interaction of the team. Ethical leadership at team level emerges from the continuous flow between these three different types of leadership. The results also emphasise the challenging role of appointed team managers in balancing the organisational and team-level interests in ethical team leadership.

As a summary of the research findings, I propose a definition of ethical team leadership by modifying an existing definition of ethical leadership.

Key words: ethical leadership, teams, team leadership, Finland, discourse analysis, language

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Tottijärvi, November 11th, 2014

Henna Tomperi

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1 INTRODUCTION

1.1 Target of the research

There is a growing amount of research and literature in the field of business ethics and ethical leadership. Several large-scale cases of unethical behaviour (e.g. the case of Enron or the 2008–2009 financial crisis) as well as changes such as the on-going globalisation have resulted in an increasing focus on human rights, and this in turn has made consumers and media more alert to how businesses operate, rather than just thinking of what they produce and sell. At the same time, and at least partly as a consequence of the growing interest outside academia, there has been a great increase in the amount of research on business ethics, i.e., business-related actions and decisions involving issues of right and wrong (Crane & Matten 2007, 5).

As a research subject, business ethics comprises a large field ranging from corporate social responsibility and citizenship to ethical decision-making at the individual level. The stakeholders concerned with business ethics range from shareholders to employees, from consumers to suppliers, and from global NGOs to local communities.

Research on ethical leadership comes in at the point where this vast field meets another research area, leadership, and it contributes to both of these fields. In business life the ethical elements of leadership are present daily in the uncertainty of organisational life, and general interest in this side of leadership has grown significantly. However, most managers probably do not consider the ethical aspects of leadership every day, despite the fact that their decisions and actions can have wide-ranging social consequences both inside and outside their organisations. So there is still a lot of work for both practitioners and academics in this field, and the study of ethical leadership is nowadays recognised as contributing towards ensuring that organisations are internally aligned in their ethical ways of working. (e.g. Treviño 1986; Brown and Treviño 2006; Brown et al. 2005; Mayer et al. 2009; Webley & Werner 2008).

In spite of the growing interest in ethical leadership, most of the research on business ethics, as well as on ethical leadership, has been quantitative, and most of the empirical studies have focused on organisational systems and structures, which are not always the most suitable for studying complex, dynamic phenomena such as ethical leadership. In spite of the recent increase in the use of more qualitative methods, there is still a great imbalance between the amount of qualitative and quantitative empirical research in this area (Brand 2009). As a result, many academics are asking for a more qualitative approach in order to improve our understanding of the state of business ethics and ethical leadership in organisations.

In addition to the evident lack of qualitative research, there is also an area inside the field of ethical leadership that has been barely touched upon, i.e., ethical leadership at team level. The majority of the existent research on ethical leadership focuses on either the organisational or the individual levels. There is some research on the ethical leadership of CEOs and their leadership teams as well as evidence from research fields close to ethical leadership, but there is still a clear gap in our understanding of what ethical leadership actually is at team level (White & Lean 2008).

When we look at contemporary research on teams and team leadership, we notice that it does not provide us with an understanding of ethical team leadership either. A significant proportion of the existing research on teams and team leadership has focused on quantitative analysis of the effectiveness of team processes and has linked this with team performance; teams have become one of the modern tools management can use to increase the effectiveness of the workforce. From the point of view of leadership research, these mechanistic models often lack more qualitative elements of leadership such as ethics. So there is an obvious gap in our understanding of the ethical leadership at team level and its impact on the team.

Why is it important to deepen our understanding of ethical leadership at team level? First of all, teams are used a lot in contemporary organisations. In the European Working Conditions Survey carried out by Eurofound (2010), almost 65% of the Finns interviewed said that they work in groups or teams that have shared tasks and can independently plan their work. If we really wish to understand the elements of organisational ethics in this type of environment, we need to understand how ethical leadership is created and maintained at team level, not just how an organisation's top leaders or individual managers impact on the ethics of an organisation. As Palanski et al. (2011) as well as Brown & Treviño (2006, 611) point out, focus on analysis at team level can open up new views about ethics in organisations.

Looking first at the positive effects of ethical leadership, there is some evidence of linkages between ethical leadership and the effectiveness of the leader in a team environment. A review of 150 studies conducted in fields close to ethical leadership suggests that there is clear consistency between the leaders' spiritual values and practices, and the effectiveness of their leadership (Reave 2005).

Along the same lines, De Hoogh and Den Hartog's (2008) study demonstrated a significant relationship between CEO ethical leadership and the effectiveness of the top management team. Ethical leadership can thus be seen as a way of increasing e.g. trust and well-being in teams and, through that, having an impact on the long-term effectiveness of the organisation (see Lämsä & Pučetaitė 2006, on the relationship between ethical leadership and trust, and Huhtala et al. 2011a, on ethical organisational culture and the well-being of managers). This is one reason why it is important for us to gain a deeper understanding of ethical leadership at team level.

However, the links between effectiveness and ethics are not the only reason to study ethical team leadership. As mentioned at the beginning of this chapter, the overall ethical stance of an organisation has become more and more important as a value *per se*. The risks of unethical conduct to individuals and organisations are significant. There are classic, frightening examples of how easily unethical behaviour can spread in a group. One of the most infamous is the Stanford prison experiment. The experiment consisted of dividing a group of 24 normal, healthy male students into prisoners and guards for a period of 2 weeks. However, the experiment had to be halted after just six days as the behaviour of the guards became more and more violent and the prisoners started to get seriously disturbed. Even the leader of the experiment, Zimbardo, noticed that he was going through a personal transformation into a Prison Superintendent. (Haney et al. 1973; Zimbardo 2004). Based on this study and his other research that builds on the tradition of Milgram's Yale series (e.g. Milgram 1963; 1965 on the role of authority in affecting individual morality), Zimbardo proposes that good and evil in individual human beings is much more situational than contemporary American psychology would like to believe. According to him:

This means that any deed, for good or evil, that any human being has ever performed or committed, you and I could also perform or commit – given the same situational forces. If so, it becomes imperative to constrain our immediate moral outrage that seeks vengeance against wrongdoers and turn our efforts towards uncovering the causal factors that could have led them in that aberrant direction. (Zimbardo 2004, 48).

Zimbardo (2004, 47) also lists possible causal factors that have been identified through research. These include e.g. role playing, rules, the presence of others, emergent group norms, group identity, anonymity, social modelling, authority presence, symbols of power such as uniforms, and time pressures. For the purposes of the current study, it is noteworthy that the research emphasises the role of the group and other members of the group. This is well in line with Milgram's findings in his later studies (Milgram 1965, 71) that group forces have a profound impact on how individuals react to authority.

However, the situational impact of the team is not necessarily a negative one. On the positive side, White and Lean (2008) have established that the perceived integrity of the leader in a team environment has a positive impact on

team members, the whole team and the organisation. In practice this means that the leader's perceived integrity reduces team members' intentions of engaging in unethical behaviours that would harm the team, their colleagues or the entire organisation. Thus teams seem to constitute an important organisational level in determining how ethically or unethically individual employees act in their everyday work.

All in all, a deeper understanding of ethical team leadership will help in developing teams and organisations that act more ethically. It will also help us to identify the possible risks of teams' unethical conduct. An overall improvement in team-level ethics might also result in teams and organisations that work more effectively.

The main aims of my research are:

- to deepen our understanding of ethical leadership at team level, and
- to propose a definition of the concept of ethical team leadership.

I approach this aim through an exploratory study combining a review of theory in relevant research fields with a qualitative empirical study. I will not use just one existing model or theory of leadership or ethical leadership as a starting point. The reasoning I will follow is abductive and based on continuous dialogue between theory and practice (see dialogical business ethics in Lämsä 2001, 16-17).

The main research question for the empirical part of the study is:

- How is ethical team leadership construed by Finnish managers?

The main research question may be further divided into more detailed research questions:

- What specific discourses do Finnish managers use in their constructions of ethical team leadership?
- How do Finnish managers construct ethical team leadership as discursive action?
- What kind of meanings do Finnish managers give to shared and vertical ethical leadership in teams?
- What properties do Finnish managers attribute to ethical leaders?
- What normative ethical theories do Finnish managers use in their constructions of ethical team leadership?

My research contributes to the discussion on ethical leadership by offering a definition of ethical leadership at team level. As my research lies in an intersection where research on team leadership meets research on ethical leadership, there may be a contribution to both of these research streams. On a more practi-

cal level, this study has input in the ways the teams are built, managed, led and developed in organisations.

From the personal perspective, this thesis offers me an opportunity to combine two great interests of mine: organisational research and linguistics. As a human resource development (HRD) professional, I have worked with leaders and teams for almost 20 years, spending time with them discovering how to make work more interesting, rewarding and possibly also more effective for everyone. During these years, in contact with hundreds of leaders and learning to act in the role of leader myself, I have grown to appreciate the importance of elements such as integrity and fairness. So it is from this background that my interest in ethical leadership, and more specifically ethical team leadership, stems. Another strong influence in designing this research is my academic background in linguistics. All the discussions I have had with leaders and their team members act as a reminder of the great importance of language: it is our main tool in making sense of our social environment and creating new meaningful structures for ourselves. This thesis combines these two interests and contributes to the current discussion on ethical and team leadership.

1.2 Epistemological and ontological considerations

When studying complex and abstract subjects such as ethical leadership, it is necessary to give some space to philosophical considerations, but also to clearly define one's own starting point, even if it over simplifies the big questions about what is ethical and what is not ethical. This study lies in the field of descriptive ethical leadership studies. As Treviño and Weaver (2003, 298) explain:

In pursuit of a more modest, empirically oriented understanding of business ethics, however, it is possible to bracket (rather than eliminate) deeper, normative issues. This is because in many organizations and organizational environments, there is a general consensus about a broad class of behaviors thought to be ethical or unethical. Thus, the researcher can work within the confines of that consensus, even while recognizing that from the standpoint of historic debates in normative ethical theory, one or more elements of that consensus remain contestable...

So this thesis does not define what behaviours are ethical or unethical, in leadership or otherwise in organisational life, but rather deepens our understanding of the constructions earlier research as well as the managers whom I interviewed create of ethical team leadership within their own ethical framework; it will describe rather than criticise. At the same time, as a researcher, I need to recognise that the mere willingness to study an area such as ethical leadership has an element of normative ethics in-built in it, and thus I need to be continuously aware of my own ethical framework and its impact on the reading of the theories as well as on my approach in collecting and studying the empirical data.

In all research, it is important to be clear about the researcher's philosophical stance in relation to ontological and epistemological questions. The basic assumption in my research is that the social world "around us" is created by social interaction and in the minds of the people involved in it. Or as Berger and Luckmann (1966, 48) emphasise:

social structure is an essential element of the reality of everyday life.

My social constructionist epistemology is thus based on the idea of all knowledge and meaning being socially constructed. On the ontological side, however, my approach to social constructionism is in line with Fairclough (2003, 9), who points out that for him as a researcher of the relationship between language and social phenomena, a moderate version of social construction is acceptable, but not an extreme one. I believe this view of the social world is based on my background in linguistics. Using a very simple example, there seem to be certain elements of language that are biological, e.g. people's ability to learn to speak or the variety of sounds that we can make, but the majority of language use is based on social agreement, e.g. what combinations of sounds we decide to use to refer to individual things or to abstract concepts.

Fairclough (2003, 9) also reminds us that we are free to textually construe the social world in any way we wish. However, whether our reconstructions have a real impact on changing the social world depends on many contextual factors. So our social reality has plenty of elements which are taken for granted, are institutionalised, and which are very typically quite stable and resistant to change.

This ontological viewpoint seems to follow me to my research in organisational phenomena as well. In the empirical part of this study, I am interested in the constructs of ethical team leadership that the interviewed Finnish managers create based on social situations they have been involved in. In addition to the individual constructs, I am also interested in understanding what elements of ethical team leadership are more stable and shared, i.e., have been socially agreed or institutionalised, and where there is more variation between the different interviewees. In reconstructing this new concept - ethical team leadership - I will thus look for both the individual level constructs as well as the more generic, institutionalised constructs.

However, I am aware that from the social constructionist viewpoint, the final outcome is still a reconstruction that I have created in interaction with my interviewees as well as with earlier research. I make decisions - consciously as well as unconsciously - in recontextualising the social events narrated to me: I make interpretations regarding which events are relevant in relation to ethical team leadership, I create linkages across the social events told to me by different people and finally, I have interpreted what individual characteristics and behaviours are relevant in the creation of the new concept of ethical team leadership. (See Fairclough 2003, 138-139). On the other hand, I do all of this in con-

tinuous dialogue with the interviewees and with any existing theory and research.

The fact that I have chosen to use social constructionism as my philosophical starting point has practical implications on my research approach from at least three different viewpoints:

1. *How I approach earlier research as well as my interviewees and the interview data*
2. *How I approach my own role as the researcher*
3. *How I see the role and contribution of my research*

With the first point, I refer to the fact that when doing research from the social constructionist perspective, I am not looking for the “truth” about my research subject. Social constructionism holds that there are no absolute truths in our social world – it is based on constructs and agreements that we, human beings have created, recreated, modified and sustained. So when approaching any existing theories or my interviewees, I am in fact interested in the constructs relevant to the phenomenon of ethical team leadership. In the empirical part of the research, I am looking for the interviewees’ representations of social events that have taken place in their working environment – not true stories, but descriptions of social events that they have recontextualised, or indeed reconstruct together with me in the interview situation. I am interested in reconstructing these stories in order to represent ethical leadership in a team environment.

With the second point, I emphasise the social element of social constructionism. As a human being, I am part of the construction of the social world. In my use of earlier research, I make decisions on what is relevant and needs to be included, and what is not relevant and may be left out. As an interviewer, I play a role in the meaning-making process that takes place during the interviews. I take my background and my persona to the social situation that each interview presents. Later on, my feelings about each interview situation and each interviewee will have an impact on how I interpret and reconstruct the interview data. In this sense – as mentioned above – the research in itself is my construction of the phenomenon of ethical team leadership. The voices of the interviewees continue to interact with the researcher also during the analysis, and thus they are carried through to the final result. Thus the final outcome is based on a continuous dialogue, a co-creation by the interviewer and the interviewees. (See e.g. Cunliffe 2002, Thomas et al. 2009 & Tienari et al. 2005).

With the final point, I refer to the academic discourse on ethical leadership and to the contribution I wish my research to have there. Looking at the academic community from the viewpoint of social constructionism, it is an arena for continuous dialogue. Social events are studied and recontextualised in order to create representations of the institutionalised concepts at the level of social practices or social structures. As ethical team leadership is a new concept, my target is to offer a construct that meaningfully represents the social practices

related to it to as many researchers and practitioners as possible – and thus will give a starting point for further discussions on what ethical team leadership is and could be.

At the heart of social constructionism is human language. Language is the main mediator that individuals use to make sense of, to create and to recreate the social world. Research building on social constructionism thus emphasises the role of language in social life as well as in the study of it. It is through language that I as a researcher try to understand and recontextualise a variety of constructs of the phenomenon called ethical team leadership. As Berger and Luckmann (1966, p. 54) point out:

...language bridges different zones within the reality of everyday life and integrates them into a meaningful whole. The transcendences have spatial, temporal and social dimensions.

As language has such a central role in social constructionism, research based on this philosophical approach often uses research methods that focus on the use of language. My research makes no exception; I will now proceed to discuss my methodological approach in my empirical study of ethical team leadership within the framework of social constructionism.

1.3 Methodological considerations

In line with the philosophical discussion above, the research approach in this thesis is qualitative and builds on the central role of language in social life as well as in the study of it. Fairclough (2003, 2) emphasises that language and social life cannot be separated and thus social analysis and research on social phenomena always have to take account of language. Studying social life mainly through language is thus a meaningful approach – one possible analytical strategy among other possibilities, but considering the critical role of language in the construction of social reality, a very relevant strategy. In my research, due to my own background, interests and the nature of my research questions, I have decided to use linguistic analyses as my main strategy for approaching the research data.

As language and other elements of social life are so tightly interconnected, it is impossible to fully separate them. On the other hand, this close connection means that analysis of language use offers us a means of access to the study of social phenomena. In addition to being the main mediator that individuals use to make sense of, to create and to recreate the social world, language is also a highly institutionalised element of our social world (Berger & Luckmann 1966). This institutionalised system of meanings and communication offers us a valuable basis for analysing the phenomena of the social world – as long as we remember that this institutionalised system is full of variety and under continu-

ous recreation. This thesis is thus my personal reconstruction based on the texts written by other researchers on ethical leadership and the constructs provided to me by the managers I interviewed.

The research methods I use in the empirical part of my study are based on linguistic analysis; I am applying discourse analysis in the social sciences (Fairclough 2003). My research approach falls under one branch of a wide range of research approaches collected under this umbrella term of *discourse analysis*. I will discuss my approach to discourse analysis in greater detail in Chapter 4, but will offer the key definition already here. With discourse, I refer to

language in use (...) as an element of social life which is closely interconnected with other elements. (Fairclough 2003, 3).

Discourse analysis thus refers to the study of language use in connection with other elements of social life. However, as discourse analysis is a result of a variety of developments in different disciplines such as linguistics, social psychology, cognitive psychology, sociolinguistics and poststructuralism (Potter 1997), I clarify that my starting point for using discourse analysis lies in linguistics. In my research, this is translated into studying a socially constructed phenomenon labelled ethical team leadership through tools used in linguistic analysis. With linguistic analysis I refer to the analysis of language use by studying selected semantic and grammatical forms and relating the results to the wider social events, practices and structures that they are used to construct and reflect (Fairclough 2003, 36–38). This approach is particularly well suited to an explorative study, as it enables me to approach my research data from a variety of angles, using a suitable linguistic tool for each approach.

In this research, I use linguistic tools in order to analyse and reconstruct the studied phenomenon in a way that is more than just an individual interviewee's recreation of it and which still corresponds to the social world from the perspective studied – both of which can be seen as major targets for any research on the social world (Peräkylä, 1997). Language will play several roles in my research:

- Firstly, language is the means by which the interviewees will share and recreate their constructs of ethical team leadership with me. Linguistic tools will thus offer me an opportunity for a more detailed analysis of what is being said in their reconstructions, and what kind of institutionalised constructs and beliefs are represented in them.
- Secondly, an interview consists of specific use of language. Knowing this, the linguistic analysis might also enhance my awareness of my own role as a researcher in the interview process.
- Thirdly, language can be seen as an important means of creating communities. Thus, the role of language in building ethical team leadership practices in an environment of shared leadership is an additional angle to the discussion. In this sense the interview texts will act on a meta-level;

I will be focusing on the interviewees' language use in the interviews when they are describing the use of language in social situations related to ethical team leadership.

As the majority of linguistically orientated research on the social world focuses on how language is used in social interaction (see the third element above), I need to emphasise that I use linguistic analysis as a tool for understanding how and what is being said about the studied phenomenon, i.e. ethical team leadership. These approaches are highlighted in the wording of my research questions as presented above. The use of these two angles is enabled by the fact that language is the main tool for us as human beings in making sense of our social environment, sharing our constructions of it and jointly reconstructing our social reality (Berger & Luckmann 1966).

I am acutely aware that my philosophical and theoretical approach may be difficult to position in the field of leadership research. My view of the social world – and leadership as part of the social world – as being created through language and in the interaction between people is very similar to approaches studying leadership as a discursive or relational phenomenon. In practice I agree with these approaches in not seeing leadership as a natural phenomenon, something that is inevitable, but rather as a social construction. In discursive leadership research, the focus is on the study of language and its use in the construction of leadership. In relational leadership studies, the main interest is in better understanding the relations and collective social practices – which are often manifested through language. However, the majority of discursively or relationally focused research on leadership is also critical in its orientation – seeing the current state of leadership as bad and something the researcher should aim to change by showing and challenging the way leadership is currently constructed through discursive practices. (Cunliffe & Eriksen 2011, Fairhurst 2007 & 2011, Fairhurst & Uhl-Bien 2012). This is where my approach differs from the majority of discursive leadership research; my aim is to describe current constructions of ethical team leadership without trying to show them as bad or flawed.

So what does this mean in practice? As someone with roots in linguistics and current interests in leadership research, I find my approach to combining these two may differ from the “mainstream” of discursive leadership studies and I thus need to define my approach partly through negations:

- My philosophical starting point is in social constructionism i.e. I see the social world around us as constructed, reconstructed and maintained by people in interaction with one another.
- My approach to studying leadership is based on the role of language, and falls under the umbrella of discourse analysis.

- However, my lens in approaching my data is not that of critical leadership research, but rather a descriptive one. That is, the key aim of my research is not to change the current social structures.
- My approach to ethical leadership is descriptive, not normative, i.e., my aim is not to create rules, but again, rather to describe what is being socially constructed.
- And finally, I need to bring the points above together by stating that considering my starting point in social constructionism, the term *descriptive* as I use it needs to be understood as an opposite for *critical* and *normative*, as I have used it above. For a social constructionist, there is no “true” state of affairs in the social world that could be described, but rather there are numerous, constantly changing constructs. However, I believe these constructs are built on earlier processes of construction, reconstruction and institutionalisation, and thus have elements that are quite stable. So by *describing*, I refer to my aim of reconstructing the concept of ethical team leadership – in dialogue with my interviewees and earlier research – so that it represents some of these institutionalised beliefs about what is ethical and what is not in leadership at team level.

The thesis starts by reviewing prior research on ethical leadership and team leadership where it is seen as relevant for the scope of this study. However, the main part of my research will be based on the reconstructions collected from the managers interviewed for the study. Existing theories will be visited as the need emerges from the empirical materials.

1.4 Key concepts

I will discuss the key concepts and their definitions in the following chapters focusing on earlier theory, summarising the approach I follow at the end of Chapter 3. However, to support the reader of this text, I will now provide definitions of the key concepts I use in this thesis. Some of these definitions are more widely accepted, others are terms I have decided to use in a specific sense in order to emphasise the core elements of my research.

- *Morality and moral vs. ethics and ethical*: Some researchers make a distinction between their use of the terms morality and ethics. The uses vary, but often *morality* is used to refer to prescriptive, moral systems that guide the behaviour of individuals, whereas *ethics* is used to refer to the processes related to the individual or social evaluation of moral systems. However, most researchers use these terms interchangeably (Ciulla & Forsyth 2011, 230) and that is the approach I have adopted in this document. With both of these terms, I refer to questions of good and evil, and to right and wrong.

- *Leadership*: In this document, I base my definition of leadership on social constructionism as well as on the core idea of leadership being a process of influencing other people's thoughts, behaviours and values (Yukl 1989). Leadership is thus defined as the process of influencing the social construction and reconstruction of how the social world is organised and ordered. I will return to the definition of leadership later on in this document.
- *Team*: I follow a widely accepted view (Yukl 2010, 356) in defining a team as a group of people who share at least some targets, and are interdependent and thus also share some responsibility for achieving those targets.
- *Team leadership*: For the definition of team leadership, I combine the two definitions above i.e. with team leadership I refer to the process of influencing other people's thoughts, behaviours and values in the team environment. Team leadership combines elements of vertical and shared leadership.
- *Vertical leadership*: I follow Pearce and Sims (2002, 172) in using the term *vertical leadership* for all leadership stemming from the behaviour of the appointed team manager in the role of team manager.
- *Shared leadership*: I also follow Pearce and Sims (2002, 172) in using the term *shared leadership* to refer to leadership based on distributed influence from within the team. For me this encompasses both the leadership attributed to individual team members (excluding the team's appointed manager acting in this role) and the leadership attributed to the team as a collective and visible e.g. in the relations between team members.
- *Manager*: In this dissertation I use the term *manager* to refer to the formally appointed manager of a team, i.e., to refer to the person who has been given organisational power over the other team members. The term *manager* is thus role-specific. The leadership actions of a manager are often classified under vertical leadership, as they represent a top-down leadership approach.
- *Leader*: In contrast to the term *manager*, I use the term *leader* to refer to whoever is acting as leader, i.e., emerging as a leader in the process of constructing and reconstructing organisation and order. The *leader* may thus be the appointed manager or any of the other team members. A *leader* is thus not defined through a specific role, but through linguistic practices. In other words, a *leader* is whoever is represented as leading.

1.5 The structure of the thesis

To help the reader in approaching my research, it is worth explaining how I have structured this dissertation. I have conducted my research in three main parts, which also form the main parts of this thesis:

- The first part of the dissertation (Chapters 2–5) focuses on an overview of existing research and theories. I will discuss prior research on ethical leadership, and teams and team leadership in Chapters 2 and 3 respectively. Chapter 4 explains my methodological research approach – my take on discourse analysis – in more detail. Chapter 5 summarises the first part of the study by offering an overview of the earlier theories on which I am building my research.
- In the second part of this dissertation (Chapters 6–12), I will focus on the empirical part of my research. Chapter 6 offers an introduction and explains how I collected the research data. Each of the chapters 6–11 introduces the results of the empirical part of my study obtained using a different tool for analysis. As my research approach is explorative, I will not discuss any existing theories in depth at this point. However, I have paid special attention to making as clear as possible the linguistic analysis I have conducted. This means that parts of Chapters 6–11 may seem slightly technical for non-linguists. However, in Chapter 12 I summarise the key findings from the empirical research with the focus on the results rather than the methods.
- The third part of the thesis combines the theory and the practice; in Chapter 13 I summarise my research results and discuss their theoretical and practical contribution.

2 EXISTING VIEWS ON ETHICAL LEADERSHIP

2.1 Theories of ethical leadership in organisations

As defined in the previous chapter, I use the term ethics to refer to questions of good and evil, and to right and wrong. With the term leadership, I refer to the process of influencing the social construction and reconstruction of how the social world is organised and ordered. On the basis of these two definitions, I have reviewed existing research on ethical leadership for any findings relevant to this present study.

As an area inside the field of organisational and leadership research, ethical leadership is still quite young. However, its roots are firmly in the early philosophical discussions on ethics; leadership and leaders were recognised in political and military life already in ancient times, and the challenges related to leadership and leadership positions were explicitly discussed by philosophers. In addition to philosophers, ancient historians were also interested in the individual characteristics that made a good leader, as well as in the challenges of remaining a good leader once one held the trappings of power. (Ciulla & Forsyth 2011). The following quote from Plato's *The Republic* is a good example of how leaders were seen to be born and raised more than two thousand years ago:

There will be discovered to be some natures who ought to study philosophy and to be leaders in the State; and others who are not born to be philosophers, and are meant to be followers rather than leaders (Plato, 2012).

Building on the basis of ethics in philosophy, research on business ethics and ethical leadership has had a strong normative flavour from the beginning. It has been seen as a branch of applied ethics, and researchers have thus focused on applying philosophical theories of ethics to organisational and business life. Ciulla (2005) summarises discussion of more normative research on ethical leadership as having two distinct features:

The first is power – the way that leaders exercise it and the temptations that come with it. The second is the special moral relationship that they have with followers and the range of people with whom they have moral relationships and obligations.

With such a starting point, it is no wonder that the view of leadership held by normative researchers has been quite traditional; in other words, it has focused on the role of a nominated manager with organisational power as the leader. It is the individual manager acting as a leader who is in focus.

Even though ethics is an ancient art, ethical leadership in organisational research – and especially the use of empirical studies – is a more recent phenomenon gaining a real foothold in leadership research only towards the end of the 1990s. In spite of its short history in leadership research, Ciulla (2004) emphasises the critical role of ethical leadership in the entire field:

The ultimate question in leadership studies is not “What is the definition of leadership?” The ultimate point of studying leadership is “What is good leadership?” The use of the word good here has two senses; morally good and technically good or effective.

From this normative viewpoint, all leadership is about two things: achieving the results the leader is expected to achieve by leading other people and, in doing so, acting with high moral standards towards those people and towards other stakeholders. It is the question of the balance between these two angles on leadership that is at the heart of all research on ethical leadership: Can people be called leaders if they are effective and achieve results, even if they do not act ethically? Or is it enough if leaders act ethically, even if they do not achieve results? How much of each is necessary for a leader to be a *good leader*? Mendonca (2001) proposes that there is a need – and an urgent one – for moral leadership in organisations and in society in order to enhance human welfare at all levels:

Does an organization need ethical leadership in order to be effective and successful? Undoubtedly, there are examples of unethical leaders who have created successful organizations, but the enduring quality of such leadership is highly questionable. (Mendonca 2001, 267–268)

Ciulla and Forsyth (2011, 230) elaborate the ethical side of leadership; they claim that as a socially constructed phenomenon, the term *leadership* in itself carries a strong normative connotation. They argue too that when researchers make statements about leadership and the behaviour of leaders, they are in fact not describing what all leaders do, but rather explaining what leaders *should* do. Ciulla and Forsyth (2011, 230) cite examples of normative theories (servant leadership, spiritual leadership, transformational leadership) that distinguish between *good* leaders and *not-so-good* leaders, and emphasise that it is indeed the moral aspect of leadership that is the distinctive element in all of these theories.

Mendonca (2001, 268) draws attention to the moral or ethical side of leadership by emphasising how the core purpose of leadership needs to be altruistic:

Organizational members expect the leader's vision, goals, and objectives to benefit the organization and its members, as well as the society at large. Hence, leadership effectiveness is assured only by altruistic acts that reflect the leader's incessant desire and concern to benefit others despite the risk of personal cost inherent in such acts. (partly quoting Kanungo & Mendonca 1996).

What, then, does the moral aspect of leadership refer to? As normative research on ethical leadership uses different philosophical theories as their starting point, it is worth having a quick look at the different angles that are provided by some of the most used normative ethical theories that are relevant to research on ethical team leadership.

- *Utilitarianism* is the most frequently used basis for normative theories and models in business ethics. Research on managers' ethical decision-making shows that it is also the most commonly used normative approach in business life in Finland (Kujala et al. 2011; Auvinen et al. 2013). Utilitarian thinking emphasises the importance of ends, the results of action. John Stuart Mill (1985), who lived in the early 19th century, criticises all *a priori* moralists and states that the morality of an action can only be judged *a posteriori* – looking at the results, after the action. The normative, utilitarian advice for individuals is to select an action that will provide the greatest amount of happiness for the greatest number of people. (von Wright 1963). In organisational leadership, utilitarian ethics encourages managers to consider the results of their decisions by taking into account their impact on different people. Any actions based on the decision are of no importance, but what matters is rather the end result and the happiness it provides to those affected.
- *Deontology* is based on general principles of what is morally good and especially on an individual's duty. The best known representative of deontology is Kant, who was writing at the end of the 18th century (Kant 2008). According to deontology, the moral goodness of an action is not evaluated according to the results of the action, but according to whether it follows the law and underlying, general moral principles. What is valuable is the individual's willingness to do good. (von Wright 1963). In organisational leadership, the deontological principle can be seen for example in discussions on how far an appointed manager – who has an employment contract with and thus an obligation towards the employer – has to follow and obey the employer's instructions even if they result in actions that are unethical. How potent is the underlying duty sealed by the employment contract in relation to other general duties the manager has?
- *Virtue ethics* was born more than 2000 years ago with philosophers such as Plato and Aristotle discussing the virtues – fundamental good characteristics such as courage – that should be cultivated by individuals. The classical view of virtuous individuals is that they will behave according to the virtues regardless of the situation or the circumstances.

Solomon (2003) emphasises the importance of virtues in today's world and argues that they are not contradictory to our current understanding of the individual as a social actor. According to him, virtue-based business ethics should focus on the fundamental virtues and consider individual behaviour as a combination of individual character and the force of circumstances. In organisational leadership, virtue ethics emphasises the importance of steady, stable characteristics in anyone who is in a position of leadership. There have been different categorisations of virtues related to leadership, but certain characteristics such as the ancient Greek virtue of courage seem to stay on these lists. In organisational leadership, the virtue of courage may manifest itself in many ways, e.g. in the appointed manager standing up for the rights of his subordinates against the employer.

- *The ethics of care* is concerned with the ethical elements related to caring for other people. It was born out of feminist critique of contemporary approaches to ethics, when Carol Gilligan (1982) described how she started to hear two different voices when listening to people talk about their morality. Her focus was on feminine voices talking about the care for other people. In organisational leadership, the ethics of care is visible in e.g. how the appointed manager considers individual circumstances and feelings when leading employees. Lämsä (2001) proposes that the ethics of care is one of the most ignored aspects of ethical leadership. She also suggests that the element of care may be specifically challenging for Finnish managers nowadays, as there seems to be a value-shift going on in Finnish society: traditional societal values including care for other people are receding and giving way to business values of efficiency, productivity and profitability.
- *The ethics of participation* presents a much less studied field of business ethics. Bouckaert & Löhr (1999) introduce the theme of the ethics of participation in an issue of the *Journal of Business Ethics* by emphasising the increasing role given to participation in organisations. They highlight the ethical element that is at the heart of the phenomenon which, they say, has not yet been much researched. Research in this field has also been fragmented, ranging from a focus on financial arrangements such as employee ownership to matters of organisational leadership such as involvement and trust. In organisational leadership, this approach to normative business ethics is interested in the right of employees to be involved in organisational life, e.g. through decision-making, and how managers enable this.

Whereas normative views on ethical leadership and, later, on ethical leadership in the organisational context have traditionally focused on individual leaders and their characteristics, Collier (1998) provides another viewpoint. She puts forward a theory of ethical organisation based on the ideas of philosophers

Alasdair McIntyre and Jürgen Habermas, and claims that in an organisational setting ethics is not just about the individual qualities of the leaders or the people working in the organisation, but it is indeed institutionalised practices that carry with them the organisation's ethics. These are built and maintained in social interaction inside the organisation. Collier (1998, 642) offers discourse ethics as a practical tool for organisations interested in ensuring they act ethically, involving everyone in the organisation in ethically challenging decision-making situations.

Collier's viewpoint is mainly organisational: she argues that not just the individual level but also the organisational level needs to be taken into account in order to work on business ethics in any organisation. Her definition of an organisation is quite open: on the one hand she talks about macro-level issues such as organisational culture and climate, and on the other hand she discusses ways of working in an individual team. From the point of view of ethical team leadership, her focus on teams is of interest. She claims that real collaboration requires specific virtuous qualities (Collier 1998, 638):

The factors which motivate people to collaborate in this way are not defined merely in terms of reward, but also in terms of the gains to be had from interdependence, affiliation and the quality of the human and communal relationships which are built up over time – relationships built on trust, truthfulness, concern for others. Here again there are obvious parallels with current organizational research. Investigations into team functioning identify these “virtues” as the qualities necessary to facilitate effective group performance. These qualities are personal in one sense, but they are also collective manifestations of attributes which contribute to organizational excellence or “flourishing”. Aristotelian perfectible qualities of habitude exercised in right action. They both sustain and are sustained by good practice.

Here again she is talking about the interaction between personal characteristics and the social: ethical ways of working, practices which are created and maintained in social interaction within the team. It is not just the leader who defines the guidelines and sets an example for ethical behaviour; everyone in the team needs to play their part in creating and maintaining these practices by taking an active role in the social processes involved.

The final normative viewpoint that I am going to discuss at this point is presented by Kaptein (2008). His Corporate Ethical Virtues Model is introduced as a set of organisational virtues which represent different normative dimensions and offer a normative basis for the ethical culture of an organisation. Several of the virtues are specifically relevant from the point of view of leadership, and thus it is worth examining them in this context. Kaptein (2008, 924) explains that the first three virtues are specifically related to the self-regulating capacity of the organisation, the next two virtues to the self-providing capacity of the organisation, and the final three virtues to the self-correcting capacity of the organisation.

- The first organisational virtue Kaptein (2008) proposes is *clarity* of normative expectations for employees in their working environment.

- The second organisational virtue is *congruency of supervisors*, which refers to consistency of the visible acts of immediate supervisors working with employees.
- The third organisational virtue is *congruency of management*, which refers to the visibility of ethical acts on the part of the organisation's upper management.
- The fourth organisational virtue is *feasibility* i.e. the conditions the organisation offers to employees to comply with the organisation's normative expectations. This includes elements such as enough time to finish tasks, or targets that are reachable without unethical behaviour.
- The fifth organisational virtue is *supportability*, which refers to the level of support the organisations offer to employees in engaging in ethical behaviour.
- The sixth organisational virtue is that of *transparency*. This refers to the level to which employees and managers as well as employees among themselves are able to observe unethical behaviour and its consequences.
- The seventh organisational virtue is *discussability*, which is related to the opportunities the organisation offers its employees to raise and discuss ethical matters.
- The eighth and final organisational virtue is *sanctionability*. This refers to the likelihood of employees being rewarded for ethical and punished for unethical behaviour.

Kaptein (2008) provides organisations with a practical tool for analysing the state of their ethical culture. His model is built on normative ethical theories, but has also been validated in empirical studies (Kaptein 2008; Huhtala et al. 2011a). It is thus one way of bridging the gap between academic research on ethical leadership and the practices of everyday working life in organisations. It also bridges the gap between normative and more descriptive research on ethical leadership.

For more than a decade now there has been widespread recognition of the fact that in business organisations and governing bodies there is not just a lack of willingness but also a lack of information and of the necessary practical tools to enhance ethical practices and ethical leadership. One way of responding to this need has been the rise of more descriptive research on ethical leadership; the mainly normative, philosophy-based approach has been evaluated critically and new research has been developed based on empirical research. This field of research is called descriptive, as it does not aim to provide normative guidelines based on existing ethical theories, but rather studies and describes institutionalised practices of ethical leadership in organisations.

Descriptive research is still quite new; for just a few years now it has organised itself within a framework created by the research of Brown, Treviño and their associates. It is indeed Brown et al. (2005) who provided a definition

that is now widely accepted as the starting point for descriptive research in ethical leadership (see e.g. Brown & Treviño 2006, 611; Avolio et al. 2009, 424; Huhtala et al. 2013, 252). According to Brown et al. (2005, 120), ethical leadership refers to

the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making.

Contemporary research on ethical leadership has two main angles: the first one focusing on the relationship between individual leaders' ethical characteristics and effectiveness, and the second focusing on the link between individual-level ethical leadership and the wider organisational context. However, these two angles are not clearly separated. On the contrary, they are often discussed in the same studies.

Similarly to the more normative research tradition, the main interest in descriptive research on ethical leadership has often been on the intra-individual level i.e. with the focus on individual traits or characteristics. In their review of the research on ethical leadership, Brown and Treviño (2006) show how the starting point has often been the link between individual leaders' characteristics such as honesty, integrity and trustworthiness and the leaders' effectiveness i.e. the results of ethical leadership. Leadership effectiveness has been identified e.g. through the perceptions of individual subordinates. For example Brown et al. (2005) observed that the leader's perceived ethical leadership seems to predict satisfaction with the leader, perceived leader effectiveness, willingness to work with extra effort as well as willingness to be open about problems identified with management. Overall, research has shown that the leader's integrity or ethical behaviour has an impact on the employee's job satisfaction and dedication (e.g. Brown et al. 2005; Vitell & Davis 1990).

During the past few years, more attention has also been paid to the antecedents of ethical leadership. One approach has been based on role modelling and social learning theory (Bandura 1977); Brown and Treviño (2013) found that having had an ethical role model during one's career had a positive effect on managers' perceived ethical leadership. They also concluded that younger managers' perceived ethical leadership was positively affected by having had an ethical role model in childhood. Another approach was chosen by Kalshoven et al. (2011a), who compared managers' "Big Five" personality traits against the ethical leadership perceived by their subordinates. The "Big Five" offer a set of personality traits that are consistently identified using different methods, and they seem to be quite stable. They are often grouped under the headings of extraversion, agreeableness, conscientiousness, emotional stability, and openness to experience. (Costa & McCrae 1992). Kalshoven et al. (2011a) found that agreeableness and conscientiousness were the traits that were most consistently related to ethical leadership behaviour.

Brown and Treviño (2006) summarise their findings from prior research on the key characteristics of ethical leaders:

To recap, the emerging research suggests that ethical leaders are characterized as honest, caring, and principled individuals who make fair and balanced decisions. Ethical leaders also frequently communicate with their followers about ethics, set clear ethical standards and use rewards and punishment to see that those standards are followed. Finally, ethically leaders do not just talk a good game – they practice what they preach and are proactive role models for ethical conduct. (Brown and Treviño 2006, 597)

This summary captures an essential element in ethical leadership, which is, a willingness to impact on the organisation's ethics through the communication of clear standards of ethical behaviour. Thus a concern for the organisational level is definitely part of the individual characteristics of an ethical leader. This organisational level angle of ethical leadership is what I should next like to discuss. During the past decade, there has been a clear intention to move the research focus of ethical leadership from individual leaders more towards the organisational level, mainly due to the challenges many large organisations have clearly had in ensuring ethical conduct across the organisation. Treviño et al. (2003) provide one of the basic building blocks of the descriptive research tradition with their systematic research into the links between individual leaders' ethical leadership and organisation-level leadership. Their study is still based on the characteristics of individual leaders, and indeed it was one of the key sources for the review by Brown and Treviño (2006) discussed above. However, I wish to discuss this study separately as an opening to the discussion on organisational level ethical leadership, as one of its main goals was to focus on leaders who had influence over the whole organisation's ethical ways of working. Treviño et al. (2003) conducted in-depth interviews with members of the top leadership of large and medium-sized North American companies in order to clarify how 20 senior executives and 20 ethics officers describe ethical leadership. The interviewees were asked to think about a specific management team member who they felt was an ethical leader, and answer the questions thinking about this leader as their point of reference. Personal characteristics, traits and motivation were also highlighted in this research, but in addition it brought out the organisational dimension of ethical leadership. The analysis of the research data brought up six themes under which the categories of ethical leadership could be organised:

- *People-orientation.* The interviewees emphasised elements such as caring about people, respecting, developing and treating them right. According to them, ethical leaders are open and willing to listen to other people.
- *Visible ethical actions and traits.* This theme consists of a variety of comments related to individual characteristics such as integrity, honesty, consistency and trustworthiness.

- *Setting ethical standards and accountability.* This is the theme related to the transactional side of ethical leadership. The interviewees felt that an ethical leader has to ensure that the organisation has clear and visible guidelines for its ethical ways of working and that all employees are responsible for following those guidelines.
- *Broad ethical awareness.* According to the interviewees, ethical leaders are interested in the success of the organisation in broader terms than just financially. They are also interested in the impact of the organisation on its stakeholders and environment, and pay attention to the ways in which the organisation reaches its targets.
- *Decision-making processes.* The interviewees emphasise the important role of the decision-making processes in the ethicality of a leader. The interviewees, top leaders of their own organisations, felt that decision-making situations often include an ethical element.
- *Miscellaneous* categories emerging from interviewee responses to probe questions

Treviño et al. (2003) propose that an ethical manager needs to be more than just an ethically strong individual. According to their research, there is also a significant element of transactional ethical leadership at organisational level: it is the managers' responsibility to ensure that in addition to their personal conduct, they align the whole organisation's activities to the organisation's shared ethics and values. This organisational level aspect of ethical leadership is especially visible in the third theme, *setting ethical standards and accountability*.

Transactional and organisational level elements are also highlighted by more recent research. Building on earlier theory and empirical research, Kalshoven et al. (2011b) created a multidimensional questionnaire that measures ethical leadership. The questionnaire is based on seven ethical leadership dimensions: *fairness, integrity, ethical guidance, people orientation, power sharing, role clarification, and concern for sustainability*. Of the seven dimensions, only three or four - *fairness, integrity and people orientation*, and partly *power sharing* - represent the more traditional, intra-individual characteristics of ethically behaving leaders. The rest again emphasise the more transactional side of ethical leadership and may be interpreted as characteristics that are expected from managers whose role it is to ensure that the whole organisation they are leading is aligned in its ethical ways of working. It is also worth noting that their results emphasise the importance of power sharing as an element of ethical leadership; they argue that employees who see their direct supervisor as sharing power and involving employees are likely to behave responsibly, to help others, and overall to get more involved in organisational life (Kalshoven et al. 2011b, 65).

Yukl et al. (2013) criticise prior research and have created a new questionnaire to try to measure ethical leadership. They claim that there is still considerable confusion over what ethical leadership is all about, and that the attempts

by e.g. Kalshoven et al. (2011b) discussed above include elements that are not part of ethical leadership. Rather, these old questionnaires combine elements of ethical leadership with characteristics that have been studied as effective leadership for decades. Based on prior research, Yukl et al. (2013) propose that the core elements of ethical leadership are related to: *honesty and integrity, behaviour intended to communicate or enforce ethical standards, fairness in decisions and the distribution of rewards and behaviour that shows kindness, compassion, and concern for the needs and feelings of others*. Using this list as a starting point, they have created another questionnaire focusing on these more traditional characteristics of ethical leadership. Testing the validity of the questionnaire, they have also studied the links between ethicality and effectiveness. Their study supports earlier findings indicating that there is a clear relationship between ethical leadership and effectiveness of leadership both at individual and as well as work group level.

In addition to the above summary of research on ethical leadership, there are also research streams close to ethical leadership which deserve a brief discussion at this point. At the level of individual leaders and their dyadic relationship with their followers, Brown and Treviño (2006) compare the existing descriptions of ethical leadership against three leadership theories, i.e., those of authentic (summary by Avolio & Gardner 2005), spiritual (Fry 2003) and transformational leadership (Burns 1978), and conclude that:

ethical leadership is clearly related to, but distinct from these other leadership theories (Brown & Treviño 2006, 600).

There are also other theories or concepts in leadership research (e.g. servant leadership (Greenleaf 1977) and emotional intelligence (Goleman 1996)) that overlap with elements often associated with *ethical leadership* and have influenced the way researchers conceptualise ethical leadership. The inspirational and value-based element that is inherent in all of these leadership theories, together with integrity, which is often included in them too, links ethical leadership closely with authentic, spiritual, transformational, and servant leadership as well as with theories of emotional intelligence (see Kalshoven et al. 2011b for a summary of the role of ethics in these leadership theories). However, according to Brown & Treviño (2006), the conceptualisation of ethical leadership has a strong transactional element of moral management that is more visible in ethical leadership than in any of the other leadership theories against which it has been juxtaposed.

Another research area that comes close to ethical leadership is descriptive research on ethical decision-making. As decisions and decision-making form a significant part of leadership, the descriptive, empirical research on ethical decision-making provides important input into research on ethical leadership. There is a growing interest in this field, as is shown by O'Fallon and Butterfield (2005) in their summary of the empirical research published in 1996–2003. They used Rest's (1986) four-step model of ethical decision-making as their starting point and grouped the research on the basis of whether it was related to moral

awareness (28 research findings), judgement (186), moral intent (86) or behaviour (85). Looking at the context of ethical decision-making, the majority of empirical research seemed to focus on the role of individual factors such as age, gender or locus of control. However, O'Fallon and Butterfield noticed an increase in interest in the organisational level elements influencing ethical decision-making and quoted the role of ethical climate and ethical culture as an emerging trend in research on ethical decision-making.

As an example of the importance of the organisational context, Lund Dean et al. (2010) found in their study focusing on entry- and mid-level managers' ethical decision-making that the organisational context does indeed influence and drive its members' ethical decision-making processes. The pressure that came from the organisational culture, managers, peers, customers, professional codes, financial issues or rewarding was sometimes experienced as positive, sometimes as negative. On the positive side, the pressure helped to link the organisational and the individual. On the negative side, the pressure caused individuals stress when they did not know how exactly to behave in specific situations.

As discussed earlier, both Treviño et al. (2003) and Kalshoven et al. (2011b) have made important contributions to integrating organisational level elements into the description of an ethical leader. However, their approach may still be challenged because it starts from the assumptions and methods used in the study of individual-level ethical leadership. As they aim to provide a cohesive view of an ethical leader at the individual level, their contribution to the organisational level is still fragmented and leaves out many important elements of organisational leadership. These more abstract elements evident at the organisational level are emphasised by Paine (1994, 106):

Rarely do the character flaws of a lone actor fully explain corporate misconduct. More typically, unethical business practice involves the tacit, if not explicit, cooperation of others and reflects the values, attitudes, beliefs, language, and behavioral patterns that define an organization's operating culture. Ethics, then is as much an organizational as a personal issue.

The phenomenon of organisational ethics has been discussed using a range of terms: since Victor and Cullen (1988) introduced their *ethical climate theory*, it has been extensively built on, as shown by Martin and Cullen (2006) in their meta-study. Tenbrunsel et al. (2003) call these elements the *ethical infrastructure of the organisation*, Treviño et al. (1998) have used the term *ethical context in organisations*. Moore (2005), on the other hand, contrasts *corporate character and virtues* with the more familiar concepts of *corporate culture and values*.

Research on organisational ethics is again separate from, but closely linked with, research on ethical leadership. The most obvious linkages are provided by those studying the role of the leaders' ethical orientations and behaviour in relation to organisational ethics. As an example of such studies, Schminke et al. (2005) identified that there is a link between managers' moral development and an organisation's ethical climate which is moderated by two factors: the extent

to which the managers use their cognitive moral development, and the age of the organisation. Looking at the role of leaders in creating a favourable ethical infrastructure or context for behaviour in their organisations, Treviño and Nelson (2007) grouped the most important leadership activities involved in making an organisation's culture more ethical into two groups: formal and informal cultural systems. With formal systems they are referring to e.g. the leadership, the selection systems, values and mission statements, policies and codes as well as processes related to training and management & leadership. By informal cultural systems they mean informal norms, rituals, and heroes, as well as the language and stories that are cultivated in the organisation.

In this section, I have tried to give a brief overview of the main research streams currently followed in research on ethical leadership. I have summarised my key findings in Table 1.

TABLE 1 Summary of the main research streams in ethical leadership

	Normative	Descriptive
Focus on individual level and dyadic relationships	<ul style="list-style-type: none"> • Normative ethical traditions applied to leadership by a variety of scholars from ancient Greeks to contemporary academics such as Ciulla (2004, 2005) and Mendonca (2001) • Theories close to ethical leadership: authentic leadership (Avolio & Gardner 2005), spiritual leadership (Fry 2003), transformational leadership (Burns 1978), servant leadership (Greenleaf 1977) and emotional intelligence (Goleman 1996) 	<ul style="list-style-type: none"> • Individual leader's ethical characteristics vs. effectiveness (summary by Brown & Treviño 2006, Yukl et al. 2013) • Antecedents of ethical leadership (e.g. Brown and Treviño 2013, Kalshoven et al. 2011a) • Ethical decision-making (summary by O'Fallon & Butterfield 2005)
Focus on the organisational level	<ul style="list-style-type: none"> • Models based on normative ethical theories such as Corporate ethical virtues (Kaptein 2008), Discourse ethics (Collier 1998) 	<ul style="list-style-type: none"> • Organisational level characteristics of ethical leadership (e.g. Treviño et al. 2003, Kalshoven et al. 2011b) • Ethical organisational climate / culture (e.g. Victor and Cullen 1988, Treviño et al. 1998, Tenbrunsel et al. 2003, Moore 2005)

The bold text highlights the main approaches to the study of ethical leadership in the strictest sense, whereas the others provide information about neighbouring fields that have fed into research on the subject. Based on the summary, it is easy to agree with Brown and Treviño (2006), who conclude that the field still remains largely unexplored, and it both offers researchers

opportunities for further study and provides leaders with a lot of room for improvement.

To conclude this introduction, I will briefly touch on my specific area of interest, i.e., ethical leadership at team level. However, this is an area I will return to in the following chapter as well as during the analysis of my empirical data, so I am deliberately keeping the introduction quite short at this point.

It is noticeable that compared with the more researched levels of ethical leadership below and above it (i.e. the intra-individual and organisational levels,) ethical leadership at group or team level has received much less attention. It is indeed such a fragmented area of research that I have not even included this level of analysis in my summary of the main research streams in ethical leadership (see Table 1). At group level, the ethical aspects of leadership have been touched upon for example through the concepts of team norms and values (e.g. Dose & Klimoski 1999), team virtues (Palanski et al. 2011), the impact of the leader's perceived integrity, fairness and justice at team level (there is plenty of research on leader fairness, some of the more relevant being e.g. Treviño 1992; Williams et al. 2002; White & Lean 2008), the role of significant others in predicting individual's ethical behaviour in a group setting (Granitz & Ward 2001; Schminke et al. 2002), as well as CEOs' leadership in relation to their top management teams or boards (e.g. De Hoogh & Den Hartog 2008). Leede et al. (1999) applied the concept of team collective mind to the study of a team's accountability for responsible actions. However, it is noticeable that none of these researchers use the term *team* or *group level ethical leadership*, even if they study phenomena that are related to group level leadership processes and ethical leadership. In spite of these research approaches, which have touched on the ethics of team leadership from various angles, our understanding of ethical team leadership is still very fragmented and we lack models for conceptualising and combining the various ethical aspects of leadership at group level. I will continue this discussion in the following chapter as well as when discussing my empirical research.

2.2 Research on ethical leadership in Finland

In the first part of this chapter I focused on earlier research on ethical leadership globally. The latter part of the chapter is dedicated to research on ethical leadership in Finland and the resulting overview of the current state of ethical leadership in Finland. Research on the ethical aspects of leadership began quite early in Finland, one of the first studies being Takala's (1991) contribution on the views of Finnish leaders and entrepreneurs on ethical leadership. In his research, he conducted in-depth interviews with five managers in which they discussed their views of combining business targets and social responsibility. Interestingly, more than 20 years ago Takala noticed that beliefs and concepts in the area of social responsibility were largely unformed and confused: he uses

the terms *homemade* and *simple* when talking about the descriptions and explanations given by the managers whom he interviewed. It was still new for these managers to make sense of and talk about social responsibility in relation to their businesses.

Almost a decade later, Lämsä and Takala (Lämsä 1999, 2001; Lämsä & Takala 2000) conducted qualitative studies on Finnish managers' experiences of organisational downsizing. These exploratory studies revealed that managers use different normative theories when justifying their actions in downsizing situations. The main theory, as often in business and economic settings, seemed to be utilitarianism. The managers explained that they had to lay people off in order to save the organisation and thus ensure that the business was economically viable, thereby also saving the jobs of the remaining people. Another ethical consideration identified in these studies was the sense of duty as a professional manager. Lämsä (1999) proposed that there was a deontological undertone in these considerations: downsizing was a managerial obligation for the interviewees. However, when the managers distanced themselves from the professional role of manager, elements of duty and care for other people started to emerge. The researchers (Lämsä 2001; Lämsä & Takala 2000) therefore suggested that empathy and the ethics of care should have a larger role in the definitions of ethical leadership in practice.

Lämsä (2001) also highlighted the Finnish context of ethical leadership. She painted a picture of a society with intense, homogeneous societal values:

An individual's value in society created by work and competence

Security and well-being maintained by permanent contracts of employment

Caring for other people

These were juxtaposed with the business values that seemed to be replacing the traditional societal values and were emphasised in the situation under study, i.e., downsizing. Lämsä concluded that the managers engaged in downsizing situations were morally challenged by being in a situation where they needed to cause people substantial harm and even moral shame by dismissing them.

Auvinen et al. (2013) have studied another controversial and ethically challenging element of leadership, i.e., manipulation. On the basis of their qualitative study they propose that managers engage in manipulation for different reasons, and that the reasoning behind manipulation often stems from the consequences of the manipulation. They also claim, in line with their findings, that manipulation is not necessarily unethical.

Approaching the research on ethical leadership from another angle, Kujala (2001, 2004, 2010) offers an interesting overview of the value basis of Finnish managers through a longitudinal study stretching over a decade. The survey questionnaire consisted of eight moral values, which the managers were asked to organise in order of importance. The four most important values in life in

general as well as in business life in both 1994 and 1999 (Kujala 2004, 146) were reported to be *honesty, accountability, keeping promises* and *respect for others*. The order of the other four values, *loyalty, fairness, caring* and *pursuit of excellence*, varied somewhat at the bottom of the list from one evaluation to the other and depending on whether they were being evaluated in life in general or in business life. For example, caring was seen as more important in life in general than pursuit of excellence, but in business life they were ranked in the opposite order. Overall the results build a picture of Finnish managers as people who construct their morality around the idea of *honesty*, as people who can be trusted to say things as they are, keep their promises and achieve what they promise to achieve.

Another interesting insight into the surveyed managers' perceptions of ethical leadership is offered by a summary of their perceptions of employees as a stakeholder group (Kujala 2010). Alongside a perceived positive change in the overall trend, the managers' perceptions of their ethical relations with employees seemed to improve during the period of the research. The employees also were the stakeholder group which was given the second most positive perceptions by the managers surveyed. The three most positively rated measures related to ethical relations with employees were *discrimination, honest relations with the employees*, and *working conditions* and their safety. These are in line with the prioritisation of values, where the element of honesty was very visible. On the other hand, these also seem to reflect a country where there are quite long traditions of implicit corporate social responsibility in the areas of e.g. working conditions and equality.

Another approach with the same longitudinal research data, and in a field close to ethical leadership, is provided by Kujala et al. (2011), who focused on the ethical basis of Finnish managers' moral decision-making. They studied how the managers in the survey used different normative ethical theories in their ethical decision-making processes. The survey was multidimensional and included elements based on six different theoretical backgrounds: the ethics of justice, deontology, relativism, utilitarianism, egoism, and female ethics. The overall result of the analysis was that the utilitarian dimension was the most influential in the managers' decision-making. This suggests that financial effectiveness is indeed at the heart of decision-making in business. However, Kujala et al. (ibid.) also note that the ethical basis for the managers' decision-making became more diversified during the longitudinal study; the results from 2004 show a clearly more multi-dimensional basis than the results from the first survey in 1994. Even though this is partly explained through the addition to the survey questionnaire of elements of female ethics in 1999 and 2004, Kujala et al. claim that the change also reflects societal changes in Finland during the research period.

An interesting angle on the current state of ethical leadership in Finland is provided by Huhtala et al. (2011b) who have studied the relationship between the ethical dilemmas Finnish managers have and the ethical strain and stress

they experience. Their research showed that a quarter of the 902 managers surveyed found ethically challenging situations stressful, and that the stress was linked with exhaustion and burn-out at work. Huhtala et al. (ibid.) also found that the most typical ethically challenging situations were related to the availability and use of resources. However, in spite of these findings across the research data, the researchers also paid attention to the great variation between the managers' experiences, especially in the number of ethical dilemmas they felt they faced. Of this group, 7% stated that they face ethically challenging situations at work more than once a week, 18% a few times a month, 58% a few times a year and 16% claimed that they never experience such situations. The researchers propose different explanations for the variation. They say it may be partly explained through differences in the level of organisational guidance in ethical matters: managers working for organisations with clear guidelines and a strong ethical culture may feel less stress on themselves, as they can follow the organisational way of working. Another explanation may be related to variation in the level of ethical awareness: due to lack of time or because the focus is on the effectiveness and results of the organisation, managers do not notice ethically challenging situations or they simply decide to ignore them. It is also possible that the number of ethically challenging situations is different in different types of working environments: some tasks are ethically more demanding than others.

Moving slightly away from research on ethical leadership, differences in organisations' ethical cultures have also been studied and juxtaposed with the ethical strain experienced by managers (Kangas et al. 2010, Huhtala et al. 2011a) and by the whole personnel (Pihlajasaari et al. 2013). These studies suggest that there is a link between the two: that is, the more positively employees and managers rate their organisation's ethical culture, the less ethical strain they experience. This research also shows that there are clear differences between different types of organisations in how highly managers and employees rate the organisation's ethical culture. This suggests that there is a need to increase, and a possibility of increasing, ethical awareness among top management, other managers and the whole personnel in most organisations in order to reduce ethical strain and enhance the occupational well-being of all employees.

This finding is supported by Huhtala et al. (2013), who focus on the link between leadership and ethical organisational culture as shown in Finnish managers' self-evaluations. Their study demonstrates a positive link: the higher the managers evaluate the ethics of their own leadership behaviour, the more positive is their view on the ethical side of their organisational culture as well. The researchers (Huhtala et al. 2013, 263) propose that:

an ethically behaving leader can develop the ethical culture of his/her organisation through such leadership behaviours as paying attention not only to results but also the means how the results are achieved, acting in a trustworthy manner, supporting open discussions about values among organisation members, rewarding ethically appropriate actions, and creating ethical codes and norms.

However, they also point out that the link might not be as simple as that. It may be that organisations with an ethical organisational culture socialise their managers into acting ethically or that such organisations attract managers with similar types of values in the first place. Through the self-evaluation, Huhtala et al. (2013) also found that upper management rated both themselves and their organisation's ethical culture higher than middle and lower management did.

2.3 Ethical leadership and Finnish society

Finland has traditionally been quite culturally heterogeneous and the values of the Protestant work ethic have been widely shared in society. However, this aspect of Finnish working life seems now to be undergoing a transformation, which is causing managers and employees new types of ethical challenges at work. Moreover, it is not just the value basis that seems to be changing. An important transformation is also taking place in relation to the role of business ethics: the ethical side of business is discussed more widely in the media and has become a natural part of doing business in Finland. A clear change seems to have taken place regarding the role of business ethics in Finnish organisations since the early 1990s. Kujala (2004, 2010) offers a longitudinal view of how Finnish managers' views on the ethical side of business have changed through an analysis of their stakeholder views. She emphasises that her interest is to study managers' views of the ethical side of ordinary business life, not extraordinary or catastrophic situations. Her study was conducted using surveys, three of which were organised, in 1994, 1999 and 2004. The target group consisted of the managing directors of some relatively large manufacturing companies (1994: n=198, 1999: n=325 and 2004: n=357). The aim was to gain a better understanding of the managers' perceptions of the ethical side of the relations between their own organisation and their different stakeholders.

Her conclusion is that there was a clear, positive change in Finnish managers' perceptions of corporate responsibility during the 10-year period. Kujala suggests that this may be a result of the increasing interest in corporate responsibility in the media, with its concrete examples of corporate malpractices and their consequences, as well as of the gradual move in Finnish business life from implicit corporate social responsibility towards a more explicit approach. Other researchers also emphasise that there is quite a long tradition of implicit corporate responsibility in Finland; that is, many issues related to corporate responsibility in Europe have been part of legislation and labour negotiations here. (Matten & Moon 2005; Kourula 2010). As a result, Finnish managers do not always attribute these elements to corporate responsibility or the ethicality of leadership, but rather see them as part of the responsibility of a manager to comply with the law and with labour agreements.

All in all, corporate responsibility and the ethical side of doing business were actively discussed in Finnish society during the period of the study. How-

ever, there also seems to be a link between the managers' perceptions of corporate responsibility and the economic situation of their business: when the business situation is challenging, the managers' perceptions become less positive. (Kujala 2010). It seems that corporate responsibility, the ethical side of business, is still seen by some as a luxury which one cannot afford in more difficult financial situations. Nowadays, even if the issue of organisational and business ethics is a more established part of everyday life at work, – at least for a large number of Finnish managers and employees – there still seems to be quite a lot of variation between individuals, organisations and fields of business in relation to how seriously these issues are taken.

However, different stakeholder views have now become a more natural part of decision-making than they were before, and the ethical side of issues is taken into account – as long as it is economically viable. Prior studies have shown a link between an organisation's financial situation and its managers' willingness to pay attention to the ethical side of business. The longitudinal surveys of the state of business ethics in Finland show that when times are better, the managers' views on business ethics are more positive (Kujala et al. 2011). At the time of my research, the times are again harder than during the first decade of the 21st century; now the whole of Europe is struggling and all organisations are feeling the pressure to work more cost effectively.

As this short summary has shown, there is a growing amount of research on business ethics and ethical leadership in Finland. The majority of this research contributes to the field of descriptive research in business ethics, and thus also provides us with information about the state of business ethics and ethical leadership in Finnish organisations. This is also the field where my research is positioned. However, since a lot of the research conducted in Finland during the past decade has been quantitative, there is room for some qualitative, in-depth analysis of some of the issues raised in prior studies. The current study provides a qualitative view of one aspect of ethical leadership in Finland, that is, that of ethical leadership in teams as construed by Finnish managers.

3 STARTING TO RECONSTRUCT ETHICAL LEADERSHIP IN TEAMS

3.1 Teams as social constructs

In this chapter, I will approach my research subject through the concept of *teams*. I will start by discussing the current academic constructs of what a team is. After that I will proceed to discuss the characteristic elements of *team leadership*, before finishing this chapter by bringing together the concepts of *teams* and *ethical leadership*.

The modern concept of team work is attributed to the Hawthorne studies of the 1920s and 1930s. However, it was usual for people to work in smaller family groups or in manufacturing guild systems long before the large, efficient manufacturing units started to replace such patterns during the Industrial Revolution of the 19th century. The value of mass production started to be questioned only when the Hawthorne studies showed that social relations played an important role in productivity at work. However, despite the attention the Hawthorne studies gained, the real surge in studying and using teams happened only in the 1960's as part of the backlash against mechanistic, large organisations and their authoritarian management models. (Levi 2007).

For the past decade or two, teams, team work and team leadership have been among the most popular areas of research in leadership studies, and the amount of research keeps on growing. Some review articles report that conceptual and empirical research on teams has recently exploded (Mathieu et al. 2008, Burke et al. 2011). This is a reflection of the increase in team work in organisations due to the changing nature of work, for example. Work is more and more knowledge based and distributed, both geographically and in time. Strategies are put into action in teams that cross all functional, geographical and product-line structures. Technology enables people to work together, and the less hierarchy there is, the faster the organisation seems to be able to meet the changing needs of the competitive market. In this type of environment, organisations see

team work as a way of improving the effectiveness of their operations. (Ancona et al. 2009).

Teams have also become a popular way of working in Finland, and in the latest European Working Conditions Survey carried out by Eurofound (2010) almost 65% of the Finns interviewed stated that they work in a team. However, there has been a simultaneous decline in satisfaction with team work (Official Statistics of Finland 2008). The challenge seems to be not in organising people to work in teams, but in understanding how people work effectively in teams and remain satisfied with the team way of working.

There are two strong research traditions that focus on teams, team work and team leadership: there have been important studies on teams and team work under the heading of *team dynamics* in social psychology, while research in management and organisational studies has focused mainly on *team leadership* (Levi 2007; Day et al. 2006). These traditions have for a long time been quite separate, but through concepts related to the collectivity of team leadership there seems to be a move towards merging the previously separate concepts of team work and team leadership.

But what exactly are teams? There seems to be quite clear agreement among researchers on the basic elements of a team. Yukl (2010, 356) refers to this agreement and explains that the term *team* usually refers to a limited number of people with a common target who are dependent on one another in achieving that target, but have complementary skills. There is some debate over whether a team needs to have more than two members, i.e., whether a dyad is different from other types of teams, but researchers do agree that a team cannot be too big or it loses its special character as a team. Levi (2007, 5) proposes that a team typically consists of 4 to 20 members. It is thought that in an organisational context a group of people becomes a team once they share at least some goals and interdependencies, i.e., they are willing and need to work together.

In their review of research on teams in the fields of social and organisational psychology, Kozlowski & Ilgen (2006, 79) state that:

A team can be defined as (a) two or more individuals who (b) socially interact (face-to-face or, increasingly, virtually); (c) possess one or more common goals; (d) are brought together to perform organizationally relevant tasks; (e) exhibit interdependencies with respect to workflow, goals, and outcomes; (f) have different roles and responsibilities; and (g) are together embedded in an encompassing organizational system, with boundaries and linkages to the broader system context and task environment.

One important aspect of this definition is the social interaction, which is not taken up explicitly in some other definitions. This definition by Kozlowski and Ilgen (ibid.) also emphasises the organisational environment: a team does not work in isolation. An even stronger emphasis on the team's external environment is offered by Ancona et al. (2009), who criticise the current understanding of teams in organisations with their concept of X-teams, that is, teams with continuously changing members and in which leadership responsibilities are wide-

ly distributed inside the team. They compare traditional teams with X-teams, claiming that in reality organisations typically have more teams with flexible membership and leadership than traditional, permanent, functional teams.

Even if teams need to share a number of specific characteristics in order to meet the definition agreed for a *team*, there is great variety in the types of teams that actually have these characteristics. As a consequence of this variation, researchers have tried to categorise different types of teams in organisations. Mielonen (2011) has studied team work in the Finnish context and lists how teams are used in Finnish organisations. Teams may create the smallest collective element of an organisation, reporting to the unit on the next level in the organisation. It seems that it is a practice in many organisations to at least call this type of group of people a team, e.g., an R&D team working on a specific product or a communications team in a large organisation. Teams can also be structures that are created to enable co-operation across other organisational structures, as in project teams that consist of representatives from several different units, or management teams with representatives from all the major units of the organisation. There are teams that are not even called *teams* but are referred to as different types of *working groups*. There are also teams in organisations that are called *teams* but are not in fact working as teams; in other words, they do not have the basic characteristics described above. The term *team* seems to be used widely and teams are interpreted as a sign of a modern organisation; teams are thus seen nowadays as desirable.

Another way of categorising teams is based on their level of independence. Levi (2007, 8) offers three categories: a traditional work group, a traditional team, and a self-managed or self-managing team. At one end of this continuum, traditional work groups operate as part of the formal organisational structure, the members have independent roles, and leadership-related tasks as well as co-operation in the group are managed by an appointed manager. A traditional team has more independence and thus also shares those attributes of team work related to common goals, interdependencies and some level of shared leadership. At the other end of the continuum, self-managing teams have the most independence as well as shared responsibility for tasks related to the leadership of their work. The most independent, self-managing teams do not have an appointed manager, but leadership is also formally shared among the team members. As there are different aspects related to the level of independence of a team, it is not always easy to categorise different groups or teams into these three groups. However, looking at the categories as a continuum offers us a useful tool in building a better understanding of how groups of people differ from one another.

To sum up the range and variety of teams, I quote Mathieu et al. (2008, 411–412) in relation to the categorisation of different types of teams:

Whereas taxonomies draw attention to the fact that not all teams are alike, it is important to appreciate that the categories themselves are simply proxies for more substantive issues. For example, some teams contain fairly functionally homogeneous members, whereas others are usually more functionally heterogeneous. Furthermore,

whereas certain teams operate in intense and complex environments, others' environments are more stable. Finally, teams can be distinguished based upon how long they are together as a unit and the fluidity of the team's membership. [...] it is also true that often there is as much heterogeneity within team types as there is across types.

Whereas teams as a concept and different types of teams have been of interest in academia, the majority of research on teams and team work has focused on the team's effectiveness. The most influential approaches in this field are based on an input-process-outcome framework (Mathieu et al. 2008 offer a summary of the different approaches in the field). The various versions of this framework study the relationships between the different inputs the team receives (organisational, team and individual) and the team's internal processes and, ultimately, the team's outcome, i.e., the final results. The aim is to recognise relationships that help identify elements that have an impact on the team's effectiveness. There are also research streams that emphasise teamwork as a way of improving the quality of working life. As an example, Mielonen (2011) offers an overview of research in the field of socio-technical systems, with the focus on self-managing teams as a way of enhancing both employee job satisfaction and the effectiveness of team work in an industrial environment.

Above, we have discussed the current social construct of the team at a macro level, i.e., the institutionalised meanings of team and how they may have evolved over time. Before moving on to discuss leadership in the team environment, I wish to acknowledge that we can also look at each individual team as a social construct. When a new team is created, it is through social agreement. The team members construct the team by discussing shared ways of working together and simply starting to work and interact with one another. All team members naturally bring with them their previous understanding of what it means to work as a team and in a team, based on their experiences of team work and the institutionalised meanings attributed to team work in that particular organisation and in society at large. When team members interact, individuals encounter situations and opinions that either support or challenge their earlier understandings of team work. It is through differences in understanding that a team is thrown into the process of reconstruction which results in the team gradually giving meaning to their co-operation. Some of these meanings institutionalise and thus become *our team's way of working*. (Berger & Luckmann 1966, 74-77).

3.2 Vertical and shared team leadership

The history of research on team leadership follows the same time-line as research on teams. Where teams were seen as a way of making knowledge-based work more effective, team leadership was seen as one of the main factors affecting a team's effectiveness (Burke et al. 2011). Through this development, studies

on team leadership grew out of the mainstream research on management and organisations, where most of it still remains. (Sundstrom et al. 2000).

Team leadership is one approach to studying leadership in organisations. Yammarino et al. (2005) define the levels of leadership research as 1) the individual, 2) the dyad, 3) the team or group and 4) the collective. In the case of research at the individual level, the focus is on individual leaders or followers, and their characteristics, similarities and differences. This level may also be called the intra-individual level (Yukl 2010). Yammarino et al. (2005) go on to explain that when studying dyads, the research focus is on a two-person group, which is a specific format of a group. The research in this area often focuses on e.g. a leader-follower dyad. The third level, and the one in focus in my research, is that of the group or team. In this case, the research interest is in leadership in teams or groups. There are naturally differences between different types of teams and groups, as I have discussed in the previous section, but they all belong in the team-level of leadership research. The fourth level of research is that of collectives; these are larger than groups and may be, for example, clusters of groups, organisational departments, functions or business units, as well as entire organisations. Yammarino et al. (ibid.) claim that there is still a lot to be done to clarify the level of analysis in leadership research: researchers should be clear whether they are focusing on a single level or multiple levels. This task is made challenging by the obvious interconnections between these different levels. Kozlowski & Ilgen (2006) emphasise that as a team is always embedded in an encompassing organisational system, team leadership is also tightly linked to other levels of leadership: it is not separate from them, even though it does have unique characteristics that stem from the elements related to team work.

The amount of research on team leadership continues to grow (Morgeson et al. 2010) and plenty of models have been proposed for linking team leadership processes with processes describing the team's effectiveness through the input-processes-outcome model (e.g. Gladstein 1984; Hackman 1987; Cohen et al. 1996; Zaccaro et al. 2001; Mathieu et al. 2008; Morgeson et al. 2010). Some of these models are quite complex and multidimensional. This is highlighted by Morgeson et al. (2010) in their review of the literature on team leadership research; their search for behavioural items related to team leadership resulted in a set of 517 behaviours from 85 articles or book chapters. A summary of their findings is presented in Table 2.

TABLE 2 Behavioural items related to team leadership (Morgeson et al. 2010)

Transition phase	Action phase
<ul style="list-style-type: none"> • Compose team • Define mission • Establish expectations and goals • Structure and plan • Train and develop team • Sensemaking • Provide feedback 	<ul style="list-style-type: none"> • Monitor team • Manage team boundaries • Challenge team • Perform team task • Solve problems • Provide resources • Encourage team self-management • Support social climate

This list demonstrates the key characteristics of most research on team leadership during the past decade or two. Firstly, the list offers quite a mechanistic approach to building and developing a team. It also highlights how the starting point for most research on team leadership, and indeed of research on leadership in any collectives, has been an examination of leadership as a traditional, vertical influence, i.e., an appointed manager leading (or indeed managing and monitoring in addition to leading) a team of subordinates. (Burke et al. 2011, 342). The list also consists of a normative set of leadership actions that should be followed in order to ensure that the team works as effectively as possible. However, Morgeson et al. (2010) do present a more modern view in the same article, as they highlight how almost all of the defined leadership tasks could also be handled by other leaders instead of the appointed manager. I will come to their view of a more distributed or shared leadership in a while. Before that, I wish to investigate the final characteristic of the list, that is, the fact that the list is divided into two, highlighting the view that teams change over time and that these changes require different approaches to leadership.

Mainstream research on teams and team leadership has been increasingly interested in the dynamic nature of teams and the role of time in the processes related to team work and team leadership (Day et al. 2006). In addition to dividing the roles of the team leader according to the life cycle of the team, as above, there has been a growing interest in understanding team development and team learning processes. Kozlowski & Bell (2008) have reviewed the research in the area of team learning, and claim that more sophistication is still needed in understanding the interaction between individual and team-level learning processes as well as the temporally dynamic nature of team development and learning.

Returning to the discussion I alluded to above, I will now return to a discussion of the sources of leadership at team level. Mainstream research on team leadership has recently started to embrace the importance of shared leadership at team level. Burke et al. (2011, 338) have captured this in their definition of team leadership by including the enactment of all leadership-related processes, regardless of who is the initiator:

As such, team leadership can be defined as the enactment of the affective, cognitive, and behavioural processes needed to facilitate performance management (i.e. adaptive, coordinated, integrated action) and team development.

Another angle and a wider organisational context is provided by Morgeson et al. (2010), who highlight that in addition to the different types of team-internal leadership, there are also external leadership influences visible in any team's work. They have divided the sources of leadership influence at team level into four:

- *Formal internal leadership*, which is represented by an appointed manager, team leader or a project manager.
- *Informal internal leadership*, which is shared and emerges from the actions of the team.
- *External formal leadership*, which may be represented by formally appointed sponsors or coaches.
- *External informal leadership*, which takes the form of unofficial support from e.g. representatives from the organisation's top management.

Morgeson et al. (2010) have linked the different tasks of team leadership (as defined by them and presented in Table 2) with these different roles, and note that there are only a few tasks that cannot be taken on by any of these four roles. They go on to claim that some tasks seem more natural for a specific source of leadership, but also conclude that there are no clear distinctions; and because there are so many different types of teams in such a variety of different situations, it is very difficult to make generalisations.

It is nowadays widely accepted in this field of research that the basic definition of a team includes the element of collectivity in its leadership; due to members' interdependence in achieving their common targets, teams typically exhibit some level of shared leadership. Leadership in such a setting is seen as the interplay between vertical leadership, stemming from an appointed, formal leader, and shared leadership, which stems from the team members (Pearce & Sims 2002). However, as Burke et al. (2011) note, the field of research in shared leadership is still very fragmented and fighting to find ways out of traditions based on research on other levels of leadership. Researchers seem to agree that team leadership is different and has unique characteristics, but they have not been able to establish theoretical models that capture this uniqueness. There is a strong voice in the literature (e.g. Burke et al. 2011; Day et al. 2006) encouraging researchers to find new approaches stemming from the special character of teams, and not built on anything that already exists. We do not know exactly how the vertical and shared elements of leadership interact in a team and we find very different combinations of these two types of leadership in different teams in different situations. When approaching team leadership as a research subject, Day et al. (2006, 212) encourage us to be aware that:

there may well be a worthwhile distinction between leaders of teams and their relative impact on team processes and outcomes and the leadership that develops within a given team and its effects.

Despite the agreement on the existence of shared leadership in a team environment, there is still quite a variety of views on how shared leadership is constructed / emerges, how conscious or explicit it is and in what formats it is visible in a team. Burke et al. (2011) point out that the majority of work on shared leadership focuses on the relationship between shared leadership and the effectiveness of the team, and ask for more research on the team's internal processes

and the emergence of shared leadership – truly enhancing our understanding of different aspects of shared leadership.

But what kind of views are there about shared leadership? Pearce and Sims (2002, 176) propose that based on the concept of *emergent leadership*, shared leadership could be thought of

as “serial emergence” of multiple leaders over the life of a team.

This view of the collective side of team leadership focuses on the *role* of the leader i.e. leadership is still role dependent, but the person who takes over or is given the role of leader varies depending on the situation. Another point of view of collective leadership is provided by the more relational view of collective team leadership. Leadership is not necessarily related to the role of leader, but to processes of leadership. The wider definition provided by Pearce and Sims (2002, 172) in the same article also includes this aspect:

[...] shared leadership is a group process in which leadership is distributed among, and stems from, team members.

The terminology used in research into the collective side of team leadership is still quite fragmented (Day et al. 2006). As quoted above, for example Pearce and Sims (2002) use the term *shared leadership* to refer to all team-level processes of leadership.

In her review of research in the area of *distributed leadership*, Harris (2008) points out that the concepts of shared leadership and collaborative leadership are very close to and partly overlapping with the concept of distributed leadership. And indeed, her view of the concept of distributed leadership highlights the similarities with the concept of shared leadership discussed above:

This conception of leadership moves beyond trying to understand leadership through the actions and beliefs of single leaders to understanding leadership as a dynamic organizational entity. [...] It is a form of lateral leadership where the practice of leadership is shared amongst organisational members. Here organisational influence and decision-making is governed by the interaction of individuals rather than individual direction. (Harris 2008, 173).

Like Pearce and Sims (2002), Harris also discusses the distribution of leadership among organisational members, and pays attention to the interaction between these members. Leadership thus becomes something that is not necessarily related to an individual, but may be regarded as a *dynamic organizational entity*.

In addition to belonging to specific research streams of their own, the terms *shared* and *distributed leadership* seem to have gained status as umbrella terms describing leadership that is 1) not vertical, 2) is collective, i.e. shared among members of the organisation and 3) is not tied to a person or persons, but rather seen as a process. (e.g. Burke et al. 2011; Mielonen 2011). Whereas shared and distributed leadership seem to have become preferred generic terms in addition to their more specific uses as labels of research streams, there are

also other more specific research streams focusing on the collective elements of leadership. I will briefly discuss a couple of these in order to show the variety in the field. Day et al. (2004) introduce team-level leadership as aggregates of *leadership capacity*. They emphasise the dynamic and emergent characteristics of collective leadership in a team. Another angle is provided by Balkundi & Kilduff (2005), who look at leadership research through the lens of social network theory and emphasise the role of informal leadership in organisations, which either works side-by-side with or instead of formal leadership. However, their starting point tends to be more in traditional leadership research: their main goal is to identify aspects of informal or, as I have called it, shared leadership in order to help formal leaders lead their organisations more effectively.

Considering that teams are socially constructed, both as a generic concept and as individual teams (Berger & Luckmann, 1966), it is surprising how little emphasis traditional team leadership research has had on the team's shared social processes. One simple reason may be related to the emphasis that is put on teams in organisations as a means of creating more effective ways of working. There is a clear demand from managers and other practitioners for guidance on how to lead a team more successfully. As a result, a lot of academic research also seems to focus on creating normative models that support effectiveness in team work and, unfortunately, this effectiveness is often defined primarily as financial effectiveness. Other elements of effectiveness such as employee satisfaction and well-being may often be included, but mainly as sub-elements in research on organisational effectiveness as short-term productivity. (See e.g. Cohen & Ledford 1994; Cohen & Bailey 1997; Burke et al. 2011).

However, there are also other types of approaches: Fukuyama (1995) reminds us that the way of working in small groups or communities is, in many cultures, not new; rather, it is the Taylorism that swept over Western countries in the first decade of the 20th century, emphasising mass production and high levels of task specialisation, that has been the anomaly in the development of working life. More recent decades have seen a return to more natural, more human ways of working, such as smaller groups, learning together, and sharing responsibility. In line with Fukuyama, Ciulla and Forsyth (2011, 231) propose that shared leadership has always been possible and natural in small groups, and that formal leadership has only become necessary as working communities have grown in size. Looking at team leadership from this point of view, working in teams could be constructed as a natural way for people to work together, rather than a fad promoted by consultants and management for the sake of effectiveness. Team work would thus have existed in different degrees throughout history, depending on the cultural and social circumstances.

If we return to the social constructionist view of teams, there too we are challenged to review our understanding of leadership. It is when we look at teams as socially constructed that we can see the role of leadership and the joint actions of leadership as having a large part to play in the successful construction of a team. People do not become a *team* simply by someone in an organisa-

tion establishing a team and drawing an organisational chart. A *team* is socially established when people start constructing it *together*: *my* targets are replaced by *our* targets, *my* actions become *our* actions and *my* achievements become *our* achievements – in words and in action. This is all based on a complex process of social construction in which leadership, both vertical and shared, plays an important part.

Mielonen (2011, 72) challenges the traditional view of leadership as being mainly vertical and tied to a position of leadership:

If leadership is seen as existing only when heroic individuals act on the national stage, then much of the leadership that exists e.g. in communities, across fields, in teams, and through collaboration is missing.

A relational view of leadership argues that there needs to be more focus on leadership as a process or in relationships instead of always tying it to an individual leader, whether this is an appointed manager or a leader who emerges from within the team. There is a growing interest in these matters on the part of mainstream researchers as well as on the part of constructionist researchers on leadership. However, as Ospina & Uhl-Bien (2012) point out, even when grouped under the same label of relational approaches, the starting points for these two groups are completely different. Mainstream research sees roles (e.g. of leader or subordinate) as the starting point. Relationships are studied as something that happens between these existing entities, and this can therefore be called the entity approach to relationality. The starting point for the constructionist view on leadership and team leadership is different, even though it also focuses on leadership as a process and in relations. For a constructionist researcher, the relationality of leadership is inherent, as he/she sees the world as constructed in and through interaction between individuals and communities. (Ospina & Uhl-Bien 2012). Uhl-Bien (2006, 654) describes these two perspectives of relational leadership as:

an entity perspective that focuses on identifying attributes of individuals as they engage in interpersonal relationships, and a relational perspective that views leadership as a process of social construction through which certain understandings of leadership come about and are given privileged ontology.

I have earlier discussed how, through the lens of social constructionism, teams are socially constructed in interaction between people. There is no concept of *team* other than what has been constructed, re-constructed and negotiated by people and may have become institutionalised as part of our social world. From the social constructionist view point, leadership is also a concept that is socially constructed. Like the concept of *team*, the concept of *leadership* also has two levels. First of all, there is the level of social systems. This means that over the years people have talked about leadership, written about leadership, studied leadership as well as acted and reacted with one another in situations that they have construed as leadership. As a result, there are institutionalised views in our society about *leadership* and about *good and bad leadership*. However, these

views are dynamic and constantly being negotiated as individuals work together and discuss and reconstruct their views of leadership. Ospina and Uhl-Bien (2012, 8) summarise this view:

In constructionist ontology, relationship comes first, and from there emerges our social world as a humanly constructed reality.

The relational approach to leadership has been constructed quite differently also among researchers who share the same social constructionist starting point. Uhl-Bien (2006) provides an overview of approaches focusing on relational leadership, both on the part of mainstream research (which she calls the entity perspective) and social constructionist research (which she call the relational perspective). She then goes on to put forward a Relational Leadership Theory which combines elements from both of these perspectives in order to provide a leadership theory that is 1) interested in relational processes rather than leadership effectiveness, 2) is not tied to roles, but allows for the subordinate as well as the appointed manager to have influence as a leader and thus 3) focuses on the process of mutual influence. Uhl-Bien (2006, 668) defines relational leadership:

as a social influence process through which emergent coordination (i.e., evolving social order) and change (i.e., new values, attitudes, approaches, behaviors, ideologies, etc.) are constructed and produced.

Another view which has its roots firmly in social constructionism is provided by Hosking (2011), who claims that there has traditionally been far too much emphasis on the difference between the self and others, and that the self is always constructed in interpersonal relations with others. Similarly leadership is constructed in its relationships with others. Thus leadership is really about participation and dialogue, as this is what daily relations consist of. Consequently she argues that relational leadership is about inviting and supporting dialogue as a joint process of inquiry.

Crevani et al. (2007) discuss the manager-centred view of leadership, the concept of heroic leadership as a modern construction, and place it in the context of collective leadership in history, e.g., how the Romans traditionally divided leadership between two consuls. They use the concept of post-heroic leadership to discuss the view of leadership as:

being collective construction processes with several people involved (Crevani et al. 2007, 50)

They emphasise that moving from leadership roles to leadership actions is a way of moving the focus from outcomes and effectiveness to the processes of leadership. This approach may also widen our understanding of what leadership is all about, as it enables us to recognise processes related to power, organisational roles and definitions of reality, that is, leadership-related processes, even when they do not produce leadership outcomes such as clear decisions or

strategies. Crevani et al. (ibid.) also highlight the role of leadership research in bringing to light taken-for-granted moral norms in society, and thus firmly link post-heroic leadership research with the field of critical leadership studies.

Ford & Lawler (2007) conduct a philosophical reflection on the different subjectivist views of leadership, and provide a combined existential and social constructionist approach to leadership. Their definition of leadership focuses on relationships as well as on individual and collective meaning-making:

Leadership is not about a leader decreeing what should occur and followers responding in a mechanical way, but is a complex social process in which the meanings and interpretations of what is said and done are crucial (Ford & Lawler 2007, 418).

They emphasise that the adoption of a social constructionist view ends the quest for a final answer to the question of *What is leadership?* A social constructionist view accepts that there is no one truth out there, but instead there are multiple constructions that are under continuous negotiation and reconstruction. This also frees the researcher from trying to capture the essential characteristics of a leader and allows him/her to concentrate on studying social interaction and the construction of leadership in relations between people.

The goal of this brief summary of selected approaches to collectivity has not been to present a comprehensive overview, as that is beyond the scope of this thesis. However, I have tried to make clear how this field of research is still emerging, being constructed. Figure 1 highlights the main change that is taking place in mainstream research on leadership i.e. the merging of the previously separate fields of research on teams and team dynamics, and team leadership.

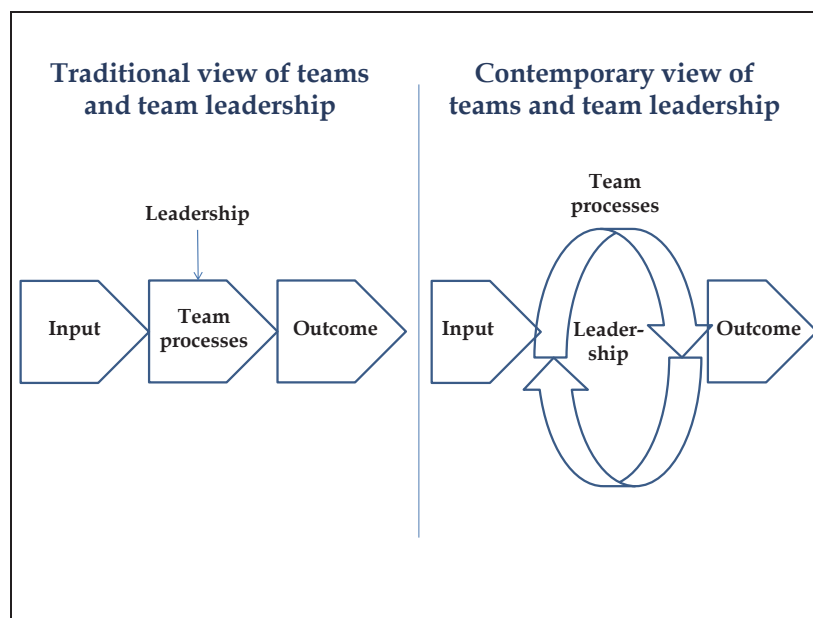


FIGURE 1 Relationship between research on teams and team leadership

This visual representation naturally simplifies the changes that have been taking place, but at the same time it highlights the need for these two research streams to work closely together, and why they should do so. Whereas team leadership was earlier seen as a separate mediator affecting team processes and thus the effectiveness of the team, it is currently seen as a core element in a team's shared way of defining its targets, ways of working and co-operation.

However, there are also research approaches that go much further in their emphasis on the inseparability of team processes and team leadership than is visible in Figure 1. As discussed above, there are a variety of approaches which share a research interest in leadership in relations and interaction, but there are also significant differences between these approaches even in their basic philosophical starting points. Consequently the concepts and the use of terminology are fragmented, and the terms *shared leadership*, *distributed leadership* and *collective leadership* are all used interchangeably (Avolio et al. 2009, Mielonen 2011). In this thesis I will use the term *shared leadership* as the main concept referring to the leadership that emerges from within the team, as opposed to the more traditional, vertical leadership stemming from the appointed manager of the team.

3.3 Ethical leadership in teams

As mentioned earlier, the majority of research on ethical leadership has focused on the intra-individual and organisational levels and, as far as I am aware, the concept of ethical team leadership has not been used before. However, some research has touched on characteristics that have been attributed to ethical leadership at team level; in other words, there has been some research into ethical leadership in the team context or research that has focused on elements that are specifically relevant from the point of view of ethics in team leadership. In this section I will discuss examples of such research in order to build an overview of the kind of research that has been conducted around ethical team leadership prior to this thesis.

The first examples highlight one of the difficulties with a lot of current research on ethics and teams: they are conducted in an academic environment with student populations, and thus may not fully represent the complexity of the environment faced by teams in other organisations. Many of the teams studied have also had quite a short life-span, because they are often created for a specific task during a specific course the students need to complete together. In spite of these challenges, I will continue by visiting some of the key points brought up by these studies.

White and Lean (2008) studied a group of 245 MBA students and their ethical decision-making in a team environment. They conclude that the ethical orientation of team members is positively linked with the perceived integrity of the leader. They were also interested in finding out whether there was a difference in the impact of a leader's perceived integrity on team members' intentions

to commit unethical acts in relation to other team members as individuals, the whole team as a cohesive unit, or the wider organisation as a whole. Based on their study, the impact of the team leader's perceived integrity is at its strongest in relation to the team as an entity and to the whole organisation. This is an interesting find suggesting that the team as a unit was a meaningful entity for its members. However, even though the study is interesting and studies ethical leadership in the team environment, it still uses a traditional, vertical view of leadership i.e. the focus is on the team leader who has been appointed to that role. The study does not consider elements of shared leadership, and thus follows an approach, criticised by Uhl-Bien (2006), in which the roles of manager (appointed in a leadership position) and leader (whose actions are constructed as leadership) are the same.

Another study focusing on ethical leadership at team level was carried out by Schminke et al. (2002). They studied 151 business students working in groups for several weeks in order to identify whether active and passive leadership had a different impact on the team's ethical conformity. As with the previous study, leadership was again defined as traditional, vertical leadership related to the role of the appointed team leader. The result was that more active leadership indeed led to an increase in the team's ethical conformity and that the cohesiveness of the team mediated this relationship – thus bringing an element of peer influence into the discussion.

The element of peers has been touched on by O'Fallon (2007), who studied the impact of unethical peer behaviour on an observer's unethical behaviour among university students. Even though the context was not a team context, the results are of interest: they confirm a link. In other words, the unethical behaviour of the undergraduates was impacted by how they perceived their peers to behave. O'Fallon explains this impact using social learning theory, social identity theory and social comparison theory. Another interesting find was that the observer's perceived fit with group identity (in this study the *group* meant the student's major subject) partially mediated the relationship between unethical peer behaviour and observer's unethical behaviour. So even though the study does not approach the phenomenon from the point of view of teams and (shared) leadership, the results do suggest that peers have an influence on how ethically or unethically individuals behave, thus confirming earlier findings. However, O'Fallon points out that the relationships are not as simple as some earlier research has indicated, and that there are many variables affecting the impact peer behaviour has on observers.

In a theoretical article based on earlier research on values and norms, Dose & Klimoski (1999) take up the issue of work values and apply it to team-level performance. They propose that diversity in team members' work values, whether moral (ethics related) values or preference (without ethical component) values, is an issue that should be taken into account in the early phases of team creation. They propose that perceived similarity in moral values leads to greater cohesiveness and better communication in a team. They also propose that there

are more attempts to influence other team members when moral values are in conflict, and that attempts to influence others are more successful when team members share similar values.

If we then move from the academic environment to other organisations, already in the mid-1980s Treviño (1986) proposed a model for showing how the ethical decision-making processes of an individual in an organisation are affected by a variety of individual and situational variables. According to Treviño, individuals come to an organisation with a certain stage of cognitive moral development, but there are additional moderators related to the individuals themselves, the immediate job context, the organisational culture as well as the characteristics of the work. From the point of view of leadership research, the most interesting aspect is provided by the organisational level moderators proposed by Treviño, i.e., the normative structure, referent others, obedience to authority and responsibility for consequences. She claims that organisational level moderators have a dual influence on ethical decision-making. First of all, organisations which give employees opportunities for decision-making and for influencing decisions support employees' cognitive moral development. At the same time, the organisational level moderators may also offer collective norms or models to guide individual behaviour. Treviño does not define the level on which she is discussing ethical decision-making. However, her model is interesting for research on ethical team leadership, as it is often precisely at team level that the individual and the organisational aspects meet in everyday work. Two of Treviño's organisational moderators can also be seen as representing different aspects of ethical team leadership: the influence of referent others could be constructed as an element of shared leadership, and obedience to authority as an element of vertical leadership.

There is a significant amount of research on the impact of a leader's perceived fairness on individual employees, and the issue has been studied from different angles. The study conducted with a student sample by White and Lean (2008) has already been mentioned above. Williams et al. (2002) studied a diverse sample of 114 employees, and their results show that there is an increase in organisational citizenship behaviour of individual employees when their perceptions of fair treatment by their immediate managers is more positive. They emphasise that perceptions of the behaviour of individual managers seem to be a more important predictor at employee level than any organisational procedures. Treviño (1992), on the other hand, focused on perceptions of the fair and consistent use of punishment, emphasising the social implications of punishment. She argues that punishment is always a message not just to the employee being punished, but to anyone else following the unethical or forbidden behaviour and its consequences from the side.

The influence of the leader's ethical behaviour on the effectiveness of the team has also been studied at the top level of organisations. De Hoogh & Den Hartog (2008) studied a group of 73 CEOs and their 249 direct reports and showed a positive relationship between the leader's ethical leadership and top

management team effectiveness. The ethical leadership of the CEO also had a positive influence on subordinates' optimism about the future of the organisation.

There has been great interest in the influence of significant others on an individual's ethical behaviour. Granitz and Ward (2001) studied the role of organisational boundaries, and their results demonstrate that individuals are more likely to share their ethical reasoning and intent with members of their own in-group (in their research representing the same functional group) than with individuals perceived as representing an out-group (i.e. from another functional group).

Another view on the factors that influence individual ethical orientation is provided by Zhu et al. (2011), who have used social learning theory (Bandura 1977) as well as the elements of ethical leadership defined by Treviño et al. (2003): that is, the leader's people-orientation, visible ethical actions and traits, setting ethical standards and accountability, broad ethical awareness, and decision-making processes. Using these, they present a model for depicting the impact of vertical leadership on ethical ways of working in both dyad and team-level relationships. They use the concept of ethical climate to clarify the impact on teams. However, their model focuses on the role of the vertical leader, and thus ignores the elements of shared leadership.

A similar theoretical point of departure, i.e., social learning theory (Bandura 1977) and the elements of ethical leadership defined by Treviño et al. (2003), has been adopted by Tomperi (2012). Here the focus is on the team level, and the findings emphasise the role of shared leadership in team-level ethical leadership. The use of social learning theory enables the creation of a view of ethical team leadership as a dynamic process in the continuously evolving social reality of a team. Ethical leadership and its development are seen as a continuous cycle which can be either positive or negative. Two of the elements of ethical leadership proposed by Treviño et al. (2003), people orientation and broad ethical awareness, are seen as the starting point for this process. They are interpreted as critical in the early phases of a team starting to work together. On their basis a team defines, either explicitly or implicitly, its expectations for ethical behaviour and makes individuals accountable for acting accordingly. The more explicit and clear the expectations and the accountability are, the more they support the development of ethical team leadership. These expectations then act as a starting point for the team's daily work and decision-making. According to this model, one important element of ethical team leadership is how openly and consciously the team makes ethically challenging decisions. Decisions often result in visible ethical actions and traits. The social learning theory emphasises the importance of the visibility of any acts and traits; Bandura (1977, 195) points out that for every individual the environment is full of possible actions which can only act as a basis for observational learning if they are realised. So in a team with elements of shared leadership, every team member has the opportunity to demonstrate ethical leadership with their behaviour in everyday working life – and especially in ethically demanding situations. The final element of the social learning cycle presented by Tomperi (2012) is the rewarding of

ethical behaviour and the punishing of unethical behaviour. If this transactional part of the cycle works effectively, the basic starting points, people orientation and ethical awareness, grow as the team develops its ethical team leadership.

I will conclude my review of existing research on ethical leadership at team level by visiting studies that highlight some of the less used normative ethical theories, i.e., the ethics of care, virtue ethics and the ethics of participation. Druskat and Wheeler (2003) studied the effectiveness of leadership in self-managing work teams. Their specific interest was the role of an external, appointed manager whose role it was to lead a self-managing team from the outside. Their focus was not on the ethical side of leadership, but the key finding of their study definitely comes close to the field of ethical team leadership. They found that team members evaluated the relationship they had with the external leader as critical to their willingness to co-operate, and paid attention to the implicit and explicit messages of care and respect the leader sent to them. These messages were the main building blocks of trust. This view is in line with Whitener et al. (1998, 513), who claim that belief in the benevolence of another person is one of the key preconditions of trust: by showing that they care about team members, leaders demonstrate their benevolence towards them. The link between the concept of trust and ethical leadership has also been shown by Lämsä and Pučėtaitė (2006), who found that ethical leadership builds trust in the organisation. Similarly, the ethics of care is an important viewpoint that may not have received enough attention in research on ethical leadership (Lämsä 1999). According to Druskat and Wheeler (2003), strong leader-member relationships built on trust and care enable the external leader to best work together with the team to improve its self-management and effectiveness. Thus it seems that their research encourages us to consider the role of the ethics of care and trust in the team environment.

Another normative ethical theory acted as a starting point for Palanski et al. (2011), who have used virtue ethics as their vantage point for their research on virtues and team performance. They claim that business ethics research based on virtue ethics has concentrated mainly on the individual and organisational levels, and has thus ignored the opportunities offered by the team level in between. Consequently they investigate how three virtues, 1) transparency (usually seen as an organisational construct), 2) behavioural integrity (usually seen as an individual construct) and 3) trust (usually seen as an individual and organisational construct), can be realised at team level, and whether there is a link between these virtues and the team's performance. From their empirical research they concluded that there were indeed links between the virtues, as well as between the virtues and team performance. The researchers found that team transparency was positively related to team behavioural integrity, which was in turn positively linked with team-level trust. They also found evidence linking team trust with team performance. Their findings create a picture of team virtues as a positive cycle which feeds into the effective performance of the team.

The final ethical viewpoint arising out of existing research that I am going to discuss is the relationship between participation and responsibility. As dis-

cussed earlier, every team has an element of shared leadership by definition. However, as Burke et al. (2011) point out, the balance between vertical leadership and shared leadership as well as the way of distributing shared leadership in a team is still not clear. They argue that the element of participation can be seen as representing the opportunity given to individuals to get involved in the team's work as well as to share leadership with the other members of the team. I have already discussed the view presented by Hosking (2011) that participation is a core element of leadership because leadership is actually constructed in interaction. The right to participate in these processes of interaction can thus be seen as an ethical element of team leadership.

I have not been able to find any existing research on precisely this aspect of the subject. However, the amount of leadership to be shared, i.e., the mandate the team has for decision-making and the responsibility they have for their decisions, is one aspect of participation. Leede et al. (1999) list the organisational and team-level pre-conditions for a self-managing team to take full responsibility for their actions. At the organisational level, their list starts with the norms and values of the organisation. These are not necessarily the formally documented ones, but are especially concerned with whether the rest of the organisation respects and expects responsible actions from the team. The second element is the procedures for decision-making, and specifically whether they offer the team and its members full authority to make decisions. Thirdly, the researchers highlight that the responsibility for decision-making and the decisions made presuppose that the team, or the individuals who constitute it, have the necessary skills and competences to make the decisions. One of the organisational pre-conditions is thus that the organisation offers whatever training is necessary and recruits people with the right competences to ensure that they are able to make responsible decisions from that point of view. The final organisational pre-condition they list is related to the availability of resources. In order for a team to be able to make responsible decisions and act on them, they need to have access to the necessary information, money, equipment and time. Leede et al. (ibid.) claim that if these pre-conditions are not met, then a team cannot be seen as fully responsible for their decision-making and actions, but part of the responsibility lies with the organisation. They suggest that the majority of mainstream research simply talks about the empowerment of teams without considering these pre-conditions.

In addition to these organisational pre-conditions, Leede et al. (1999) discuss another aspect, that is, the ethical side of the distribution of leadership inside the team and among team members. They touch on this aspect by stating that the accountability for responsible actions belongs to the team in case the team works through a *collective mind*. If there is no collective mind, they claim, accountability for the action must lie with individual team members. What, then, does a collective mind in a team entail? Weick and Roberts (1993) base the concept of collective mind on three elements: commitment to a critical task, heedful interrelating, and balancing standardisation and improvisation. They describe how a collective mind starts to

emerge when one member of a group starts to act, or “contribute heedfully”, as they define the actions of group members, and other group members start contributing according to how they make sense of earlier contributions. The object of the actions emerges at the same time as the actions start converging; members are enacting the meaning of their actions. In a group, a collective mind is evident, and actually only exists, in a flow of interrelated actions; it is not an abstract concept that exists in any team, but it actually emerges and disappears depending on the contributions of the team members. The collective mind develops in time, depending on the level of heedfulness of the interrelations. Thus the idea of collective mind supports our earlier discussion on teams: it is very difficult to draw an exact line between vertical and shared leadership. It is rather that certain activities that require heedful co-operation encourage groups of people to work as teams through shared leadership. And as each team member contributes, patterns of joint contributions start emerging, and the team’s ways of working together start to be institutionalised.

Overall, the framework created by Leede et al. (1999) highlights the importance of commitment from all the members of a team, and thus creates a possible prerequisite for a team to emerge as a unit accountable for its actions. The framework can be seen as conceptualising a two-way commitment as a prerequisite for ethical team leadership from the point of view of participation: the organisation needs to offer team members an adequate level of independence as well as to meet specific pre-conditions, and individual team members need to be committed to working together towards a shared goal. This statement is well in line with the definition of a team, and gives it a more detailed definition in relation to team ethics.

In this section I have briefly discussed existing research that is relevant from the point of view of ethical team leadership. Table 3 offers a summary of the studies discussed. In the table, I have organised the studies according to their approach to leadership, i.e., whether it is mostly vertical or shared, or whether both aspects of leadership have been identified in the study.

TABLE 3 Summary of research related to ethical team leadership

Vertical leadership	Vertical and shared leadership	Shared leadership
<ul style="list-style-type: none"> • Ethical decision-making in the team environment (White & Lean 2008) • Active and passive leadership and team’s ethical conformity (Schminke et al. 2002) • Vertical leadership & ethical climate of a team (Zhu et al. 2011) • CEO ethical behaviour & top team effectiveness (De Hoogh & Den Hartog 2008) 	<ul style="list-style-type: none"> • Organisational moderators in ethical decision-making (Treviño 1986) • Responsible actions in a team environment (Leede et al. 1999) • Diversity of team values (Dose & Klimoski 1999) 	<ul style="list-style-type: none"> • Unethical peer behaviour (O’Fallon 2007) • Influence of significant others on ethical intent (Granitz and Ward 2001) • Ethical leadership as a social learning process in a team (Tomperi 2012) • Team virtues and team performance (Palanski et al. 2011)

<ul style="list-style-type: none"> • The role of trust and care in the success of an external team leader (Druskat & Wheeler 2003) • Impact of leader fairness (e.g. Williams et al. 2002; Treviño 1992; White & Lean 2008) 		
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Although the research finds are still rather fragmented, they start to construct a view of ethical team leadership as something that has a lot of similarities with other levels of ethical leadership, but also some unique attributes. The one aspect linking the studies discussed above is that they represent ethical team leadership as a dynamic process of influence and development rather than a specific state or a set of permanent characteristics. It is the continuous process of constructing and reconstructing ethical ways of working in each team that seems to be at the heart of constructions of ethical team leadership.

In spite of this similarity, there are also clear differences in the research approaches. The views of ethical leadership in teams presented above represent different research paradigms in research on ethical leadership, and thus also offer different understandings of teams and team leadership. As I continue to construct a view of ethical leadership based on my empirical findings, I will base my view on social constructionism, that is, on seeing the phenomena of the social world as socially constructed and under constant negotiation and reconstruction. As the process of construction is based on social interaction between people, language is one, very effective, way of approaching how individuals construct interaction in a team. I will continue my discussion by turning to the role of language, and will explain in more detail how I have used language and linguistic methodologies in my research. Before I move on to that discussion, however, I will complete this chapter with an explanation of my own use of language, that is, I will define the key terms I am using when talking about ethical team leadership.

3.4 Summary of the discussion on ethical leadership and teams

The previous sections have painted a picture of a varied, polyphonic field of research. It is a field with quite high fences between researchers who use different research methods or belong to different research traditions. Before I proceed to discuss my own research approach in more detail, I wish to clarify my own point of departure in relation to the key concepts used in my research. I already defined the key concepts at the end of the first chapter. However, the following discussion aims to further clarify the understanding of these concepts

in the specific research traditions, falling under social constructionist research, that I follow.

As my research approach is exploratory, I start with wide definitions that leave space for exploration. As we are talking about a concept that is actually just being constructed, it is even more important not to have it predefined; we must instead explore how the managers whom I interview construct their views. However, in order to ensure that my research interviews focused on issues relevant to the particular field of research into ethical leadership, and indeed, ethical team leadership, I naturally had to have working definitions as my starting point. Without any predefined borders, the research could have been seen more as a semantic study of how people understand the terms rather than focusing on the reconstruction of the social phenomena in question.

So, on the basis of previous research in the field of ethical leadership and team leadership, I decided to focus on studying constructions and representations of social events which are related to the following elements:

- *Leadership* is seen as the process of influencing the social construction and reconstruction of how the social world is organised and ordered.
- Consequently *ethical leadership* is seen as the process of influencing the social construction and reconstruction of how the social world is organised and ordered in relation to what is constructed as morally right or wrong.
- *Good leadership* is seen as being both morally right and technically effective. However, what is morally right or technically effective is naturally defined by the process of social construction.
- *Teams* are seen as groups of people who share at least some targets, are interdependent, and thus also share some responsibility for achieving those targets.
- *Team leadership* often combines elements of vertical and shared leadership as well as leadership emerging in the relationships between team members in a continuous flux between different sources of influence. Team leadership is not distinct from, but on the contrary, closely linked and continuously interacting with other levels of leadership, i.e., intra-individual, dyad and organisational leadership.

These elements have been my personal starting point when conducting the interviews, and some of these elements have been quoted to some interviewees during the interviews. This I will discuss in more detail when I explain my approach to the empirical part of this study.

4 STUDYING CONSTRUCTION AND REPRESENTATION THROUGH DISCOURSE ANALYSIS

4.1 Discourse analysis

I have already discussed the critical role of language in the social constructionist view. Discourse analysis is one of the most popular approaches used in research based on social constructionism. Fairhurst (2011) explains how this socially and culturally focused lens has also emerged in the field of leadership studies, emphasising leadership discourse, communication and relational stances. She sees this emergence as a consequence of the linguistic turn in the social and organisational sciences in the late 1960s and during the 1970s, when social scientists turned for new research approaches to fields studying language and its use, i.e., linguistics, literary studies and semiotics.

As a result of having its roots in several disciplines, the field of discourse analysis does not present a uniform set of approaches or tools. Some of the approaches are more descriptive, others are highly critical. Some of the approaches stem from the humanities and psychology, others more from the social sciences. However, this division is becoming more and more arbitrary and researchers are increasingly integrating elements from both of these sources. Van Dijk (1997) provides an overview of the different approaches in two volumes, and still claims that that is insufficient to cover everything. However, what does connect all the approaches used under this heading is that they are interested in the interaction between language and social life.

Confusingly, the term *discourse* is used in discourse analysis in at least two different ways: firstly, as an abstract noun referring to language as an element of social life, and secondly as a count noun referring to:

particular ways of representing part of the world (Fairclough 2003, 26).

As a young student of languages and general linguistics, I remember how I found pragmatics and discourse analysis less interesting than many other elements of linguistics that had to do with the deeper systems that language use was built on, as I then saw it. My main interest was in morphology or grammatics. However, already then I was mainly interested in how the dynamic nature of language could be seen through variation in morphology (Tomperi 1995). Now that my research interests have moved to aspects of organisational life, I can clearly see the value and interest in pragmatics and discourse analysis; and have thus decided to use tools of linguistic analysis as my main strategy in approaching my research data. My move away from linguistics and the evolution that has taken place in the academic world during these almost 20 years have also changed my viewpoint towards more philosophical questions related to language. As a young linguistics student in the early 1990s, our main philosophical considerations centred around whether language or thought came first, based on the famous Sapir-Whorf hypothesis. Now that I look at the social world through the lens of social constructionism, I see linguistic models more as tools in structuring and categorising the social constructions. In practice this means that I will be using a variety of linguistic models, but my use is focused on the function of the tool, not the underlying beliefs about the nature of language or the scientific paradigm the tool represents.

My use of discourse analysis follows quite closely that presented by Fairclough (2003). His explicit aim has been to bridge the gap between the textually oriented discourse analysis used in linguistics and the more socially oriented discourse analysis used in the social sciences (Fairclough 2003, 2). For me this means that Fairclough shows how the more linguistically oriented approach to discourse analysis can be used in more socially oriented research, and this supports the aims of my research well. Where my approach differs from Fairclough's is in the deeper targets of my research. Fairclough is known for his research in critical discourse analysis with a strong emphasis on the term *critical*. He aims to contribute

to social change in the direction of greater social justice. (ibid., 17).

My research, on the other hand, lies in the field of descriptive research on ethical leadership and I am not setting out to change contemporary social structures. However, as Fairclough (ibid., 7) himself points out, the linguistics tools that he presents are general and not

limited to particular theories, disciplines or research traditions in social sciences.

With Fairclough's approach to discourse analysis as my starting point, I will also use his definitions for the key terms I use in my linguistic analysis. (Fairclough 2003, 3–4). Following Fairclough, the broadest term used is that of a *text*. With texts I refer to written and printed texts, transcripts of spoken

conversations and interviews, as well as television programmes and web-pages. In my study, the *texts* I refer to are the transcripts of my research interviews. Another term defined by Fairclough is *language*. With *language* I will refer to verbal language, either in general or in reference to particular languages such as Finnish and English, which play an important role in my research. The final, and maybe the most important term is that of *discourse*. With *discourse* I refer to:

language in use as an element of social life, closely interconnected with other elements. (Fairclough 2003, 3).

However, *discourse* as a term can have a particular as well as a general use; it can refer to language use in general, or to specific types of language use. I will use the term *discourse* mainly in the former sense. However, when discussing the similarities and differences between my research interviews, I will also discuss parts of them as representations of specific types of *discourses*.

For me, discourse analysis represents the possibility of combining my understanding of linguistics with research on social phenomena. Vuori (2001, 79) uses the term *fusion kitchen* to describe the variety of choices given to the researcher using discourse analysis. In practice, a researcher using discourse analysis can select a single approach or combine tools from a variety of different sources, including for example linguistic pragmatics and semantics. The linguistic tool may be applied to dissect and / or pull together research data. Modifying the metaphor of the fusion kitchen, I see my own discourse analytic approach as making a patchwork quilt. As my aim is to propose a definition of the concept of ethical team leadership – the quilt – that still displays variation between individuals, organisations and situations, I have decided to use a selection of linguistic tools in order to be able to approach the phenomenon of ethical team leadership from different angles. The linguistic tools I use are thus like stencils that guide me in colouring or dyeing the individual patches of my quilt. In choosing my stencils, I have tried to find tools that will create patches that are different enough to be interesting, but also similar enough to create a balanced whole when sewn together as the complete quilt.

As the field of discourse analysis offers the researcher a wide range of tools, the success of the research approach depends on how well the tools chosen are able to bring out issues that are relevant to the phenomenon being studied, and how differently they end up dealing with the research subject. I will discuss the tools I have selected and their link with my research questions in more detail in Chapter 6.

4.2 The interview as a social event

Linguistic analysis is concerned with the different linguistic forms of language as well as their distribution in language use (Fairclough 2003, 12). A research

interview is a specific type of language use. The interview has its specific targets and both the interviewee and the interviewer are in most cases explicitly aware of what these are. Academic interviews often more or less follow a pre-defined generic structure, and the social relations in such use of language are based on the roles of an academic researcher and an interviewee / informant / expert. (Fairclough 2003, 70-76). A traditional view of research interviews is that their purpose is to collect data from the interviewee, a view which minimises the role and impact of the interviewer. However, approaching an interview as a social event, we realise it is not possible to see the interviewer as an objective, neutral documenter of what is being said by the interviewee. On the contrary, as Holstein and Gubrium (2003, 68) state:

Treating interviewing as social encounter in which knowledge is constructed suggests the possibility that the interview is not merely a neutral conduit or source of distortion, but is instead a site of, and occasion for, producing reportable knowledge itself.

When analysing the data collected, or created, through an academic research interview, the main focus is on what the interviewee is saying about the studied phenomenon – in my case, the emerging concept of ethical team leadership. However, as any use of language is always a social event, I, as the interviewer, am active in constructing that data together with the interviewee. In the end, what is said in the interview is the result of collaboration between the interviewer and the interviewee. (Holstein & Gubrium 2003). An ideal interview, according to the social constructionist view, is an interaction of equals. As an interview is a social event, both parties have a role in the final outcome. Cunliffe (2002) explains that social research is about dialogue; i.e., it is not an objective monologue by the researcher. She sees a research interview as a linguistic process which reconstructs the social world and thus is impacted by the interviewee, the interviewer and the interaction between them. She calls this approach to research *social poetics* and emphasises that it is not about finding specific truths, but rather about creating multiple possibilities.

I started this section by stating that a research interview is a specific type of use of language. It is, however, very seldom that an interview has nothing more than elements of an academic interview. The mixing of different genres is very typical in language use: research interviews may also include elements from e.g. informal conversation or storytelling. (Fairclough 2003, 34-35). As an interviewer, I notice that the interviewees and I have used elements from the genre of informal conversation in some of my interviews. Sometimes this may have been due to the fact that there were similarities between my background and work experience and those of some of the interviewees. In other cases it may have been in order to make the interviewees relax and to build trust that would allow them to talk more openly about difficult things. This was not an explicit or pre-meditated strategy, as I have only noticed it afterwards when transcribing and analysing the interviews. On the other hand, the main purpose of a semi-structured interview is not to ask pre-defined questions in a specific

order, but rather to encourage the interviewee to keep on talking about the phenomenon under study (Fairclough 2003, 118).

An interview, then, is a social event in which I, the interviewer, construct knowledge together with the interviewee. We both bring in our earlier constructs, and thus reconstruct something new together. Holstein & Gubrium (2003, 78) remind us that an interview is as valuable as any other use of language:

While naturally occurring talk and interaction may appear to be more spontaneous, less “staged” than an interview, this is true only in the sense that such interaction is staged by persons other than an interviewer. Resulting conversations are not necessarily more “realistic” or “authentic”.

An interview, then, is also as valuable a social event as any other. Holstein and Gubrium (*ibid.*) remind us that using interviews as the research method offers the researcher an opportunity to discuss both the interview situation itself and the knowledge produced through the interview. The analysis and reporting of interview data should thus take into account both of these aspects, and offer a reader of the research results a transparent view not just of the results, in other words, the final constructs of the interviewer, but of the whole process of social construction and representation.

As an interview is a social event, the interviewer and the interviewee both bring biographical, contextual and institutional elements to the interview (Fontana 2003). As there is no neutral social situation, issues of similarity and difference, closeness and remoteness are present in these situations. There is a female interviewer interacting with a man or another woman, or vice-versa. There are two people who are of approximately the same age and experience, or who may have completely different backgrounds and decades between them in age. The social and educational backgrounds may vary. My presence, my age and gender, my persona, my cultural background, my reactions both verbal and non-verbal, all have an impact on what will be discussed and how it will be discussed during the interviews. Similarly the interviewees will have different backgrounds and different expectations for the interview situation, and thus my persona and my approach will have a different impact on each of them and on the interaction between the two of us. Every social situation is unique, as there is a wide range of these different elements enhancing or decreasing the mutuality between the interviewer and the interviewee. (Thomas et al. 2009 & Tienari et al. 2005). With all this present in an interview, it is difficult to see it as a neutral, objective transfer of knowledge from one source to another.

4.3 Constructing or representing?

In an interview, the connection between the researcher and the interviewee is created through language. Sociolinguists have known for decades that individ-

ual speakers tend to accommodate their speech to the speech of those with whom they interact frequently, those they see as belonging to the same social group and those they see as role models (Ferguson 1994). On the other hand, speakers tend to make decisions on language use in each conversation

in terms of their own communicative intentions of the moment (ibid., 24).

In each conversation, the speakers must thus consider the common basis they share with the other speakers and how to best use this to achieve the results they wish to achieve in the conversation. In an interview, there are at least two active parties involved with their own targets and expectations for the particular conversation. When we combine this view with the social constructionist view of language as the main vehicle in the construction of our social world (Berger & Luckmann 1966), we can see every situation of language use as a complex process building on assumptions, actions and reactions. It is through language that we structure the world around us by creating new concepts as well as categorising and re-categorising existing ones. Our ability to live together with other people is very much dependant on the fact that we have a partly shared understanding of the world around us; some of the categories are well established, institutionalised, others are being continuously negotiated.

When categorising the world around us, we have two main options: construction and representation. The term *construction* refers to the creation of a new category or concept, whereas the term *representation* refers to the use of an existing, institutionalised category or concept. These concepts are overlapping, as representations can also be seen as new constructions. However, certain categories, such as grouping people on the basis of biological, demographic or sociopolitical similarities, have become naturalised, and thus the use of these can be taken as representation. (Pälli 2003, 137). Fairclough (2003, 138) explains that language use can represent the social world at three different levels:

Most concrete: representation of specific social events

More abstract / generalised: abstraction over series and sets of social events

Most abstract: representations at the level of social practices or social structures

One aspect that is related to the reconstruction and categorisation process that takes place during interviews is intertextuality; when the interviewees are making sense of and constructing a new concept such as ethical team leadership on the basis of their earlier constructs, they are also using words and voices that they have heard from other people as part of their sensemaking process (Fairclough 2003, 47). These may include, for example, what has been said about good leadership in a book the interviewee has read, what the official values of the organisation are, or how the media have commented recently on ethical or unethical behaviour. Fairclough encourages researchers to listen to the different voices that are present in any use of language, as well as to those

that are clearly absent. In an interview situation, interviewees are naturally representing themselves. In addition to themselves, however, they are also actively bringing out some other voices, and ignoring others.

Ethical team leadership is not a well-known, existing concept; that is to say, I have not seen the term used or defined before my own research. The research process overall as well as the individual interviews can thus be seen as a process of construction. However, the concept is not being built on nothing; even new constructions represent existing, socially constructed categories. In the individual interviews that I conducted, the interviewees are making sense of the new concept by linking it to existing categories such as good leadership, morality or team work. At the same time, they are also thinking about their own targets for the interview, the interviewer's expectations and their interaction with the interviewer as another human being. The reconstruction process thus becomes like an intricate dance of the two parties involved in it.

The categories used by different interviewees may and do vary. However, since the interviewees use existing social structures and institutionalised beliefs about what is ethically good leadership behaviour in teams when constructing their understanding of the new concept of ethical team leadership, it is important to study the representations they provide at all the levels discussed above, thus moving between concrete social events and abstract social structures. Taking a closer look at the similarities and differences in the constructs created by the interviewees may allow us to discuss the phenomenon of ethical team leadership in a wider social context. The similarities are not necessarily incidental, but may represent wider social practices, for example at the organisational or societal level into which the interviewees have been socialised and which they therefore take for granted. However, I do not differentiate between representation and construction at the level of individual interviews, and thus use the term *construct* as the main term and as inclusive of both the reconstruction and representation of possibly existing social structures.

5 SUMMARY OF THE THEORETICAL BACKGROUND

The first part of my thesis has introduced the prior research on the basis of which I have built my own study. Looking at academic research through the lenses of social constructionism, we can see individual studies as contributions to a specific research field. If they are academically successful, they will have an impact on the joint construction of the field.

I am thus not alone in my research. On the contrary, I am building on the collective wisdom of those who have contributed to the field before me. I have built my research on the solid grounds provided by existing research in the philosophy of science, methodology in research, and my own research field of ethical leadership. Figure 2 provides an overview of my theoretical background.

My research field is the study of descriptive ethical leadership, to which I aim to contribute by:

- deepening our understanding of ethical leadership at team level, and
- proposing a definition of the concept of ethical team leadership.

My underlying views of the nature of the social world (i.e. my ontological approach) and of the nature of knowledge and knowing (i.e. my epistemological approach) are based on social constructionism (Berger & Luckmann 1966). This entails a view of the social world as constructed by people in interaction with one another. This philosophical starting point has natural consequences in my choices of methodology and methods of research.

Qualitative research methodology is a natural choice for studying phenomena in the social world through the lens of social constructionism. It is even more appropriate for an explorative study where the research field is still being mapped out. In addition to being qualitative, my research approach is also abductive, that is, it is based on the collection and categorisation of research data in order to find plausible explanations through underlying assumptions or institutionalised beliefs. This abductive approach is supported by a continuous

dialogue between existing theories and new findings from the empirical research data (Lämsä 2001, 16–17).

As social constructionism emphasises the role of language in the construction of social reality, discourse analysis offers suitable research methods which enable us to create a deeper understanding of the different constructs created of the phenomenon in question. Semi-structured interviews offer rich material to which individual tools of linguistic analysis can be applied (Fairclough 2003).

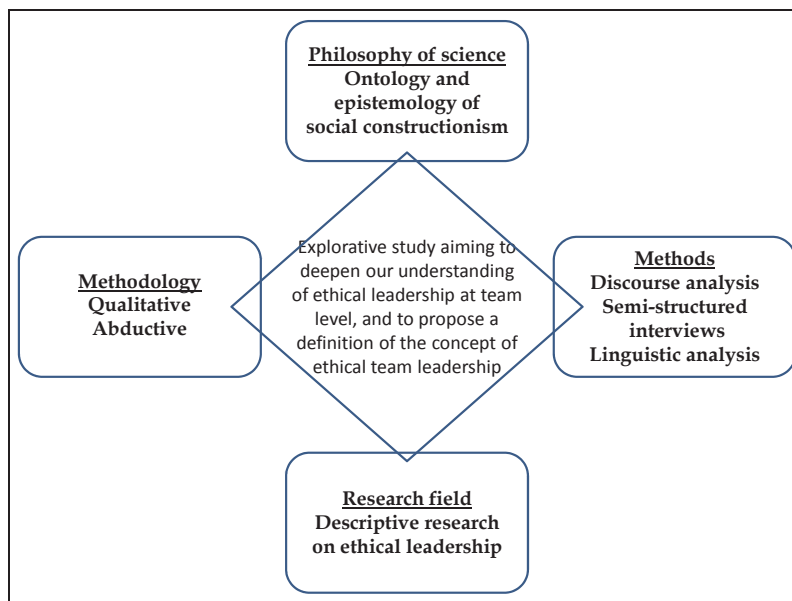


FIGURE 2 Summary of the theoretical background

Now that I have summarised the theoretical background of the research, I will move on to discuss the empirical part of my research.

6 INTRODUCTION TO THE EMPIRICAL STUDY

6.1 Construction and collection of the research data

6.1.1 Selection of interviewees

I will start the discussion on the empirical part of my research by explaining my research process in detail. The empirical data was collected in several stages. The process started with open-ended, thematic interviews with six managers from six different organisations prior to their participation in an ethical leadership development programme.

The themes and questions of the interviews had been validated in a test interview. This is a practice recommended to ensure that questions focus the stories and discussion on the phenomenon being studied. (Koskinen et al. 2005). These thematic interviews provided the managers with an opportunity to express their views on ethical leadership using their own words and constructs. These six interviewees meet well the criteria for studying ethical team leadership: they were interested in the studied phenomenon, they had experience of it and they were willing and able to reflect on it (see Hycner 1985 on qualitative interviews). The selection of these interviewees turned out to be a good decision, as they prepared me as an interviewer for the later interviews.

After the initial six interviews, I asked these managers to invite 3–5 other people from their organisations for interviews. In the end, my research data consists of 21 interviews with managers representing a variety of organisations, age, gender, and level of experience. All of the interviews were conducted between November 2011 and May 2012. The interview language in all of the interviews was Finnish, which in every case is either the interviewee's first or second language.

The aim in the selection of the further interviewees was not to create any statistically representative sample of Finnish managers, but to create a qualitatively interesting and diverse group. Thus the first interviewees were encour-

aged to identify managers from different age groups and with gender and role variation. As several of the organisations involved were technically oriented, it seemed to be quite difficult to find an adequate number of female managers for interview. However, in the end, the ratio between female and male interviewees became quite balanced in relation to the average number of females in managerial positions in Finland. The only real challenge was that most of the senior interviewees were men, as one of the interviewees remarked:

We really don't have women in senior management, because we have just recently started to really pay attention to promoting women as managers. (In discussion with I3)¹

The interviewees represent micro, small, medium-sized and large enterprises, as well as public organisations. Tables 4–7 provide more information on the key characteristics of the managers interviewed, while still maintaining the necessary anonymity of the interviewees inside their organisations.

TABLE 4 Managers interviewed, by gender and organisation type

n = 21	Micro or small en- terprise	Medium- sized en- terprise	Large en- terprise	Public organisa- tion	TOTAL
Female	1	1	2	3	7
Male	2	4	6	2	14
TOTAL	3	5	8	5	21

I have followed the staff headcount figures used in the European Commission's definition of micro, small and medium-sized enterprises when dividing the organisations into these categories (Commission Recommendation 2003). According to their recommendation, a micro enterprise has fewer than 10 employees, a small enterprise fewer than 50 employees and a medium-sized enterprise fewer than 250 employees. The recommendation also refers to the organisation's turnover, but where there was a mismatch between the turnover and headcount figures, I decided to use the headcount figures as my starting point, as this is the most meaningful approach in view of my research focus on the organisations' leadership and internal ways of working. Additionally, the turnover figures are included in the definition mainly for political reasons, that is, to prevent organisations with more economic power from benefiting from specific support mechanisms. The size and type of organisations has been included as a variant in the selection of interviewees, as my assumption is that ethical leadership may be reconstructed in different ways in different types of organisational contexts.

¹ I have coded the interviewees in the order in which they occurred, and use the abbreviation *In* to refer to them. The first interview is thus coded *I1*, and the last interview is coded *I21*. Please see Appendix 1 for further clarification of the transcription notation used in the thesis.

As mentioned earlier, gender was one of the main variants that I tried to influence when seeking further interviewees. Earlier research shows that there are differences in how women and men approach ethics and ethical leadership, for example in the research on the ethics of care (Gilligan 1982). The number of women among the managers interviewed is slightly lower than the percentage of women in managerial positions. Eurofound (2010) found that 38% of Finns stated that they had a female manager. In this study, women represent 33% of the managers interviewed, thus coming quite close to this Finnish average.

Age is another variant to which attention was given when selecting the managers for interview, as can be seen in Table 5. As longitudinal studies show that understandings of ethical leadership in Finnish society are changing over time (Kujala et al. 2011), age and generation might provide a point of diversity in the interviews.

TABLE 5 Managers interviewed, by age

n = 21	30-39	40-49	50-59
Female	3	4	-
Male	4	5	5
TOTAL	7	9	5

The youngest of the interviewees was 31 years old and the oldest 59 at the time of the interviews. As mentioned before, the organisations struggled to nominate more senior female managers. On the other hand, there are also female interviewees who represent higher levels of management responsibility, as can be seen in Table 6. The level of management is an important variant in creating a diverse group of interviewees, as earlier research in Finland (Huhtala et al. 2013) shows that managers from different management levels reconstruct ethical leadership in different ways.

TABLE 6 Managers interviewed, by level of management

n = 21	Manager	Middle mgmt	Senior mgmt
Female	4	1	2
Male	4	7	3
TOTAL	8	8	5

As the target of this study is to focus on team-level ethical leadership from a wide angle rather than be limited to the more frequently studied views of the top management of large corporations, it needs to be highlighted that none of the interviewees belong to the more studied group of CEOs or management team members in multinational enterprises. Out of the five that I have categorised under the label *senior management*, two are CEOs of small enterprises, one is the CEO of a medium-sized enterprise, and three are leaders

of large units in public organisations and members of the senior management team of their organisations. Thus they are all leading organisations with dozens or at most hundreds of employees rather than thousands or tens of thousands. However, due to their roles as most senior leaders in their own organisations, I have grouped them under the label *senior management*. The group labelled *middle management* consists of managers or directors who supervise other managers and are supervised by others. They operate at intermediate levels in the organisational hierarchy, and thus do not belong to their organisation's senior management team (see definition by Dutton & Ashford 1993). The final group of *managers* consists of first line managers who lead experts, not other people with managerial responsibility.

As the managerial roles of the interviewees vary, so too does the amount of experience they have of a managerial role, as can be seen in Table 7.

TABLE 7 Managers interviewed, by years of management experience

n = 21	Less than 5	5-9	10-14	15-19	More than 20
Micro or small enterprise	1	2			
Medium-sized enterprise	1	1		1	2
Large enterprise	1	3	1	1	2
Public organisation	2	2			1
TOTAL	5	8	1	2	5

The educational backgrounds of the interviewees also vary significantly. One interviewee has a practical vocational qualification, ten have the equivalent of a Bachelor's degree, and ten have a Master's degree. Their disciplines are mainly in the fields of economics and technology, but some of them have studied administration, law or education.

Prior to the interviews I contacted the interviewees by e-mail to offer them basic information about my research, to agree on the practicalities of the interview and to ensure that they knew that the topic of the interview would be related to ethical leadership. At this point, I also defined *ethical leadership* as leadership-related situations in which one needs to consider whether an action or decision is morally right or wrong. However, during the interviews I found that the level of preparation varied considerably between the interviewees: some had done some thinking in advance, while others had clearly not given the interview much thought at all beforehand.

6.1.2 Interviews

As discussed before, language is the main mediator for us human beings in making sense of, constructing and reconstructing the social world around us. It is through language that we understand social phenomena, but it is also

through language that we create the social world. The interviews offered the interviewees an opportunity to construct their views of ethical leadership and more specifically of ethical team leadership. My role as a researcher was to trigger this process, to interact and to actively contribute to the construction process by encouraging the interviewees to tell me about their experiences in ethical and unethical leadership, about ethically challenging situations they had encountered and how such situations had evolved. The interviewees were all asked about their experiences both as a team leader and as a team member.

I designed the interviews as semi-structured interview processes around the idea of the construction of narratives representing every-day situations of ethical and unethical leadership. The questions formed a loose framework whose aim was to encourage the interviewees' sensemaking and construction process during the interview (as recommended e.g. by Hydén & Överlien 2004). The constructs often take the form of a story, as stories are a natural way for people to analyse their lives. A story also represents the speaker's view of how chronologically linked events are also causally connected. (Labov 1997). However, when looking at the stories through critical eyes, it is good to keep in mind Fairclough's (2003, 84–85) caveat: he points out that stories may reduce complex issues with elements whose relationships are not terribly clear to simple narratives that follow the structure and reasoning of a socially accepted narrative. The stories may feel natural and true to the interviewees, but still are the result of a process of construction and representation. I used an interview guide during the interviews to ensure that the same key elements were discussed in each interview (see Appendix 2 for the interview guide).

I started each interview by giving the interviewees more details about myself and my research. I told them that I was doing academic research on ethical team leadership. I explained to them that I had a set of questions related to my subject, but I also wanted them to steer the discussion in any direction that they felt was relevant to the research subject of ethical team leadership. The interviews did indeed end up being different in their approach, content and structure, depending on the interviewee. However, all interviews started with background questions about the interviewee's age, education, work history, leadership experience and their studies in leadership. I also asked them about their experiences of team work in order to ensure that their understanding of teams and team work was in line with the definitions used in this study. At some point in each interview I drew attention to the confidentiality and anonymity guaranteed to everyone who was interviewed. Due to the delicate subject of research, I promised to keep confidential the names of the organisations they represent as well as all their personal details except for age and gender. When there were several interviewees from the same organisation I also explained that I would represent the stories collected from the interviewees in such a way that the people interviewed would remain anonymous also to people inside their own organisations.

The first part of the interviews had a dual role. First of all, by starting with background questions, I ensured that I managed to document all the necessary information. However, these questions were also easy for the interviewees to answer, and allowed them to get used to the interview situation. I noticed that many of the interviewees already started to relax during this first phase of the interview. Many of them used a very formal linguistic register at the beginning of the interview, for example, when I asked them about their age, they pronounced the numbers very clearly, fully and accurately, which is something we rarely do in colloquial Finnish. However, most had clearly relaxed and started to use a more colloquial register by the time they began to talk about their work experience.

After the background questions, I steered the interviews towards the main subject of the research. At this point I said explicitly that I had some questions I would use as a starting point, but that I was really interested in hearing about practical examples and everyday events that the interviewee considered relevant to ethical team leadership. Pälli (2003, 92–93) emphasises how the interviewer creates a context for collecting the individual's views by asking for their opinions on the issues that were to be discussed. What I wanted to encourage them to discuss was their views on what ethical leadership is and is not. However, as Pälli points out and I have already discussed in more detail, these personal views are often based on wider cultural evaluations; on the institutionalised views that individuals use as the basis for their own constructs in the interview situation.

Each interviewee was encouraged to think about examples of ethical and unethical leadership behaviour as well as examples of leadership in ethically challenging situations at work and to simply tell me what happened. The questions related to ethically challenging situations were based on the concepts of ethical problems or ethical dilemmas, which have been shown to provide a useful way for managers to approach ethical challenges. Nash (1993, 122–125) proposes that there are two main types of ethical problems that managers face in their daily work: either managers do not know or agree on what is right and what is wrong, or managers recognise that ideal values are being violated in practice. Other researchers have used the concept of ethical dilemmas to approach the ethical challenges that managers face in organisations. Kvalnes & Øverenget (2012) describe how they have used a continuum between real dilemmas and false dilemmas when giving managers training in ethics. At one end of the continuum are real, acute dilemmas, situations in which there is no simple answer and the decision-maker cannot avoid violating a moral principle; it is a moral decision between *wrong* and *wrong*. At the other end are false dilemmas, situations in which there is a decision that is morally right, but for some reason the manager is not willing or able to choose that option; in this situation the decision is between *wrong* and *right*. Kvalnes & Øverenget (ibid.) explain how they use real-life situations and the continuum of ethical dilemmas to trigger ethical reflection in training.

The elements of vertical and shared leadership were taken up separately in the interviews. The interviews started with questions focusing on concrete examples and cases of leadership by an appointed manager, typically referred to as *your manager* or *you as a manager* in the interviews, and proceeded towards discussion of a more shared type of leadership, with questions towards the end of the interview focusing on ethically challenging decision-making and leadership situations where a whole team was involved. With some interviewees I moved directly to ethically good and bad leadership, with others, especially those who had to struggle to find examples of ethically good or bad leadership, I started with a more generic approach to good or bad leadership, and then proceeded to discuss possible ethical elements in that.

Some of the interviewees wanted to clarify the key definitions before moving on to discuss examples from their work environment. There were two definitions that the interviewees asked for most of all: that of *ethical leadership* and that of a *team*. All of the interviewees who wanted to have a definition of ethical leadership were asking for clarification of the term *ethical*. None of them asked me to clarify the term *leadership*; it seems that in spite of the academic controversy and the difficulties we academics face in defining what leadership is all about, it is quite an institutionalised concept in everyday organisational life and people at least feel they share an understanding of what they are talking about when they talk about leadership.

The other term that needed clarification for some of the interviewees was *team*. Some interviewees pointed out that the way the term *team* was used in everyday organisational life was not always in line with their own understanding of the “real” meaning of the term. They explained that some project groups they had worked with had been more like teams, even though they had not been officially called teams, whereas in organisational structures the term *team* was often used to indicate a particular group or unit, not necessarily working as a team.

Thus it is clear that the definitions have played a role in determining what the research data has ended up looking like: the initial definitions have had an explicit and implicit impact on the interviews. Every now and then I had to quote definitions to the interviewees during the interviews to clarify what I wished to discuss with them, but more than that, the definitions represent my personal views of the studied phenomena at the beginning of the research project.

However, most of the interviewees did have an intuitive evaluation of what kind of situations would represent ethical or unethical leadership for them, and thus started the discussion directly with those. It seemed easiest for the interviewees to start talking about ethical leadership through the role of an appointed manager, which possibly reflected an institutionalised understanding of leadership as connected to the role. However, even the stories collected through questions focusing on the appointed manager’s ethical or unethical behaviour included elements of shared leadership. In the end, it became clear

that vertical and shared leadership were so tightly woven together at team level that examples of both vertical and shared leadership were often discussed at the same time, even though the story itself was prompted by a specific question related to either one or the other of the leadership types.

In the end, there was a significant amount of variety in the interview structure and content. This depended on the interviewee, and naturally also on my personal contribution and the whole social interaction in the interview situation. However, certain themes and specific ways of talking about ethical team leadership did start to emerge. I will discuss the discourses the interviewees use in their constructions of ethical team leadership in more detail in the following chapter. That will highlight the similarities and differences in the processes of construction and representation of the individual interviewees.

Each interview was concluded with four descriptive questions which gave the interviewees an opportunity to pull together the key elements of the ethical team leadership they had discussed through their real-life examples. These questions were:

- Please describe an ethical team manager to me.
- Please describe an ethical team member to me.
- What kind of responsibility would you assign to the team manager for the ethical ways of working in the team?
- And for each team member?

After the discussion that followed these descriptive questions, I said that they had completed the interview and asked them whether there was anything else they would like to say about good or ethical leadership at team level. Most interviewees felt that everything had been covered already, but a few started to talk, for example about ethical challenges they were facing at the time of the interview. It seems that for some of the interviewees the interview represented a formal occasion for discussing these issues, and after they thought the interview was officially over they could talk about them with the researcher more freely. One interviewee, when walking me out of the meeting room, thanked me warmly for the good coaching I had given through the discussion. It seemed that for some of the interviewees the interview presented an opportunity to talk to an outsider about leadership-related ethical challenges. However, I need to emphasise this was not the case with all the interviewees.

Overall the fluency with which ethical leadership was discussed in the interviews varied a lot. This affected the length of the interviews: the shortest interview lasted just 36 minutes, whereas the longest took an hour and 49 minutes. The average length of interview was just over one hour.

The interviews were tape-recorded and transcribed word-for-word in Finnish. During the interviews I also made notes about the content of the interviews as well as my own initial reactions to what I saw, heard, felt and thought

about during each interview. I revisited these notes at the beginning and during the analysis phase in order not to lose sight of the whole picture doing the more detailed analysis of the data.

6.1.3 Reflections on my role as the researcher in the interviews

When conducting these research interviews, I wanted to offer the interviewees an opportunity to talk about ethical team leadership as freely as possible, using their own words and building on their own value system. As an interviewer and a researcher, I tried to listen to what was being said by the interviewees at least on two different levels. Firstly, I took part in the construction process and I interacted with the interviewees spontaneously by showing my understanding through words and gestures, I asked questions which were linked to what the interviewees had mentioned earlier, and so on. It is this interaction that made the interviews possible; no one would have talked to me for 1-1½ hours without being explicitly heard. However, with an academic interview there is also another level of listening, which follows the interview itself; I have analysed the interviews in considerable detail, paying attention to specific forms of language and how they are used as a gateway to a different level of hearing of the constructs created. At this point, I may have noticed that my initial understanding of what was being said by the interviewee was not correct; I have assumed something the interviewee did not really mean. It is this second level of "receiving" - the detailed analysis of selected linguistic features - that has allowed me to go deeper into how the interviewees constructed ethical team leadership with me in the interview situation. This has enabled me to be critical towards my own initial interpretations in the interviews, and even to ask myself whether some of the constructs are actually triggered by something I as the interviewer have said. Thus the two most important roles that I have identified for myself as an interviewer are those of listener and co-creator.

With some of the interviewees my role as a listener may have become something different from an academic interviewer. I mentioned above that some of the interviewees thanked me for listening or for a good coaching session. As I was meeting these people as a researcher, I was careful not to assume the role of coach or therapist. However, following Seidman (2006, 107-108), as a qualified business coach I realise how close the behaviour of an academic researcher conducting a semi-structured research interview may become to that of a coach. The emphasis in both is on asking open-ended questions, listening, being genuinely interested, following one's intuition and thus contributing to the construction process taking place in the interview. My practical response in those cases where I was explicitly thanked for listening and coaching was to suggest to the interviewees that they talk to their own organisation's human resources representatives about the availability of leadership coaching in the organisation.

As the researcher I reflected on the interviews from the social constructionist viewpoint throughout my research process. During the interviews as well as immediately after them I made quick notes on my feelings and thoughts. When I started analysing the interview data, I listened to the recordings and read through the entire transcript of each interview in order to revisit the situation, the emotions and the thoughts I may have had. Following that I made more detailed notes about my impressions of the interviewee, my own emotions and energy level before and during the interview, the roles taken during the interview, and the closeness or distance I felt to the interviewee.

Each interview situation was naturally unique. Sometimes I had only one interview in a day; on other days interviews were scheduled to follow one another, and I stayed in the same meeting room for several interviews in succession. I noticed a clear difference in these two cases: when I just had one interview my level of concentration, as well as my levels of excitement and nervousness, were higher. In that sense, I did feel more relaxed when doing several interviews one after the other. On the other hand, I felt it was demanding for me to move from one interview to the next without carrying some of the previous discussion with me to the interview that immediately followed. There are some instances where I notice that I am using an idea that I have constructed in the previous interview with another interviewee. I also realise I had typically less energy in the last interview of the day.

As an interview is a social situation, I notice there are differences in how I interacted with different interviewees. With some interviewees there seemed to be an immediate connection that could be built on similarities, such as the fact that we have children of approximately the same age, or that we support the same ice-hockey team – the sorts of things that even Finns seem to chat about quite openly when moving from a lobby to a meeting room with someone they have just met. With other interviewees the situation remained more formal throughout.

One of the issues I was acutely aware of during the interviews was people's personal values. As a researcher working on a descriptive study, I wanted to familiarise myself with the constructs the interviewees created in the interviews, all the time being aware of my own role in the process. However, studying an area such as ethical leadership not surprisingly means that I often reflect on these issues and thus have quite strong personal views on certain things related to ethics, for example. One of the challenges I encountered in the interviews was meeting people with very different value-bases. I do not claim to have been able to put my personal values aside during the interviews; however, I have explicitly concentrated on the value structures and ethical views of the interviewees, sometimes even telling the interviewees that I cannot and do not wish to evaluate their constructs. My point here is that, as a researcher, I have tried to be aware of the values and views that I took with me into the interviews.

Overall I was positively surprised about how openly people were willing to talk to someone they were meeting for the first time and for an “official” academic interview. In that sense, I think my most important role in the interview was to be another human being, someone who would listen, but also relate to the stories about everyday life the managers were sharing with me. In that sense, I found it beneficial that I have over 15 years of experience as a team manager myself, as well as almost 20 years of experience in supporting leaders in their personal development. It was also very important that I was genuinely interested in what they were telling me.

6.1.4 Ethical considerations

Throughout my research, I follow the guidelines on good scientific practice drawn up by the National Advisory Board on Research Ethics in Finland (TENK, 2002), i.e., in the use of research methods, the collection of research data, the use of prior research, and the documentation of my research results. As my research is in the social sciences, I also pay special attention to the treatment of my research subjects and their personal data (see e.g. Koskinen et al. 2005 for more on ethical practice in social sciences).

The managers selected for the interviews were invited to the interviews in a manner that made it possible for them to decline. At the time of the invitation, their role in the interviews and the time requirements were explained in detail. In the end, there was one prospective interviewee who answered my initial e-mail, but never replied to my second message suggesting dates for the interview. At that point I decided not to contact him further, as I wanted to respect the possibility of someone declining, even implicitly. However, this was the only case where the initial contact did not lead to an interview.

A basic ethical starting point for this research has been that all the interview materials would be treated confidentially, and coding would be used to protect the interviewees’ anonymity in this dissertation. No personal data was collected unless it was needed for research purposes. I have also paid special attention to how I store the research data, especially the raw data that contains personal information, electronically and on paper. I also ensure the same level of confidentiality to the organisations to which the managers whom I interviewed belong. Before the interviews were conducted, I tried to be clear about the possible benefits of the research academically and to the participating individuals and organisations, and did not promise any benefits that are not available through the research. All the participating organisations will naturally have access to the final results of the research. As my study is descriptive in its nature, I do not make any judgements about the level of ethical leadership at organisational or individual level in any of the organisations involved. This approach combined with the anonymity will ensure that the interviewees suffer no financial or social harm.

An additional ethical consideration is my personal role and background: as I am an HRD professional and manager myself, I need to be clear that when I

am carrying out the interviews my role is purely that of a researcher. I also need to remember that my professional role is always present when I interact with my interviewees, who are other professionals. I must try to be careful and treat the material as much as possible as a researcher, but I also need to keep in mind that my practitioner role has an impact on my researcher role – for better and for worse.

6.2 Analysis of data

The analysis of the data took place in stages. After the interviews were completed, they were all transcribed word-for-word in Finnish, using so called linguistic raw transcription, which I selected as the suitable level of transcription for the needs of my research (see Appendix 1 for the transcription notation used in the thesis). After the interviews had been transcribed, I listened to the tape recordings and read through the data of each interview several times over, documenting my sensemaking of the whole during this process (see Hycner 1985). This stage was very important in expanding my understanding of the opportunities and restrictions that the interviews offer, for examples identifying my own emotional reactions during the interviews, as well as when listening to them. This stage also gave me the foundation for my discussion of the differences and similarities in the views of the managers who took part. The documented understanding of the whole is naturally an important starting point for the more detailed linguistic analysis that was to follow; as Fairclough (2003, 13) points out, interpreting the effects of the use of linguistic forms requires a good understanding of the context in which they are used.

A second, and main, stage of the analysis consisted of the use of the selected discursive and linguistic approaches. As always in linguistic analysis, I also had to be selective in my approach: there are endless possibilities as to what questions we wish to ask and which tools of analysis to use in answering them (see e.g. Fairclough 2003, 13). Using the metaphor of discourse analysis as creating a patchwork quilt, the selection of the tools was like selecting the stencils to colour the fabrics for the quilt. The tools need to be selected in such a way that the use of each individual tool makes sense; they need to be close enough in their approaches for the final result to be cohesive, but they also need to be different enough to offer contrasts and make the final quilt interesting. The approaches that I decided to use were chosen because they seemed the most suitable ones for finding answers to my research questions. The main research question and the more detailed questions are presented in Table 8, together with information on the tools used in analysing the data.

TABLE 8 Research questions and the tools used in the analysis

RESEARCH QUESTION	(LINGUISTIC) ANALYSIS TOOL
What specific discourses do Finnish managers use in their constructions of ethical team leadership?	Categorisation of discourses (Fairclough 2003)
How do Finnish managers construct ethical team leadership as discursive action?	Speech acts (Grimshaw 1989)
What kind of meanings do Finnish managers give to shared and vertical ethical leadership in teams?	Identification & personal pronouns (Fairclough 2003, Pälli 2003)
What properties do Finnish managers attribute to ethical leaders?	Evaluation, modality (Fairclough 2003), Modification (Frawley 1992)
What normative ethical theories do Finnish managers use in their constructions of ethical team leadership?	Normative ethical theories
MAIN RESEARCH QUESTION: How is ethical team leadership construed by Finnish managers?	Combining the results from all of those mentioned above

As is clear from Table 8, I decided to use different types of analysis tools. This suits an explorative study well, as it offers a variety of interpretations which may either challenge or support each other. The use of each of the selected tools can also be justified independently of the rest of the tools:

- The categorisation of the discourses emphasises the key approaches the interviewees have to ethical team leadership. It also highlights the differences and similarities in the texts, and allows us to start our discussion on the possible institutionalised views on ethical leadership at team level.
- The use of speech acts enables us to look at ethical team leadership as an emergent process facilitated by the use of language. This approach, which emphasising the role of language in all social interaction, offers an additional view to those views that approach ethical leadership as stable characteristics or through role-modelling and learning (as described in Chapter 2).
- The use of identification and personal pronouns makes it possible for us to analyse how the interviewees construct vertical and shared leadership. Together with the analysis using speech acts, this tool encourages us to approach the data from the unique angle of teams, i.e., not trying to apply any existing views of leadership to it, but actually using language as the main vehicle in deciding when leadership is being discussed, and whether it is being discussed as a vertical or shared phenomenon.
- The analysis based on evaluation and modification allows us to look at the research data through the lens that is probably the most often used one in research on ethical leadership. I decided to use this approach in

order to be able to discuss the similarities and differences between my research data, with its focus on team-level leadership, and earlier findings that have been based on leadership in slightly different organisational contexts.

- The use of the selected normative theories brings us back to discussion of the differences and similarities in the texts, allowing us to continue the discussion of the institutionalised views the interviewees use in the construction of the concept of ethical team leadership.

The empirical analysis in fact started with a focus on the wider, institutionalised context through the identification of the various discourses in the texts. At the same time the first analysis allowed me, as I hope it will also allow the reader, to get to know the research data. The analyses using speech acts and identification take us deep into the data, and allow us to approach ethical team leadership entirely through the empirical data. The analysis based on evaluation and modification brings us back to more familiar concepts in the research on ethical leadership, that is, the characteristics of an ethical leader, and the final analysis using normative ethical theories returns the discussion to the institutionalised social context of the current study.

Reading through the texts in order to select the relevant data to be used in each analysis presented me with an opportunity for reflection on the exact focus of the research. As ethical team leadership is an emerging concept that I begin conceptualising through this research, there were no pre-existing definitions of it. In the interviews I did use some existing definitions to help the interviewees (and myself) to frame the field of research, but after the interviews I changed my approach towards the definitions. When analysing and categorising the data, I used discursive practices as my main tool for selecting data for further analysis, as it is indeed through language that the interviewees constructed their representations of the phenomena being studied. In practice this means that I selected sections of the texts based on linguistic features in the text itself or contextual information available to me. If the interviewees were talking about a specific social situation as an example of ethical leadership, and I know from the context that they were talking about it as the manager of the team, I can assume that when they used the personal pronoun *I*, they were representing the act as an example of vertical leadership, whereas when they used the personal pronoun *we*, the act was being reconstructed as representing shared leadership.² So I did not select and categorise the data according to any given definition, but rather used a discursive approach in defining the phenomena I am studying. This approach gives space for constructions that are not in line with earlier academic definitions, and thus supports the explorative nature of this research.

² This is a simplified example but representative of how discursive practices, rather than any given definitions, were used in analysing and categorising the data.

In this way I found myself seriously considering whether a specific section represented ethical team leadership or not. When going through the interview data, I noticed that the interviewees continuously moved in their sense-making between good leadership in general (What is a good leader like?) and good leadership in ethical terms (What is an ethically good leader like?). Another area where there was continuous fluctuation was in the level of leadership discussed, with especially dyad leadership situations becoming team leadership situations and vice versa. It was natural that the interviewees did not make explicit distinctions between these theoretically separate concepts, since they are all mixed in the everyday practice of leadership. However, from the research point of view this means that I had to make some decisions regarding the relevance of specific sections of the texts for the subject of this research, i.e., ethical team leadership.

When selecting instances of ethical leadership I included all descriptions in which there is an element of moral sense making, i.e., references or assumptions of good or evil, right or wrong, as defined for the interviewees beforehand as well as during the interviews. On the other hand, I excluded instances where good leadership was described more in terms of effectiveness or efficiency. However, when the interviewee explicitly indicated that he or she was talking about ethical leadership when discussing the latter, I naturally included these instances. The other dimension where I had to make decisions was the level of leadership. As this study focuses on team-level ethical leadership, I tried to leave out instances which clearly describe other levels of leadership, or leadership in a non-team environment. I described what I mean by a team environment to each interviewee at the beginning of the interview, and I used the same criteria in deciding whether a particular instance is an occasion of team-level leadership. My definition was based on teams consisting of more than two people, having common targets, at least some level of dependency on one another in the achievement of these targets, and thus some level of shared leadership. In practice I left out descriptions of leadership as a dyadic process, i.e., when there are only two people involved, unless they clearly evolved into a team-level leadership issue. The difficulty of separating out the different levels of leadership highlighted for me how tightly the different levels build on one another.

In this dissertation I have documented my analysis with each of the linguistic tools in a separate chapter. They all start with a short introduction to the linguistic approach, after which I provide a detailed description of my analysis both as a process and through the results. Once I had dissected the texts using the selected linguistic tools, I went on to summarise the overall results in order to form a more holistic view of the results – to complete my patch-work quilt.

In this study, I have decided to document my research findings in English. However, as the interviews were conducted in Finnish, the analysis phase was also conducted entirely in Finnish, using the original texts, i.e., the word-for-word transcriptions of the interview tapes. I found this to be the only feasible approach, considering that my analysis is based on the use of linguistic analysis.

On the other hand, as this study is written in English, I had to translate any texts that I wanted to present here as examples of specific cases. I have not translated the entire interviews, but only the sections that I have included in this written study. In my translations, I had two main targets: to stay as close to the original Finnish text as possible while at the same time making it possible for a non-Finnish-speaking reader to understand these texts. In practice, this means that I have not modified the texts in order to make them sound like natural spoken English; on the contrary, they definitely represent English translations of natural spoken Finnish. This is manifested for example through some of the sentence structures and word order, where I decided to stay as close to the original version as possible. This has allowed me to keep the pauses and discourse particles in their original places in the text, for example. However, I did decide to modify aspects of the texts in translations where keeping the original version would have made the text impossible to understand in English. In explaining this, I wish to apologise for the clumsiness in some of the translations and at the same time emphasise that the analysis itself was conducted in Finnish, using the original Finnish texts.

Throughout the analysis, but especially during the categorisation stage, I visited relevant prior research and theory on ethical leadership and team leadership. This allows me to offer a construct of the phenomenon of ethical team leadership that is based on both prior research and on my empirical data. However, as the construction of the social world itself is a continuous process, my conceptualisation is just a still picture in an on-going film. On the other hand, I hope that the selection of tools and the holistic approach will have enabled me to offer a picture that is rich enough to act as a useful starting point for both academics and practitioners in their reconstruction of ethical team leadership.

6.3 Cutting into pieces before putting back together

The empirical chapters focus on the results of the analysis: the recontextualisation and reconstruction work I carried out on the basis of the empirical data that I collected. I will present the results in approximately the same order in which I conducted the analysis. However, it is important to bear in mind that the actual analysis process was not linear, as I did revisit some earlier results and modify texts in response to what I found in my further analysis. The first empirical chapter focuses on HOW the interviewees constructed the phenomenon of ethical team leadership in the interview situations with me. For this section, I analysed the texts in order to construct a set of specific discourse categories the interviewees used when talking about ethical team leadership. As my main research subject is the phenomenon of ethical team leadership, I use the first part more as an introduction to the different voices that I have interpreted as present in the interviews. This has given me a deeper understanding of my research data as a whole, and I hope it will also allow the reader to gain a deeper under-

standing of the interviewees than has been possible through the numerical facts provided earlier.

After the first, introductory, part, I focus on my analysis of the data in relation to my other research questions, supporting the reconstruction of the concept of ethical leadership at team level. For that purpose, I will introduce the results from each of the analyses separately. As explained before, this process has been like sewing a patchwork quilt, and that will be reflected in the structure and approach of the empirical chapters, 7-12. Chapters 7-11 focus on the individual analyses. The structure for each analysis is similar. I start by introducing the analytical approach as well as the data selection for that specific analysis. After that I introduce the results, using the approach or framework that I have identified as most suitable for that particular analysis. Each of the chapters introduces a different type of framework for looking at the phenomenon of ethical team leadership, based on a different analytical approach and angle. These are the individual patches of the quilt; each of them should be meaningful and understandable on their own, but not necessarily meaningfully connected to one another at this stage. The whole quilt is something we will return to in Chapter 12 in which everything is brought together into a meaningful whole.

7 DISCOURSES ON ETHICAL TEAM LEADERSHIP

Before diving deeper into the reconstruction of the concept of ethical team leadership and what the interviewees say about ethical team leadership, I use some time for examining how they talk about it. I will do this through the discussion on the specific discourses represented in the interviews, as well as by considering the level of similarities and differences between the various interviews. It is important to keep in mind that the discussion on similarities and variation in this context is not meant to be seen as a simple generalisation of the results to represent anything but a reconstruction of the data collected from the selected interviewees. As Alasuutari (2012) points out, qualitative research data always needs to be interpreted in relation to the context it was collected in. However, he also emphasises that by understanding individual cases, it is also possible to achieve results that are beneficial for wider application. I thus highlight similarities and differences in the ways the interviewees construct the phenomenon of ethical team leadership and that way offer one possible reconstruction of the wider social context which the interviewees actively use when creating their constructs of ethical team leadership. (see Fairclough 2003, 138).

Before introducing the specific discourses and talking about how I have categorised the texts under these, there is one element related to the interviews that needs to be discussed separately. It is reflected in the discourses, but as it plays a major role in the overall quality and analysis of the data, it deserves a separate treatment. With this I refer to the great amount of variation between the interviewees in their awareness of and willingness to talk about ethical challenges. This observation is in line with earlier research – Huhtala et al. (2011b) provide a good discussion on the possible explanations. In the context of my research, the variation in the level of ethical awareness is an element I need to elaborate on. As mentioned earlier, the interview structure encouraged the interviewees to make sense of and reconstruct social events that they had personally experienced in the format of stories – and then link these with the more abstract social practices and structures instead of focusing the discussion on the

abstract level only. When inviting the interviewees to talk about their personal experiences of ethical challenges, and ethical or unethical leadership behaviour related to those, I noticed that for some interviewees it was really easy to start talking. They were clearly familiar with this type of contemplation on the ethical side of leadership – some of them explicitly referred to the time used in thinking about this type of challenges. One of the interviewees told me about a manager he used to have when he was a young man and quite new in a leadership position. This manager had actively coached his young subordinate and encouraged him to think through challenging situations with a very practical piece of advice – something the interviewee still uses as one of his tools in ethically challenging leadership situations:

115: then he sort of asked me whether I could live with it (.) with (that) decision once I make it

Another interviewee told about a very similar experience:

217: I remember that he always said so that (1) and not just in relation to work but in relation to life in general that

R: yeah

I7: the most important thing is that (3) you know yourself that you have done (.) the right thing (1) then you can sleep well and (.) let people talk what they talk if you know yourself that

R: yeah

I7: that you have done things right

R: yeah

I7: cause (.) in different things there is always (.) is it envy or what is it

The two interviewees above explain that they have received guidance from someone more senior in how to behave in ethically challenging situations, and consequently having a practical tool in their use to help them make decisions and act when they face ethically problematic situations.

A slightly different viewpoint is presented by interviewees who describe their personal value systems or moral basis as stronger than those of other people. For these interviewees, it was difficult to think about social events where they would have had to really consider whether their own actions or decisions were ethical or not: they could not reconstruct situations with ethical dilemmas in them. For them, the ethically right answer seemed evident and easy to find. This may well be a reflection of a lower level of ethical awareness, that is, not being aware of the different solutions or angles there are in a specific social situation. This is implicit in several interviews, but some interviewees stated it explicitly as well:

³I2: (5) °dunno° in fact when we talk about ethics my own demands are shockingly high so that I can hardly meet them myself ((laughter)) so that ((coughing)) so so that maybe I haven't sort of (.) I (1) kind of those who have led me (1) I set them the same targets as I do for myself (1) and those are very hard to reach ((laughter))

However, there were also some interviewees who said they had not really had any ethical challenges during their career:

⁴R: well: (2) can you think in leading people (.) as you have

I16: mm

R: been a manager

I16: yeah

R: for more than thirty years

I16: mm

R: so any situations you have encountered where you have had to (.) stop and think about (.) what is right and what is wrong in this situation

I16: (12) ((humming)) (4) °I don't really know if I have (.) anything at all for that°

One interviewee explained that there was no need for lengthy reflection or shared guidelines on ethical issues:

⁵R: do you have sort of (1) how have you kind of clarified these things or is it in everyone's DNA

I11: it is in everyone's DNA (.) it hasn't really ever been so to say

R: where do you think it comes from ((smiling))

I11: from good example ((both are laughing))

R: do you really think I mean [seriously (.) how do you think it has been built

I11: [I (.) I believe that then (.) cause we haven't it (1) I have sort of that you may use your common sense and it is part of that and maybe we have always said that and we continue repeating that you may think (.) and you need to think yourself

With further probing, most people did start remembering cases where the ethical elements of leadership were present. There seemed to be different reasons for their initial inability to discuss ethical leadership. Firstly, some of the interviewees had challenges in truly construing what the term *ethical leadership* or even more specifically *ethical team leadership* would mean to them. As I have started with a wide definition of ethical team leadership in order to encourage the interviewees to share their constructs of the phenomenon instead of pushing a ready-made definition by the interviewer, I paid special attention to these

situations. The support I typically gave to the interviewees in these situations to help their meaning making process included suggestion such as “Ethical leadership challenges typically include the consideration of what is right and what is wrong” or “Can you think of any situations where you have really had to stop to think whether this is right or wrong before acting or making a decision?” This way of representing an ethical challenge was in line with the definition that I used when contacting the interviewees by e-mail prior to the interviews.

Some interviewees found it difficult to decide what kind of leadership challenges could have an ethical element included in them. When probed further by providing examples of social situations that are often linked with ethical challenges e.g. equal treatment of employees, rewarding or lay-off situations, several interviewees claimed that they did not see any ethical challenges in leadership actions such as lay-offs. They explained that as processes they were not pleasant, but as decisions or actions they did not include any ethical considerations. One interviewee explained that as the decision was justified, there were no ethical challenges related to the process.

6I20: I have had (.) it was lay-off situations that I was thinking about there earlier

R: yeah

I20: but that (1) they haven't been in my opinion kind of in that way (1) kind of morally (.) caused (.) that kind of .hhh that kind of reflection whether this is right this is right or wrong because

R: yeah

I20: I have felt it to be right that that (.) that (.) that in a certain (.) situation I need (.) nee- termi- (.) I need to terminate the employment

[...]

I20: ww but but (.) I didn't (.) I didn't feel that I would have been morally (.) had to do something (1) ee wrong (1) but it was a tough situation

R: yeah

I20: so (.) it was otherwise clear that always .hhh every lay-off situation is (.) person- (.) a personal issue for that human being and .hhh and and (.) for me (.) for me it's (.) been difficult (4) but I have felt the decision has been justified

Another interviewee reconstructed a lay-off process as an important tool for effective management:

7I11: I made the choice

R: yeah

I11: so that (.) in a sense it was an easy choice

R: yeah

I11: so that (1) there were two clear

R: okay

I11: that one one could not work (.) that (1) was in a completely wrong job

R: okay

I11: and didn't understand it herself (.) and the other was then this kind of bully

R: okay

I11: whom I wa- wanted to get rid of

R: yeah

I11: so that (1) no no I don't have any use for [that kind of a person

R: [yeah yeah

R11: so then (.) unfortunately generic lay-offs are the only way (1) without explanations of getting rid of (.) this type of people

Based on the data, I claim that there are clear differences in the level of ethical awareness of the managers interviewed. However, as briefly mentioned above, there are other possible reasons for the way the interviewees construct their view on ethical team leadership in the interview situation. An obvious element that I have already discussed in the previous chapter is that they all have had certain expectations for the interview situation. Each interview was a social event, a sense-making situation for both the interviewee as well as for me as the researcher. The following is an example of how one of the interviewees makes these factors explicit:

⁸I7: it's a funny thing that (.) I'll now take another (1) example and (.) it is also related to a termination of employment so that ((laughing)) you will not get the wrong impression that I'm a total [ass-

R: [I did ask for ethically challenging situations ((both laughing))

I7: asshole as a leader when I just lay off people

In this study, I have paid special attention to including the whole range of interviews in the analysis. Whereas it seemed straight-forward to collect stories from the interviewees who felt it was easy to think about ethically challenging situations and talk about them in the interviews, it was equally important to identify e.g. assumptions that were implicit in the interviews with those who found it more difficult to identify such events or talk about them openly.

To further explore the similarities and differences in how the interviewees constructed their views on ethical team leadership I have reconstructed and categorised the discourses in the texts. It is through this analysis that I have looked for an answer to my research question: *What specific discourses do Finnish managers use in their constructions of ethical team leadership?* I conducted this first analysis in three stages:

- First I started by reading through the interviews as whole and analysing what different types of discourses each contained. The first analysis resulted in the identification of seven discourses. Based on that analysis, I wrote the first version of this chapter.
- Secondly, I modified this chapter while conducting the more detailed linguistic analysis.
- Thirdly, I read the interviews through again in their entirety and rewrote the chapter summarising the seven discourses I had identified earlier under the final four discourses.

Based on the final analysis, I divided the texts into four different, but partly inter-linked and overlapping discourses. The discourses represent the four main stances the interviewees take when describing ethically challenging leadership situations in the team environment. Two of the discourses are related to the feelings of empowerment, having or not having power, the interviewees attach to their stories. The other two discourses are constructed as reflections of two organisational discourses on business ethics: effectiveness vs. ethics, and organisational guidance in ethics.

I reconstructed the discourses by going through each of the interviews as a whole and by listing any discourses I identified. When doing this analysis, I did not follow my chronological interview order, but approached the texts so that I started to mix the different organisational types and genders as early on as possible. This allowed me to work with a rich set of texts from the very beginning of the analysis phase. The reconstruction work itself was a process of drafting and re-drafting possible discourses using working labels for each identified discourse. Some of the discourses created quite early on during this process remained the same e.g. the *powerless* discourse was the very first one I documented. It did have the label of *victim* discourse to begin with, but content-wise it did stay quite the same. On the other hand, I did modify some of the other discourses until the data started to become saturated, and I had my initial seven discourses with all the main elements of the final four discourses identified after I had analysed nine interviews. After the fourteenth interview, I noticed that I did not get any examples that would have added any new elements to the discourses, so there seemed to be a saturation point for this analysis around interview fourteen. However, I naturally concluded the analysis by going through the entire data. This allowed me to compare the distribution of the different dis-

courses in the interviews. I will come back to this part of the analysis after I have discussed each of the four discourses in more detail.

The four discourses are the *powerless* discourse, the *hero* discourse, the *effectiveness* discourse and the *organisational guidance* discourse. The *powerless* and the *hero* discourses represent discourses where the personal feelings of empowerment or the lack of it are in the centre. The *effectiveness* and the *organisational guidance* discourses, on the other hand, represent more organisational level discourses and the reasoning is often constructed using more “rational” arguments.

7.1 Powerless discourse

The first discourse I am going to discuss is the *powerless* discourse. A key attribute of this discourse is that the interviewees construct social situations to emphasise how individuals, typically represented by the interviewees themselves, have been treated in an unethical way by a leader or leaders. All the instances representing this discourse share an assumption of helplessness on the side of the individual being treated unethically and this is the reason for the label *powerless* discourse. Under this label, many different types of social events are depicted, representing a range in the intensity of the constructed powerlessness. The leader in these situations may be a manager with organisational power, another member of the team or a subordinate of the manager who is being interviewed. The range in the level of unethical behaviour is quite wide, and I have decided to offer examples with a growing intensity in the level of powerlessness. In all of the cases categorised under this discourse, however, the emphasis in the text is in the interviewee’s constructions of someone being treated unethically through acts of leadership. I will start with an example that I introduce as representing mild, everyday leadership related stories about unethical treatment. The following section contains an example of a manager leading a team unethically:

⁹R: can you then think of those bad

I14: mm

R: examples

I14: (1) mm (.) so then that (.) this could be (.) that type of an actually I’ve had one manager who was like that .hhh ee (.) kind of fairness didn’t (.) work (.) or that

R: yeah

I14: looking at that (1) ee he has (.) has (.) in a group .hhh ee (.) focused on some people (1) in all interaction and then mainly works with them (.) and others (.) others have been kind of .hhh so to say (.) left outside so that .hhh (2) ee hhh (1) that maybe the communication (.) is more towards certain people (.) more than to the other people

Most stories of unethical leadership at team level are based on unequal treatment. There are several stories similar to the one above, i.e., the interviewee reflecting on the ethical aspect of how equally all the employees in the team are treated. However, equality is not solely related to the treatment of individual employees in the team. Following examples introduce another type of dilemma of equal treatment: how equally can you treat different stakeholder groups? This section is from an interview with a manager working for an educational institute for children some of whom have serious behavioural challenges. In this text, some of the employees are described as feeling victimised by the situation:

¹⁰I4: but then of course (.) not all of the teachers can take it

R: yeah

I4: when they meet these children during the bre[aks

R: [yeah yeah

I4: so (.) they are quite (.) powerless

R: yeah

I4: they don't know what (.) what to do and (.) they ((referring to the children)) don't obey orders so

R: yeah

I4: they don't obey me either so it's no use ((laughing)) kind of asking for the headmistress so there is also some level of teachers' kind of (.) helplessness and kind of feelings of (.) insecurity

Based on the story, some of the employees seem to expect the manager to take a more active role in leading this situation. However, she constructs the situation as one where there is not much that she can do without jeopardising the rights of the children. It seems typical for the interviewees to offer different types of explanations for what they consider as unethical behaviour, when building their stories about the lack of ethical leadership. In the example above, the interviewee, who is the appointed manager, has balanced the interests and viewpoints of the main stakeholders, the school children and the teachers, and based on that decided that she can live with the teachers' complaints and powerlessness better than with taking disciplinary actions towards the children.

This particular quote is also an interesting example of how one leadership situation may contain examples of different types of leadership. In this case, there are two different sources of leadership that fall under the powerless discourse. The interviewee herself, the appointed manager, tells how powerless she is in front of a leadership situation where she feels she is being treated unfairly by the teachers. They are demanding her to make decisions that she sees as unethical. On the other hand, she also describes how the teachers are feeling

helpless in front of the children and the situations that they face in the school. Based on the construction of the interviewee, the feeling of powerlessness is shared by the appointed manager, the vertical leader, as well as the teachers who represent more shared leadership emerging from the organisation.

Moving towards the more negative constructions of being treated unfairly, the stories at the other end of the range are construed around individuals becoming victims of unethical leadership. One interviewee reconstructed a situation where she had been treated unfairly, not receiving the same bonuses as her colleagues in spite of working towards the result together, because she was the only female in the group:

¹¹I11: we were three teams (.) three groups so that we were a morning (.) evening and night shift or it rotated so that we worked in three shifts

R: yeah

I11: aa (2) I dunno if whether it depended on me being a woman or what but the two others were male team leaders and we had commission (.) always a certain kind of [amount

R: [yeah

I11: we did our group achieved the best results and the boys got the bonuses

R: you didn't get anything

I11: no

...

I11: I felt it was an [extremely (.) great injustice

R: [yeah

I11: and it was awful explaining it to my own team

Other explanations for the extreme lack of ethical team leadership included e.g. not being a member of the right networks, or as in the following example, the personality and possible mental challenges of the manager:

¹²I3: completely kind of (.) unstoppable (.) [an unstoppable drunk this kind of so to say kind of (1) well what is it this common personality disorder th- that if an individual cannot

R: [((laughing)) unstoppable (2) yeah (5) manic-depressive

I3: not manic-depressive but this well th- this that is [at workplace

R: [no but it's that that that (.) like that that (1) hhh narcissist

I3: a narcissist (.) completely

The majority of the interviewees used the *powerless* discourse during the interviews. However, there were also those, who did not use it at all and actually explicitly explained that they had been lucky in what kind of managers they had had during their career.

Out of all of the discourses, the *powerless* discourse is the one that focuses most on ethical team leadership, or actually on the lack of it, from the point of view of those who are being led. When studying the constructions the interviewees have created of ethical team leadership, the *powerless* discourse is a rich source of assumptions on what ethical team leadership should be like in order for those being led to reconstruct the leadership behaviours as ethical.

7.2 Hero discourse

The first two discourses I reconstructed based on the interviews were the *powerless* and the *hero* discourses. There seems to be a tendency for the interviewees to divide their stories so that the positive examples of ethical leadership come from their own experiences as a leader and the negative examples from situations where they are being led. This clear, but human, imbalance may have many explanations: it may be a result of the interviewees' personal sensemaking, that is, giving own actions a positive meaning when making sense of ethically ambivalent situations. Another reason may be related to the interview situation and the interviewees' willingness to be seen as a good leader by the interviewer and thus selecting social events accordingly. However, this does not mean that all of the experiences of being led would be negative and all of the experiences of acting as a leader would be positive. There are also opposite examples.

The main attribute of the texts that I have categorised under the label *hero* discourse is that they describe a leader as an example of successful ethical team leadership. However, the label is not meant to be taken literally. The texts categorised under this discourse do not necessarily portray heroic acts on an epic level, but rather carry an assumption of the leader doing something or being something in a way that has a major positive impact in an ethically challenging situation. The *hero* discourses I have identified in the interview data can be divided into three main groups. One of the groups consists of examples of the interviewees talking about themselves as ethically exemplary leaders. The second contains personal stories about growth towards exemplary leadership, thus forming a sub-group of the first one. The third group consists of social events where the interviewee talks about someone else who has been an example of ethical leadership in the team environment.

There are different types of cases where the interviewees talk about themselves as examples of ethical leadership. Some of the texts focus more on active doing: actions and related social events. Other texts in this category represent

the interviewee as an ethical leader through characteristics that the interviewee attributes to ethical leadership.

A typical section in the texts that I have categorised under the *hero* discourse consists of a story of how the interviewee has acted as a leader in an ethically challenging situation:

¹³I13: and and okay it took probably about yes so to say (2) maybe closer to a year it was a long time

R: yeah

I13: a long that type of period of uncertainty before the issue was solved but so to say (.) I did recognise that so to say (1) ((coughing)) there and especially when towards the end when things started to turn [anyway that that one could that kind of kind of proposals and arguments and take things forward and one way and another kind of so that it was .hhh to find a good compromise (.) kind of by negotiating and such so to say (.) and then noticed that (1) what th- the solution could be and that these operations and the personnel could live with it so then it really it become kind of (.) quite an effort really ((laughter))

R: [yeah (10) yeah (12) yeah (1) yeah

The example above is typical also in the sense that the interviewee talks about his own role in quite a humble way and using passive expressions in explaining how things progressed, not emphasising his own leadership role.

One type of *hero* discourse is represented in the texts by stories about how the interviewees have challenged their managers and assumed leadership in a situation where they have felt the manager is doing something that is unethical or against the best of the organisation.

¹⁴I20: (2) but I have actually then (.) then that kind of decisions I have (.) had (.) or decisions I have had to make that .hhh some (.) even two (.) two times really I have had to make such a decision that I have been thinking that (.) who am I loyal to

R: okay

I20: I dunno if this is about this

R: it is (.) yes this is

I20: su- subject

R: it is

I20: or not but (.) but that if (.) I'm loyal (.) to the organisation that (.) pays me my salary and that expects .hhh certain results from me and that I'm .hhh committed to the company 's (.) ee (.) .hhh targets or am (.) am I loyal to (.) my manager (.) who (.) who (.) is I see that (1) someone (.) something is not right (.) in his (1) way of working or (.) or (1) in his leadership style (.) two times I have (.) I've (.) made it (.) made the decision in my life that I (.) I have decided that now I need to be loyal to the er .hhh and then bypassed the manager (.) one over

R: yeah

I20: to tell about it

There are also texts where the *hero* discourse is represented through discussion on the characteristics of the interviewee that exemplify ethical leadership. These examples mainly consist of descriptions of innate characteristics such as integrity, honesty or fairness:

¹⁵I11: hhh so I think very highly of fairness

R: yeah

I11: I mean it is for me kind of the (.) starting point that

R: yeah

I11: that one always needs to be fair (.) and in my opinion it has been extremely easy (1) to guide people when you stick to that

R: yeah (.) where do you think you get it

I11: maybe it is that ve- very high (.) right and wrong

R: yeah

I11: kind of that one [oneself wants to do and act in that kind of a way that (2) one needs to be measuring things from many angles and make a decisions then so that (.) it is not harmful kind of

R: [yeah yeah

I11: that it is as fair as possible so to say

The second group of discourses I have categorised under the *hero* discourse are dynamic and emphasise growth. These texts share the attribute of the interviewees looking backwards, and seeing a growth in their awareness and improvement in their behaviour in relation to ethical leadership. They show a growth path from another role towards that of a hero.

In the following example, the interviewee constructs the beginning of a growth path with a description of himself as powerless, almost like a victim, who just drifted into an organisation and assumed its values:

¹⁶I1: and: (.) then (.) really kind of (.) when I ended up in a sales sales job (.) then one of the crucial elements that has had an impact on me is the (.) value system which I then (.) kind of joined that I couldn't even begin to evaluate beforehand (.) but (.) eee which I kind of drifted into that that was very (.) very so to say on one hand like kind of (1) results oriented (.) and results at whatever cost kind of (.) kind of value system whi- whi- and there (.) it was still that way (.) that I was kind of so (.) eee inexperienced and and so to say (.) then I didn't have (.) that kind of (2) I didn't the- then have that kind of ability to (.) detect whether things were right or wrong (.) but instead kind of (.) there was a str- strong trust that this is the way these things are kind of supposed to be handled in (.) real business life, (.) and (.) and and so to say in a way accepted (.) judging now afterwards far too easily things that were questionable

and (.) as a result implemented them oneself entirely (.) entirely without any kind of questioning...

It is interesting to notice how the interviewee switches from the use of an active 1st person in *I ended up* to a more passive structure in 3rd person singular, emphasising the passive role he had in the events. I will return to this specific use of personal pronouns in Chapter 9.

The interviewee continues to mix the 1st and the 3rd person singulars, and thus increasing and decreasing distance between himself and the events when he talks about the growth process itself. It is still something that happened to him:

¹⁷I1: and: it was in that sense a very interesting change when I was given leadership responsibilities and on one hand it started my own (I) thinking started to waken that (.) that and kind of through that actions that that things that were against own values were no longer acceptable so so there was quite a transition there...

He also describes the growth process as one that is gradual and continuous:

¹⁸I1: and when one's own (.) kind of value basis or ethics was not clear but one had a feeling that (this) (.) what has been done is not right and one must act somehow differently (.) but one didn't have any ability to align things (.) that well (.) so it happened for oneself oneself kind of gradually in a similar way as for the organisation so that one started to waken for the matter (first) and then it gained speed as time went by

Towards the end of this growth story, he talks about aiming for a leadership position in the same organisation, and having an active role in changing the values of the entire organisation towards a more ethical way of working.

¹⁹I1: when one started to see more of those questions that this is not okay and that is not either (.) and still one was part of it and mor- and all the time more and more that value conflict (.) felt bad (.) and all the time more and more it felt kind of that (.) that this could not continue and that's why I said that [that

R: [°yeah.°

I1: that one either has to leave or this one other person has to leave who kind of leads according to his own values,

R: yeah

I1: that (.) I cannot stay in this situation for long (.) and then (.) that started a quick change and willingness to act differently [once I'm in that leadership role

R: [yeah

For this particular interviewee, the growth story was the centre of the whole interview. Everything else was built around it, as he often considered whether something had happened before or after his awakening.

For some of the interviewees, the emphasis on growth seemed to offer a way of talking about themselves as heroes in a more modest way:

²⁰R: (8) do you feel that this this one good leader was somehow in a way in a critical point for you during your per[so-

I15: [definitely was yeah let's say that I wouldn't personally be in this (.) position and with these capabilities if I didn't so to say if he hadn't been there at that point that

R: °yeah°

I15: he was still in that position for several years and kind of (1) enabled m- incredible things and such like

R: yeah

I15: learning experiences

It seems that the interviewees who showed a higher level of ethical awareness were more prone to describe their own development as leaders as partly related to the growth of their personal morality. It was also typical for these interviewees to talk about ethically challenging social events as well as to explain their own leadership actions as processes of learning and discovery:

²¹I3: but (.) that kind of is of course (.) a situation where how to say (1) first of all this (.) bypassing a manager is that kind of a (.) [tricky thing

R: [yeah (.) yeah

I3: where when so to say (.) subordinates come to me to talk that one (.) of the directors I'm leading is (.) not acting correctly

R: yeah

I3: or or so to say ((coughing)) acts unethically or or (.) or even come to gossip about something (.) and these are difficult situations cause one should anyway then (.) act in a way so that (.) people should be listened to on one hand (.) you cannot approach it so that that you are wrong cause you are not a dir- you are not part of the top leadership .hhh but that one needs to listen and and and get the facts out and then continue from there by asking whether it is so and and is it not and

Another example shows how the manager I interviewed is constantly questioning herself. She really sees a need for herself to grow as a manager and as an individual to be able to lead herself and the other people in this ethically challenging situation. The section describes a situation where the leadership team of a school faces a constant dilemma when considering what can be fairly expected from the employees and what from the children:

²²I4: so that is kind of (.) at the moment maybe that kind of (.) the biggest if we now [talk about these ethical matters that (.) this balancing between (.) right and wrong (.) and in that I'm kind of completely ((laughing)) kind of unfinished and (.) partly broken because of that issue (.) so that how (.) should one act (.) but I still (.) it has al-

ways been the child (.) so if I think that (.) there is a ten-year-old and a grown-up (.) then I must be (.) on the ten-year-old's side

R: [yeah (.) yeah (2) yeah (5) yeah (3) yeah (7) yeah (.) yep the starting point (.) yeah mmm mmm (1) yeah

I4: without forgetting the grown[-up either (.) on the side

R: [yeah (1) yeah (.) how [mu-

I4: [but I can demand more from that grown-up than from that child

The difficulty of doing the right thing is at the core of the *hero* discourses focusing on growth. The interviewees who use this discourse are often willing to talk about cases where they construe their own leadership behaviour as unethical. These cases may be in the past, and then the interviewees may explain how these unethical ways of working used to be acceptable, but are not anymore, as they have grown in their awareness of ethical leadership. There may also be events that are very topical, dilemmas where the interviewees describe how they do not have the right answers and are not able to lead the others in the right way, but they wish to emphasise that they are aware of these challenges.

The third, though clearly smaller, group of examples falling under the *hero* discourse focus on how others have behaved as ethical examples. As an example of the interviewee talking about someone else as a hero, one of the interviewees talks about his current manager:

²³I1: [yeah. so concrete situations may be related to for example when we are thinking planning some customer cases in our work that [name of the manager omitted] brings into the process kind of (.) value based kind of (.) opinions what one would not necessarily or kind of not (no) opinions but questions about how some issue is taken into account so that so that we don't accidentally kind of (.) make an ethical mistake to act against our values or (.) or so to say (2) but even if it wasn't even close to happening [but

R: [yeah.

I1: is kind of anticipating that what could happen what needs to be taken into account

One interviewee talks about a previous manager from whom he has learnt the importance of ethical, people-focused leadership on the results of the team:

²⁴I15: it was reflected really on this this kind of this (.) exactly this engineer fellow that

R: yeah

I15: our results anyway (.) kept growing all the time [and (1) got stronger

R: [yeah

I15: then it it really is correlated with that everybody then did (1) a good job

Overall the tone of the *hero* discourse is subtle, as one would expect from Finnish interviewees; it is not customary to praise oneself in Finland. However, the amount of examples, especially those constructing the interviewee as the hero in a challenging event, grouped under the *hero* discourse does suggest that there is quite a high level of satisfaction with their own level of ethical leadership behaviour among the interviewees.

After this discussion on the two discourses which are constructed around personal feelings of the level of empowerment, I now move forward to discuss the two remaining discourses which represent more organisational level constructs.

7.3 Effectiveness discourse

The third set of themes that I have identified in the interviews is related to the complex relationship between ethical team leadership and effectiveness. The interviewees use this *effectiveness* discourse, as I have labelled it, in many different ways. Some of the interviewees construct effectiveness as an organisational phenomenon, something contextual that is expected from them by the organisation, whereas other interviewees use the *effectiveness* discourse more for discussing team level leadership. However, all of the constructs categorised under the label of *effectiveness* discourse evaluate team leadership through concrete results and link those results in one way or another with ethics i.e. effectiveness is the lense through which ethical team leadership is discussed. I will first discuss the constructs that focus on team-level and then proceed to discuss the organisational expectations.

First of all, some of the interviewees construct fact-based leadership at team level as a way of leading ethically and effectively. A typical attribute in these texts is the focus on facts and measurement. These interviewees emphasise the linkage between the fair treatment of employees and the clarity of how individual results are measured.

²⁵I10: most of the time I have kind of facts to support me (1) either numbers or (1) information on which the claims can be based that (1) there is none of that I feel like (.) that they are always a bit bad that

R: yeah

I10: they are not goo- (.) they are not good for the manager and they are not for so to say (1) good for the employee either (1) one of my favourite phrases in this house is also that what you cannot measure you cannot lead .hhh that (.) it (.) it is also that (.) there are a lot of operations here which (.) cause they are not being measured (.) it is a bit (1) they go a bit (1) so to say (4) there are specific challenges

Another example emphasises that fairness is achieved through alignment which in its turn is achieved through concrete, fact-based guidelines which leave no room for interpretations:

²⁶I14: need to find out of course that (1) kind of (.) but that (.) what I as the employee would think .hhh and what then again as the employer so to say that (.) so that one makes choices kind of .hhh kind of (.) from different (.) angles that way .hhh and it (.) may sometimes be kind of right and wrong in a slightly different (.) way (.) I'm now talking about exactly rewarding (.) working hours (.) this kind of (.) ee (.) flexibility (.) concept how they (.) get promised kind of (.) work time .hhh so to say (2) or how we handle it so that (.) that (2) these (2) ee (2) kind of (3) hhh these wo- (.) working time kind of hhh free- (.) kind of (.) these overtime compensation with free-time this type of we do have kind of guidelines for them in the organisation now these we didn't have a while ago in a sense one had to make kind of (.) these .hhh guidelines oneself based on earlier cases

Another interviewee emphasises the importance of treating everyone in the same way based on a shared set of rules:

²⁷I16: yeah yeah (.) I am really thinking about (.) these here but they (1) anyway kind of .hhh (1) anyway (.) we have kind of hhh young sales people and older sales people we have female sales people and so to say male sales people (1) they all have the same rules they all are rewarded in the same way they are all set similar targets

Whereas the three sections above represent a very solid view of fact-based management forming the basis for ethical team leadership, there are also interviewees who remind that fact-based management does not turn a leader into an ethical leader on its own. In the following section, the interviewee talks about how the facts need to be balanced with thinking about the emotional and people-focused side of ethical leadership:

²⁸I13: so that (.) one can make a decision and if it is bad then (.) it is then worth kind of it really [needs to be taken up again and (1) and and make another decision that (.) sometimes sometimes a quick decision is needed anyway (.) and then if later on ki-kind of new fact or circumstances appear then that so how will it need to be changed so that is really okay but (1) but so that (2) one makes a decision or says promises something and then (.) at the same time thinks that so (.) so this is probably not going to be happening anyway but gives false kind of (.) ee (.) hope or or (.) even others may see that someone may feel scared or stressed about it so that then the personnel or people feel unnecessary pressure (.) if it kind of (2) is not on a firm ground

R: [yeah (1) yeah (7) yeah, (7) yeah (7) yeah (3) exactly (10) yeah (4) yeah (5) yeah yeah very good

The interviewee above emphasises the importance of sticking to facts in communication and decision-making, in order to convince people that decisions are solid, or as he puts it "on a firm ground". For him, this is necessary also from the emotional viewpoint in leadership: false promises are not the right way to ensure people feel secure and stay committed. In this way, the fact-based approach to effectiveness and the people-focused approach to ethical team leadership seem to be in balance.

However, there are also examples where the interviewees contrast fact-based leadership with that of a more people-focused approach. For this particular interviewee, the fact-based approach is not ethical leadership at all, but something the interviewee calls results-based management and contrasts with ethical, people-focused leadership:

²⁹I15: okay: (1) so really so to say (3) ee (2) I kind of had there hhh so let's say when (.) when I was working for [name of the company omitted] so (.) you could say that there was a leader ethically so to say you could say that who was .hhh thinking about his own good more and in a sense

R: °okay°

I15: so that way you could say (.) the- of course there was quite a strong results based management there .hhh

R: yeah

I15: and that way kind of if one made good results (.) which I happened to be making (.) then it was so to say (.) everything went well but there was really no there wasn't any kind of .hhh it was just leading for results so that I (.) don't remember that kind of there could have been any people leadership at all

It is also interesting to notice that some of the interviewees, who emphasise the importance of measurement and numbers as basis for fairness in team leadership, still explain that a fact-based leadership approach on its own, without any people-related elements, does not work. The same interviewee I quoted at the beginning of this section on the importance of measuring, verbalises this in the following section which is almost in contradiction with his previous statement:

³⁰I10: [the guy] who was my predecessor

R: okay

I10: .hhh but (2) he was all about leading with facts

R: yeah

I10: almost (1) a hitler (1) so that hhh he was immediately (1) in a row with the management

The examples above have represented the team-level *effectiveness* discourse by focusing on individual leaders and how they balance ethics and effectiveness in their personal leadership style. However, for many interviewees, who contrast fact-based effectiveness and people-focused ethical leadership, the demands for effectiveness seem to be related to the organisational context they and their teams are working in. I will now continue by looking into the different ways of constructing this tension between effectiveness and ethicality in teams as part of a wider organisational context.

Firstly some texts juxtapose effectiveness and ethical leadership as opposing targets in themselves. I have already used this text from an interviewee who used to work for an organisation where the results meant everything i.e. the organisational discourse about success was all about effectiveness.

³¹I1: and: (.) then (.) really kind of (.) when I ended up in a sales sales job (.) then one of the crucial elements that has had an impact on me is the (.) value system which I then (.) kind of joined that I couldn't even begin to evaluate beforehand (.) but (.) eee which I kind of drifted into that that was very (.) very so to say in one hand like kind of (1) result oriented (.) and results at whatever cost kind of (.) kind of value system whi- whi- and there (.) it was still that way (.) that I was kind of so (.) eee inexperienced and and so to say (.) then I didn't have (.) that kind of (2) I didn't the- then have that kind of ability to (.) detect whether things were right or wrong (.) but instead kind of (.) was a str- strong trust that this is the way these things are kind of supposed to be handled in (.) real business life, (.) and (.) and and so to say in a way accepted (.) judging now afterwards far too easily things that were questionable, and (.) as a result implemented them oneself entirely (.) entirely without any kind of questioning

Later on in his story, this interviewee explains how the organisation used for example to cheat its customers in order to make better profits. On the other hand, when the same interviewee talks about another organisation he has worked for, he emphasises that ethical ways of working and effectiveness are not necessarily in opposition to one another. In fact, he points out that it is the manager's responsibility to achieve results, but not just for himself:

³²I1: ...a good leader (.) then then (3) takes (.) his own (.) group he leads or what (.) or the things that that he is leading (.) then then so to say towards the targets successfully what what (3) he has been given as responsibility of course it is (.) result orientation is part of good leadership. (6) but then then kind of if you think that (hmm) (.) (in) an organisation then then (.) in a same way as in (.) my opinion every good leader (.) should have responsibility not just for his own area of responsibility but for the kind of (.) the results of the whole organisation and the values and the strategy implementation (.) and the achievement of results as a whole even when kind of your own targets are your own targets but then then kind of (.) sense of responsibility for that [that

R: [°yeah.°

I1: that the achievement of your own targets (.) it is not kind of the only thing people are doing but you have to be flexible that even when in shorter term you need to compromise your own targets that even then we are after (.) after the results for the whole (.) and an ability (.) in that sense (2) to support others as well

Another interviewee explains that even though the organisation is continuously improving its effectiveness and focusing on financial results, they have made a decision at local management team level to ensure that all employees are treated fairly and with respect if effectiveness and ethical treatment of employees need to be juxtaposed. Even though effectiveness is important, it is not so important that the human aspect would be neglected:

³³I20: but (.) w- we have for example documented in certain (.) plans and this type of projects when we start implementing them that .hhh that we will make those decisions kind of ethically (.) ee (1) with respect for people

R: yeah

Another interviewee balances these two elements in another way so that effectiveness and financial results become the core aims of any organisation. The text below emphasises that values or ethicality are acceptable, or even important, as long as they do not interfere with the organisation's key aim of making money:

³⁴I9: (8) now that we talk about ethical leadership so (.) so (1) actually if we're really honest so the values do guide what we do but kind of (.) .hhh really the biggest still maybe is (.) the biggest value that guides us is the (.) are the world- worldly goods so that that we are achieving results and it really is that kind of (.) these are kind of guidelines these these so to say (1) value thinking but of course (2) within its framework then one kind of makes one's own decisions

Whereas most of the interviewees present some level of tension between effectiveness and ethicality, there are also examples of different type of linkage between these two elements. In the following section, the interviewee links effectiveness and ethical leadership together. Instead of seeing them as opposites that need to be balanced, she proposes that ethicality and effectiveness are in fact the same thing, if one focuses on long term effectiveness and emphasises how ethical leadership for example customer satisfaction and the well-being of employees which in turn improve the organisational effectiveness and long-term results.

³⁵I8: we do things kind of so that we can kind of (.) next time show our faces in the same place so that we have kind of taken on (.) or pro- kind of [redeemed our promises and kind of that not not promising too much and such

R: [yeah (.) yeah yeah (1) yeah so that you have kind of the long[term customer relationship that is meaningful

I8: [yeah yes exactly yeah in all ways (.) really kind of this long term vision that we are not not after instant wins

R: yeah

So the interviewees present a wide range of views on how effectiveness and ethicality are related in team level leadership. However, the majority of the texts categorised under the *effectiveness* discourse propose that there is a continuous tension between these elements, and that balancing this tension is one of the tasks of the appointed manager and the team members: it is part of ethical team leadership. This is clearly visible in the following caption where the interviewee explains how a team has to decide how to implement ethical and environmental guidelines still keeping the results and the financial situation in mind.

³⁶I20: the- there probably (.) probably sort of (.) the environment is one of those issues where you need to kind of (.) in a way make kind of decisions about (1) ee (.) how much (.) you invest or (.) or (.) how much (.) you employ resources in (.) getting a thing forward that .hhh is it kind of financially sensible anymore or not .hhh that yes (.) yes kind of always (.) I think that there is money on the other side of

R: yes

I20: the scales .hhh and: the environmental values are on the other side that (.) I try to keep them in balance there

R: yeah

At the core of the *effectiveness* discourse is the assumption that an organisation has a reason for its existence, and that reason is related to the results the organisation is expected to produce. A manager's main role in the organisation is to enhance the effectiveness with which the results are produced. The *effectiveness* discourse brings together the variety of constructs that the interviewees create when reflecting on the importance of the ethical side of leadership in relation to this core role of a manager.

7.4 Organisational guidance discourse

Similarly to the *effectiveness* discourse, the *organisational guidance* discourse also uses mainly organisational level constructs. However, whereas the emphasis with the *effectiveness* discourse is on the results of the organisation i.e. WHAT the organisation is supposed to be delivering, the *organisational guidance* discourse emphasises HOW people are expected to behave in the organisation.

For some of the interviewees it was challenging to talk about individual cases of ethical team leadership. Instead, they were very fluent in the organisational level discourse on organisational culture, values and other elements they associated with ethical leadership. So how are these organisational discourses relevant to the subject of this research? What do they have to do with ethical leadership at team level, when their focus is so clearly at the organisational level? The texts categorised under the *organisational guidance* discourse highlight the link between the organisational level and the team level ethical leadership. For some of the interviewees, the ethical challenges at team level were systematically connected with the organisational level values or guidelines, and thus did not become issues at team level at all. In their view, the organisational level gave such clear guidance that, if followed, it would help solve all challenging situations.

³⁷I21: when we need to make a lot of decisions on kind of .hhh eee (.) sponsoring and such so they need to be based on (.) values

R: yeah

I21: and guidelines so that

R: yeah

I21: .hhh so that ee- (.) our co- corporate values include that (.) we have this [name omitted] corporate philosophy and we don't produce any technologies for military technology (.) even though we have that (.) knowledge .hhh and we (.) then we don't locally sponsor any .hhh military industry here

R: exactly

I21: so this is kind of kind of [textbook example of that

R: [yeah (.) yeah

When looking at the interviewees who use this discourse, there seem to be some similarities within the group. Even with this limited number of interviewees, it seems that the higher up in the organisational hierarchy, the more satisfaction the manager exhibits with the clarity and consistency of the ethical ways of working in his or her organisation. All but one of the interviewees representing senior management (i.e. director level or higher) explicitly state that their organisations share an ethical way of working that is so deeply rooted that there is no need for continuous discussions on the value basis of their organisation.

³⁸R: do you get that kind of kind of situations that you need to consider whether this is ethically right that we operate like this as a company

I8: (4) no not really I would claim it is partly due maybe to the fact that we are in my opinion at least kind of extremely so to say (.) [kind of in a sense ethically operating company that

R: [yeah (1) yeah

I8: we have among other things customer (.) satisfaction what we have it measured so (.) quite staggering or [one hundred percent (.) kind of ((laughing))

R: [°yeah° (.) yeah (.) so it is quite staggering

I8: kind of (.) so kind of in my opinion we try awfully (.) really a lot kind of to do things right and we are kind of very careful in praising ourselves too much so that we really kind of redeem the promises that we make and (.) kind of maybe (.) maybe more the other way round that (.) we don't encounter situations where (.) we would need to consider whether it is right or wrong that we really in a way do things so clearly right ((laughter))

R: yeah

I8: (it feels) that everyone has a sort of very high moral and (.) kind of (.) extremely extremely good kind of attitude and (.) we do things with good will

The one exception among the senior management is an interviewee who is a member of his organisation's management team, but has clear disagreement

with the leader of the organisation concerning the elements of good leadership. All of the other senior level managers emphasised how ethically driven and aligned their organisational culture was. One interviewee representing this group emphasised how important it was for him to act as an example and always in line with his own ethics. The following example shows how he has tried to avoid situations where he would be required to make decisions that were not according to his own ethical stance.

³⁹R: so have you had any situations where you've had to do against it ((your personal value of fairness)) or have you always been in that kind of .hhh role position that you have been able to (1) follow your own principles

I7: (3) sometimes there has been a situation that (.) we have been sitting maybe with one of the sales directors and talked about something (1) that this is a slightly tricky case (1) then I have said to the others but hey (.) let's agree so that (1) it's a tricky thing but (.) you haven't talked to me (.) [you make the decision

R: [exactly (.) yeah (.) yeah (1) yeah

I7: this is not related to any people

R: yeah

I7: it's been more like

R: yeah:

I7: with customers or else

R: yeah (.) exactly

I7: but we do (.) when we handle customer (.) relations so (.) we aim (.) also to (.) do everything as right as possible cause

R: yeah

I7: those (.) things that you do wrong they will at some point

R: yeah

I7: at some point come back to you anyway

One may naturally question whether it is morally acceptable that the interviewee steps aside when faced with a decision that is not in line with his values, but he felt it allowed him to continue to act as a role model to the rest of the organisation.

In addition to the senior management, the organisational viewpoint is also represented by the interviewees whose role includes elements of acting as a spokesperson for their organisation. The following is a caption from an interview in which the organisational context, i.e., the organisational values or

guidelines were explicitly mentioned as part of almost every ethically challenging situation that was discussed:

⁴⁰I21: so yes it is probably exactly kind of this (.) through the organisation's values that they come (1) these values guide our actions .hhh and (.) then if there are (.) plans or projects which (.) are possibly kind of (2) don't take these values into account (1) then (.) it's in my opinion sort of what is kind of (1) is difficult then (.) to have this discussion if it comes from your manager that

R: yeah

I21: (1) th- that type of what is in my opinion against these values

R: yeah (2) so what have you done yourself in that type of situations

I21: (2) actually I have brought the cat on the table myself so that (.) th- that when these things (.) are important for us so is this kind of

R: yeah

I21: (1) against (.) these values or

R: (1) yeah (1) so how has the manager reacted

I21: (2) quite well in my opinion so that we have always been able to talk about the issues anyway

It may be that the role of a spokesperson simply transfers into the interview situation: the interviewee may consciously or unconsciously assume the role of a spokesperson representing the company also in the research interview. Overall there seems to be a link between positive views on the level of the organisation's ethical culture and the role of the interviewee in the organisation. If there is a tendency by the more senior leaders to feel that the values of the organisation are crystal clear when they are not that clear to the rest of the organisation, this may result in an operating environment where a team is not able to base its own ways of working on any organisational and institutionalised codes, but actually needs to work on those inside the team.

This is actually the starting point for the majority of the texts that I have categorised under the *organisational guidance* discourse. These texts emphasise the role of the organisation's values and guidelines as a starting point for the team level. However, there is again significant level of variety in how the interviewees see the organisational context. For some, the organisational culture and values offer a positive starting point, for others, the organisational culture is something they need to work against. For the following interviewee, the organisational values that act as basis for selecting partners that the organisation is willing to sponsor are an important starting point, as they need to be followed anyway:

⁴¹I21: so actually that (.) level of freedom actually (.) ee (.) is quite narrow (.) that we are being quite

R: yeah

I21: clearly guided by [name of the organization omitted] (.) and the financial support (.) there are these two (.) who are our main partners in co-operation

R: exactly (.) yeah

In the following example the same interviewee emphasises how she sees the organisational values and guidelines as an important tool in ensuring ethical ways of working are implemented throughout the organisation. These guidelines also offer support for individuals who wish to emphasise the importance of ethical ways of working to their team members or colleagues.

⁴²I21: and this type of discussions

R: yeah

I21: need to be intervened in

R: exactly (.) yeah (1) yeah

I21: (2) that we have very clear instructions concerning this and (.) web-based training and such that

R: yeah

I21: that has to be visited annually but that of course .hhh

...

R: yeah (3) how do you intervene in these situation

I21: I always intervene when I hear so then

R: yeah

I21: I guide them that this is not the way to work and .hhh

The same interviewee also explains that the best way to implement ethical leadership in the team environment is to ensure that the team manager and the team members are aware of the organisational values and guidelines, and use these as the guiding principles in for example all decision-making situations.

Another interviewee emphasises the importance of the organisational values in discussing how an individual decides what kind of an organisation to work for:

⁴³I20: maybe then could be said that there aren't that many that kind of

R: yeah

I20: .hhh that kind of situations that one would have been lead so (.) that it would have been necessary to think that I've been given for example (.) an order to do something that

R: yeah

I20: would be (.) against my (1) ethical values or

R: yeah

I20: or (.) or moral

R: yeah

I20: then (.) I don't have any that type of

R: yeah

I20: encountered

R: yeah

I20: (1) it (.) it probably so to say (.) ee (.) I kind of (.) have been thinking already when I have been applying for (.) [jobs

R: [yeah (.) yeah

I20: so I have (.) tried to see that the (.) organisation's kind of values and (.) and the ethics (.) are in line with my own

However, there are also texts which reconstruct the role of the organisational values and culture as a negative one. Several interviewees, especially in the middle management, highlight the conflicts they experience between their personal values and those of the organisation, even if the conflicts are just temporary. One of the interviewees explains how he sees that as a manager, it is ethical for him to stick to organisational decisions even when these may be against his own ethics:

⁴⁴I3: oh (.) in a large organisation there are these cases that where (.) where one needs to (.) that I kind of understand that in this situation you do kind of (.) decisions for example to reduce headcount [or related to something similar where you may disagree

R: [yeah yeah (1) yeah

I3: and then then kind of (.) then one has to then (.) then it is indeed ethical to act in line with (.) the top leadership [and give a consistent message that (.) that this is now going to be done like this

R: [yeah (.) yeah

Another interviewee explains how he has reasoned with himself in a situation where he has not felt fully comfortable in implementing an organisational level decision to lay off employees:

⁴⁵I5: I was confronted confronted with a kind of a (.) choice whether it is seen moral or ethical that

R: mm

I5: kind of (.) decided that (.) I'll implement these like a good (1) boy scout and (.) and rather then we'll see that if

R: yeah

H5: .hhh in the near (.) future (.) we can make kind of (.) better business and (.) that way kind of hire maybe a bit new types of people which has in fact kind of happened that

Depending on the tone of the interview, the *organisational guidance* discourse may come very close to the *powerless* discourse considered earlier. The difference between these two discourses is in the angle the interviewee uses in reconstructing an ethical leadership situation: when the focus is on the organisational role of the manager, the text represents the *organisational guidance* discourse, whereas when the focus is on the personal experience of being a powerless victim who is being treated unethically, the text is categorised under the *powerless* discourse. The following is an example of this type of discourse that I have categorised under the *organisational guidance* discourse:

⁴⁶I11: so at [name of previous employer] one was just a number

R: yeah

I11: that it was simply that one took (.) from upwards and downwards just information

R: yeah

I11: that one was there there like a scrap heap (.) to be honest

R: yeah

I11: a dumping ground

R: yeah

I11: that everything fell on you and

R: yeah

I11: and you were expected to filter it both [ways ((laughter))

R: [yeah yeah

Value conflicts seem to be one of the major sources of ethical challenges at team level, and not just for individual managers, but also for whole teams. In teams the conflicts may escalate further due to the differences in the value base of the various team members.

The following example discusses the organisational culture as a reason for bad leadership in the interviewee's organisation:

⁴⁷I5: I don't I don't take it personally cause it is (.) it is kind of .hhh

R: yeah

I5: it's it's kind of part of this corporate [culture

R: [yeah

Other negative cases of the *organisational guidance* discourse relate to the relationship between organisation's formal codes (e.g. value statements or CSR guidelines) and everyday practice. Some interviewees suggest that the organisational values are not really used in practice:

⁴⁸I14: so we do have these ethical

R: yeah

I14: guidelines we have in

R: okay

I14: [name of the organisation omitted]

R: yeah (.) yeah

I14: and

R: interesting

I14: value promises

R: yeah

I14: .hhh

R: yeah

I14: but we then had in a sense already in our employee satisfaction survey that these (.) our values that they didn't kind of (.) they (.) they aren't well know or they are not

R: exactly

I14: they are not implemented

R: yeah

I14: .hhh so that in a sense well (.) when this (.) these (.) were created so (.) they were created (1) definitely .hhh interactively and you could take part but (.) I dunno i- (1) and discussed in units and such and but maybe it (.) just that this

R: yeah

I14: this (.) implementation in practice so it is .hhh kind of (1) this value consultant said that is (.) for many other organisations as well more difficult

Overall, the *organisational guidance* discourse highlights the importance of organisational context in team level ethical leadership. In some situations and for some interviewees, the organisational context seemed to be an enabler supporting them in their own ethical leadership. However, several interviewees talked about situations where they had felt there were ethical conflicts between their own values and those represented by the organisation they were working for.

7.5 Summary

I have started my analysis of the research data by looking for an answer to my research question *What specific discourses do Finnish managers use in their constructions of ethical team leadership?* As a result of the analysis, I have reconstructed four discourses as used by the interviewees and labelled them *powerless*, *hero*, *effectiveness* and *organisational guidance* discourses.

In the first two discourses, the *powerless* and the *hero* discourses, there is an underlying question about empowerment. In this sense, these two discourses represent contrasting approaches to ethically challenging leadership situations. In the cases categorised under the label *powerless* discourse, the interviewees share a feeling of disempowerment; they construct an ethically challenging situation as something they cannot affect. The cases categorised under the *hero* discourse represent an opposite situation. In these cases, the interviewees construct ethically challenging leadership situations with an empowered leader.

In the latter two discourses, the *effectiveness* and the *organisational guidance* discourses, the emphasis is not on the feelings of empowerment, but rather on more “rational” arguments on the context of ethically challenging leadership situations. The cases categorised under the *effectiveness* discourse share an element of rational thinking based on an underlying assumption of effectiveness and effective delivery of results being the ultimate target in organisations. In the cases categorised under the *organisational guidance* discourse, the rational reasoning is related to the role of an individual manager and team in an organisational context. These texts share an assumption that the organisational level sets standards and expectations for its managers and teams which they need to fulfil.

To conclude this chapter, I will briefly look at the distribution of the discourses described. Some of the interviewees mainly use one or two discourses;

others move smoothly between all four discourses. A more detailed listing of the discourses identified in each of the interview texts can be found in Table 9. In order to protect the anonymity of the interviewees, I have grouped the interviewees according to the type of organisation they represent: the texts are not in the same numerical order that has been used for the coding. For each of the interviews, I have used an *x* to show all the discourses used in the interview and a capital **X** to represent the discourse I have identified as the most dominant one(s) in each interview.

TABLE 9 Distribution of discourses in the interviews

	Powerless	Hero	Effective- ness	Organisa- tional guid- ance
Female, small ent.		x	x	X
Male, small ent.	x	X	x	x
Male, small ent.	x	x	X	X
Female, medium ent.	X	x	X	x
Male, medium ent.		X	x	x
Male, medium ent.		x	x	X
Male, medium ent.		x	X	
Male, medium ent.		x	X	x
Female, large ent.	x	x	X	x
Female, large ent.			x	X
Male, large ent.	x	X	x	x
Male, large ent.	x	X	x	x
Male, large ent.			X	x
Male, large ent.		x	X	x
Male, large ent.	x	X	x	x
Male, large ent.		x	X	x
Female, public org.	X	x		
Female, public org.	x		X	x
Female, public org.	x	X		
Male, public org.	x	X		x
Male, public org.	x	x	X	x

What does the distribution of the discourses tell us? The table shows that three of the four discourses – the *hero* discourse, the *effectiveness* discourse and the *organisational guidance* discourse were all present in almost all individual interviews. On the other hand, the *powerless* discourse was identified in little more than half of the interviews.

One factor that had naturally an impact on the type of discourses that were used in the interviews is the similar approach that I used in all of them. I am not using the term *structure* here, as the interviews were quite loosely structured and looked quite different based on what the interviewees wanted to focus on. However, the approach based on ethical dilemmas and stories reconstructing social events may have invited specific types of discourses to be used. The *powerless* and *hero* discourses can be seen as typical responses to me

prompting the interviewees to tell about their own experiences of ethical and unethical leadership behaviour.

It is also natural that the subject of the interviews, ethical leadership and more specifically ethical leadership at team level, had an impact on the type of discourses that were used by the interviewees. Thus I believe that these more generic discourses that I have identified do reflect the level of social structures, the institutionalised beliefs about what is ethical and not ethical in leadership at team level. However, where there are similarities, there are also differences. Looking at Table 9, and reflecting on the data represented in the table, there seem to be some patterns that are worth discussing, still keeping in mind the caveats related to the size of the sample as well as the explorative, qualitative nature of my study.

I have already discussed how the role of the interviewees has impacted what kind of discourses they have used in the interviews, when discussing how the representatives of senior management seemed to share quite positive views of their own organisation's level of ethics.

It is interesting to notice that there are also differences in what kind of discourses people from different types of organisations and representing different genders make use of. First of all, we can see that the *powerless* discourse is used by representatives from all types of organisations. However, the women and the representatives of the public organisations seem to have more propensity to use this particular discourse. It is indeed the dominant discourse for two female interviewees. However, overall it is the least used discourse, as just over half of the interviewees use it.

The *hero* discourse is used by most of the interviewees, and is the dominant discourse for five male interviewees and one female interviewee. Based on my data, it seems that the male interviewees have more propensity to use this discourse than the females. This finding may have many different explanations. It is important to remember that based on the social constructionist view of the world, the stories that I have categorised under the four discourses are actually constructs created by the interviewees in the interview situation with the researcher. The constructs may thus reflect many different aspects: the types of social events the interviewees have encountered in working life may be different, but it may also be that the interviewees have constructed similar types of events from different viewpoints. Or it may be that they have selected certain types of social events to discuss in an interviewee situation with the researcher. Thus we cannot say that the women I have interviewed would have experienced more unethical treatment in working life, but we can state that the female interviewees share more stories about unfair and unethical treatment than male interviewees do.

The most dominantly used discourse overall is the *effectiveness* discourse. We can see that it is used by all of the interviewees except for three people representing public organisations. This may reflect the organisational climate in those organisations: there may be less focus on the results than in the compa-

nies where the financial results are continuously followed up. It may also be based on different value systems of the individual interviewees: one of the interviewees from this group stated that it was clear for him from a very young age that he would like to work on projects that have a societal role, and not to improve the balance sheet of an enterprise. The frequent use of the *effectiveness* discourse, and especially the fact-based management approach at team level, by the other interviewees may also reflect the fact that most of the organisations involved are technically oriented and many of the interviewees have a technical education. All in all, the dominant role of the *effectiveness* discourse in my research data is well in line with the contemporary views of the role of organisations.

The final discourse, the *organisational guidance* discourse is again used by almost all interviewees. Two female interviewees representing public organisations and one male representing a medium-sized enterprise are the only ones who do not use this discourse, which focuses on the organisational context for ethical team leadership. In these three cases the interviews have focused fully on team-level ethical leadership due to for example the independent nature of the work in the team. However, in the majority of the interviews, the organisational context was present, as it did not seem natural for the interviewees to separate the different levels of leadership from one another.

As a summary of the similarities and differences in the interviews, most of the interviewees use a variety of different discourses, sometimes even conflicting ones, when constructing the phenomenon of ethical team leadership. Ethical team leadership is thus presented as a phenomenon that takes different forms in different types of situations and crosses the different levels of the organisation. This is a natural result of the type of an interview that was conducted, but also reflects the nature of ethical leadership: individual interviews may contain several contradicting discourses where the change of an angle may result in a totally new evaluation and reconstruction of ethically challenging social situations. Some of the interviewees point it out themselves, explicitly stating that ethically challenging situations are often challenging exactly because there are no easy solutions. In the interviews the managers used different discourses depending on which angle they were willing take in reconstructing a specific social event. However, even if most of the interviewees used almost all of the discourses identified, many of them did have a propensity to use one or two of the discourses more than the others which may reflect for example their organisational position, gender or their organisation's type, as discussed above. When looking at the distribution of the discourses used in Table 9, and especially when focusing on the dominant discourses in each of the interviews, it is noteworthy that there is no simple pattern that would explain all the variation. First and foremost the interviewees are individuals who use existing social constructs but also build new ones in creating their representation of the phenomenon of ethical team leadership.

Now that I have discussed HOW the interviewees have constructed ethical leadership in the team environment, i.e., what discourses I have construed based on the research data, I will move ahead towards the main targets of my research. In the following chapters my main interest will be WHAT the interviewees say about ethical team leadership, that is, what their constructs tell about the studied phenomenon.

8 DESCRIPTIONS OF THE EMERGENCE OF ETHICAL TEAM LEADERSHIP THROUGH DISCURSIVE ACTION

I begin the detailed linguistic analysis of the research data by considering how the causal effects of language are visible in the texts, and by looking for answers to my second research question *How do Finnish managers construct ethical team leadership as discursive action?* According to Edwards and Potter (1993, 4), discursive actions are things that people do in and through language. Fairclough (2003, 8) emphasises that language has causal effects. Language, as an element of social life, can

contribute to changes in people (beliefs, attitudes, etc.), actions, social relations, and the material world.

However, these causal effects are not mechanistic, but rather take place through a complex process of social construction of meaning. Some of the meaning making is explicitly visible in language use, some of it is implicit and thus difficult to access.

I have already discussed how in line with social constructionism (Berger & Luckmann 1966) I approach the human world around us as socially constructed. One way of studying teams as socially constructed is to examine them through their use of language. From the sociolinguistic perspective, we can see how language has at least two important roles in the social construction of a team: firstly, many of the actions that relate to working as a team are enacted through language, i.e., as speech acts. Secondly, the speech acts reflect, and often enforce, the social context of the team, that is, the relationships between the team members and their relationships with the rest of the organisation. In this chapter, I will use a speech act model presented by Grimshaw (1989) as a tool for analysing how the managers I interviewed construe the role of language in the emergence of ethical team leadership.

The functions of language and the use of language as an act have been studied since the antiquity. However, the concept of speech acts has been taken into use more recently. The current field of speech act theory stems from research in the fields of philosophy of language and linguistic pragmatics. (Sbisà 2009). Austin (1975) and Searle (1969) are credited as the most influential researchers in the development of the field of speech act theory. The emphasis of speech act theory on the use of language is clarified by Austin (1975, 1) in one of his footnotes:

It is of course, not really correct that a sentence ever *is* a statement: rather, it is *used* in *making a statement*, and the statement itself is a 'logical construction' out of the making of statements.

So speech act theory is characterised by two main concepts: that there is a distinction between the meaning expressed by any use of language and the actual way the language is used, as well as the fact that all kind of utterances can be considered acts (Sbisà 2009, 229). It is thus only within the context of the utterance that we can discuss these different aspects of the speech.

My interest in the speech acts stems from the objective of analysing discursive action in the stories constructed by my interviewees. For my analysis, I have decided to use an interdisciplinary model based on speech acts. The model is introduced by Grimshaw (1989), who himself was a sociologist wishing to tap into the possibilities provided by linguistic research on speech acts. Grimshaw's model appeals to me at least for two reasons: first of all, his interdisciplinary approach is very close to my own starting point with an aim to progress a bit further into the field of linguistics in order to offer a new viewpoint to a sociological study (Grimshaw 1989, xv). Secondly, the elements of his model are relevant from the point of view of my current enquiry, as they give structure to the analysis of the different dimensions of leadership.

In his speech act model, Grimshaw (*ibid.*) proposes that each speech act can be analysed in detail on two levels: language as an action and language in the social context. Approaching language as action is very similar to the social constructionist view of language as the main mediator in the process of making sense of and creating the social world around us. But the active role of language can also be approached from a more specific, action-focused angle. According to Maynard and Peräkylä (2003, 236)

Language is a site of social activity. [...] This means avoiding the abstracting and generalizing process whereby words serve to reference or point to objects and situating words in orderly contexts to appreciate how words achieve actions.

Thus language itself is an action, not just a conduit of information. Leadership is an example of a social phenomenon that is often enacted through language: a nominated or appointed manager (even the terms *nominated* or *appointed* here refer to speech acts) may announce that: "I have decided that..." or shared leadership may emerge in a team with a team member suggesting that: "We

need to work on this together." So team leadership may be and often is enacted through language.

Looking at this first level of language use, language as action, Grimshaw (1989) proposes that it is possible to model a discourse as consisting of four elements:

- a source – the originator of the speech act
- a goal – the hearer of the speech act
- an instrumentality – the speech act itself
- a result – the final outcome the originator aims to achieve.

So there are always these four elements to consider when studying even the simplest speech act.

As mentioned above, the second level of language use we need to examine concerns the social context of the speech act. At the second level, Grimshaw (1989) identifies three sociological variables that affect the selection of a speech act from a variety of sociolinguistic options:

- power – the relative statuses of the source and the goal
- affect – emotional closeness of these two parties
- utility – value and cost of the achievement of the result of the speech act to both parties.

What this means in practice is that in theory every individual has an endless amount of possible speech acts available. However, in most cases we make careful, even if unconscious, decisions on which speech acts are suitable in which situation depending on the social context and our aims for the result. These choices are often made visible by small children who have not yet learnt the institutionalised social constructs of what is suitable and what is not suitable, and comment people's appearances or discuss personal matters with total strangers.

So there are factors in our social context that affect the way in which we use speech acts, and the model presented by Grimshaw (1989) categorises these factors under the categories of power, affect and utility. When we analyse the use of speech acts, these three variables allow us to make visible the accomplishment or display of social control through talk, i.e., we may study the relationships between the speech acts used and the three variables in any social situation.

Starting with the first sociological variable affecting the choice of a speech act, Grimshaw claims that power is a feature that is present in all social systems:

Hierarchy, dominance, precedence, and advantage are features of all social systems (including those of infra-human species); asymmetry appears to be the norm in social relationships and cases of true equality the limiting ones. To the extent that relationships in human societies are characterised by superordination-subordination, and to the extent that asymmetries are perceived by interactants (i.e. much of the time), dif-

ferent modes of talk e.g. different selection of modes of address or even speech varieties, different access to the floor (and different ways of obtaining and maintaining that access) and different manipulative strategies (INSTRUMENTALITIES³) or modes of conflict talk or whatever, will be available to conversational participants. (Grimshaw 1989, 12)

Grimshaw (ibid.) lists a variety of linguistic elements that can be used to demonstrate either superordination or subordination. Among these features he lists the use of address terms, choice of language variety (e.g. dialect or register), turn taking and challenging. Linguistic elements related to power are often linked to role relationships, that is, a manager and a subordinate, and can thus be also situational, as Grimshaw (1989, 133) explains:

Relative power limits the set of instrumentalities of verbal (and other) manipulative behaviours which are available to members of all societies and to speakers of all languages. [...] Contextual variation such as task at hand (and differential expertness), control over desired or needed resources, and the presence or absences of an audience may have transitory effects. Incumbents of institutionally subordinated roles (e.g. employees, students) may, because of dominant personalities or resources external to a particular role relationship (e.g. brains, physical characteristics, family "connections"), or simply through the passage of time and movement through the life cycle, exercise particularistic power.

Grimshaw's views on the relationship between language and power offer a useful tool for the study of the social construction of ethical team leadership: the reconstructions of power and its distribution at team level form an important part of the socially constructed reality that I am studying, and demonstrate the interplay between vertical and shared leadership.

Describing the second sociological variable, Grimshaw (1989, 19) emphasises the complex relationship between affect and talk. When studying speech acts, the main interest lays in better understanding the affectual relationships, i.e., the speaker's and hearer's emotions for one another. However, it is often difficult to make a clear distinction between the emotions related to the relationship and each individual's emotional state:

More important on constraining sociolinguistic selection in speech act construction, however, are *affectual relationships*, i.e., whether interlocutors love or dislike or despise one another, and whether they feel admiration or respect or disdain. As is the case with power, truly symmetrical affect is probably rare, cases of gross asymmetry are, however, generally unstable. (Grimshaw 1989, 19)

Another challenge related to the linguistic analysis of affect in speech acts is that there can be many individual, situational and institutional constraints to showing affect. Whereas power is often related to the roles of the speaker and the hearer and thus quite institutionalised, affect has been identified as a wider, more personal element which cannot be predicted through analysis of roles.

³ I have decided not to follow Grimshaw's practice, typical in linguistic research, of using capital letters to denote key linguistic terms used. However, in this direct quote, I have followed the practice of the original text, even if it does not have any particular significance for my research.

The final social element that Grimshaw (1989) introduces is that of utility. He emphasises that utility actually consists of four separate sub-elements: the expected value and expected cost of the speech act to both the speaker and the hearer. Grimshaw highlights the actual complexity and irrationality of the situations in which people decide whether to initiate a speech act or not. However, he also summarises:

The speech act philosophers tell us something that is repeatedly validated by our own experience, namely, that talk will not be initiated unless *some* potential end of that talk is valued by the initiator *and* the costs of the possible talk are seen as being acceptable. (Grimshaw 1989, 24).

After this short introduction to the sociological elements related to speech acts, I proceed to discuss how I have used Grimshaw's model as a discourse analytical tool in my analysis. I started by identifying all instances combining ethical team leadership and speech acts in my research data. There are altogether 119 instances where speech acts were mentioned in the interviews in relation to ethical team leadership. In addition to explicit mentions of realised speech acts, that is, verbal communication taking place, also instances where the interviewee mentions the lack of a speech act have been selected. This indicates that the interviewee has identified a situation where a speech act could be expected, but for some reason the expected speaker has decided not to initiate one.

Once the instances had been identified, they were all analysed using Grimshaw's (1989) sociolinguistic approach. To start with, the source, the goal, the instrumentality and the result were identified for each speech act. After that all speech acts were analysed more in depth, at level 2, to understand their social contexts. Sometimes the individual story containing the speech act was sufficient, but in some cases the whole interview had to be revisited in order to better understand the elements of power, affect and utility for each speech act. Table 10 provides an example of the analysis conducted for each of the speech acts.

TABLE 10 Two examples of the speech act analysis

Text	Level 1 analysis			
I2: so at the beginning there was all that kind of moaning and all that kind of psst (.) this kind of whispering and such and people were spying on each other that this one is not doing this thing like that	Source	Goal	Instrumentality	Result
	Team members	Vertical manager	Complaining to the manager about other people's salaries	To ensure equal payment for the same job
	Level 2 analysis			
	Power	Affect	Utility	
	Subordinates to the appointed manager -> shared leadership	In early phases of building trust	Unfair treatment was seen as more difficult to handle than challenging the manager -> team members see it worth talking to the manager	

Text	Level 1 analysis			
I11: I have sort of that you may use your common sense and it is part of that and maybe we have always said that and we continue repeating that you may think (.) and you need to think yourself	Source	Goal	Instrumentality	Result
	Vertical manager	Team members	Official communication about the team's ways of working	To ensure shared ways of working
	Level 2 analysis			
	Power	Affect	Utility	
Appointed manager to team members -> vertical leadership	Neutral	For the managers, the speech act enhances her leadership and the shared ways of working - at the risk of appearing bossy when repeating the instructions		

As the speech acts were not observed directly, but actually related to me as part of stories, the linguistic devices that represent power, affect and utility are slightly different from those listed by Grimshaw (1989). With direct observation of the team leader saying: "I need the reports by Friday, please complete them promptly", it is possible to identify the speech act to be an order e.g. through a combination of syntactic and pragmatic analysis. However, when we hear about the same speech act in a story e.g. with the interviewee telling us that: "the manager told us to complete our reports by Friday", our main interest is the vocabulary chosen by the interviewee to represent the speech act, in this case "to tell". Another consequence of using stories as a source of information is that the aim is not to identify the result the original speaker tried to achieve, but to accept the interpretation of the story-teller (i.e. the interviewee), who in most cases has been present in the speech act as either a speaker or a hearer. This supports well our interest in better understanding how the Finnish managers, the interviewees, reconstruct the role of language use in the context of ethical team leadership.

Once the data had been analysed at both levels 1 and 2, I started to look for similarities and differences inside each of the seven elements of source, goal, instrumentality, result, power, affect and utility. Out of these seven, the latter three i.e. the sociological elements proved to offer the more useful tools in studying the managers' constructions of ethical team leadership. In light of my research question (*How do Finnish managers construct ethical team leadership as discursive action?*) the elements of power and affect provided the most valuable data, and clear categories started to emerge for each of them. The data started to become saturated for these two elements after the 11th interview, and there were no major semantic additions after that. There seemed to be quite substantial variation in how the interviewees saw the element of utility i.e. the cost and value of the speech act to both the speaker and to the hearer, and there was also significantly less information in the stories on this element than the other two sociological elements. On the other hand, power and affect were often discussed very explicitly. I thus decided to focus on these two elements and how they interacted based on my analysis of the speech acts.

8.1 Power, affect and ethical team leadership

The element of power was often evident in the choice of vocabulary describing the speech acts, for example whether the appointed manager and team members were *discussing* an issue or whether the appointed manager was *informing or instructing* the team members about the issue. When an issue was being *discussed*, the manager interviewed reconstructed the situation at least partly as shared leadership. However, if the term *inform or instruct* was used, it indicated that a decision had been made either by the appointed manager or someone else in the organisation, and the manager was simply guiding the team members to behave in line with the decision. In addition to the analysis of the vocabulary describing the speech acts themselves, there were also indications of power relationships at the level of the stories i.e. there were mentions of the leader being e.g. an *old-fashioned authoritative leader* or, at the other end of the continuum, *just one of us*. In light of earlier research concerning teams and team leadership, a useful way of categorising this variation is to put the different speech acts on a continuum with vertical leadership in one end and fully shared leadership at the other end. The following three quotes provide examples of cases that I have analysed as belonging to different areas on the continuum.

The first example emphasises vertical leadership, especially, as the interviewee was expecting something different from the social situation when he entered it. Thus his story of the situation highlights how the appointed manager uses his organisational power:

⁴⁹I6: but then this (2) this this **director (1) asked me** then I dunno (.) how many other people he asked to come to meet him for personal negotiations or discussions but he did ask me anyway .hhh and and (.) and I thought that he'd like to kind of clarify what (.) what it was (.) was all about (.) but then it became quite a surprise (.) that the theme of the **discussion** was more that **why on earth** have I decided to sign that petition that (1) does this mean that I really can't work with this particular person the one the complaint was made about and (.) and if I **couldn't then I would probably have difficulties with this director as well**

In this example, the tone of the discussion is created through an indirect quote: we relive a situation where the director clearly tells the interviewee off for interfering in matters that he should not interfere in, and even suggests that this type of behaviour is unacceptable and should not be continued if he wishes to continue working for the organisation.

The second quote provides an example with movement from the vertical end of team leadership towards more shared team leadership. The situation is an ethical dilemma for the interviewee. She has been challenged to consider whether to recruit a new managerial level employee from the outside or whether to give existing employees a chance to get promoted. In the end she makes a decision, in line with vertical leadership, to recruit from outside, but also de-

cides to involve the existing team members in selecting the new person, thus aiming to share the leadership responsibility for the selection decision:

⁵⁰I8: and so **I asked** the team members to join the selection process

R: yeah

I8: and that way **involv- involved** them (1) in **giving their views**

The third quote provides an example of shared leadership, in this case in format of a shared activity of keeping the ethicality and ethical issue visible in the organisation:

⁵¹I1: in that organisation **they talk about ethical matters** more than ever (.) so in that sense that (.) manager's role and that (.) maybe my task at that point may have helped in kind of turning the culture kind of around

In this example the interviewee talks about the current organisational culture as one where the responsibility for ethical matters and ethical leadership is very much shared. However, he also proposes that the current state is built on the earlier actions he initiated as the appointed manager and thus representing vertical leadership.

Having organised the quotes related to speech acts on the continuum from vertical to shared leadership, I started to analyse the second sociological element, affect. Affect was most often identified at the level of the story as this example shows:

⁵²I2: so that they are they **say directly** that this is not going to happen by this de- in this schedule for example

R: yeah

I2: or that this customer cannot be sold this much of this stuff

R: yeah

I2: that this is not going to [work

R: [yeah (.) yeah

I2: that we can try something like that but the probability is that [it's not going to work that that openly

R: [yeah

I2: and if something is not done so **says that directly** as well that I I don't really want to do this and could someone else do it for that reason

R: yeah

I2: that for example that (.) [name of a colleague omitted] could do this for me

R: yeah

I2: kind of that this just doesn't suit me now

R: yeah

I2: so rather that way than that I'm now really forcing myself to do this

R: yeah (.) yeah

I2: that kind of kind of **openness honesty in that work kind of both ways**

In this particular case, the speech act itself includes elements of the affect i.e. *saying directly* already refers to directness of communication. However, the interviewee further elaborates this by describing this working environment with the terms *openness* and *honesty* which in their turn suggest there is a level of positive affect in the team.

There are also cases where I have had to study the wider context of the story i.e. the whole interview in order to construe the level of affect in the situation reconstructed in the interview. There are plenty of different ways of reconstructing the level of affect in social situations, but in my texts affect is often mentioned in relation to the concept of trust, e.g., through mentions such as:

⁵³I6: there would be so to say (.) **consistency** which I think generates **trust**

In line with the element of power, the interviewees also refer to the element of affect as a continuum where you can build positive affect through consistent behaviour and by keeping promises, but where you can also lose it by behaving unexpectedly in ethically challenging situations. As I started to organise the quotes with speech acts on this continuum, I noticed that the focus in most of the stories was on the level of positive affect. I thus created a continuum stretching from low levels of positive affect to high levels of positive affect, and organised my data on that continuum. When the level of positive affect is low, there are typically two options: either there is a higher level of negative affect, that is, anger inside the team or there is simply a lack of affect due to for example the relative newness of the team.

Once I had organised my data on these two continuums, I combined them. This created four quadrants or categories, each of them containing data with similarities in relation to the elements of power and positive affect. At this point I focused on each of the quadrants separately and started to look for similarities and differences in the data contained in each of the quadrants. Table 11 provides a summary of the type of speech acts included in each of the quadrants.

TABLE 11 Summary of speech acts contained in each category

Vertical leadership + high positive affect	Shared leadership + high positive affect	Vertical leadership + low positive affect	Shared leadership + low positive affect
<p>Things communicated and explained openly to all team members – even when there are challenges and especially when people feel they are not being treated equally:</p> <ul style="list-style-type: none"> • Shared targets and everyone's roles in achieving them • How work is shared in the team and why everything is not shared equally • Employee's rights to make decisions • Salary structure • Rules for working times • Holidays • Changes • Ethical guidelines <p>Manager reminding and asking about the ethical elements of each project – especially highlighting the different stakeholder views.</p> <p>Manager taking responsibility for difficult situations from those with less experience / authority.</p> <p>Manager preparing people for difficult situations in advance, before official communication.</p> <p>Manager encouraging discussion on ethical ways of working.</p>	<p>Leader consulting team members in ethically charged decision-making situations.</p> <p>Discussions about the basis for ethically challenging decisions.</p> <p>Discussions about how to share work so that people's different abilities and capabilities are taken into account.</p> <p>Information to team leader about challenges e.g. achieving targets in time or bullying.</p> <p>Communication to team manager about how felt about own salary in relation to others.</p> <p>Information to colleagues about a challenging situation where action is needed.</p> <p>Orders given to other team members in a crisis situation.</p> <p>Continuing to operate ethically together to achieve shared targets even when the leader is not present.</p> <p>Learning to act in new situations, making mistakes and learning from them.</p>	<p>Open communication about team related matters does not work if the manager does not have personal credibility or does not believe in the things personally.</p> <p>Manager communicates without really taking responsibility.</p> <p>Charismatic, clear communication about targets or ways of working which are unethical.</p> <p>Manager gives orders in ethically challenging situations and others follow orders.</p> <p>There is not enough time for official value discussions.</p> <p>Managers do not admit that it was their strategic failure that led to these difficult decisions.</p> <p>Manager ignoring bad behaviour.</p> <p>Not being willing to discuss needs to change, but sticking to previously agreed targets.</p>	<p>Complaining / moaning about unequal practices in pay, bad working climate, performance problems of a colleague to the leader and to other team members.</p> <p>Ridiculing the team leader for lack of responsibility in difficult matters.</p> <p>Shouting at others in anger when felt there was unfair treatment.</p> <p>Not communicating about being treated unfairly.</p>

As significant similarities started to emerge inside the categories, I gave each of the quadrants a label describing the core characteristics of the speech acts in the

quadrant. Figure 3 offers a visual representation of the framework created by combining the two continuums and thus representing four different archetypes of ethical team leadership.

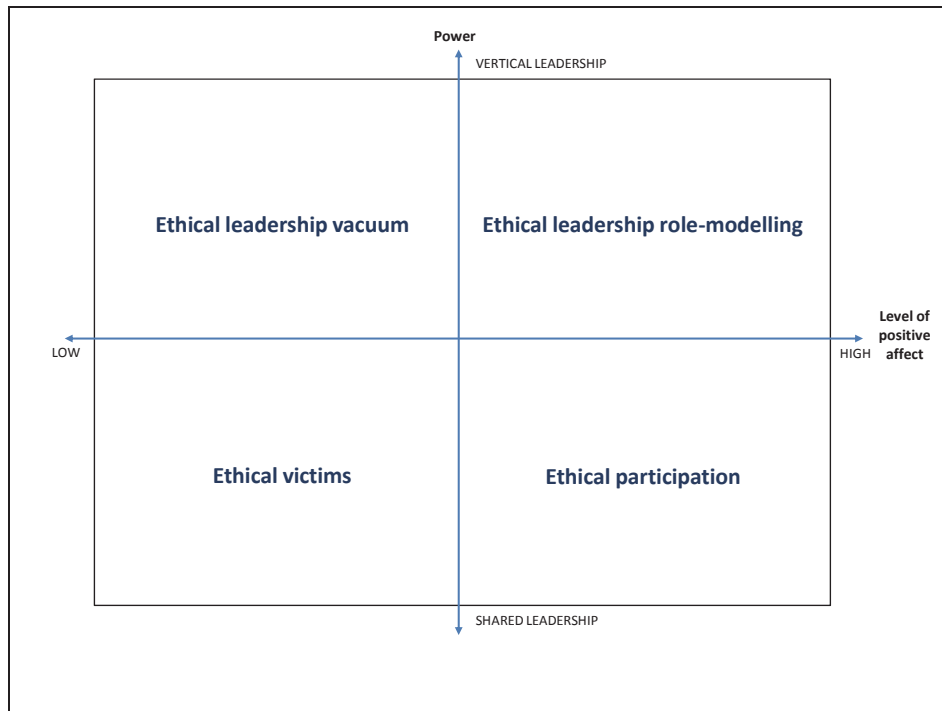


FIGURE 3 Archetypes of the emergence of ethical team leadership through discursive action

The four archetypes are *ethical leadership role-modelling* (high positive affect + vertical leadership), *ethical participation* (high positive affect + shared leadership), *ethical leadership vacuum* (low positive affect + vertical leadership) and *ethical victims* (low positive affect + shared leadership). As these four represent general archetypes, they are not descriptions of individual teams. According to the stories, individual teams seem to have a propensity for residing more in one of the quadrants. However, this propensity may change due to changes in the internal or external circumstances, as will be described further on. Next, I will proceed to discuss each of the four archetypes in more detail.

8.2 Archetypes of the emergence of ethical team leadership

I have labelled the first quadrant with high level of positive affect and vertical leadership as *ethical leadership role-modelling*, as the speech acts categorised under this archetype construct a view of an appointed manager acting as an example of ethical team leadership. Ethical team leadership in this quadrant is first and foremost characterised by clear guidelines and the appointed manager engaging in open communication about issues that affect team members' views on the fairness of treatment inside the team. These issues may be concerns over how the work is shared in the team and why everything is not shared equally, as well as salary structures, rules for working times, holidays and ethical guidelines in the organisation. This approach may be visible as conducting detailed discussions on a specific item, or as more generic discussions on the organisational values at team level, as is explained in the following example:

⁵⁴I14: yeah that .hhh sometimes .hhh they have those (.) or these (2) these (1) this kind of prints you put on the wall and those are brought here

R: yeah

I14: to our office

R: yeah exactly

I14: and sometimes **we discuss them**

R: yeah exactly

I14: here that so to say .hhh that that those hhh those just have to be (.) every now and then kind of **be brought (.) up** that (.) even though (.) they are not new anymore (1) they are

R: yeah

I14: we just have them but they need to **be brought up** by someone and whether (.) whether there is something .hhh that should be emphasised specifically (.) focused on (1) kind of (1) as improvement actions

This interviewee emphasises how his role as the appointed manager is to ensure the values are discussed in practical terms in the team. These speech acts, which establish the ethical ways of working in the team, were mentioned by the majority of the interviewees in their stories about ethical team leadership. In addition to these frequently mentioned speech acts, the most ethically behaving appointed managers were also quoted reminding people to consider the ethical aspects of their projects or initiating discussions on the team's ethical ways of working. A third group of speech acts in this quadrant consists of mentions of the team managers carefully explaining their own decisions in ethically challenging situations such as organisational changes or downsizing. Finally, there

were also speech acts which aimed at reassuring the team members that the leader would take full responsibility in an ethically challenging situation. It is interesting to notice that there are no mentions of possible speech acts that have not been realised, i.e., silence instead of possible communication in this quadrant.

The second quadrant, *ethical participation*, still has high levels of positive affect, but the balance of power has moved towards shared leadership. I have called this quadrant *ethical participation*, as the emphasis of these speech acts is on the activity of the team members. The first group of speech acts in this quadrant consists of team-level discussions and decision-making on issues that affect the team's ethical ways of working either inside the team or towards key stakeholder groups such as customers.

⁵⁵I18: (9) well (.) probably that kind of things some- (.) sometimes when so to say (.) there is a problem for example so (.) in my opinion a good manager is someone who looks then (.) or a leader who looks at these things from several angles so that I have maybe grown myself in this aspect that .hhh when I was younger as a manager so I (.) jumped too quickly (.) to conclusions and (1) and maybe pushed things ahead and didn't (.) didn't maybe understand those (.) things kind of (.) broadly enough (.) even though maybe from my own square (1) I thought I understood that this is [in this matter this is the solution and

R: [yeah (.) yeah

I18: .hhh but these managers have in my opinion (.) taught me enormously in that (1) I want to kind of (1) to hear (.) and understand those angles (.) for example in relation to a specific (.) problem and (2) understand the backgrounds and (.) in a way impact and (1) that so that (.) other people also have an opportunity then (.) to **propose** (.) those corrective actions and: (.) and then if we make changes so then we really make them effective by (1) **involving** people

These discussions are often initiated by the appointed manager, but there are also discussions which are initiated by other members of the team, very much in line with Pearce and Sim's (2002, 176) definition of shared leadership as the

serial emergence of multiple leaders.

In this quadrant, there are also mentions of ethical team leadership in the form of information sharing among peers, and even orders given to colleagues in ethical matters or ethically challenging situations. The following is a simple example of a case of leading one's peers towards more ethical and sustainable ways of working:

⁵⁶I20: they are (1) they are (.) well in a sense challenging of course because (1) 'cause (.) people don't (.) ca- (.) kind of the average individual .hhh doesn't (.) doesn't (.) care much about what the (.) ec- ee .hhh or the impact of (.) his work (.) on the environment

R: mm

I20: is

R: yeah (.) yeah

I20: but (.) but rather make (.) make such decisions that feel good for oneself

R: yeah

I20: (2) so (.) sometimes it feels a bit kind of (.) fru- (1) like banging one's head against the wall when you **talk** about those things repeatedly .hhh like (.) switching off the lights when you leave .hhh leave the meeting room or (.) or the toilet or something similar that is kind of

R: yeah

I20: very childish

R: yeah (.) but

I20: I feel like (.) I feel like being

R: yeah ((short laughter))

I20: being so (.) so very naïve when I

R: yeah

I20: **talk** about such things

In these cases, the interviewees typically mention trust as an enabler for the effectiveness of these speech acts. As the power relationships are more equal than in the case of vertical leadership, the element of positive affect is emphasised as a significant enabler of leadership.

The final group that needs to be mentioned in this quadrant consists of unrealised speech acts. In a couple of instances, the interviewees felt that the ethical guidelines were so clear and there was so much trust in the team that there was no need to say anything. The team just continued working together without the manager in an ethically challenging situation

⁵⁷I2: continues like a cockroach ((laughing)) with its head cut-off

The third sociological element affecting the choice of speech acts, *utility*, seems to have specific relevance in many of the examples categorised under this quadrant. Overall, speech acts reflecting shared leadership seem to work best in ethically challenging situations when the value and cost of the speech act are quite similar to both the speaker and the listeners.

The remaining two quadrants are both on the side of low levels of positive affect. Combining this with vertical leadership offers us a quadrant that I have labelled *ethical leadership vacuum*, as the constructions categorised under this category emphasise the lack of ethical leadership practices. In this quadrant, we need to separate between two cases. Firstly, this is the quadrant, where many teams reside more frequently at the beginning of their work together, not know-

ing one another well and starting to make sense of the shared ways of working, but then move on to one or several of the other quadrants. Secondly, there are teams that seem to have a propensity for remaining in this quadrant for a longer time or fall back into it when they meet challenges. The first group of teams is represented in the stories about appointed managers who enact ethical team leadership and thus increase affect and move the team towards the quadrant called ethical leadership role-modelling. These speech acts will be handled more in detail, when discussing movement inside the framework. However, the majority of speech acts falling into this quadrant represent cases where there is a more permanent lack of positive affect combined with lack of ethical leadership. There are two main types of speech acts in the stories that characterise this quadrant well: firstly there are speech acts that do not convince the hearers and secondly there is a large amount of possible speech acts that have never been realised. In the realised speech acts, the appointed managers may fail to convince their listeners, the rest of the team members, due to three main reasons: the manager does not have credibility as an ethical leader and thus the words seem empty, the manager communicates about not taking responsibility in an ethically demanding situation, or the manager is communicating a message that is deemed unethical for example promoting unethical targets or behaviour towards customers. The following quote provides an example of an appointed manager who is forced to act unethically, and communicates this to his team directly:

⁵⁸I15: and I did indeed **say** that .hhh **I said directly** that I can't can't necessarily then stand (.) behind this that tha-

R: yeah

I15: that if I could decide myself so I wouldn't wouldn't do this but

R: °yeah (.) it must have been quite difficult°

I15: but yes it was and it was a bit that kind of but I was then was kind of quite (.) still in the growth phase as a manager that (1) it must have been my first termination then (1) yeah:

At hindsight and with more experience, this interviewee explains that he should have refused to act unethically, or if there was adequate reasoning for an act he deemed unethical to start with, to communicate the reasoning clearly to his team members.

The other large group of speech acts in this quadrant consists of silence. Based on the stories, in a substantial number of these cases the managers judge the cost of the speech act to be higher than its value, i.e., they are afraid of saying something they are not allowed to say or showing that they are uncertain in an ethically challenging situation, and thus decide to stay silent. The following example shows that the interviewee, a member of the management team himself, would have expected their manager to communicate how difficult it was

for him to make a decision to lay off people and how he feels responsible for that, but failed to do that:

⁵⁹I2: [well I: for example the last employee negotiation round at [name of the organisation omitted] so that was a failure (1) it was the management's failure and what really is a shame is that very few (.) managers or management teams take it as their own failure

R: °yeah°

I2: these should be not quite the Japanese way that you slit your stomach ((laughter)) type of way (.) that I failed ((mimics a suicide with a samurai sword)) ((laughter)) but that they aren't (.) they don't just watch that this didn't go that well let's improve a bit

R: yeah

I2: so that very few (2) kind of **show** that it was their failure

R: yeah

I2: I hope that many feel about it (.) personal-

Moving forward to the final category of speech acts, it may be asked whether the final quadrant, *ethical victims*, represents leadership at all. The label of this category represents the tone of the reconstructions: the speech acts belonging to this quadrant represent a variety of behaviours that the interviewees connect with disappointment. This quadrant has two types of key behaviours. The first group consists of realised speech acts such as talking behind people's backs, complaining about unfair treatment or shouting at people for not being treated fairly. The choice of vocabulary is an easy way to identify the speech acts belonging to this quadrant, but it is often supported by story-level indications of lack of trust or dislike between team members and the appointed manager. It is noteworthy that the main difference between these behaviours and those categorised under the quadrant *ethical participation* is the way they are constructed using negatively loaded verbs: the actual target of the behaviour may be the same, but the way the interviewee reconstructs the situation is different which may indeed reflect the low level of positive affect in this quadrant.

⁶⁰R: yeah (1) are this type of discussions so do you only have them when it is the two of you alone

I12: yeah

R: yeah (.) so that when you are for example in these you (.) meetings so he doesn't take this type of

I12: no no he doesn't

R: yeah

I12: but of course that kind of sort of (.) **mocking** and such (.) such a bit kind of **inappropriate comments** there are

R: °yeah°

The second group of speech acts in this quadrant consists of silence; these are instances of disappointment or disagreement not communicated to the manager or the other team members. In these cases the interviewees quite often refer to the possible cost of speech acts e.g. negative impact on their career:

⁶¹I6: then I did feel treated a bit unfairly

R: so what did you do,

I6: **I don't think I did (.) any (.) thing** (2) if I remember right I didn't do much else than **grumble to myself**

8.3 Power-related movement inside the framework

It is typical for teams to fluctuate between vertical and shared leadership (Burke et al. 2011). Pearce (2004) has for example suggested that shared leadership is more typical with interdependent, complex tasks and less appropriate when the team is new or lacks some of the key competences for achieving its targets. The stories I have studied suggest that ethical challenges may have an impact on the balance between vertical and shared approaches to leadership. There are several cases where the interviewees describe a change towards a more vertical leadership style in ethically challenging situations: teams moving from ethical participation towards ethical leadership role-modelling. This was most explicitly manifest in the cases where the appointed managers took responsibility for personnel lay-offs so that their management team members did not have to dismiss their team members themselves.

⁶²I5: .hhh so (.) the lay-off situations (1) were such you know (5) actually where I felt like (.) **I didn't want to involve them** they were younger managers

R: yeah

I5: or (.) older in age but (.) had less experience

Another group of stories consists of cases, where the manager needs to handle a specific ethically challenging situation with an individual team member through vertical leadership. These represent an interesting finding about the interaction between ethical leadership as a dyadic and team level process. In the interview data, there are several cases where ethically challenging situations

between the appointed manager and a single team member become team level issues, for example when the other team members either want to challenge the decision of the manager or criticise the manager for not discussing and negotiating about it with the team. They are thus trying to challenge the vertical leadership through a more shared approach to decision-making in matters which in most organisations are the responsibility of the appointed manager. On the other hand, the managers do not always know what they are allowed to tell, and often end up not discussing the situation at all. The following manager explains how he considers it to be important to explain also these situations to the whole team.

⁶³I10: **I try not to tell** any secrets or personal matters but focus on facts only so that the issue would become understandable (1) so I don't really start you know (.) talking about other people's personal matters but the basics you need to explain

As evidence of movement towards the other direction, i.e. from ethical leadership role-modelling towards ethical participation, there are also mentions of conscious speech acts aiming to steer the balance from vertical more towards shared ethical team leadership. There are several stories about the appointed manager encouraging discussion and shared accountability for the ethical ways of working in the team, and involving the team members in ethically challenging decision-making situations:

⁶⁴I8: and so **I asked** the team members to join the selection process

R: yeah

I8: and that way **involv- involved** them (1) in **giving their views**

8.4 Affect-related movement inside the framework

In addition to the movement related to power, there is also evidence of movement related to the element of affect. In the stories, there are cases of movement in both directions, of increase and decrease in positive affect. All of the mentions of increase in positive affect tell about gradual processes, but the cases with decrease in positive affect are often quite dramatic and sudden.

A sudden decrease in positive affect often seems to take place, when the views on what is ethical and what is not ethical are different, and the difference becomes obvious through for example speech acts. The most quoted example in the stories concerns organisational lay-offs and specifically situations where the appointed manager communicates about lay-offs to the team members as the only option when the team members see possibilities for performance improvement that do not require such drastic measures. Another way of moving towards the area of low positive affect seems to be silence: in ethically challeng-

ing situations, the less the manager communicates about decisions and explains why certain decisions have been made, the more the team members become concerned over the issue. In the following example, a team member feels that he has been treated unfairly in a recruitment situation, and the situation becomes worse, as those responsible for the selection do not discuss the issue with him:

⁶⁵I12: but this person in question (.) has felt really bad about the fact that (.) this (.) this recruiting manager [title omitted] and then this [title omitted] .hhh [...]

R: yeah

I12: so this [title omitted] who was naturally involved in the selection process (.) that **they haven't** (1) I hear (1) for about a year **have not even had** [kind of **any discussions with him**

R: [yeah exactly (.) yeah (.) about that

An interesting individual case, different from the rest, was a story about a sudden decline in positive affect that was restored quickly. This story was told by a team member, who had communicated about unethical behaviour in the team to the manager, very much in line with their typical way of ethical participation. However, this time the manager reverted to vertical leadership and "*told him off for spreading rumours*". The team member felt momentarily upset about the situation, but quickly regained his positive affect for the manager, as the situation was corrected and the way of working continued as before. However, the team member was still puzzled by the atypical behaviour of the manager, years after the incident:

⁶⁶I6: but the discussion was somehow really weird and (1) still (2) or not any more really bothering me but I still wonder what on earth really happened

The stories including a clear increase in positive affect often tell about new teams being built or teams that are recovering from big changes. In these stories, it is the appointed manager who starts by communicating and discussing clear guidelines for any ethically challenging situations concerning for example fair compensation or sharing of work inside the team. In fact, these speech acts are often quite similar to those in the ethical leadership role-modelling quadrant, but the social context is described to be lower in positive affect, as people do not know one another well:

⁶⁷R: do you feel that in a way kind of (.) your common sense attitude that you have anyway quite shared that that it doesn't kind of matter with whom of these three people that the individual is (.)

I11: yes (.) it's shared we think that (.) everything starts from that that we have the same target all of us

R: yeah

I11: that we are all aiming at and then **ways of working have been clarified** (.) how we act in certain situations (.) and if there is something unclear than we ask so that there is not situation that (.) I don't know how to act in this situation

R: yeah (.) yeah

This result highlights the role of vertical ethical team leadership in the early phases of building positive affect. This is in line with the findings of Treviño et al. (2003) on the importance of transactional elements in ethical leadership at organisational level, and emphasises the importance of explicit construction of ethical leadership through the use of language. The interviewees explain that silence or emotional declarations about trust and ethics can be useless or even harmful when the level of positive affect is low.

8.5 Stability in the framework

The previous sections have talked about movement inside the framework. A final finding based on the stories in this respect concerns one area of the framework, where very little movement is reported, that is the quadrant of *ethical victims*. When first introducing this quadrant, I already questioned whether it represented leadership, or ethical leadership, at all. On the other hand, in many of the stories falling into this quadrant, the team members are engaging themselves in speech acts in order to be in charge and change something, actions which represent certain qualities of leadership. These speech acts fall into this quadrant because of the low level of positive affect which may reflect for example the inappropriateness of the acts themselves (i.e. complaining or shouting causing negative affect) or that due to lack of positive affect, the others, in many cases including the manager I interviewed, judge these actions as not adequate, and thus describe them in negative terms.

The concerning thing about speech acts in this quadrant is that there are no stories in the data which would tell about movement away from the quadrant with speech acts facilitating the increase in positive affect. It is always through the actions of vertical leadership that the team seems to start increasing the level of positive affect. This finding is in line with earlier research on the important role of vertical leadership in the early phases of creating positive affect, building a team and laying down the basis for ethical team leadership.

8.6 Summary

In this chapter, I have used the speech act model introduced by Grimshaw (1989) to construe an answer to my research question *How do Finnish managers construct ethical team leadership as discursive action?* I have proposed a model

consisting of four archetypes based on the level of positive affect in the team and the type of leadership (i.e. vertical or shared) used in the situation. The archetypes are: *Ethical leadership role-modelling*, *ethical participation*, *ethical leadership vacuum* and *ethical victims*. There are clear differences in the use of speech acts between the archetypes. The key findings based on this analysis are:

- Speech acts and explicit communication play an important part in ethical leadership. This is in line with earlier research e.g. Kaptein (2008) having *clarity*, *transparency* and *discussability* as three of his organisational virtues, and Treviño et al. (2003) emphasising the role of the transactional elements of ethical leadership which are often enacted through speech acts.
- When the level of positive affect in the team is low, there is a need for explicit vertical leadership in order to build ethical team leadership. Thus it is important that the appointed manager assumes a responsibility for explicitly creating the ethical ways of working in the team together with the team members.
- Ethically challenging situations seem to highlight the need for explicit communication by the appointed manager of the team. Silence and lack of communication in these situations may make the situation worse and cause decrease in the level of positive affect in the team.
- Ethically challenging situations seem to affect the balance between vertical and shared leadership in teams, the team members expecting the manager to assume a stronger, more traditional role. However, there are also examples of individual team members emerging as ethical leaders in ethically challenging situations.
- The possibility of emergence of ethical leaders among the team members is dependent on the level of positive affect in the team. When the level of positive affect is high, it is possible for the team members to assume more responsibility for the ethical leadership in the team. However, when the level of positive affect is low, it is very challenging for a team member to assume a role as an ethical leader.
- When the level of positive affect is high, there is also more space for silence in a team.

The findings raise questions about whether sufficient attention is given to leadership, and especially explicit acts of leadership, in ethically challenging situations. Discussions about ethical challenges and decisions are one part of enacting ethical leadership, even though they may be difficult for the appointed manager to initiate.

After looking at ethical team leadership from the point of view of speech acts and explicit communication, I will now continue by having an in-depth look into an issue that was raised already through this analysis: the balance between vertical and shared leadership.

9 VERTICAL AND SHARED IN ETHICAL TEAM LEADERSHIP

In this chapter, I study the relationship between vertical and shared leadership in relation to ethical team leadership. The aim is to search for answers to my third research question: *What kind of meanings do Finnish managers give to shared and vertical ethical leadership in teams?* Pälli (2003, 13) reminds that individuals necessarily categorise the world around them when using language. It is this categorisation, and in particular the institutionalisation of many of these categories, that allows us to have a linguistic system for communication. It is through these categories that we understand one another. One of the ways in which individuals categorise the world around them is in relation to other people. We are continuously making decisions whether to categorise certain people together and whether we ourselves are part of specific groups. A lot of this happens without us even having to think about it: most of the time we do not consciously think about for example which personal pronouns we use. However, the way we use personal pronouns tells a lot about what kind of groups we use when categorising people and how we identify ourselves in relation to these groups. One key element, and one of the most studied aspects of linguistic studies on groups, is the decision whether we are part of a group or not i.e. whether we talk about *we* or *they* (Pälli 2003, 17). Fairclough (2003, 162) highlights another dimension of this identification in texts i.e. that of

individuality and collectivism, of an 'I' and a 'we', or rather potentially multiple 'I's and/or 'we's.

Through examples Fairclough (ibid.) talks about an *I* as well as an inclusive *we*-community without defined borders and an exclusive *we*-community that is a clearly restricted group of people the speaker is part of.

When studying ethical team leadership, it is exactly these two dimensions of categorisation of people that offer us an opportunity to clarify how the interviewees approach the vertical and the shared in ethical team leadership. The

distinction between individuality and collectivism takes us to the heart of this question, and the majority of this chapter will focus on the distinctions in the use of grammatical person, represented in the Finnish language mainly through the use of personal pronouns and verb inflection.⁴

I selected the data for this analysis by going through the interviews and picking sections in which there was interesting use of grammatical person in relation to ethical team leadership. These cases included for example sections where the subject changed from singular *I* to plural *we* or vice versa in the middle of the section. The following offers an example:

⁶⁸I15: so probably kind of when I was working for [name of the company omitted] there were quite a lot of those (.) but they weren't (.) such big things but rather like if **we work** (.) in line with [name of the company omitted]'s processes

R: yeah

I15: or if **we come** up with our own way of working here locally wh- which is better and (.) benefits the customers more

R: yeah

I15: .hhh **that kind of pondering we had a lot** and probably did do our own production (.) which did not follow kind of (.) [name of the company omitted] ways of working and then [name of the company omitted] has a strong will to get riid of all of these local productisations and [probably **we were**

R: [yeah exactly

I15: **defending** them quite (.) like teams (.) also quite kind of to the spirit and soul in order not to give them up

R: (2) °yeah°

I15: so probably in that sense **one came to accept** that kind of ways of working .hhh for individuals and teams which so to say (1) were not quite (.) in line with [name of the company omitted] policy

R: yeah

I15: (10) so in that sense **we probably did ethically wrong** so that (2) but on the other hand it really is which way to act ethically right whether it is towards our customers or is it (.) towards [name of the company omitted] so that is an interesting question ((laughing))

⁴ As the Finnish language uses verb inflection to denote person, it is quite common in Finnish to leave out the personal pronoun, when the person is clear through the use of the specific verb format. The use of personal pronouns in these cases may carry strong emphasis on the person, depending e.g. on the form of the personal pronoun and register used. To keep the texts comprehensible, but also to maintain the core meaning of the texts, I have always added the relevant personal pronoun when translating Finnish sentences without subject indicated through the use of a pronoun into English. However, when the subject has been specifically emphasised, I have used forms available in English to denote the emphasis (compare e.g. *I did it* and *it was me who did it*).

In the section above, the majority of the text describes how the whole local office of a larger company acted, and the interviewee is using the 1st person plural to describe how they worked together. However, towards the end of the section he changes from 1st person plural to the generic *one* in 3rd person singular. This is where he talks about himself and his individual actions as the leader of the local office. It is exactly this kind of variation in the use of the grammatical person within individual sections that I paid attention to in my first selection of data.

As a result of this first selection, I had altogether 213 sections. I started the analysis by separating individual uses of grammatical person in relation to ethical team leadership in these sections. At this point I decided to focus on cases where the pronoun is connected with an active, dynamic verb that is used to construct and describe leadership related activities.⁵ This analysis resulted in the identification of 663 individual examples. In practice I had a list of verbs describing ethical leadership related actions that carried information about the grammatical person either by being combined with a personal pronoun or a noun, or simply through the verb inflection. For simplicity, I will continue to call this data with a descriptive term *pronoun-verb pairs* even though not all of them consisted of exactly these two elements.

After identifying the pronoun-verb pairs, I categorised them according to whether they represented vertical or shared leadership; in most cases this analysis involved a closer reading of the context of each pronoun-verb pair. As expected, there were quite a lot of examples of vertical ethical leadership being constructed with the use of an *I* and examples of shared ethical leadership with the use of a *we*. In many cases it was clear that the interviewees were talking about their role as a manager of a team and thus referring to their own actions as vertical leadership. However, there were also cases where the interviewees explained how they had interfered in a situation involving unethical behaviour in their colleague's organisations, thus representing shared ethical leadership, and still using the personal pronoun *I*. As the interviewees were encouraged to change their viewpoints and thus create different types of constructions, also the analysis of the personal pronouns had to be done carefully. Some cases were easier to categorise than others, but I often noticed that the most challenging ones also challenged my own thinking about ethical team leadership the most. I will highlight some of the difficulties that are related to the task of defining ethical team leadership in the discussion that follows.

After identifying the pronoun-verb pairs and deciding whether they represented vertical or shared leadership, I proceeded to take a closer look at the semantics of the verbs in these pairs. In the first phase I followed a basic division into four semantic categories as presented in the Finnish grammar by the Institute for the Language of Finland. (VISK § 445). The four categories are:

⁵ I did not include any examples including the verb *to be*, as it is most often used to create static descriptions of characteristics that the interviewee attributes to ethical team leadership. These will be discussed in detail in the following chapter.

- *Concrete verbs* which describe observable actions, functions or states
- *Communicative verbs* which describe actions related to sharing of information and thus are a sub-category of the concrete verbs. However, I decided to treat these separately, as they form a semantically important group in relation to the emergence of ethical leadership in a team.
- *Mental verbs* which describe mental actions, functions or states: verbs that are related to feelings, perceptions or knowledge
- *Abstract verbs* which focus on the relations between things and actions instead of describing them. Modal verbs such as *must* and *can* are a good example of abstract verbs.

The categories are partly overlapping, as some verbs may be used for example as concrete verbs and more descriptively as mental verbs. Again I have used my own judgment and the context in deciding how to categorise each pronoun-verb pair in this respect. After the first categorisation, I started to look for possible sub-categories of verbs emerging. As there are differences in what kind of semantic categories are used in different languages, I have mainly focused on the categories used for the semantic categorisation of the Finnish language (Frawley 1992, VISK).

Starting with the category of *concrete verbs*, I decided to divide them further into sub-categories reflecting the semantic differences that were particularly relevant from the point of view of my research. So instead of using more generic sub-categories in line with Frawley's (1992) categorisation of events into acts, states, causes and motions, I created four sub-categories, which for me reflect the different types of actions related to ethical leadership. These sub-categories are:

- *Doing*. This sub-category consists of all verbs related to the leader getting involved in the daily tasks of the team in aiming to achieve their targets.
- *Involvement*. This sub-category consists of all verbs related to the actions related to actively sharing the leadership in the team by involving the team members in e.g. decision-making.
- *Management*. This sub-category consists of verbs related to the actions which are typically seen as part of the role of the appointed manager in implementing the organisation's formal processes such as recruitment and performance management. However, it is note-worthy that especially in self-managing teams also these tasks may be shared within the team.
- *Leadership*. This sub-category consists of verbs related to the people-focused actions supporting employees in the achievement of the targets. These tasks are not necessarily tied to the role of the appointed manager, but can emerge from within the team.

As with the overall categories, this semantic distribution is not mechanical, and I have used my own judgment and any information available in the context in dividing the verbs into these categories.

The second group, the category of *communicative verbs*, has been divided into two sub-categories (VISK § 445). I am calling the first sub-category *communication* and I am using it for all communicative verbs that are used fairly neutrally by the interviewee. With *fairly neutrally* I refer to verbs that are mainly used to describe a communicative act without strong positive or negative connotations or personal judgment of the interviewee. A contrasting sub-group called *influencing* consists of verbs with a clear judgmental tone from the interviewee. This may be related for example to a positive or negative view of the ulterior motive of the speaker or to the credibility of the statement.

The third group, the category of *mental verbs*, is further divided into three (VISK § 445). The first sub-group, the verbs related to *emotion*, describe positive or negative emotions as state of mind. The second sub-group, *perception*, consists of verbs related to gaining information about the state of matters or changes in state of matters. The final sub-group, *state of knowing*, consists of a large amount of verbs related to having information about the state of matters in the world. These verbs may be further divided by their degree of certainty, i.e., the level of knowing may be very low in the case of *guessing*, but on the other hand it may be very high in *being positive* about something.

The fourth group of verbs denotes more abstract relationships between the person and the action. Under this category, there are two sub-categories of modal verbs (VISK § 1562–§ 1579, Frawley 1992). The first sub-category, *obligation*, consists of verbs of deontic modality: verbs that denote that something is necessary, a must. The other sub-category, *possibility*, contains verbs of epistemic modality which carry a semantic meaning of being able or allowed to do something. It is noteworthy that the distinction between these two types of modal verbs is not black-and-white, but can be described as a continuum on which several verbs can be interpreted as having either a deontic meaning or an epistemic meaning depending on the context. The final group of the abstract verbs is the sub-category of *intention* containing verbs which indicate that the subject has an aim or intention to do or achieve something. This final group brings together verbs that have elements of either mental (e.g. wanting) or concrete (e.g. trying) verbs, but I have decided to group them under this category whenever they appear in a more abstract meaning in constructions similar to the modal verbs, that is, preceding an infinitive of another verb and thus adding the element of modality to the interpretation of that verb.

Quite similarly to the previous two analyses, I noticed that the data started to become saturated after the 10th interview and after the 12th interview all of the final sub-categories I have described above had been identified. Table 12 shows the results of the consolidation with a summary of the pronouns and the verb sub-categories related to each of them. The frequency of each verb's occur-

pronouns and the verb sub-categories related to each of them. The frequency of each verb's occurrence is indicated by their order: the verbs at the beginning of each list are the ones that appear in the texts the most often.

TABLE 12 Use of personal pronouns and related verbs⁶

		CONCRETE VERBS	COMMUNICATIVE VERBS	MENTAL VERBS	ABSTRACT VERBS
VERTICAL LEADERSHIP	I	<p>Management lay off (3)⁷, decide (3), make decisions (3), intervene (3), take (2), take responsibility (2), take care (2), manage (2), handle, assume, draw, have development discussions, correct, make visible, move, make clear, tolerate, expect, hire</p> <p>Leadership listen (3), support (2), give feedback (2), defend (2), consider (2), take along (2), offer responsibility (2), do together, involve, create culture, grow, treat, encourage, praise, help, thank, stand beside, hear</p> <p>Doing do (4), act (3), do the right thing (2), get results, struggle, take forward, look for, find, start, cave in, use, learn</p>	<p>Communication say (10), talk (6), tell (3), ask for opinion (3), state (2), start a discussion, have a discussion, chat, share, communicate, take up, make public, explain, go through</p> <p>Influence assure, confess, imply, demand, agree, impose, correct, promise</p>	<p>Emotion feel (5), trust (3), empathise (2), hate (2), commit, be afraid of</p> <p>Perception notice (4), see (2), wake, recognise, realise, be aware of, consider</p> <p>Knowing understand (5), consider (3), think (3), know (2), believe (2), end up, weigh, see, reflect, agree</p>	<p>Obligation (deontic modality) have to (8), need to (7), must</p> <p>Possibility (epistemic modality) can (4), to be able to (3), may (2)</p> <p>Intention want (5), try (5), aim (2)</p>

⁶ This table combines verbs from a wide variety of constructions: some of them are used positively, some negatively, and some are preceded by a modal verb. As such they do not represent a list of behaviours related to what the interviewees would describe as ethical team leadership, but rather a list of behaviours related to ethically challenging leadership situations. It is also noteworthy that I have categorised the verbs into the most descriptive semantic category based on the meaning defined in the context they have been used in. The same verb may thus be categorised under several categories depending on how it has been used in each case.

⁷ Where pronoun-verb pairs with similar meaning have been identified several times in the data, the number after the verb indicates how many instances of that construction have been identified.

	<p>Missing person (passive)</p>	<p>Management intervene (3), steer (2), make decisions (2), take, give, promote, manage, control, carry, lay off, maintain, assume responsibility, divide</p> <p>Leadership encourage, grow, change, help, forgive, treat, keep promises, listen, involve</p> <p>Doing start (4), do (2), act, take forward, grow, please, anticipate, balance, react</p>	<p>Communication share information (2), present, communicate, say, inform</p> <p>Influence justify (2), make clear (2), order (2), give instructions, mean, make believe</p>	<p>Emotion feel (6), empathise, be afraid of</p> <p>Perception find out, realise</p> <p>Knowing think (4), know (4), see (3), accept, understand, end up,</p>	<p>Obligation have to (8), need to (6), must (2), can</p> <p>Possibility can (2), may, to be able to, dare</p> <p>Intention aim (4), want, try</p>
	(She /he)	<p>Management press, lay off, respond, rectify, make visible, intervene</p> <p>Leadership care (3), look after (2), take along (2), involve (2), guide, listen, encourage, cheer</p> <p>Doing do (2), act (2), go forward, get, construct, obstruct, show, act as an example, treat, do wrong</p>	<p>Communication discuss (3), bring up (2), say, express, answer, ask, speak</p> <p>Influence order, justify, filter, give feedback</p>	<p>Emotion feel (3), enjoy, trust, get offended</p> <p>Perception -</p> <p>Knowing think, understand</p>	<p>Obligation need to (2), have to, must</p> <p>Possibility can, to be able to</p> <p>Intention aim, want</p>
SHARED LEADERSHIP	I	<p>Management intervene (2)</p> <p>Leadership influence</p> <p>Doing do (3), fight, bang one's head against the wall, exit, break</p>	<p>Communication discuss, say, tell, speak, remind</p> <p>Influence question (2), refuse, demand, open one's mouth</p>	<p>Emotion feel, experience</p> <p>Perception observe</p> <p>Knowing see, decide</p>	<p>Obligation -</p> <p>Possibility -</p> <p>Intention aim, want</p>
	Passive (missing person)	<p>Management lay off (4), intervene (2), remove, reward, set targets, rake care, decide</p> <p>Leadership promote, listen</p> <p>Doing emerge (4), do (3), implement (3), handle (2), take, accept, clarify, do the right thing, react, see, proceed, do wrong, stick, create, start, continue, give up, act, respect, exceed, participate, find</p>	<p>Communication go through, ask (4), discuss (4), have a discussion (3), bring up (3), say (3), share information (2), tell, talk, make clear</p> <p>Influence emphasise, give feedback, oppose, ask for help, expect, guide, instruct</p>	<p>Emotion suspect</p> <p>Perception pay attention</p> <p>Knowing think (3), know (3), reflect, see, believe, understand, wait, consider</p>	<p>Obligation need to (4), have to (3), must (2), can (2)</p> <p>Possibility can (3)</p> <p>Intention aim (3), want (2)</p>

She / he	<u>Management</u> - <u>Leadership</u> care <u>Doing</u> act (2), follow (2), play (2), start, work, break, commit	<u>Communica- tion</u> say (2), ask (2), bring up (2), tell <u>Influence</u> demand, demonstrate	<u>Emotion</u> trust <u>Perception</u> notice <u>Knowing</u> remember	<u>Obligation</u> - <u>Possibility</u> - <u>Intention</u> want (2)
We	<u>Management</u> make a decision (2), evaluate (2), make changes, lay off, plan, manage, measure, follow the process, control <u>Leadership</u> help (4), agree (2), defend, teach, give up <u>Doing</u> do (3), act (3), create (2), do the right thing (2), implement (2), take forward (2), do wrong, write, use, spoil, improve, end up, start, look, as- sume a role, fix, ex- ploit, check, develop, train, go through, work, invent	<u>Communica- tion</u> have a discus- sion (8), discuss (5), talk (3), call, handle, state, bring up, com- municate <u>Influence</u> oppose, promise	<u>Emotion</u> trust <u>Perception</u> observe, realise <u>Knowing</u> think (7), consider (3), understand (3), wonder (2), pon- der, know, reflect	<u>Obligation</u> need to (2), have to <u>Possibility</u> can (2), may <u>Intention</u> want (7), aim (2), try (2)
They	<u>Management</u> make a decision (2) <u>Leadership</u> build <u>Doing</u> act (3), do (2), work, look	<u>Communica- tion</u> ask, talk, call, tell, communi- cate, discuss, answer <u>Influence</u> dictate, gossip, shout, chal- lenge, suggest	<u>Emotion</u> care <u>Perception</u> - <u>Knowing</u> understand	<u>Obligation</u> - <u>Possibility</u> can, to be able to <u>Intention</u> want

As would be expected, a large number of the constructions related to vertical leadership were created using the pronoun *I* and a significant number of the shared leadership related constructions using the pronoun *we*. However, there was also a large amount of constructions in both categories created using the grammatical formats of missing person or passive. The constructions created using the 3rd person singular or plural were in clear minority.

The following sections will offer a deeper analysis of the results. I will first discuss the different ways in which the interviewees constructed vertical ethical team leadership, followed by an analysis of what the constructions look like. After that I will start by discussing the different linguistic practices the interviewees used for expressing shared ethical team leadership, followed by an overview of their constructions of the phenomenon.

9.1 Ways of constructing vertical ethical team leadership

In many cases, the use of the personal pronoun *I* or the corresponding verb format in connection with a leadership related situation is the simplest way of identifying that the manager being interviewed is talking about vertical leadership. In the following caption, the interviewee is talking about an ethically challenging situation he and his management team are encountering as they need to reduce the headcount in their unit:

⁶⁹I5: or actually **I had to get** everyone .hhh

R: yeah

I5: in order to ask what (.) what kind of so to say peop- people (.) people

R: yeah

I5: like (1) there are in your team and which of them are responsible for this and that and (.) and in a sense kind of (.) **I saw** the difficulty that people had (.) in kind of (1) in defining the one person in the team or

R: yeah

I5: or (.) pointing out or (1) in a way kind of (.) treating unequally and (.) in a sense kind of (.) so **I felt** it was kind of (.) ee tearing the situation in a way (.) apart and I remember kind of

R: yeah

I5: then it kind of fully consciously came to me that okay that (.) that (.) this has to be my decision

R: yeah

I5: that don't you worry about this that that kind of .hhh **I carried** the responsibility that (.) that these people clearly kind of (.) couldn't

The use of the 1st person singular emphasises how the interviewee felt he had to be in charge and then acted accordingly. In this section, the manager is portrayed as the vertical leader who is able to make difficult decisions when others are not. He is reconstructing a situation where he first felt things would be handled together through shared leadership, the other management team members at least sharing their views on how to approach the headcount reduction. However, he explains how the situation quickly turned into one where the leader, the *I*, had to assume full responsibility for taking things forward. By choosing to use the personal pronoun *I*, the interviewee decided to indicate that the actions, thoughts and feelings are individual instead of collective. When studying vertical and shared leadership, the distinction between singular and plural, and between individual and collective is a very central one.

However, the text above represents just one of the *I*'s present in that particular interview. As discussed earlier, the interviewees used several different, sometimes even contradictory, discourses in the interviews, thus changing the angle and tone depending on the discourse used, or selecting the discourse based on how they wanted to reconstruct each social event. In a similar way, the texts show how the managers in individual interviews represent several *I*'s that may be contradictory to one another: there is no simple, unambiguous *I*. It is important to remember that people are social creatures. When individuals talk about themselves using the 1st person singular to describe their actions, views or opinions, it is not just individuality that is emphasised. On the contrary, the individual *I* is necessarily also linked to other people the individual identifies with in that specific situation. As Pälli (2003, 93) defines it:

Using an *I* is rather defining the individual as a social actor.

In my research, this may be understood so that the managers I interviewed are not talking about just themselves, but see themselves as representatives of specific groups: *I as a manager, I as a good manager, I as an effective manager, I as an ethically acting person* etc. Most of the time the groups that the people wish to represent are not expressed explicitly, but there are also cases where the interviewees specifically identifies themselves with a group. In the following example the manager talks about identification with the trade union people:

⁷⁰19: in fact the whole situation when you lay off someone so so it is of course very (.) negative already already (.) in a way and maybe maybe I'm I'm the kind of person who wants good for everyone in a sense and so so (.) then I remember that I had a kind of contradictory feeling that (.) that (1) there maybe rose inside me in in a small form which I suppressed a kind of (.) .hhh a **trade union me** and who (would have said at some point) that do contact [name of the union omitted] and you will get a six years' (.) mo- six months' salary from here if you want (.) but then (.) I still got away with paying him just one month's salary

This example is an interesting one also in the sense that it shows how with a short explicit identification with a group, *the trade union me*, the interviewee implicitly communicates that most of the time he does not identify himself with that group. This process of identifying oneself with different groups also helps the interviewee himself in building his identity by considering what he is in relation to other people (Pälli 2003, 94). In this case, the manager interviewed may have indicated that he is more people-oriented than many other managers (*kind of person who wants good for everyone*), but still willing to do his job as a manager who has to dismiss people who do not meet the performance expectations (*I still got away with paying him just one month's salary*).

So even the simplest way of representing individuality is not as simple as it might seem at first sight. However, the use of the pronoun *I* or the 1st person singular verbal inflection is not the only way of indicating vertical leadership in the interviews. In these texts, there are several instances, where the speaker seems to be speaking about personal experiences, but is not using the personal

pronoun *I*. The following is an interesting example where the interviewee first talks about a decision in passive, and it is not possible to know whether it was a decision made individually or collectively, but then switches to the 1st person singular when talking about the same decision again:

⁷¹I8: and then so to say then (.) **it was concluded** that that (.) we start to recruit [name of the title omitted] from outside

R: yeah

I8: whereas in a sense an option would have been that one of our (.) our existing people so (.) their job description would have been slightly altered of course or in practice one of them would have had the job description changed kind of (.) more towards a leadership position and then in a sense to recruit someone to her current role kind of

R: yeah

I8: from outside (1) so that in that sense one would have given more responsibility to the existing people and (.) in that way grown

R: yeah

I8: (.) but then exactly kind of (1) that even though **I then concluded** that we are going to recruit the director from outside (.) so then of course I did think exactly that (.) that (.) whether it would have been (.) more right in fact to give people opportunities when anyway this individual would have been willing

Another example of an interviewee talking about himself without using the 1st person singular can be found in the following example:

⁷²I2: so exactly then (.) at [name of the company omitted] one could see fairly unscrupulously how little that companies (.) they don't really care

R: yeah

I2: so there's no sense one being (.) thinking that you're married to the company when it leaves you like a wet blanket when it's time

R: yeah

The structure the interviewee uses in Finnish is a form called missing person in 3rd person singular, which is close to the generic use of *one* or *you* in English. It is a use that is close to passive and is often used in Finnish with modal verbs or in evaluative sentences. (VISK § 1362–1363).⁸

⁸ I have decided to translate the Finnish missing person structure with the English generic *one* as it is the most natural solution from the grammatical point of view. However, this may cause some of the translated texts to appear a bit mixed in their use of register, as the English generic *one* is often linked with a more formal register than the Finnish missing person. On the other hand, this translation allows me to differentiate between the use of the missing person and the generic *you* which is frequently used in colloquial Finnish.

But what could the interviewee be indicating by selecting to use this specific structure? In switching from the personal pronoun *I* to the more generic format of missing person, the speaker is clearly distancing himself from the events. Pälli (2003, 67–72) explains that the missing person is often selected when the speakers want to emphasise their role in experiencing events, more as an experiencer instead of an active agent in the events (as defined by Frawley 1992). In this particular example, the interviewee is talking about how one of his previous employers used to lay off people. Later in the interview, he gives a more detailed explanation of the lay-off processes in which he was involved, not as a decision maker, but as an implementer. The choice of missing person here clearly emphasises how he felt like an on-looker who did not agree with the actions that were taken in the situation, but still had to get involved as it was part of his job.

The missing person also has a generalising effect, as it distances the speaker from the events. Individual experiences thus become experiences that anyone can relate to: the speaker is no longer talking about just his own experiences, but is actually constructing a more universal truth about specific situations. In the example above, the generalisation was emphasised by the interviewee checking at some point during the story whether *I*, the interviewer, had similar type of experiences with my previous employer:

⁷³I2: and then it's just whee ((jokingly cutting his throat with his hand)) it was the same game probably that kind of in any other large it must have been the same at Nokia that it is like leave your badge on the desk and bye and don- don't touch anything

R: mmm

I2: that you are escorted out

The missing person often carries both of these characteristics with it. It is not always easy to recognise the exact reason for the speaker to select to use this structure. However, as the structure seems to be used quite frequently in my data when discussing ethical team leadership, I will continue the discussion on the possible meanings in the following sections.

Another structure that is used in the data to replace the 1st person singular, the pronoun *I*, is that of passive. With passive it is sometimes very difficult to tell whether the speaker is describing the actions as collective i.e. shared leadership or as his personal actions as the appointed manager i.e. vertical leadership. The following is a typical example:

⁷⁴I20: I have experienced that it is right that that (.) that (.) that in a certain (.) situation I have to (.) have to lay- (.) I have to take care of the lay-offs so that I really .hhh I really have had to do those (1) for example (1) okay (.) if we go to concrete examples so when I was working for [name of the company omitted] so (.) for the first time at [name of the company omitted] (1) I was such a manager in whose unit (.) **people had to be laid off** because this kind of a **decision was made** (.) to outsource

R: aa exactly

I20: there at that time

R: yeah exactly

I20: and (.) that (.) that ee (.) I have to blame myself 'cause I (.) when I joined (1) the company (.) so I noticed that .hhh (.) that there (.) there was for example an off-set print there at that time

R: yeah exactly

I20: .hhh and (.) and I saw that the people (.) they were totally underemployed

R: mm

I20: they used maybe (1) maybe twenty percent of their time for work (1) and: (.) eighty percent for everything else

R: yeah exactly

I20: and and (.) there were of course many types of different **options that had to be (.) considered** that what should be done in this situation and .hhh and that is there any work that **could be organised** for them (.) somewhere else or (.) **how should this be handled**

Looking at this example, it is very difficult to tell whether the interviewee is referring to just himself, to himself and some other people or possibly even to other people only, when he is using the passive structure in the first and last paragraphs. The use of 1st person singular in-between these two uses of passive would suggest that he is using the passive as inclusive, i.e., he is also part of planning the lay-offs as he describes. But it is quite impossible to tell based on this example whether the actions are described as collective or individual.

The remaining grammatical structures the interviewees use in constructing vertical ethical leadership in teams are the 3rd person singular and plural. There are clearly less of these cases than the uses of 1st person singular or the more passive structures instead of the 1st person singular. The use of the 3rd person was mainly related to stories where the interviewees talked about other managers as examples of vertical ethical team leadership.

9.2 Various constructions of vertical ethical team leadership

I will now move from the ways of constructing vertical ethical team leadership to the constructs themselves. In this section, I discuss the key findings concerning the behaviours that the interviewees attribute to vertical leadership in ethically demanding situations. I focus specifically on the elements that are most prominent in the texts rather than going through each and every verb in detail.

However, Table 12 contains all the verbs I have identified as relevant in the selected texts.

When looking at the first category, the concrete verbs, the first thing that I take up concerns the balance between verbs related to management and leadership: there are more verbs that I have interpreted as representing the management side of ethical leadership than those representing the leadership side. This finding supports the findings in earlier research about the transactional side of ethical leadership playing an important part at organisational level leadership (Treviño et al. 2003), and suggests that the same is visible also at team level.

A typical construct supporting findings in earlier research focuses on the appointed manager's role in intervening in situations that are against the team's ethical ways of working:

⁷⁵I16: he has to be there kind of (2) alert and be be there kind of isn't it so kind of very close and: and so to say: (1) with the team (.) enough (.) and so to say: (1) so that you see (1) how the things go and proceed and and then (.) then you just have to **intervene** in (1) if (.) if things are not working

Another group of behaviours that I have categorised under the label of *management* concerns the fair implementation of organisation's processes related to for example rewarding and target setting. There are several statements that are in line with the following example:

⁷⁶I14: but hhh (2) mm (3) so actually kind of part of being a manager is kind of this .hhh this so to say hhh kind of **taking care of** these (.) rewarding and in a way so that th- (.) that .hhh that that the manager takes the issues up himself so that one doesn't have to do it oneself

R: yeah

For this interviewee, as well as for some others, it was important to be able to trust that the manager is proactively implementing the organisational processes in a way that is equal and fair. When prompted further, the people who brought this issue up often had experiences of the opposite, i.e., having to fight for what they experienced as being treated equally.

Looking at the constructions related to the *leadership* side of vertical ethical team leadership, the focus seems to be on supporting and caring. These are typically reconstructions of situations where the manager has supported an individual team member in an ethically demanding situation. The following example represents a situation where one of the team members himself is a manager and needs help in deciding how to approach a case of possible misuse of alcohol at work:

⁷⁷I15: there is yeah: (.) and so to say (.) so it was for me so that (.) I **I was** kind of then **supporting** the manager (.) who was his manager so (.) I was there and I really kind of (.) we did really discuss that it is really really better to select that route that

R: yeah

I15: we help and (1) take him to treatment so that if we had just watched him to continue then I think it may have been ethically wrong that (2) but then we also received in that situation (.) support from occupational health and

R: yeah (.) yeah

I15: otherwise it went I must say kind of (1) just fine that process

In this is example, the team member does not have to make an ethically demanding decision on his own, but is supported by his own manager who helps him by discussing the situation and considering the consequences together.

One of the characteristics of ethical leadership discussed in earlier research (e.g. Treviño et al. 2003) is the consistency between the verbal expressions and the actions of the appointed managers. This aspect of ethical leadership is also visible in my data with several mentions of the leader just acting correctly or doing the right thing as an example for the rest of the team. The following example offers a slightly more philosophical reconstruction of this thought:

⁷⁸I13: in leadership it could be kind of the same thing then so to say then .hhh when I lead so kind of if **I do something** in a certain way think of handling something .hhh guiding or so to say (.) organising something so (.) I can of course (.) think that I'll have a look at it later .hhh that it shouldn't be (.) like this (.) this is just early phases one doesn't always remember it but it's good that if you just remember sometimes and once it becomes a habit so then everything is in order

In this example, the interviewee is reconstructing the thought of repetition: once you start doing things the right way and pay attention to that, it becomes your way of working. And when you are a leader that happens both at individual level as well as in relation to the others: just remembering to do things the right way will reinforce the example given to everyone.

Once we move from the concrete verbs to the category of communicative verbs, we are reminded how communication often contains very concrete actions in itself, as described in the speech act analysis in the previous chapter. It is noteworthy, that whereas the amount of verbs categorised under the label *leadership* is surprisingly low, there is a significant amount of verbs under the separate category of *communicative verbs* that could for the most part be interpreted as representing leadership. This once again highlights the role of discursive actions in ethical leadership in teams. One example is provided by an interviewee who separates the roles of vertical leadership and shared leadership in the following example:

⁷⁹I1: [name on the appointed manager omitted] **takes up** that kind of sort of (.) value based kind of (.) opinions that we wouldn't have necessarily or kind of not really opinions but questions about how a specific issues is taken into account so that so that **we don't fall into kind of (.) ethical mistake or act against our values**

In this example, it is the vertical manager who ensures that the jointly agreed values and ways of working are followed by everyone in the team.

Another example is provided by an interviewee who reconstructs a situation that he remembers as an example of ethical leadership behaviour:

⁸⁰I10: (1) .hhh ethically well hhh well there are those maybe hhh not quite every day but (.) but every now and then (1) I think that kind of showing trust

R: °yeah°

I10: (1) **asking for opinions**

He continues to explain how he feels trusted when the appointed manager approaches him for genuine opinions and is ready to take them into account when making decisions. This is an example of how closely care and trust seem to be linked with ethics in people's representations.

Under the other sub-category of communicative verbs, *influence*, there are verbs related to the managerial role of the appointed manager. Some of the examples here could have been categorised under the categories of *management* or *leadership*, but as they are clearly communicative verbs, I have decided to categorise them as verbs of influence. The following is an example:

⁸¹I10: so that (.) I'm then the one (.) who: maybe kind of **tell people off** or say that now this thing really has to change that

R: yeah

I10: you have talked about this thing and (.) this has not changed so (.) now it just has to change

R: yeah

I10: that (.) and (.) usually then I always have support such as facts (1) either figures or (1) information that what the claims are based on that (1) nothing like I feel that (.) they are always bad that

R: yeah

The interviewee talks about situations that are related to one team member not following the same rules as the rest in relation to working times or breaks. He explains that in these cases they always start by discussing the issue inside the team, but the appointed manager is called to help in case the team cannot solve the problem themselves. He constructs it as his duty as the appointed manager to ensure all follow the same rules and are treated equally, and thus to take care of these less pleasant discussions with individual team members when necessary.

Moving to the next semantic group, mental verbs, we notice that verbs related to feelings and emotions are represented more often in constructions of vertical leadership than those of shared leadership: a powerful *I* is present when the interviewees talk about their personal feelings. This is often emphasised in reconstructions, where the interviewees are the appointed managers

and explain how they are trying to do the right thing, but the people who are being led do not see it the same way. One of the challenges of vertical ethical team leadership seems to be that there are often several ways of interpreting or reconstructing the leadership behaviours and their consequences, and thus a variety of leadership situations may present an ethical dilemma:

⁸²I8: and so to say (2) and and then exactly these (4) maybe kind of then (1) that kind of (2) of course one (.) aims to get people to a stable state (.) and then one fe- when **one feels** that kind of there are the right people in the right positions and kind of (.) now this is really kind of (.) working well and hopefully people will continue in their current positions and so on then (.) then one would kind of like to keep that situation but [then on the other hand **one understands** that (1) that people then usually want to kind of (.) progress

R: [yeah (3) yeah

I8: and get (.) new challenges and responsibilities and so on

In this example, the interviewee generalises her feelings by the use of the missing person structure. According to the interviewee, it may be that there are also other managers who wish that people would stay in their positions once the organisation has been built so that it works. The ethical dilemma emerges when people want to change jobs: for individual people, it is important to be able to progress, but for the organisation it causes at least temporary loss of effectiveness and for the manager it simply means more work. It is interesting, how the interviewee juxtaposes the emotional verb *feel* with the more rational *understand*: she understands why people want to change jobs, but it still does not *feel* good for her personally.

Another type of example of the use of mental verbs in constructions of vertical leadership is related to the courage that is required from the appointed manager when interfering in situations that are unethical:

⁸³I1: so that in a sense kind of (.) also also kind of **one was too much afraid of** the reaction that was to be expected. so that sometimes because of that one couldn't then be (.) firm enough with the boundaries

R: °yeah°

I1: then it was so strong that that developmental direction towards that everything has to be taken through the positive

R: yeah yeah

I1: so that so to say it was kind of ((smiling)) kind of difficult to be then in a sense in some situations kind of

R: °yeah°

I1: firm

It is interesting to notice that the interviewee uses passive forms in reconstructing a situation where he was a young, inexperienced manager facing unethical behaviour in his organisation. This may be an indication of the interviewee distancing himself from the situation and attributing his own inability to react in the situation to the feelings of fear and uncertainty, not reconstructing it as a personal, active decision.

Another group of mental verbs contains acts related to perception. As prior research has indicated that ethical awareness is one of the critical elements of ethical leadership (see e.g. Treviño et al. 2003), the constructions created using these verbs are of great interest:

⁸⁴I17: that that (2) I actually have one one case right now (.) exactly this type of case where I think kind of (.) salary is lower than should be and I am at the moment (.) exactly pushing forward that (.) that (.) in my opinion in a sense the same pay for the same job whether it is .hhh unless if course there is a kind of (.) career difference or or (.) or something else so kind of .hhh of of course some ki- some kind of personal part but that (.) that they are then kind of

R: yeah

I17: so that (.) no glaring differences let's put it that way

R: yeah (2) is this case that you have is it such that he has taken it up himself or have you kind of yourself actively [done

I17: [.hhh well **I noticed** it at the very beginning and I this has been kind of (.) continuing for a year and a half but now he has taken it up himself [now recently

R: [yeah

I17: like that

In this example, the appointed manager has noticed an ethical challenge in her organisation: one of the team members is paid less than the others for the same job. For the interviewee, it seems important that she was able and willing to notice this unethical situation in her team immediately when she took over the role as the appointed manager, even if it is not quite clear from the text whether she actually started to actively influence the situation already then or only after it was taken up by the person himself. Thus this text is a good example of the constructs which emphasise the importance of the appointed manager being aware and noticing situations that may have an impact on the ethical leadership in the team.

Most of the previous examples have demonstrated cases of vertical ethical team leadership from the point of view of the manager i.e. the examples have been representations of situations where the managers interviewed have been the appointed manager in the leadership situation they are reconstructing in the interview. However, there are also examples of the interviewees talking about how it feels to be led ethically by an appointed manager. The following exam-

ple emphasises the importance of how behaviours are reconstructed by everyone in the team:

⁸⁵I17: so when being led myself at least that kind of sort of (.) ee (.) in a sense kind of equality and equ- equal treatment so that **one kind of sees** and (.) kind of **knows** that (.) that: (.) that I'm being treated in a similar way with the others 'cause then there are also (.) there are that kind of examples that one sees that one is not treated .hhh treated equally that that kind of so

In this example, the interviewee uses the verbs of knowing, even though she is clearly talking about her feelings and impressions. The example reminds us that it is the impression of the individual that counts: it is not enough to assume that people are treated equally, but she wants to see and know it herself. It may be that she has experienced situations where she has not felt like being treated equally. The example emphasises the processual side of ethical leadership; leadership behaviour is ethical in teams if it is reconstructed as ethical by the people involved and thus even in situations representing vertical team leadership the subordinates are actively involved in giving meaning to the behaviours.

In the previous example, the verbs of knowing were related to the interviewee's impression of having the necessary knowledge. An example of another type of use of the verbs of knowing is provided by the following section, where the interviewee uses the verb *think* to describe the mental process related to an ethically challenging situation:

⁸⁶I20: but they have been quite tough (.) tough situations that it hasn't

R: yeah

I20: that decision-making (.) it hasn't happened just like that but (.) that the issue (.) the issue had to be

R: yeah

I20: **thought about** and .hhh but then if (.) once one has had enough then now (.) now **one must do** something

In this example, the interviewee reconstructs a logical process of ethical decision-making. First he describes how in ethically challenging situations he cannot decide immediately, but has to use some time to consider and think about different possibilities and options, and then he is ready to make a decision. And once the decision has been made, it creates an ethical obligation, indicated here with deontic modality through the use of the verb *must*.

Deontic modality is used quite frequently in constructions of ethical team leadership. The interviewees consider the different ethical aspects of the duty of an appointed manager, but may also use deontic modality when they need to explain decisions that are not easy for them to make from the ethical point of

view. In the following section the manager talks about projects that may have an impact on the resourcing of the organisation and may result in lay-offs:

⁸⁷I20: so (2) then (.) then it may be a bit difficult

R: yeah

I20: to start taking things forward .hhh but I have thought about it myself so that (2) this again (.) decisions about who am I loyal to .hhh so I'm loyal to the employer and

R: yeah

I20: when my role here is to think .hhh that things are done so that (.) there would be .hhh ee continuity to this business (.) so (.) then **I must**

R: yeah

I20: also make that kind of decisions

The issues of loyalty and duty are often linked with the use of deontic modality. This may represent the constructs the interviewees, and their organisations, have of the role of a manager. In the majority of the cases, the managers seem to be first and foremost representatives of the organisation, and thus need to be loyal to the organisation, even if this sometimes causes the managers to act against their personal views on what would be ethical in a specific situation. Sometimes the expectations towards a manager are implicit, sometimes they are made explicit. One of the interviewees gave an example of lay-offs in his organisation and explained that he was given two options: either he would implement the process as instructed or his services would not be needed any longer. Thus the duty of the manager was accentuated with a personal threat.

However, there are also cases where the source of the obligation is not the duty of the managerial role, but the personal values of the manager. In the following section the interviewee talks about the challenge of not being able to please everyone and not being able to be fair to all.

⁸⁸I4: so that is kind of (.) at the moment maybe that kind of (.) the biggest if we now [talk about these ethical matters that (.) this balancing between (.) right and wrong (.) and in that I'm kind of completely ((laughing)) kind of unfinished and (.) partly broken because of that issue (.) so that how (.) should one act (.) but I still (.) it has always been the child (.) so if I think that (.) there is a ten-year-old and a grown-up (.) then **I must** be (.) on the side of the ten-year-old

R: [yeah (.) yeah (2) yeah (5) yeah (3) yeah (7) yeah (.) yep the starting point (.) yeah mmm mmm (1) yeah

I4: without forgetting the grown[-up either (.) on the side

R: [yeah (1) yeah (.) how [mu-

I4: [but I can demand more from that grown-up than from that child

In this example, the obligation is towards the weaker stakeholders, that is, the children. The interviewee must make difficult decisions in balancing the well-being of the school children and the teachers, and tries to take everyone's viewpoint into account. However, in the end it is clear for her that her duty is first and foremost towards the vulnerable children many of whom have very challenging backgrounds.

Moving ahead to the second sub-category of abstract verbs, those denoting possibility, the first example reminds us how closely linked epistemic and deontic modalities are. In the following example, the interviewee compares her possibility to act out the role of the appointed manager as the representative of the organisation with her duty as a manager towards the employees:

⁸⁹I8: I of course want to be a manager who stands (.) beside her subordinates (.) to the end and kind of takes on (.) responsibility for their actions but then every now and then I get this kind of (.) feeling that if if something has really been (.) someone's let's say responsibility and it is an area that I have no clue of that it is something really specific (.) as an area so that (.) that kind of (.) that whether I have to kind of still stand beside or **can I can I** kind of say that now you have made a mistake or (.) or kind of that

R: yeah

I8: that if it really was a really bad situation so even terminate his contract [kind of because of that mistake that

R: [°yeah°

I8: or is it so that (.) a manager (.) supports her subordinates all the way and doesn't kind of start blaming them

In this example, I can see at least two possible interpretations for the use of the modal verb *can*. If we look at it more as a deontic *can*, denoting obligation, we can interpret the interviewee juxtaposing the two duties she has as the appointed manager of the team: the first being towards the organisation and the second towards the individual team members. With this interpretation, the manager is reflecting on the transactional side of vertical ethical team leadership in relation to the caring side: how much is it part of the role of the team leader to intervene and discipline employees, and how much is it to support them as individuals. There are clear differences among the interviewees in how they see the transactional side of vertical ethical team leadership. There are other interviewees who share the view of the manager above in how difficult it is to make team members accountable for their actions. However, there are also those interviewees who emphasise that it is an integral part of ethical team leadership.

The second option that I would like to discuss for the example above interprets the use of the modal verb as an epistemic *can*, denoting possibility. In this case we can see the interviewee considering her responsibility towards the

employees in relation to more egoistic wishes of not having to take blame for something that has not been her personal responsibility.

The challenge of balancing your own good with the good of the others, i.e., the tension between egoism and altruism is taken up by other interviewees as well. In the following section, the interviewee is using epistemic modality to describe the possibility to do the right thing as a manager:

⁹⁰I5: that she (.) she she transferred (1) and I got kind of (1) selfishly thinking I **could've** (.) **I could've** justified why she should have stayed and [for sure I would

R: [exactly

I5: have been able to do it .hhh but (.) I saw that for the whole (.) for the company and for her

R: yeah

I5: own career so (.) **I was maybe able to** (.) justify kind of (.) why (.) why in a sense it would make sense to go there and .hhh from the viewpoint of leadership I maybe (.) maybe made my own everyday work more difficult

R: yeah

In this example, the manager felt he had some influence on the decision being made by one of his subordinates on whether to move to another unit to assume a more demanding role. He felt he had two options: to encourage the employee to move for the best of the organisation and the employee herself, or to keep the employee in his own team and make his own work easier. In the text, the interviewee emphasises his altruistic decision as the ethically correct approach.

The final group of abstract verbs is that denoting *intention*. There is a significant number of constructions using these verbs in representing the appointed managers' intention to lead their teams ethically. The use of these verbs, however, tells us about the difficulties the managers experience in following their intentions in everyday work: it is not easy making ethically right decisions in every situation. The following is a typical example:

⁹¹I10: .hhh so to say they are maybe the most hhh and I do always defend my own people (1) so that (.) that if (.) if someone (1) they know it well that .hhh that hhh (1) I always praise that: our team has done a very (.) very good job and (1) and and so to say (1) and (.) good (.) good people they are and (2) to work so that hhh **I try** (.) so that (.) I don't take the whole

R: yeah

I10: credit for anything

R: yeah

In this example, it is again the appointed manager's duty towards the team and its individual members that seems to weigh against the possible, more egoistic

wishes of getting positive feedback and praise for himself. The appreciation of every team member's abilities and expertise seems for many to be at the heart of vertical ethical team leadership.

After this overview of the different verb categories used in constructing vertical ethical team leadership, I will move to discuss the other side of ethical team leadership, the element of shared leadership that is an inherent part of team work as we define it.

9.3 Ways of constructing shared ethical team leadership

My starting point for analysing shared ethical team leadership is very similar to that of vertical leadership. Whereas in the latter one the focus was on the personal pronoun *I* in relation to constructs of ethical team leadership, in the former one the focus is on the personal pronoun *we*⁹⁹. When we focus on the collective, our main interest is on the groups the speaker identifies with. Pälli (2003, 95) defines talking about *us* as the use of:

the linguistic practices that can be used to create such a whole of individual and other individuals that carries a meaning of community or belonging.

Pälli's definition is based on a discursive view on the concept of groups: it is through language and using linguistic practices that we define which groups we belong to. There are no natural or pre-defined groups that would be taken for granted. Instead, they are formed through language.

When studying ethical team leadership in organisations, we need to keep in mind specific organisational structures. When asked to tell about ethically challenging situations in a team environment, the interviewees were actively and explicitly considering whether their organisation had a real *team way of working*. In the end several came to the conclusion that there were a lot of elements of team work and shared leadership here and there in their daily work, however, not necessarily following their defined organisational structures. In my selection of sections representing constructions of shared ethical team leadership, the deciding factor has not been whether the interviewees are talking about organisationally defined units or groups or management teams or teams, but I use linguistic practices to identify cases where they are talking about ethical leadership as a shared phenomenon.

⁹⁹ There is a need for a brief note about the use of the personal pronoun *we* and the related verb inflection in the Finnish 1st person plural. It is a very common practice in spoken language to use the passive format of the verb instead of the grammatically correct format for the 1st person plural. In these cases it is typical for the speaker to use the personal pronoun *we* in connection with the passive verb format to indicate that the use is not meant to be passive, unless it is clear from the context otherwise. (VISK § 1272). I have paid special attention to these cases, as the fluctuation between the generic passive and the use of the passive format for the 1st person plural is of interest in relation to the subject of this study.

Pälli (2003) reminds us that whereas the use of the pronoun *we* is an act of including oneself in a group, it does not in itself tell which group the person is talking about. It is most often just by looking at the linguistic context and indeed the wider cultural context, that we can determine which group the chosen *we* refers to. In my research data, and especially in the selections related to ethical team leadership, the use of this pronoun is typically tied to the work environment. Even though the interviewees do have other groups they feel they belong to, e.g., they are mothers or fathers, they are Finns, they are managers in general, they may be literature enthusiasts or for example ice-hockey players¹⁰, when they discuss ethical team leadership at work, they are talking about work-related groups. However, even narrowing the context down to work does not make the analysis of *we* all that simple. The interviewees create many different types of groups when talking about leadership. The group the pronoun *we* refers to may be the management team of the unit or it may be the team the manager is leading. It may also be a group of colleagues who seem to share similar type of challenges related to the lack of ethics in the organisations ways of working. In the following, short example, we can see two different groups that the interviewee is referring to, in addition to herself as the leader.

⁹²I4: so that I had (1) I had then decided that it (.) it would now be dealt with and we (.) we then with a smaller group with those who wanted to join in so (.) we considered [...]

The interviewee starts by talking about an act of vertical ethical team leadership: she decided that it was time to do something about the lack of clear guidelines concerning an ethical challenge they faced. She then uses a passive *to be dealt with* to refer to the whole personnel collectively, that is, we will deal with the situation. However, she then proceeds to talk about another group, indeed a sub-group of the whole personnel, those who wanted to join in when the actual work on the guidelines started. This short section is a good example of how we all create categories and group ourselves with other people and effortlessly move between these different groups, and our individuality, when making sense of and constructing the social world.

In spite of the variety of groups identified in the data, there are two main types of groups the interviewees refer to when they are talking about shared ethical team leadership. Firstly, the pronoun *we* is used to refer to the team the manager is leading as the formal, organisationally appointed manager and the actions they take on together. In my research data, there is a variety of different types of teams or groups the managers are leading and thus when talking about the team they are leading, they may be referring to for example working teams, management teams or project teams. The following is a typical example of such use of the pronoun *we*:

¹⁰ All of these groups are indeed explicitly mentioned and referred to in my data, but not in relation to ethical team leadership at work.

⁹³I6: so (1) it really is always always then (.) kind of (.) of course **we** first think whether there is something that **we** can do about it,

R: yeah

I6: if **we** can't so (.) so then it really is (.) then it is kind of (.) question of values or or

R: yeah

I6: a decision-making point anyway that (.) how openly **we** discuss that issue

R: yeah (5)

I6: and (9) so so (5) so really really in my opinion **we** still do keep our bar quite quite high so that (.) that **we** make it clear (.) what it is (.) what **we** are offering and [...]

The text gives an example of an everyday challenge in shared ethical team leadership. These challenges are often related to different stakeholder groups, in this case the customer, and the team needs to decide together how to treat the stakeholder in relation to other stakeholders or their own value basis. The interviewee constructs the leadership behaviour as shared with the use of the pronoun *we* in relation to discussion and decision-making. Sometimes this *we* refers to actions taken together, meaning that the thinking and decision-making is actually done together and collectively. In other cases, the pronoun *we* refers to the fact that everyone in the team acts in a similar way, following the same principles when thinking about similar type of cases and making decisions on them. When I probed the interviewees who brought up this type of ethical challenges more about the actual practices, several of them explained that there are a lot of cases where individuals make their own decisions as part of their daily work with the stakeholder groups. But in more challenging cases the group comes together and makes a shared decision. The *we* is still present in both constructs, as by acting as a group, the individuals ensure that the different stakeholders are treated consistently.

In addition to the teams in which the interviewees act as the formal managers, the interviewees also talk about shared ethical leadership in groups which they belong to as members, i.e., the organisationally appointed manager is someone else. These groups may be for example management teams or project groups. In these cases the managers I interviewed construct their own roles in a team as active participants taking shared responsibility for leading the unit. The following is a typical example in my data and talks about a management team building a leadership culture on shared values and equal appreciation of people:

⁹⁴I3: and then **we** try (.) very strongly to build this kind of (1) ee expert leadership where the personnel trusts

R: yeah

I3: and and so to say where expertise is supported

R: yeah

The examples where the interviewees talk about teams or groups they are members of are very similar to the previous ones where the interviewees talk about shared leadership practices in teams they are leading as the formal, appointed managers. The cases are often related to decision-making or organisation's values, and there are cases where I have had to read the context carefully to understand in which role the interviewee is talking about the team.

There are cases where the shared leadership, *we leading together*, becomes more important than the vertical leadership, *I as the appointed manager*. On the other hand, the *we* can sometimes be exclusive as well: there may be individuals who are not included in a group that is created using the pronoun *we*. The following is an interesting example of a situation where the management team members, *the five of us*, started working together without its formal manager:

⁹⁵I3: we have we have we have that kind of (.) this kind of an ethical challenge maybe that so to say (.) which the [title of the manager omitted] intervened in that (.) we kind of in a way half accidentally started a practice that so to say (.) **the five of us** having lunch together once a week

R: aa exactly yeah

I3: so then [(.) and that is such an issue then that so to say (.) someone made a mistake by sending an e-mail (.) an expert (.) that there is an issue here but that (.) these directors will have a look at it (.) at it then (1) over lunch

R: [yeah (2) yeah (11) over lunch ((both laughing))

I3: sent this to the [title of the manager omitted] so he he kind of (.) flew off the handle that do you have a kind of a .hhh kind of a (.) kind of a manage- yeah kind of a management team (.) sha- shadow management team that that you discuss issues coming to the management team there first (.) first and that ((coughing)) and (.) that is not allowed

The issue of excluding the formal manager was at the heart of shared ethical leadership for this interviewee. He felt strongly that the formal manager of the organisation was acting in a manner that was totally unethical and thus undermining the work of the whole management team, and indeed the entire organisation. This was a big, topical issue to the interviewee at the time of the interview: do the other members of the management team show shared ethical leadership by by-passing such a manager? Or is it unethical to work against one's formal manager? This is an issue I will discuss more towards the end of this chapter.

There are also examples in the data, where the group the interviewee identifies with is the whole organisation. In the following example, the interviewee talks about following the organisation's ethical guidelines and the law in recruitment situations.

⁹⁶I16: so these these questions have naturally come up (.) these questions so to say (1) when (.) over the years when we kind of (.) when **we** recruit for example (.) from a competitor

R: yeah

I16: people (.) so then we have to think about these questions in that (.) that that when it is clear that we (1) we don't (.) **we** follow the law in that .hhh and then of course the ethics may come to question when the competitor or the individual that is recruited can bring information inside his head

R: yeah

I16: and how to use that so that

R: yeah

I16: is it really then where do you draw the line there then

It is interesting to notice that he decides to talk about *us* instead of himself, thus generalising: this is how *we all* follow our ethical guidelines and the law. The use of *we* in this case creates an assumption, something that is not to be questioned, that everyone in the organisation he is talking about does follow the guidelines.

In addition to the pronoun *we*, there are also other structures that are of interest when discussing shared ethical team leadership. Missing person & passive both have potential to be collective and include the speaker (Pälli 2003, 96), and there are examples of these both in my research data. An interesting case is provided by the interviewee in the following section:

⁹⁷I4: and I noticed that we used to have earlier certain kind of sort of (.) guidelines and models but it was a very long time ago

R: yeah

I4: when they have been created (1) and then (.) during my time **they have not been actively (.) discussed**

The interviewee is the appointed manager, and explains how she is being pressed to provide guidelines for challenging situations. However, she also talks about how some of the employees are pushing her to create the guidelines in a way that would not be ethical in relation to some of their key stakeholders. Against this context, the use of passive in the last sentence is very interesting: instead of using an individual *I* or an inclusive *we*, she has decided to reconstruct the situation by using the more impersonal passive, implicating that something simply has not happened: the guidelines have not been discussed. If the passive is used instead of an *I*, then it could reflect the fact that the interviewee is feeling quite guilty about not meeting the employees' needs concerning the guidelines, something that is clear from the context provided by the rest of the interview. However, there may also be another reason for the use

of passive in this particular case. As discussed above, the pronoun *we* is very inclusive. In this case the interviewee may construe that there is no *us*, as some of the employees are clearly pressing her to act in a way she does not feel comfortable with. Pälli (2003, 110–112) emphasises that the use of passive does carry these two possible meanings: it may help in decreasing the role of the speaker in the action described, or it may be used to blur the borders of the group the speaker is referring to.

Later during the same interview, the manager continues to combine the vertical with the passive:

⁹⁸I4: and **I then started** (.) to actively forward it (.) surely it was also the wish of the person[**nel it was raised** that hey that there is nothing for this mental well-being

R: [yeah (.) yeah (.) yeah

The interviewee talks about activities they have initiated to help the employees to be able to work in the ethically demanding work environment. In this example, she starts by introducing the initiative as an act of vertical leadership: *I then started*. However, she then continues by explaining how it actually was a shared decision. One may wonder, though, whether also in this case there were differences of opinion among the personnel. The way she has worded the section concerning how the initiative was actually started together is an interesting combination. She starts by referring to the whole personnel with *the wish of the personnel*. However, at that point she starts using the passive and states that the idea *was raised*, which makes one wonder, whether it was a unanimous view of the whole personnel or actually raised as an idea by some of them.

Another way of constructing groups and creating collectivity is to use the 3rd person plural pronoun *they*. There is, however, a clear distinction between the use of *we* and *they*. Whereas the former is an inclusive pronoun, that is, the speakers talk about a group they identify with or wish to construct as one they belong to, the use of *they* has an opposite target. By talking about *they*, the speakers are constructing a group which does not include them. In the research data, there are many examples of the use of *they* with different types of explanations for the selection of this particular form. There are cases, where *they* is juxtaposed with *I* when discussing ethical leadership at team level. In these cases the *I*, the speaker, is typically the manager of the team or a team member who is taking an active leadership role. In these cases the use of *they* refers to the rest of the team members, i.e., those who are being led.

There are also cases where the use of the personal pronoun *they* may be seen as reflecting either vertical or shared leadership. In these cases the interviewees are talking about the way they are being led, but talk about it collectively, typically reflecting that the whole *top management* is behaving in a specific way. As my main starting point in categorising the research data is discursive, I have decided to group these cases under the category of shared leadership: the

interviewees are constructing the leadership as a shared phenomenon. The following is a good example of how explicitly the interviewee decides to talk about leadership as a collective phenomenon:

⁹⁹I19: so at the moment (.) ee (.) so ee (.) kind of one can (.) kind of our (.) or really my (.) own manager and his (.) kind of clan (.) **they are** there in [name of a European city omitted]

R: yeah

I19: .hhh so **they are a** shocking embodiment of management ((laughing)) so in a sense

R: yeah

I19: in a sense kind of .hhh ee knowing everything (.) not asking anything (.) and giving instructions really and and (.) not being interested in you as a person at all

The interviewee finds it difficult that *his manager and his clan* are not following the values of the organisation and showing an example of ethical leadership. This text, with its negative construction of leadership practices, is typical of the stories told using the pronoun *they*: many of the other stories also have negative connotations. The following is a typical example:

¹⁰⁰I3: .hhh and then there are these (.) [there that happen to all of us that someone falls ill (.) there are these there so to say (1) breast cancer cases and all this kind of things where the individual e- where **the others start** kind of (.) **shouting** that that why is it that this one individual gets along much easier and why is she so much absent from work and such and is that individual doesn't want to tell about these things at work so you cannot tell

R: [yeah (1) yeah (.) yeah (4) yeah (.) yeah (.) °yeah° (5) yeah (1) yeah exactly (1) yeah (1) yeah (.) yeah (.) exactly

I3: then one must kind of defend that the situation is now such [that that

R: [yeah (.) yeah

I3: .hhh they do often then leak out but

In this case, the interviewee compares his role as the manager, emphasising that this is what all of us who act as managers experience, with that of the other team members. The team members are reacting to a situation which from their point of view seems to be unfair treatment within the team: one team member has less work than the others. What is interesting in this particular case is how the interviewee constructs his viewpoint by combining the 3rd person plural, *the others*, with the verb *shout* when describing the intervention of the other team members, and how he uses a serious illness as the reason for the situation. Without these elements, the story could be seen as a narrative about how

individuals, i.e., the other team members take an active role in ensuring that all team members do their own part of the shared tasks.

It is indeed this type of stories that form an important part in the use of the next pronoun: the 1st person singular *I* used for the cases of shared ethical team leadership. There are several examples in the data that clearly reflect shared leadership, but that are being constructed through the use of the more individualistic *I*. In these cases the managers I interviewed talk about social situations where they have not been the formally appointed managers, but rather one of the team members, i.e., someone from within the team assuming a leadership role. These stories are similar to the definitions on shared leadership emphasising (Pearce and Sims 2002, 176) shared leadership as series of leadership actions and leaders emerging from within the team. The following is an example of an expert challenging his colleagues with an aim of ensuring that the customers are treated ethically and that their own business is still economically on a safe ground:

¹⁰¹I18: that that .hhh that **I notice** that for example our sales don't necessarily (1) know maybe e- enough how to discuss about the customer's [business

R: [yeah (.) yeah

I18: 'cause it has the same patterns that (.) anywhere else and

R: yeah

I18: .hhh and so: (.) in those situations we have discussed and: sometimes **I've been involved** and even met these customers and (.) they have kind of (.) we have had good discussions and then then we have been able with quite a good consciousness to make (.) that deviant decision but then we (.) we have documented it well and justified it that hey

Whereas cases of challenging or helping colleagues form one set of examples, there are also cases, where the pronoun *I* is used in connection with a more collective *we* or the passive. The following provides an example:

¹⁰²I13: **I** was involved as well and then .hhh **we** looked at sort of how kind of (.) we can kind of that (1) va- both lead and how we can measure and and (.) apply them (.) to evaluate how these kind of (.) values and rules are implemented so (.) this kind of .hhh concrete kind of things (.) so that we kind of ponder when we do things so (.) kind of have a look at the values and see whether

R: yeah

I13: when I do like this here so (.) do they kind of they actualise (.)

R: yeah

I13: do I do I break any rules

In this example, it is the first *I* that ties the interviewee into an active role in the shared action of discussing the organisational values: he is actively involved in a voluntary group of managers who wanted to think about different ways of making the organisational values properly implemented in their everyday work. In that sense, the use of the pronoun *I* in the first sentence is actually quite different from the one at the end of the section. Whereas the role of the first sentence is to tie the speaker into the shared activities, I interpret the use of the pronoun *I* at the end more as a generalising use, that is, he is describing how all managers should act in order to use the values as a guideline in their daily work.

The final personal pronoun discussed here is the 3rd person singular *he/she*. It is interesting to notice that there are again clearly fewer cases that discuss shared ethical team leadership using this grammatical form. In these cases, the interviewee is typically talking about an individual colleague who is constructed as having an active role in relation to ethical leadership in the team. However, in most cases the interviewees seem to prefer to use the more collective pronoun *they* when referring to other team members involved in ethical team leadership.

9.4 Various constructions of shared ethical team leadership

In this section, I discuss the various constructions of shared ethical team leadership presented in the texts. I will again look at the constructs through the types of verbs used in them. I begin by discussing the constructions using *management* related verbs. There are fewer examples of management related verbs in constructions that reconstruct shared ethical team leadership than there are in those reconstructing vertical leadership behaviours. This is not surprising, as a significant number of the verbs categorised under this sub-category describe actions that are typically an explicit part of the tasks of the appointed managers in organisations. There are self-managing teams that have responsibility for their own management processes, but these only form a minority of work teams in most organisations.

Based on this starting point, it is no wonder that the examples of management related verbs in the context of shared ethical team leadership typically refer to organisational level or management team level actions. In these cases, ethical leadership is not shared within a work team consisting of an appointed team manager and subordinates, but rather in a team consisting of several peers who are each managing a separate team. The management teams often have an appointed manager as well, but the behaviours that I have categorised under the sub-category of *management* in shared ethical team leadership mostly emphasise the peer co-operation in these issues:

¹⁰³I16: yeah yeah (.) I am really thinking about (.) these here but they (1) anyway kind of .hhh (1) anyway (.) we have kind of hhh young sales people and older sales people we have female sales people and so to say male sales people (1) they all have the same rules **they all are rewarded** in the same way **they are all set similar targets**

In this example, the interviewee is talking about the management behaviours of all of the managers leading the sales people in the organisation, using the generalising passive which makes it sound as if there were no exceptions, that is, all of the managers are leading in a uniform way and thus ensuring that the people are treated equally regardless of their age or gender.

Another example of shared ethical team leadership tells about a team consisting of managers representing different units and working on an organisational change:

¹⁰⁴I3: very few of us

R: yeah

I3: involved (.) in the process kind of (.) felt the solution was kind of [(.) very well justified

R: [yeah (.) ideal (.) yeah okay

I3: bu- but **we tried very carefully to ensure** that so to say that the story was common so that (.) .hhh that so to say the justifications were explained (.) it was maybe a bit empty a a bit 'cause one co- co- couldn't do much more than repeat the same phrases

In this text, it was truly the team, who had been given the shared task to make the change happen. The team members together decided to ensure through their joint management that the view of the change would be communicated across the organisation in a similar way, regardless of what the members of the change team thought about the change themselves. In this case, the team members felt that it was not possible for them to stop the change from taking place, and thus they had the duty towards the change team and the organisation to make it happen as effectively as possible. Thus they had to manage both the work of their own change team as well as the rest of the organisation together.

There are only few examples of verbs related to leadership being used in constructions of shared ethical team leadership. Consequently, the following example has a strong element of vertical ethical team leadership, even though it also includes an element of shared leadership:

¹⁰⁵R: yeah (.) have you noticed that there would be any such cases where they would have kind of themselves then (.) handled those issues that you have felt are

I15: yes I have now had (.) had and so to say (.) so for example with this one (.) who stole the client I told him straight away that I'm not going to have any discussions and that you have to build that relationship kind of back again so that (.) that you

have kind of (.) caused anyway that mistrust yourself that .hhh and **he did go and talk** (.) and **they have** now quite well

R: yeah

I15: **started to build back that**

R: yeah

I15: **relationship** and I hope it stays that way

It was the interviewee, the appointed manager, who initiated the process of building trust and belief in the ethical ways of working in the team. However, he did not take over the responsibility for doing that, but rather made the person, who initially caused mistrust in the team by stealing a client from one of his colleagues, responsible for working with the others in building trust. In this situation, the interviewee reconstructs the role of the appointed leader as quite a transactional one: he had to intervene in the situation. However, his aim was to share the responsibility for the leadership side of the process by actively involving the people who acted against the ethical rules of the team.

Compared to the low amount of verbs related to leadership, there is a significant number of constructions using verbs of *doing*. In relation to vertical ethical team leadership, we discussed how the appointed managers enact leadership simply by giving an example with their own ethical behaviour, just by doing their job and making decisions ethically. But can simply *doing*, *doing your job* or *doing the right thing* be seen as ethical leadership, if the doer is one of the team members? Based on my data, there are several occasions where the interviewees talk about alignment in the team through all team members just acting ethically:

¹⁰⁶I11: **we always do** the right thing ((laughing out loud))

R: you haven't had to (.) discuss in a sense kind of for example (1)

I11: with us **they can** quite well **make independent decisions**

R: yeah okay

[...]

R: do you have sort of (1) how have you kind of clarified these things or is it in everyone's DNA

I11: it is in everyone's DNA (.) it hasn't really ever been so to say

R: where do you think it comes from ((smiling))

I11: from good example ((both are laughing))

In another example, the interviewee explains that in her team they face minor ethical challenges weekly when considering who to work with and who not to work with in order to follow their organisational values and treat potential partners equally.

¹⁰⁷R: so how do you treat those so how is it that the discussion goes when you get these phone calls and such so

I21: so then we have once (.) once a week we have our [name of the unit omitted] team's meeting (.) where **we always go through** that week's (.) topical things ho- (.) what is going on and what is everyone working on hhh and there **we put on the table** that we now have this kind of an enquiry and .hhh there are naturally those (.) that kind of which can be (.) kind of decided immediately we know immediately that we say no

R: yeah (.) yeah

I21: but that then (.) those that rise which have something

R: yeah

I21: an issue that (.) that

R: yeah

I21: that has been that kind of

R: yeah

I21: so that you want to bring it to that discussion then we have that discussion and .hhh and so to say: consider that (.) that (.) why and (.) why not: and (1) and so to say (.) this kind of things

In this example, the interviewee emphasises that in simple cases each team member can make immediate decisions, i.e., refuse co-operation when they receive enquiries that are against the organisation's values or targets. The more complicated cases they discuss together, at the same time also strengthening their alignment in all of the cases. It seems that these small, everyday decisions, that people do not always see as decision-making situations, offer people with a frequent source of ethical dilemmas and a need for team-level alignment.

Another example, a bit more abstract, comes from an interviewee who talks about his previous organisation which had a strong view on the ethicality of all leadership:

¹⁰⁸I6: ee so it was it is quite (4) it really was kind of holistic (.) kind of (.) that we want- (.) not only (.) kind of among personnel to be to be kind of equal and (.) fair but but maybe kind if more widely (.) so that we wa- wanted to **do all things the right way** so that (.) and it it really reflected then on (.) everything we did in a sense that (1) ee (.) what would be a good example (.) something (.) whatever (.) when we wrote tenders (.) so we wanted to make them purposefully so clear (.) there was no wis- (.) there we didn't want to use any kind of (.) tricks [to make something sound better than (.) that what it was

R: [yeah

But can this be seen as shared ethical leadership? Do team members *lead* one another by acting ethically and consistently in this type of situations? Can *doing the right thing* in shared leadership be paralleled with *walking the talk* in vertical leadership?

One interviewee offers an example of an opposite case:

¹⁰⁹I1: then then when one was initiated to this wonderful world of sales so then there were these situations where the manager (.) came to give the whole sales group (1) a new idea for how we could get contracts sold even more profitably and thus gave a really concrete (.) questionably very very questionable or ev- quite frankly an unethical trick where [the client

R: [°yeah°

I1: was misled. and the aim was to get them hooked. and then this had come from the management that this is how we do it, and then we implemented it.

R: °yeah°

In the final sentence, he explains that when there was a clear, vertical leadership act, instructions from the management, the whole team acted accordingly. Without anyone challenging the instructions or acting differently, the whole team ended up acting unethically. In this case, it is more challenging to see how acting in a similar way would be an action of leadership. And naturally it is not an act of ethical leadership, as the team acted unethically. But what if one of the team members would have challenged the vertical leader and refused to implement the instructions they felt were not ethical? Would that be interpreted as an act or an emergence of shared ethical leadership?

The examples above remind us of the difficulty of defining leadership and indeed ethical leadership. Looking at the examples, it seems that there are no straightforward rules for defining which independent acts represent leadership and which not. In fact, it seems that social situations are reconstructed differently depending on a variety of elements, many of which are visible in the discursive practices used. In the last example above, the interviewee has clearly constructed the social event to represent strong vertical leadership, as an example of the appointed manager acting unethically. The interviewee uses powerful discursive practices to build this view of unethical leadership behaviour:

¹¹⁰I1: [...] where the manager (.) came to give the whole sales group (1) a new idea [...] and then this had come from the management that this is how we do it, and then **we implemented it.**

There is the appointed manager who comes to tell the sales group how to behave, and they simply obey the instructions. The interviewee continues to explain how important it was to meet the targets given by the management, and thus constructing an image of a traditional, hierarchically led organisation. The

positive feelings based on effectiveness were much stronger than the internal voices asking about the ethical aspects of this way of treating customers:

¹¹¹I1: and and so to say (.) in a sense (1) it kind of felt good **to achieve those results** but at the same time it felt quite bad when (.) one was aware that this is not quite okay

R: °yeah°

I1: (2) but when it had come from the management and the culture was that (.) so it didn't feel that bad still at that point,

As said, it is questionable, whether this last interviewee constructs the joint implementation of instructions from the management as shared leadership. However, as discussed before, there are examples in the texts, where the interviewee is clearly representing shared actions, doing together, as shared ethical team leadership: working as peers to ensure consistency is maintained in ethically challenging decision-making situations.

Returning to our discussion on the views and definitions of shared leadership, these examples challenge the idea of shared leadership simply representing:

“serial emergence” of multiple leaders over the life of a team (Pearce and Sims 2002, 176).

Based on the examples in my research data, one of the key elements of ethical team leadership, and especially the shared aspect of it, is the consistent ethical behaviour of all team members. Instead of seeing leadership just as individual heroic actions, ethical leadership can be constructed as consisting of doing one's everyday work consistently and respecting the explicit and implicit ethics of the organisation: showing example to one's peers through simple everyday actions.

One can also show example by acting with an attitude that is in line with the organisation's ethics. As the following interviewee explains:

¹¹²I7: (3) we talked about justice (.) then in my opinion (.) ee respect

R: yeah

I7: (3) to all directions (2) that (.) it's easy to say that one needs to **respect** one's manager and subordinate but colleagues as well

R: yeah

This example is from an interviewee who talks a lot about the importance of traditional vertical leadership in ensuring that the ethical ways of working are explicitly defined in any organisation. In this example he extends the responsibility also to team members. However, it is not clear from the context whether he reconstructs this behaviour as leadership. On the other hand, this statement

is related to the success of ethical leadership in teams, and thus relevant for the discussion on shared ethical team leadership.

With the examples above, we notice that it may be difficult to draw a line between just doing your job as a colleague and leading your co-workers ethically. Leadership is a socially, and indeed discursively, constructed phenomenon that cannot be taken out of its social context. It is us, the people involved in different types of social events who give different actions their meaning as leadership. The same action may be seen as leadership in one social context and something different in another type of context. Different people may and do reconstruct the same actions in different ways. It is probably easier for us to categorise actions by an appointed manager as leadership, as the managerial role is well institutionalised in organisational context, whereas there may be more variation in how we see the actions of a peer in a team. Thus we come back to how we have defined leadership, and the emphasis not being solely on what is done, but on what the influence and impact of an action is on others.

Based on my research data, there seem to be elements of shared leadership that are so collective that it is impossible to identify an individual who is acting as a leader: leadership becomes a collective process. However, the data also contains cases of shared ethical team leadership, in which it is one of the team members who acts as a leader in a specific situation. There are several examples of peers taking an active role in ensuring the whole team follows ethical ways of working. In some cases, the interviewees explicitly say that they see it as their responsibility to make sure that for example customers are treated consistently, equally and ethically. One interviewee explains how he had to interfere when he noticed that his colleagues were not following the shared guidelines:

¹¹³I18: so if there is just if it is just this kind of sub-optimisation or such small .hhh corner and that we are drawing kind of the wrong conclusions there we don't understand the big picture so th- then probably (.) **I in a way interfere** and then (.) then tell that .hhh that in this situation now it is not worth doing it like this 'cause we have this big entity that requires that we anyway .hhh operate in a certain way

There are also reconstructions of social events, in which it is the appointed manager who is acting in a way that seems unethical to the other team members:

¹¹⁴I21: well it is probably exactly kind of this (.) they come through the company values those (1) those values our ways of working .hhh and (.) then if there has been some (.) initiatives or projects which (1) are possibly kind of (2) do not take the values into account (1) so (.) I think it is kind of (.) is difficult then (.) to **have those discussions** if it comes from the manager that

R: yeah

I21: (1) th- that what I find is against those values

In this example, the interviewee explains that these issues need to be discussed, but finds it difficult when the person who is acting against the values holds vertical power in the situation. With this particular case, we are moving from

our category of concrete verbs to the separate category of communicative verbs. The verbs of communication and influence are used frequently in my data in discussing these cases of colleagues intervening in situations they feel are against the organisation's values and ways of working. This is quite natural: what else can an intervention be, but an act of communication, that is, taking the issue up?

Whereas the previous interviewee described the situation using a neutral verb of communication, *discuss*, there are also examples where the situations have been reconstructed using verbs of influence. An appointed manager's viewpoint in a similar situation is provided by another interviewee who reconstructs the situation quite differently. It is worth noticing that these interviewees are not talking about the same social events, they even represent different organisations, but the generic situations they reconstruct are quite similar.

¹¹⁵I3: .hhh then we have these (.) [these that we all get that someone falls ill (.) there are these so to say (1) breast cancer cases and all such where someone e- where other people start kind of (.) **shouting** that that why is that one allowed to get by so much easier and why is she so often away and such and if the individual doesn't want to tell about these at the work place so one cannot tell

R: [yeah (1) yeah (.) yeah (4) yeah (.) yeah (.) °yeah° (5) yeah (1) yeah exactly (1) yeah (1) yeah (.) yeah (.) exactly

I3: then one just has to defend that the situation is now such that

In this example, it is the appointed manager who is construing a situation where the other members of the team feel that they are not being treated equally. Their reaction is to take the issue up with manager: an act that is previously discussed as an example of shared ethical team leadership. It is interesting that in this example the manager is not constructing the act as ethical leadership, but rather sees it as a negative reaction, and uses the verb *shout* in describing the communication by the other team members. As it is doubtful that the team members always *shout*, i.e. talk very aggressively and loudly in those situations, it may be that the act itself, challenging the appointed manager's ethicality, makes him feel like he has been shouted at.

The analysis of the communicative verbs is a good way of studying the roles the interviewees describe in their reconstructions of ethically demanding situations. The following example is provided by an interviewee facing an ethically challenging situation as the appointed manager:

¹¹⁶I4: (15) we **have had the same discussions** that that I brought up earlier kind of what I myself (.) have been thinking about that what should be done with these demanding [(.) children or (.)

R: [yeah (.) yeah

I4: whether we should not have some (2) some guidelines or not (.) so that that that joint (1) joint reflection (2) that one one teacher has vehemently **demand**ed (1) a joint strategy for us on this matter hhh (1) what to do with these demanding pupils

R: yeah

I4: and we have not taken it in a way (.) kind of as a management team either kind of (.) very actively forward

In this example, the interviewee uses the neutral communication verb of *having a discussion* when talking about the joint actions they have taken. She also refers to the management team at the end of the section, pointing out that they have not done much to the matter together. On the other hand, she uses a strong influencing verb *demand* when describing the actions of the teacher, who has taken up the issue of the teachers growing tired of being mistreated by the demanding children in the school. This is an excellent example of the power of the language in constructing the social reality: by deciding to use these verbs, the interviewee reconstructs a specific view of the social situation. As such a clear example, it also provides an excellent starting point for a short philosophical consideration on what it is to study leadership in our socially constructed world.

First of all, this manager emphasises throughout the interview that she herself has very strong views on the priority of the children over the teachers, whenever there is a need to be on either side. So we can ask ourselves whether the use of collective here is “right”, i.e. is the interviewee talking more about herself and her decisions as the appointed manager, but describing them through collective structures such as the management team (see e.g. Pälli 2003, 168)? Is she generalising something that she feels strongly about herself? Using these structures she compares the teacher who has been asking for a joint strategy with all of the others. The second question raised by this example concerns other possible reconstructions there could be of the situation, and this question takes us back to the research interview as a research method. In this situation we do not have access to the other viewpoints or constructs, but we can ask ourselves what kind of reconstructions the mentioned other teacher would have of the situation. Would she reconstruct her own behaviour as selfish or would she refer to the rest of the teachers, who she thinks are exhausted because of the situation? This is something we cannot know and thus it is not meaningful to speculate on it. However, we do need to keep in mind that the study of the social world means that we are reconstructing social events based on reconstructions by selected individuals, in this case the appointed manager who is the interviewee.

After this short philosophical excursion, I return to the different verbs used in reconstructing shared ethical team leadership. The use of the mental verbs seems to be much more typical in my research data with an individual *I* and other singular expressions than with the more collective forms. This is in line with the findings of e.g. Pälli (2003, 160–161), and makes sense if we consider that the processes that we understand as mental, for example thinking and feeling, are often realised as communication when they become collective. As an individual, I may be *thinking* about a solution for challenging situations, but

as a team, we may as well be *talking* about possible solutions for that same challenge. Thus the first example of mental verbs I am providing here is actually a construction of an individual considering whether he should be acting, that is, assuming leadership, in a situation where one of his peers is acting unethically as the appointed manager.

¹¹⁷I13: I have actually **noticed** that: in fact (.) here kind of with one of the other managers in my own sector ((laughter)) my my (.) that he had a similar type of thing going

R: yeah exactly

I13: that people kind of went to him separately [to ta- to present the same issue saying that it should be handled like this and then he changed his decision always depending on who had been there so kind of it became a rat race there (.) it it became a bi- a bit bigger issue (for that person)

R: [yeah (7) yeah exactly (1) yeah exactly (2) yeah exactly

I13: it went all the way to the occupational health care as well then

R: yeah

The awareness of an ethically challenging situation, constructed here using a verb of perception *notice*, creates an ethical dilemma for this interviewee: whether to get involved or not?

Moving to the most frequently occurring sub-group under the mental verbs, i.e., the verbs denoting the state of knowing, there are some examples of these verbs being used collectively in constructing shared ethical team leadership. The following is a typical example:

¹¹⁸I6: so then it is again the question of how we react to these situations (.) and then these (.) of course we talk about these situations with the leaseholders and managers and then **we think** what would be right [and what not

R: [yeah (.) yeah

I6: but but I I have to then make the final decision in the end

R: yeah yeah

This interviewee uses the mental verb *think* in connection with the communicative verb *talk*. This construct emphasises the serious nature of the discussions the appointed manager has with his team prior to making decisions in these ethically challenging situations: he does not simply *talk* about the situation, but they collectively *think* what should be done.

Moving to the abstract verbs used in constructing shared ethical team leadership, I begin the discussion with the verbs denoting possibility. The following example supports our earlier discussion on the role of *doing* in shared ethical team leadership by showing how it is in practical everyday work that

teams need to create their ethical ways of working. The individual team members often act individually and independently, but there still needs to be consistency in their behaviour for example towards different stakeholders, in this case the competitors and customers:

¹¹⁹I16: and: so to say things like that so to say (2) and then then when we know one another so well so then this ethical aspect comes into picture when we meet one another this is anyway this is such a small country this Finland

R: yeah

I16: and when we meet it was just now (.) last week there was a large exhibition .hhh in Germany and and and so to say (.) that is where the whole industry meets there (1) and there we just bump into one another then (.) so then so to say (.) there is the question (1) **what we can talk about** and **what not**: and and so to say (.) and here again the kind of ethical guidelines come up (.) quite soon

The use of epistemic modality in this example shows how close the possibilities of *can* and the obligations of *must* are. Whereas the first part of the modal structure *what we can talk about* is epistemic, i.e., it denotes a possibility: individual team members decide what they may talk about, but the talking is voluntary, i.e., they do not have to talk about these issues. However, the negative form of *can* represented in the short version *what not* does not denote epistemic modality, but rather deontic modality i.e. the meaning is *what we mustn't talk about*. (VISK § 1562). The key with this structure is that there are issues that may not be talked about with competitors and customers, and thus the overall meaning is much more on the side of an obligation than of a possibility.

I have taken up this rather linguistic example, as I find it emphasises one of the challenges of ethical team leadership, and of ethical leadership as a whole. Considering deontic modality, it would be plausible to define the possible obligations of an individual in a team in relation to the team's ethical leadership. This could be seen as forming the minimum requirements of ethical behaviour in the team. However, the same would not be conceivable with epistemic modality: it is simply not possible to list all choices that are open and available to every individual in their everyday work in order to contribute to the ethical ways of working in the team. In this world of endless possibilities, individuals need to decide themselves which of these possibilities are ethical and which are not, and which of the possibilities they will embrace as part of their ways of working with their colleagues.

Continuing the discussion on the abstract verbs denoting obligation, we come back to the concept of duty discussed earlier in relation to vertical ethical team leadership. In the following example, the interviewee talks about work with cross-organisational teams and ethically challenging situations that are caused by some of the team members having confidential information that they cannot share with the other team members:

¹²⁰I16: so these situations may be this kind of corny and then there would be us kind of .hhh so ethically right of wrong there but then ee (.) sometimes the issue goes (.) and can go wrong i- can go to a totally wrong direction but you cannot say any reason why this issues goes to the wrong direction 'cause you know things that **you cannot share** with the others (.) so there are this type of situations

R: yeah

I16: but I don't know if

R: yeah

I16: (1) there is probably nothing that can be done with those

R: so how do you behave in those situations

I16: then **one must** kind of aim (.) aim by using other means (.) to steer the issue towards that direction which in one's own opinion it is now worth taking to but one cannot kind of (2) sometimes one just knows that this is now going to the wrong direction but one really cannot help it (.) isn't it so

In this example, the interviewee has a real ethical dilemma i.e. he has the obligation towards the organisation not to disclose confidential information, but he also has the duty towards the team – and also towards the whole organisation – to ensure the team's work is useful and meaningful. For this interviewee, however, it is clear that keeping the information confidential is more important than the short-term success of the team, and there is thus not much he can do about the situation.

Continuing the review of the use of abstract verbs in constructing shared ethical team leadership, we see that there is a significant amount of examples using the verbs indicating *intention*, and especially the verb *want*. The following is a typical example:

¹²¹I17: and (1) and of course then: we do have subcontractors and such that that that the way of working also towards them needs to be very kind of (.) then anyway kind of (.) ethical and and in a way correct that that **we don't really (.) want to (.)** exploit anyone nor nor other[wise kind of

R: [yeah

I17: so that that (.) one always has to think about that (1) reputation of the company and all so that (.) even though sometimes as a larger company it could be possible so (.) that that (.) that keep (.) kind of

In this example, *want* is used to express something that is construed as a shared ethical principle and aim of the organisation: *we do not want to exploit others*. However, it is noteworthy that by using the verb *want* the interviewee is in fact deciding not to say that *we do not exploit others*. In a large company, it may be difficult to know if this principle is always followed – or the interviewee may know of cases where it has not been followed. It is even possible that she has had to break the principle herself sometimes. However, as in several other

examples of the use of the verb *want*, the interviewee talks about the principle being valuable *per se*. She continues to explain why these principles are important, and generalises the principles even more by using the more passive format of missing person in emphasising the importance of these principles in taking care of the organisation's brand and reputation.

In this chapter, I have tried to give examples of the linguistic constructions used in building vertical and shared ethical team leadership. I have also highlighted possible similarities and differences between these constructs and between the views provided by different interviewees. I will now proceed to summarise the key findings.

9.5 Summary

The discussion above has focused on the various constructions of vertical and shared ethical team leadership provided by the interviewees. My aim has been to look for answers to my research question *What kind of meanings do Finnish managers give to shared and vertical ethical leadership in teams?*

Looking at leadership, and more specifically ethical team leadership, as a discursive phenomenon, something that we are continuously creating and re-creating through language, we see a very dynamic view of ethical team leadership starting to emerge. In line with the findings of the previous chapter focusing on speech acts, the analysis based on pronoun-verb pairs highlights the continuous flux between vertical leadership and shared leadership. However, contrary to many earlier definitions of shared leadership as the emergence of individual leaders from within the team, this analysis suggests that at the core of shared ethical leadership, there is a shared basis: a continuous process of the individual team members doing their daily work consistently and in line with the explicit or implicit values of the team. It is this basic process of shared leadership from which the individual, separate acts of shared leadership emerge. Alongside the emerging leaders, there is also a clear role for vertical ethical team leadership. Figure 4 offers a visual representation of the overview of the vertical and the shared in ethical team leadership based on my research data.

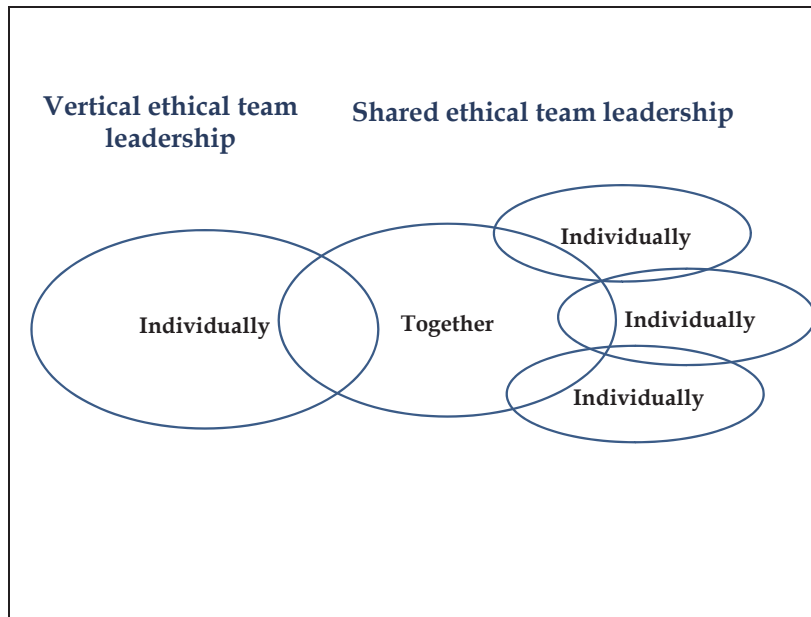


FIGURE 4 Vertical and shared ethical team leadership

It is worth noticing that the interviewees attribute a great deal of importance to the role of the appointed manager. However, we need to remember that all interviewees are managers themselves, and thus have reconstructed many of the situations from that specific viewpoint. One of the interviewees gives an example of a manager who, in his opinion, lacked all leadership capabilities:

¹²²I6: so aa (3) so a kind of (1) fu- I dunno if you can call it funny but but so to say (.) in a sense descriptive example is one one kind of big big boss who (.) it became kind of there inside the organisation a kind of joke or motto when he he sometimes said that (1) that (1) kind of how was it that to- together together (.) together proceeding and doing the best and everything will be ready at their time (1) that it is so kind of (.) kind of passive (.) passive motto so that kind of

R: yeah ((laughing))

I6: totally insane (.) and then there the subordinates (.) subordinates used this (.) this saying many times whenever (.) whenever there was a situation when when no one knew how (.) how to proceed with a specific issue so then this motto (.) was taken up and (.) so it describes well (.) a situation where (.) no one (1) or if there are no clear definitions for (.) how to proceed so

R: yeah

I6: so then there's no ee (.) or who is responsible for making decisions so so (.) then it becomes a [totally passive approach and

R: [yeah

There is a strong assumption of a “strong” leader being willing to show the way and assume the final responsibility in challenging situations. So even if involving people and sharing responsibility is seen as good, many of the interviewees still suggest that the appointed manager needs to have a firm responsibility for the leadership and indeed ethical leadership of a team. This is also reflected in the differences between the constructions of vertical and shared ethical team leadership.

The interviewees also construct the role of an appointed manager as one containing many ethically demanding and even contradicting elements. This is highlighted by the significant number of modal and mental verbs used in the texts to denote the reflections on the ethicality of specific leadership acts. There are several different aspects of vertical ethical team leadership, where the appointed managers need to reflect on the ethicality of their leadership behaviour:

- The first aspect is the role in between the organisational level and the team level which is visible in the reflections on the duty of the manager for the organisation and for the team.
- The second aspect is the organisational power given to the appointed manager which brings with it the challenge of deciding between own good and the good of the others.
- The third aspect is the balance between the transactional and the caring roles of the appointed manager: when to intervene in the team’s way of working with for example guidelines and disciplinary actions and when to help the team and individual team members with care and support?
- The fourth aspect is the level of expectations for ethical leadership that the manager meets in the team environment. Team members give different behaviours different meanings and thus an act that is constructed as an ethical one by the manager may be reconstructed as something totally different by the rest of the team.

These aspects can be visualised as continuums (see Figure 5). This visual representation emphasises that these aspects are often, but not necessarily always, reconstructed as opposites or contradicting choices by the interviewees.

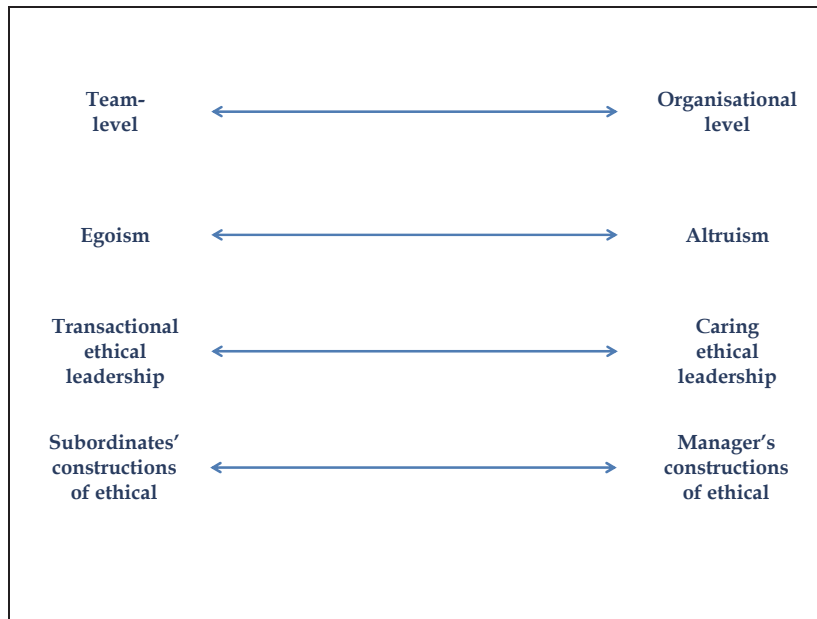


FIGURE 5 Vertical ethical team leadership as a balancing act

In the reconstructions of vertical ethical team leadership, we can find examples of the appointed manager balancing one or several of these four aspects. The following section shows how an interviewee contemplates one of these aspects:

¹²³ I12: and there is of course that balancing when one is the employer
 tive .hhh and then kind of (.) there is that advo- advocating the employees

R: yeah

I12: in relation to the employer so there is that kind of .hhh that is the kind of challenge in the work of the first line ma- manager [management kind of that kind of (.) difficulty and (.)

R: [yeah (.) yeah

I12: and in a sense then there kind of acting (.) as a buffer against (.) what comes top-down kind of

R: yeah

I12: (4) °in relation to own subordinates°

Another interviewee finds another aspect challenging:

¹²⁴I4: (6) it is also demanding (.) how to find (1) how to find time for everything (.) that's important

R: mmm

I4: (9) and what is kind of important then for different people

R: yeah

I4: even if I find something important then it ma- will it seem like that for kind of the personnel

R: yeah

I4: as an important issue

R: yeah

I4: it may be that something else would be much more important in their opinion and I don't (.) even kind of (.) notice it

R: yeah (.) °yeah°

In addition to these reflections on ethically challenging situations, there are also differences in how ethical awareness is brought up by the interviewees. Ethical awareness is typically discussed using mental verbs, and as discussed earlier, mental verbs are mainly used for constructing individual, not collective, processes. In my data, there are plenty of cases of ethical awareness being discussed as part of vertical ethical team leadership with the use of mental verbs of perception. However, in connection with shared ethical team leadership, ethical awareness is seldom discussed. When it is discussed, there are two main approaches. Team level awareness may be constructed by describing a communicative action by one of the team members: *someone takes an issue up*, or as a natural part of the team's everyday work: *always thinking about decisions through the eyes of the different stakeholders*.

In brief, the interviewees construct quite different roles for the appointed manager and for the other team members in relation to ethical team leadership. This difference is highlighted especially in the use of mental and abstract verbs. On the other hand, the overall behaviours they attribute to ethical team leadership are quite similar: there is a lot of emphasis on the verbs of communication: ethical leadership is very much about construction and reconstruction of the team's social environment. What are we and how do we want to be in relation to the others? The use of the concrete verbs of management, leadership and doing also show that similar behaviours related to ethical team leadership can be attributed both to the appointed manager and the other team members. As discussed earlier, ethical team leadership may be constructed as continuous flow inside the team. Thus every team member has an impact on the team's ethical ways of working and anyone in the team can emerge as an ethical leader in addition to ethical leadership being a shared process.

I will now continue the discussion on ethical leadership by looking at the characteristics the managers I interviewed attribute to ethical leaders.

10 THE PROPERTIES OF ETHICAL TEAM LEADERSHIP

In the previous chapters, I have discussed ethical team leadership as a combination of a shared process and actions of the appointed manager and team members. In the following analysis, I focus more on the latter i.e. the individuals involved in ethical team leadership. As Fairclough suggests, the continuous process of producing divisions and differences is part of the social process of classification or categorisation, and thus an important element in all sensemaking and reconstruction processes (Fairclough 2003, 101). One approach to classification is the division of properties and behaviours into “right” and “wrong”, or “ethical” and “unethical”. The aim of the following analysis is to create a better understanding of the categorisation of the interviewees and thus find answers to my research question: *What properties do Finnish managers attribute to ethical leaders?*

This viewpoint offers a reconstruction of the properties that the managers I interviewed link with ethical leadership, and especially ethical leaders, in the form of attributes or characteristics. Frawley (1992, 437) calls this aspect of linguistic meaning *modification* describing it as the

qualities that surface as adjectives or modifier like forms.

Frawley (1992) categorises modifiers into six universal classes, one of which contains modifiers related to human propensity. He then continues by introducing three types of human propensity: mental state, physical state and behaviour. The modifiers have many different concrete forms, i.e., they may be expressed with the use of for example adjectives and adverbs. The practical starting point for my final analysis has thus been the identification of adjectives and adverbs used in connection with discussion on ethical leaders. I have also paid attention to any noun and verb-based structures that carry similar meaning. The following is a simple example of how the property of being honest can be constructed using the first three forms:

- Adjective: An ethical leader has to be **honest**.
- Adverb: An ethical leader has to act **honestly**.
- Noun: An ethical leader has to demonstrate **honesty**.

In this case the categorisation of these examples under the same adjective *honest* is quite straightforward, as they all share the same stem. With this example, there is no verb-based structure that would be based on the same stem, but semantically we can categorise expressions such as the following still as representing someone as *being honest*:

- Verb: An ethical leader has to **tell the truth**.

With verb-based structures, I have tried to be careful not to recreate my previous analysis, and have thus included only verbs that truly describe a property of an ethical leader.

In addition to these four structures, I have also paid attention to more implicit references to properties attributed to ethical leaders. Assumptions (Fairclough 2003) are a rich source such views. This is an example of a construction which implicitly contains the same core meaning explicitly stated in the four previous examples:

- Assumption: They are not ethical leaders, as I have seen them acting dishonestly.

This sentence shows us that the speaker does not think that the people in question are ethical leaders. We also find out from this statement that this opinion is based on how the speaker has construed the behaviour of the mentioned people (i.e. as dishonest) and that in the speaker's opinion, honesty, or at least not being dishonest, is a pre-condition for being an ethical leader. In this particular case, I have construed that statement as including this assumption, as honesty and dishonesty are often used in constructions not just as opposites, but close to complementaries, meaning that people are typically described as honest or dishonest, not something neutral in between.

I will now use an example from my research data to further clarify the analysis process related to the assumptions. In the following example, the interviewee, a local leader, talks about situations that have been the most challenging ones during his career. It is interesting that the interviewee uses a very passive way of talking about ethical leadership actions. He does not use any active verbs related to lay-offs in explaining that he, maybe together with some of the management team colleagues, took an action and terminated the contracts with the people who had misbehaved. However, this is all just an assumption: all we know for sure is that this has happened, as the employees are no longer working for the company.

¹²⁵I19: so we've had some that kind of people who have so to say (.) e- ee so (.) **who have been allowed** (.) during their careers (.) to act (.) ee so against **totally against** the company's (.) ee so basic rules

R: yeah exactly

I19: (1) and: then you are going then **it's not about any value structures but it is breaking (.) all things** so that

R: yeah

I19: they have done wrong and

R: yeah

I19: and so (1) it's in these ca- these cases that have been so so kind of **of course** with these people **so they are no longer (.) working for us**

R: yeah

I19: and neither are their managers working for us so

R: yeah

I19: so they are really **disciplinary**

R: exactly

I19: **actions**

R: yeah exactly

The first assumption is related to the employees being laid off, as described above. The second assumption is related to how the manager evaluates his own actions. The use of the term *of course* makes the action inevitable: he explains in this section that it is not a question of personal values or *value structures*, but it is indeed that these people have broken all the rules of the organisation. And in this case he, as the manager, has no option, but to terminate the contracts of these people. And he continues to explain that these are *disciplinary actions*, where the manager follows the guidelines of the organisation. The third assumption takes us still further in our process of analysis. By linking what we have understood of the role of the manager in this situation with the fact that he is talking about situations where he has acted successfully as a manager when facing ethical challenges, we can assume that his view is that managers should intervene with disciplinary actions when they notice people not following the organisation's rules. This assumption is again highlighted with the interviewee's first sentence where he emphasises how these people had been *allowed* to act *totally against* the company's *basic* rules. So based on this example, we can add a verbal construction *actively intervenes when notices unethical behaviour* to our list of properties attributed to vertical ethical team leadership.

Before moving to the results of the linguistic analysis on the properties of ethical leadership, I will briefly explain how I have conducted this analysis in practice. This time I started the analysis from the end i.e. I began by going through the answers to the four prompt questions at the end of each interview:

- Please describe an ethical team manager to me.
- Please describe an ethical team member to me.
- What kind of responsibility would you assign to the team manager for the ethical ways of working in the team?
- And for each team member?

In their answers to these questions, the interviewees used mainly adjectives and verb-based constructions in creating their views on ethical team leadership. There were also some adverbs and noun-based constructions, but I did not identify any cases of assumptions in this first set of texts. When going through the answers to these questions, I started to create categories by grouping properties semantically close to one another together. The category structure was finalised by the 14th interview I went through, and the labels finalised after the 16th interview. In categorising the properties, I also paid attention to creating a balance between the categories i.e. as many of the properties are quite close to one another semantically, they could have been grouped in other ways as well. However, this categorisation provided five categories (i.e. *commitment to team values, fairness, openness, caring* and *commitment to team targets*) that were approximately of the same size. None of the categories was based on just one or two mentions, but all of the categories contain several examples. I was also careful of not using any existing structures or analyses as the starting point for my analysis, as I started the reconstruction of ethical team leadership based on my research data instead of building on any existing analyses focusing on other levels of ethical leadership. Having analysed all the answers to the prompt questions I had collected altogether 172 individual descriptions of properties related to either an ethical team manager or an ethical team member. However, several of the descriptions were duplicate e.g. the adjective *fair* was used eight times.

After this first analysis I proceeded by going through the interviews in their entirety for descriptions of properties related to ethical team leaders as well as for assumptions on what ethical leaders should look like. At that point I was looking forward to comparing my initial findings based on explicit question with these more implicit constructions built through the stories recreating everyday social situations. After this second analysis, the final amount of individual descriptions was 316.

I did not change my initial categories based on the second analysis, as there were no cases that would not fit the existing categories. However, the analysis based on the stories deepened my understanding of how the properties were described by the interviewees, and added some complementing and con-

tradicting elements into the analysis. I will discuss the most important contradictions as well as connections between the different categories when I go them through in more detail in this chapter

Once I had identified these relevant modifiers, I consolidated the data in each category under descriptive adjectives. I also added descriptions of these adjectives in the form of verbs describing actions, as it was clear from the data that there were quite different constructions behind the use of similar terms.

In previous chapters we have talked about the similarities and differences between vertical and shared ethical team leadership. The four descriptive questions at the end of the interview encouraged several interviewees to express their views on how similar the behavioural expectations were for both the team leader and the team members:

¹²⁶R: yeah (.) good .hhh (1) how would you describe a team member an ethically behaving team member

I2: it's quite in the same way (.) that I do- don't see any kind of major behavioural differences (.) that there are just role related differences

R: yeah

I2: but but the same values should be the basis for behaviour

[...]

I2: that kind of kind of openness honesty both ways there has to be like both ways so that that's why I don't really see there kind of (.) .hhh hhh that difference between the team manager and the team member kind of like kind of (.) related to the value-value system

R: yeah

I2: they simply have different tasks to do but they have the same values based on which and in a similar way they should be acting

For this interviewee, the fundamental values of openness and honesty were visible as similar behaviours in both the manager's and the team member's behaviour. There were several other interviewees whose initial reaction to the second prompt question on ethically behaving team members was exactly the same: stating that everything that had just been said about an ethically behaving team manager was valid for the team members as well. The same often happened with the final two questions related to the responsibility for ethical behaviour in the team:

¹²⁷R: do they then have different responsibilities for that

I2: they do kind of have (.) resp- no ee (.) in the kind of scope of (.) responsibility is different but not (.) in the form

R: yeah

I2: (so I see it) (.) that ev- everyone is in the same way responsible for kind of tasks that form his own role (.) others then just have kind of (.) that responsibility includes [the responsibilities of the others

R: [yeah yeah

I2: but but there isn't kind of in the (1) form of the responsibility kind of (1) the kind of yeah (.) or the quality

R: yeah (.) yeah I understood I understood what you meant

I2: there is no difference it looks the same but the size is (.) different

This interviewee summarises the differences in the responsibility for ethical behaviour in the team by calling them differences in scale or scope, not in quality. This interviewee's viewpoint emphasises vertical leadership and thus points out that organisational power given to the appointed managers makes their responsibility wider. However, all team members share responsibility for the whole team's way of working. The prompt questions, by comparing the role of a manager with that of team members, may have encouraged the interviewees to use traditional views of leadership in their constructions, so it is interesting that several interviewees emphasise the similarities instead of differences in the properties and responsibilities of vertical and shared leadership.

There are also examples in the texts where the interviewee attributes different properties and responsibilities to the manager and the team members. These are typically representations of very traditional views of management and the responsibilities of a good ethical leader thus include elements such as *communicating clear ethical instructions* compared with the main responsibility of the team members being *following the instructions*. However, these views are in clear minority, and most of the interviewees emphasise the importance of shared responsibility and proactive approach to ethicality in the team.

With the interviewees seeing significant similarities in the ethical behaviour and responsibilities of the manager and the team members, it is not surprising that the main categories summarising the properties of an ethical vertical leader and an ethical team member are the same, as can be seen in Table 13. However, as there were also some significant differences, I have decided to organise the categories in different order for the different roles. The most important properties attributed to the appointed team managers were related to their *commitment to team values*, followed by their personal characteristics summarised under the properties of *fairness*, *openness* and *caring*. The least frequently quoted properties for team managers were those related to *commitment to team targets*. However, the most important properties attributed to team members were categories under the property of *commitment to team targets*, followed by *commitment to team values*, thus highlighting the different emphasis given to vertical and shared ethical team leadership.

TABLE 13 Properties attributed to ethical leaders

PROPERTIES ATTRIBUTED TO ETHICAL TEAM MANAGERS				
COMMITMENT TO TEAM VALUES	FAIRNESS	OPENNESS	CARING	COMMITMENT TO TEAM TARGETS
<p>Value-oriented</p> <ul style="list-style-type: none"> - Believes in the values of the team - Discusses the values in the team - Acts according to the values - Brings up the values in everyday work <p>Responsible</p> <ul style="list-style-type: none"> - Considers social responsibility in team's work - Is aware of the laws, rules and regulations relevant to team's work - Follows the laws, rules and regulations <p>Uncompromising</p> <ul style="list-style-type: none"> - Acts as an example - Expects that others behave ethically - Makes ethical and unethical behaviour visible - Intervenes in cases of unethical behaviour - Does not run away from challenging situations <p>Realistic</p> <ul style="list-style-type: none"> - See things as they are, is not gullible - Acts in line with the basic values, even if it is not always by the book 	<p>Fair</p> <ul style="list-style-type: none"> - Does not focus on own good - Does not focus too much on certain individuals - Shares his time equally with all team members - Divides tasks in a fair way - Expects everyone to follow the same rules - Expects everyone to do their best for the team's targets - Uses facts as basis for decision-making <p>Consistent</p> <ul style="list-style-type: none"> - Proactively ensures equal treatment for all - Treats all stakeholder groups fairly 	<p>Transparent</p> <ul style="list-style-type: none"> - Communicates openly and honestly - Communicates regularly - Explains the reasons behind decisions and actions - Has courage to communicate even difficult matters <p>Open to new ideas</p> <ul style="list-style-type: none"> - Is humble and open about own weaknesses - Accepts alternative views and opinions - Encourages people to think themselves - Involves people in decision-making 	<p>Respectful</p> <ul style="list-style-type: none"> - Respects other human beings as individuals - Cares about other people and their lives - Cares about oneself as well as others - Can empathise with other people <p>Supportive</p> <ul style="list-style-type: none"> - Feels good about other people's success - Wants good for others - Listens to other people - Defends own team members - Offers help when it is needed 	<p>Committed</p> <ul style="list-style-type: none"> - Understands the team goals in their wider organisational context - Thinks about the best of the organisation and the team - Assumes a responsibility for the continuation of the organisation and work - Acts as an example of commitment - Sees the link between well-being of personnel and achievement <p>Goal-oriented</p> <ul style="list-style-type: none"> - Inspires others to achieve the targets - Sets targets that are in line with the values - Communicates targets clearly <p>Decisive</p> <ul style="list-style-type: none"> - Can make decisions - Takes responsibility for decisions - Expects commitment from others

PROPERTIES ATTRIBUTED TO ETHICAL TEAM MEMBERS				
COMMITMENT TO TEAM TARGETS	COMMITMENT TO TEAM VALUES	CARING	OPENNESS	FAIRNESS
<p>Committed</p> <ul style="list-style-type: none"> - Understands own role in the team, and the role of the team and its targets in the organisation - Thinks about other team members and works with them, not against them - Commits to what has been agreed - Assumes responsibility for the team targets <p>Proactive</p> <ul style="list-style-type: none"> - Follows through with commitments - Finds out and follows guidelines - Proactively works towards shared targets - Proactively looks for ways to improve co-operation with stakeholders 	<p>Aware</p> <ul style="list-style-type: none"> - Knows the laws, rules and regulations relevant to own work - Recognises what is right and what is wrong - Recognises when issues have an ethical element in them - Thinks independently <p>Responsible</p> <ul style="list-style-type: none"> - Acts ethically - Wants to do the right thing - Follows rules and regulations - Assumes responsibility for the team's way of working in line with the values - Challenges rules if they are not in line with the values 	<p>Respectful</p> <ul style="list-style-type: none"> - Respects colleagues, their work and competences - Understand people's differences - Accepts people as they are - Treats others with respect <p>Supportive</p> <ul style="list-style-type: none"> - Can be trusted - Willingly helps others - Listens 	<p>Honest</p> <ul style="list-style-type: none"> - Does what promises - Has courage to tell openly about challenges and problems - Discusses issues openly - Does not talk behind people's backs - Does not play politics 	<p>Fair</p> <ul style="list-style-type: none"> - Is not after own good - Gives everyone a fair chance to succeed - Considers multiple viewpoints - Takes all stakeholders into consideration

In the following two sections, I will go through the key findings from this analysis by discussing each of the categories in more detail. As described above, the categorisation is a result of an in-depth analysis of the materials. However, any categorisation is always an “artificial” act of creating structure in the social world that is in continuous flux of reconstruction and recreation. In creating the categories I have tried to recreate something that would well reflect the constructions of the interviewees. However, working with abstract concepts such as honesty, openness and fairness, I soon realised that people link these concepts to one another in many various ways. Honesty may be the fundamental concept for someone, whereas someone else sees fairness as the starting point. My category structure does not recreate or represent any interviewee’s construction of the elements of ethical team leadership, but rather presents my reconstruction that brings up those elements that were most frequently and most vigorously attributed to ethical team leadership.

I begin with an overview of the elements attributed to vertical ethical team leaders and after that continue by discussing how the constructions of emergent ethical leaders differ from that.

10.1 Properties attributed to ethical vertical team leaders

The commitment to the team values forms the core of the properties attributed to ethical vertical team leaders. If the manager does not believe in the values and in the importance of having shared values as the basis for co-operation, then it is challenging for the team to create a shared value basis for its ways of working. The managers' own ethical awareness and value orientation form the basis for their behaviour as ethical leaders. I have grouped these elements under two separate headings in Table 13. The first one, *value-oriented*, consists of the statements regarding the managers' value-orientation: that they consider values and value-based behaviour as important in the work environment. The second part of the awareness and orientation, *responsible*, consists of issues related to the understanding of the responsibility of a manager for ethical matters in a team: knowing which laws, rules and regulations guide the work of the manager and the team, as well as which stakeholder groups need to be taken into account in everyday work and decision-making. A responsible manager pays attention to other people's expectations.

The commitment to the values may be explicit: the manager may verbally discuss the ways of working and values of the team. It may also be implicit, e.g., the team members may construct their impressions of the manager's values based on his or her actions and decisions. However, even if the manager does discuss the values explicitly, the other team members are constantly aware of the implicit messages about the importance of the values and ethics in the team:

¹²⁸I18: [...] acts as a go- good example to the team so that .hhh inspires kind of (.) trust with his leadership (.) not just in the team bu- but among other stakeholder groups and (1) and I think it starts from (.) that open interaction so that (.) one knows the people and (1) and kind of (.) creates a good feeling in the group so that (4) and such

R: yeah

I18: mm

This finding supports the research by Lämsä and Pučėtaitė (2006) emphasising the role of ethical leadership in building trust. Trust inside a team is constructed through small actions, as this interviewee explains:

¹²⁹I5: yeah yeah yeah it was a good example also in a sense that (.) so yes (.) yeah (.) so that if he does things like this on the small scale

R: exactly

I5: so (.) how does it reflect kind of

R: exactly

I5: on a larger scale

According to the interviewees, managers need to be *uncompromising* in their ethicality: they need to act as examples on smaller and larger scale. Team members look at team managers as examples, and if they show through their behaviour that values and ethics are not important and that there is no reason to follow them in smaller things, then the team members may think that there is no reason to follow them at all. In addition to their personal behaviour, managers also have a duty to ensure that others follow the team's values and ways of working, and need to be *uncompromising* in this aspect as well:

¹³⁰I13: (2) yeah maybe that kind of (2) ((coughs)) the same thing that if one notices that someone that there is a problem somewhere so that that kind of (.) doesn't recognise or doesn't want to recognise it but rather wants to ignore it so that really is in this leadership and (.) .hhh in this (.) .hhh you cannot escape from those situations

In addition to being *uncompromising*, managers also have to be *realistic* and not believe everything that is said to them. According to some interviewees, good managers manage to balance the respect and care for individuals with a healthy amount of realism about individual team members' motivators. An ethically acting manager needs to be able to recognise and handle situations where someone is not behaving ethically and in line with the team's values.

If the commitment to the team values is the property that the interviewees most frequently attribute to vertical ethical leaders, then *fairness* is a very close second. Fairness and fair treatment of employees as well as other stakeholder groups seems to be at the heart of the constructions of an ethical team leader. The construction of fairness starts with not being egoistic, but considering the best of the team and other team members as well as what is good for the whole organisation. However, there are many different ways of understanding what fairness actually is. For some, fairness seems to represent objective justice, whereas for others, there is a clear difference between fairness and complete equality:

¹³¹R: yeah (.) yes (1) okay so next I'd like to ask just this type of more detailed questions (.) would you describe (.) an ethical (.) team manager or team leader to me

I8: (2) fair (2) it doesn't necessarily mean equal in every sense but (.) some kind of fairness anyway

R: what do you (.) mean that it doesn't

I8: so maybe for example that kind of with salaries that it doesn't mean that everyone would have the same salary [even if they have the same tasks but

R: [yeah

I8: (.) but if there is anyway (.) it is based on some

R: yeah

I8: consistency or or kind of (.) that kind of coherent

R: yeah

I8: consistent

When comparing equality and fairness, the interviewees frequently use the concept of *consistency*: as long as different decisions or differing treatment of individuals can be explained using the same principles, there is a consistency that makes inequality acceptable. In my research data, there is a lot of emphasis on the fair treatment of all team members: in a typical team environment, fair treatment is measured against how others in the same team are treated. In the constructions of the interviewees, fairness is mostly a relative concept, i.e., managers' behaviour is not reconstructed as fair or unfair based on an individual incident, but rather in relation to how consistently they behave in similar situations. Several interviewees also point out that fairness is an impression, something that is not easy to manage:

¹³²I7: uh- a hundred percent ee percent fairness .hhh it's not (.) not (.) possible to achieve or or it's not possible to reach a state where everyone would feel that

R: yeah

I7: it is hundred percent

R: yeah

I7: fair

Fairness seems to be a complex concept, and many interviewees emphasise that there are often no exact rules for what is fair and what is not fair. Yes, there are laws and guidelines, but these do not describe each and every situation related to fairness among team members or towards other stakeholders. With *fairness* as a concept being under constant reconstruction in teams and organisations, managers may feel quite alone in trying to construe their own understanding of a situation, as this interviewee explains:

¹³³I15: I noticed that kind of (1) now that he is kind of (.) the best salesman really at country level so (1) maybe kind of my own manager and others then kind of thought that (.) that we should kind of just leave him alone ((laughs))

R: yeah (.) [yeah

I15: [turn a blind eye

R: yeah

I15: but my own morality doesn't allow for that that (1) in my opinion I'm not kind of jealous or anything to people who do their job well as long as they do it honestly and I find it [very

R: [yeah

I15: good (.) excellent and I encourage ahead but then if you start doing it the wrong way so

R: yeah

I15: then that's it

Most of the interviewees construct fairness as a critical part of ethicality of a vertical team leader. However, this interviewee questions, whether unfair treatment can always be considered unethical:

¹³⁴I18: (3) well (3) I really ca- (.) I don't have any such (.) concrete examples in mind where .hhh un- (.) ethica- of course I've seen that people may have been trea- treated unfairly and such .hhh probably that may happen everywhere but (1) but unethically so (2) I can't kind of say [that

R: [yeah

I18: what that could then be (6) I I don't have any concrete examples

So is unfair treatment always unethical? For the interviewee above, this was not clearly the case. It seems that the term *unethical* was something more serious than just *unfair*. On the other hand, for the majority of the interviewees, unfair behaviour even on a smaller scale seemed to represent lack of consistency in the appointed manager's behaviour.

Fairness is related to one of the key tasks of an appointed manager, decision-making. One of the mandates that organisations typically grant to a manager is the right to make decisions, either individually or involving the rest of the team. In this aspect fairness is closely linked with the next property attributed to ethical team leaders i.e. *openness*. In the constructions provided by several interviewees, fair decision-making is based on a wide understanding of different viewpoints and gaining such an understanding requires the manager to use time in listening and hearing these viewpoints. It also means that the managers need to be open to viewpoints that are different from their own initial thinking.

If we move forward to *openness*, I have organised properties related to the two-way communication under this category. Firstly, openness is about communicating openly about own thinking, values, decision-making and behaviour. Secondly, openness is about being open to new ideas and listening to viewpoints that may be different from one's own. The latter viewpoint is emphasised in the following section:

¹³⁵I3: (2) mm (.) then (1) then he has to be sort of (1) has to be genuinely interested in others (2) so that (2) that if he is too excited about himself (1) which I have sometimes this (1) that I come up with the solutions before others have time to say anything (1)

or then (.) kind of in a way one would need to have patience in a way (1) and and accept that others are different and that also those (.) who process things in a different way who are more quiet or (.) or some people offer more finalised stuff that also those people should be able to get their voice heard and presented so that one has to has to take care that (.) different type of people can get involved in that that (.) process

This interviewee explains that it is important from the point of view of ethical leadership to offer everyone an opportunity to get involved and participate in team's decision-making. Thus it is important that the manager encourages everyone to be open and get involved. And for this to be ethically justified, the appointed manager needs to be genuinely *open to new ideas*, not just involving people, because it is expected.

The other side of openness is related to how openly and systematically managers communicate with the other team members. I have labelled this property as the manager being *transparent*. There are again several viewpoints that are related to the organisational mandate and role of an appointed manager in a team. First of all, a manager is responsible for ensuring people get all the information they need to perform their tasks. The interviewees explain how it is unethical for a manager to knowingly withhold information from the team, or to share information unevenly inside the team. These aspects are closely linked with the element of fairness discussed above.

Secondly, a manager sometimes has confidential information concerning the organisation or the individual members of the team. In such situations, the manager needs to reflect on what to say and what not to say in order to balance the requirements of openness and confidentiality:

¹³⁶I19: and there are these things which (.) which there there is kind of (.) but maybe it is maybe it is related to the previous point still that .hhh there are things (1) ee (2) related to an individual member of the management team

R: yeah exactly

I19: (1) who are kind of players of the same team

R: yeah

I19: and who are all leaders themselves

R: yeah

I19: (1) and and sort of (.) how (.) how about those issues (.) can one talk about them or cannot one talk about them or how can one talk about them (.) 'cause often they are such things that everyone knows about them anyway

The interviewees are aware of the regulations and guidelines that restrict their ability to discuss certain issues with the other team members. However, they do reflect on how to best communicate that they cannot tell everything, as they sometimes need to act in ways which may seem unethical.

The interviewees also emphasise the importance of explaining why they are behaving in a certain way: openness is fundamental for people when they are construing their view of someone's ethical behaviour. The following quote is an interesting example of openness:

¹³⁷I15: there they used to which seems to be (.) a national practice that everyone is marched individually (1) kind of (.) to the office of the boss and then (.) they come out either crying of then (.) smiling but .hhh I tried to do it so that I invited everyone at the same time (.) everyone from the unit impacted by the lay-offs (.) in the same room and (.) I told the reasoning for the decision and (.) then I asked kind of (.) the others except for these two people to leave and (.) then I continued the discussions with them but (.) then the employee representative attacked me for that (.) that I had kind of in front of everyone (1) I gave a hint who the people to be laid off were but I said that I see no difference in that if I march them to my office one at the time and (.) two come out crying that sort of (.) in my opinion this was kind of the reasoning was explained kind of [to everyone at the same time

R: [yeah

I15: and others and (.) so and then I just kind of said that kind of (.) those two people can remain here (.) that I will continue the discussion with them

R: yeah (.) °yeah°

I15: (1) that in my my opinion it was in a sense a better way of doing it but kind of hhh .hhh but it didn't bel- it wasn't so from the company point of view I hear ((short laughter))

This interviewee carefully considered how to open communication in a difficult situation, and created a process that in his opinion suited the situation. However, he did not succeed in justifying his way of operating to the rest of the organisation: the people involved had different expectations for the balance between the elements of openness of the process and the confidentiality related to difficult decisions concerning individual employees. Thus in this example, the level of openness is a critical element at several levels: between the manager and the whole team, between the manager and the individual affected by the lay-offs as well as the manager and the rest of the organisation following how he manages the lay-off process.

Appointed managers also need to be active in justifying their own actions and decisions: many of the interviewees mentioned that they can live with difficult decisions, if they understand why those decisions have been made. On the other hand, difficult decisions may leave team members perplexed and frustrated, if they are not properly justified. In the following example, the interviewee talks about a decision that affects the resources in his own team:

¹³⁸I5: and this is kind of in my opinion a concrete example

R: yeah

I5: which I cannot agree with under any circumstances

R: yeah (.) yeah

I5: and which which kind of (.) this is a favourite subject .hhh which in a way kind of ((researcher laughing)) puts the manager two steps (1) above me who has four thousand subordinates (.) whom I have kind of (.) I I (.) I went (.) last wee- the week before last in fact I went to see him there abroad that

R: yeah

I5: .hhh that tell me that kind

R: yeah

I5: how can you justify this kind of a thing

R: yeah

I5: and he gave me kind of no answer at all

The interviewee was very upset and raised his voice when discussing the decision which forced him to make changes that he could not personally understand.

Moving forward, the next category of properties attributed to vertical ethical leaders is that of *caring*. The constructions I have categorised under this label can be divided into two: I have collected modifiers describing positive attitude and feelings towards fellow human beings under the property of *respectful* and modifiers representing behaviours stemming from this attitude under the property of *supportive*.

The first example demonstrates the importance of this emotional side of ethical team leadership:

¹³⁹R: (3) you felt good about him trusting you

I20: yeah

R: and not that much about the fact that

I20: yeah

R: that you trusted him (.) or

I20: ee

R: or both

I20: well I dunno if (.) I felt anything kind of because (.) or whether it gave me any

R: yeah

I20: special feeling that I trusted him

R: yeah

I20: but I did feel (.) ee very good about him .hhh trusting me

R: yeah (.) exactly

I20: that we were kind of (.) even though he was my manager so

R: yeah

I20: ee (.) in his opinion we were on the same level

This interviewee emphasises the positive feelings he got from being trusted and treated as an equal. He could not quite pinpoint what it was in the manager's behaviour that made him feel that way, but he still remembers the positive feeling he had when working with that manager.

However, the basic respect for other human beings may also be visible through concrete actions, as the following interviewee explains:

¹⁴⁰I10: (2) and if it is a question of some principle (1) against some individual's (1) kind of (.) best (.) so then I'm really always ready to give up the principle so that that

R: yeah

I10: so that they are not such that if it is a question of something like that so .hhh

R: yeah

I10: well of course one can kind of (.) it doesn't matter .hhh when kind of hhh of course there cannot be extra cost or (.) or harm for others or (.) or (1) or that kind of (.) and they do all know that (.) if (1) [name of the interviewee omitted] may be in one thing to someone .hhh may support someone in one thing that (.) always it is possible to kind of negotiate about these things that

R: yeah

I10: (1) .hhh that equa- (.) equally these are discussed that (2) there is nothing like that I would fav- (.) favour kind of and someone just

R: yeah

I10: berate that

R: yeah

I10: there may be none of that

The interviewee talks about individual situations having to be considered when leading a team. Other interviewees quote circumstances such as age, sickness or family situation as examples of instances where employees need to be considered first and foremost as individual human beings.

Caring and human approach toward individual team members seem to be valued high among the interviewees. However, in line with the comments of the interviewee above, there are also others who explain that there needs to be a balance between fairness and caring. One interviewee explained how she was really concerned about an individual and did her utmost to support her. However, in the end she ended up causing additional work to other people, and found out in the process that her initial concerns may have been unfounded and the situation not as bad as she had thought initially. She explained that it is important for the manager to keep some distance and not get absorbed into situations with too much empathy:

¹⁴¹I4: and then when I'm uncertain about something myself or something is challenging for me (.) so then I (.) I find it difficult to (.) I kind of freeze in a sense (.) maybe in that situation and I find it difficult to take it easy and relax kind of (.) just take the issues as a matter of fact kind of (.) and start thinking about what could be behind that but instead I start to blame myself that I have not handled the issue well (.) that I now (.) cannot or

Another interviewee talks about similar situation and explains how he has learnt to separate his view of the employee as an individual or human being from his view of the same person as an employee or performer, and thus tries to have a more objective view of the situation before making decisions.

Yet another interviewee remembers a situation in which he had to terminate someone's contract due to performance issues:

¹⁴²I15: but it was yeah: and it was a bit kind of but I was very much still (.) growing as a manager that (1) it must have been my first lay-off situation then (1) yeah:

R: quite tough if you need to lay off some[one in a situation where you mu-

I15: [it was yeah: and then also that this manager didn't support me at all then [that

R: [yeah exactly (.) yeah

I15: so he just said that pity is a weakness ((laughing briefly)) [.hhh that I remember

R: [yeah (.) yeah (2) yeah (.) it's very difficult if you kind of feel that the termination as a situation is kind of [.hhh

I15: [indeed yes yeah I probably did think

R: °okay exactly°

I15: and did think later (.) as well why (.) whether the- whether I did the right thing then (.) or whether I should have said that I don't see any reasoning for this and I won't do it

The most challenging thing for the interviewee in this situation seemed to be his own manager's lack of caring: he simply stated that to care about the individual would be showing pity and pity was not a healthy reaction in the business envi-

ronment. For this interviewee, it was difficult to be aware of the manager not caring. The decision may have been correct or incorrect, right or wrong, but the explicit lack of caring made it difficult for him to execute the orders to terminate the contract.

According to the great majority of the interviewees, caring and humanity form an important part of ethical vertical team leadership. However, it is not the same as being soft or gullible. On the contrary, the interviewees often see caring as a balancing factor that needs to work together with the other elements such as fairness and commitment to team targets. Without the element of caring, the appointed manager would be acting inhumanely, like a machine, which is not possible in ethically challenging, complex situations. In these situations, there are often no easy answers and solutions, and the managers have to navigate through them the best way they can. It is these situations that the managers who genuinely care remember long afterwards.

The final category that I am going to discuss concerning vertical ethical team leadership is that of *commitment to the team targets*. Under this label I have collected modifiers that link the ethicality of the appointed manager with the results of the team. This element of ethical team leadership is emphasised less with appointed managers and vertical leadership than with shared ethical team leadership. However, the explicit constructions focusing on the duty of the manager suggest that this aspect may be taken for granted for the appointed manager, whereas the interviewees may feel that the commitment needs to be emphasised more on the side of shared ethical team leadership.

The commitment to the team targets is divided into three properties. Firstly, the interviewees construct ethically behaving managers as people who are *committed* to the team and to the wider organisational context. They are not egoistically thinking about their own good, but try to work so that it benefits the whole organisation. Some of the interviewees also link the commitment to the targets with the well-being of the team members: according to them, an ethical manager sees that the longer term success of the organisation depends on the well-being of the employees, and thus does not drive for short-term profit at any cost.

Secondly, ethical managers are *goal-oriented* and set clear targets which are in line with the organisation's values. Thus they enable the team members to work towards the goals with a clear understanding of what is expected from them, something that is described as fair by some of the interviewees.

Thirdly, ethical managers are *decisive* in leading the team towards the shared goals. They can make decisions and stick to those decisions, again creating a working environment where the employees have a fair opportunity to achieve their targets.

The following example summarises well how based on these constructs the manager has a duty towards the organisation and the individuals. For the individual, he aims to provide a stable environment where promises and agreements are kept. For the organisation, he wants to provide the best possible

results in his area of responsibility. In the best possible case, these two would go hand in hand:

¹⁴³I3: and (.) and I can't do it like that [(.) but for me it is really what I meant that that when I commit to someone then (.) if I have agreed on something with someone that that it will be done in a certain way so then I stick to it the best I can if I have if I have agreed on it

R: [yeah exactly (4) yeah (2) yeah (3) °yeah° (1) yeah

I3: and I try that they (.) would be agreed kind of together (.) at individual level committing to the solutions (.) .hhh and not like it is kind of an (.) open playing field

R: yeah

I3: or or or a competition where it's just watched .hhh what is then kind of [the (.) final result

[...]

I3: then one really needs to want to (.) achieve results (.) that it is really kind of that that running a team just for the fun of it so (.) there have been those (1)

R: yeah ((laughing))

I3: well (2) it is also (1) it is also kind of important that we are going

R: mm

I3: going towards the right goals

I have discussed the five categories of properties attributed to ethical vertical team leaders. However, the borders between these categories are not always clear, which is natural with categories providing a mere reconstruction of a socially constructed phenomenon. Before I proceed to discuss my next topic, i.e., the properties attributed to team members, I will say a word about the interplay between the categories I have described above.

The constructions of *fairness* and *commitment to team values* are closely linked. It was already discussed above how the interviewees build fairness as a phenomenon which is based on impressions. These impressions are created based on how the team members see the manager behaving. Trust, built through a clear commitment to team values, may help in creating a positive impression of fairness in the team. Once there is trust, every decision or action does not have to be justified, as fairness is taken as the starting point. None of the interviewees state explicitly that there would need to be less openness when there is trust, but there is one case where the interviewee explains how he believes that a manager who acted unethically from his point of view must have had a good reason, or at least must have believed that he had a good reason, for his actions, because this manager was someone he had trusted for a long time.

However, it is also possible to lose trust, if people feel they have been treated unfairly. Thus *fairness*, as an impression, is also closely linked with *openness*. The interviewees emphasise how important it is to openly communicate about decisions and explicitly justify actions that may seem to be inconsistent with the team's way of working. There is also another link between openness and fairness: as information is a powerful management tool, people feel unfairly treated if and when they do not have equal access to information, and if the manager favours some team members by providing them with more information than others.

Fairness and *caring* are also properties that are closely linked with one another. Altruistic concern for other people may be one reason for trying to act as fairly and consistently as possible. However, fairness also balances caring: it is important for an appointed manager not care about an individual so much that it creates an impression of unfair treatment inside the team. Some of the interviewees point out that they have learnt not to use all of their energy with one individual even if they seem to need a lot of support, as this may cause a strong feeling of unfair treatment among the other team members.

All in all, the analysis shows an ethical vertical leader as someone who seeks a balanced way of working for the team together with the team members based on the team's values and targets. Ethical vertical leaders are first and foremost fair and aim to treat every team member with the same respect as long as the individual team members show commitment to the same team targets and values as the rest of the team.

10.2 Properties attributed to ethically acting team members

I will now move to discuss the properties the interviewees attribute to ethically acting team members. It is worth noticing that the five main categories of modifiers are the same: this is well in line with the interviewees' initial reactions in the interviews stating that the difference between an ethically behaving team manager and a team member is not significant. However, there are some differences in the more detailed modifiers that have been grouped under these categories, and indeed in how much emphasis each of these categories deserved in the reconstructions created by the interviewees. I will discuss the categories related to ethicality of team members again in priority order, i.e., I will start with the category that was most frequently used in the reconstructions of ethically acting team members.

The first category to be discussed is thus that of *commitment to team targets*. The interviewees state that an individual team member has a duty towards the team and its shared targets. This can be compared against an appointed team manager's wider duty towards the team, the individual team members and the organisation. However, it is clear that it is everyone's responsibility to do their part:

¹⁴⁴R: yeah (1) how about then a team member (.) an ethically acting team member

I9: (2) well a team member in my opinion then there is in fact one could of course list the same things but that can kind of be part of it (.) but maybe th- that team membership is is (1) or in addition to it maybe one could say that commitment commitment to the shared targets of course (.) maybe the manager or the leader kind of sets the targets mo- more but (.) but so to say (2) but (2) well in a similar way the manager needs to commit to that but (.) but may- well (5) then kind of (1) well that that person who (.) who so to say (2) they are kind of one and the same that that kind of (.) holds on to what has been agreed on together that is what I call commitment

So ethically acting team members are *committed*: they understand what is expected from them in the team, and willingly work with their own strengths to meet those expectations. However, in addition to offering their own capabilities to the use of the organisation, they also assume responsibility for the whole team and co-operate with colleagues so that the whole team can move towards its shared goals. Most of the time this responsibility takes the form of doing one's own tasks as professionally as possible. It also means that the team members willingly work together and do not try to sabotage the work of the other team members. In some cases the responsibility for the team targets takes the form of helping one of the colleagues in doing their part for the common targets.

The interviewees also emphasise that ethically acting team members show commitment to and responsibility for their own tasks as well as the whole team *proactively*. The interviewees construct ethical team members as people who take charge if they notice that things are not progressing as expected, whether it is due to their own tasks or those of a colleague:

¹⁴⁵R: what's then the responsibility of the te- member of the team

I17: .hhh well everyone's own personal responsibility and: and own own kind of in a sense that moral (.) work ethic (1) that: that kind of so that (.) mm (.) the same as (1) anywhere kind of (.) also that (.) that (.) everyone (.) mm one cannot get inside anyone's head and .hhh one cannot hold hands all the ti- time so it has to be that [that own (.) kind of own

R: [yeah (.) yeah (.) yeah

I17: own responsibility also for that and (.) awareness of the rules and and responsibility to find out and .hhh and the if if in a way doesn't know then also that then you ask .hhh

R: yeah

I17: so that doesn't go (.) kind of (2) awry the (1) whole thing (.) so that if there is the slightest of feeling then there is also that responsibility that [that that

R: [yeah

I17: .hhh (1) if one feels like not being able to handle the thing or doesn't quite know how to behave so then the the same (.) kind of I also ask then from [someone higher in the organisation

R: [yeah

I17: that:

R: yeah

I17: .hhh that what should be done now

R: yeah

I17: 'cause you cannot always (.) know (.) in all situations

R: indeed

I17: or then company may have a practice that this is what is always done in these situations (.) or that (.) on so forth

The example above represents a situation where the team has quite a lot of freedom to make decisions and assume responsibility, but still has to conform to large organisation's ways of working. The example thus combines the elements of shared and vertical ethical team leadership. In the research data, there are other mentions of proactivity that emphasise the shared side of ethical team leadership even more. These are related to cases in which an ethical team member is someone who is proactively helping colleagues to achieve their targets and thus enabling the whole team to succeed in their targets.

The next category I am going to discuss in relation to properties attributed to ethically acting team members is *the commitment to team values*. In the constructions related to team members, it is more difficult to separate the two types of commitment from one another: the commitment to team targets and the commitment to team values seem to be very closely linked in the reconstructions of the interviewees. However, the interviewees do explain that it is important for the team members to commit to the commonly agreed or implicit values and rules of the team. In this team, the fair treatment of one of their stakeholders is very important:

¹⁴⁶I10: (1) when we send materials so (.) ee we try to think that .hhh that sort of how it will feel for the customer to receive that delivery

R: okay

I10: kind of in principle that

R: yeah

I10: .hhh that (.) mm send the materials to the customer the same way you would like to receive them yourself

R: yeah

I10: (2) .hhh and we try to get in the customer's (1) sh- shoes that (.) and there (2) when we we have a high moral in kind of (.) all in what we do in logistics ourselves (.) we want things to be (1) we have everything in order we have everything spick-and-span and .hhh and: (.) and hhh deliveries are received well and wished that it (.) come (1) ee well packaged and and (.) with the right papers and good documentation and .hhh so (1) so (.) in that sense whenever we send something out ourselves we think about that

R: yeah

I10: customer kind of

In this reconstruction of the everyday work in a warehouse team, the manager explains how the team members implicitly follow their own version of the classic golden rule: treating the customer as they would like to be treated themselves. It is everyone's responsibility to follow this rule to ensure the team keeps up a consistent level in their deliveries and all customers are treated equally well.

Similarly to the category *commitment to team targets*, the commitment of the team members to the team values is often constructed in terms of a wider responsibility than just ensuring their own behaviour is in line with the team's values. Many of the interviewees attribute every team member some responsibility for ensuring that the team as an entity is behaving in line with the values. In practice this refers to acts such as challenging colleagues or raising issues to the manager if they notice behaviour that is against their shared values:

¹⁴⁷R: (2) how about then the responsibility of a team member

I18: (4) in my opinion the responsibility of the team member is that he (.) e- in a sense he (.) is proactive and (3) °and sort of:° (3) has the willingness and ability hhh to kind of (.) bring up issues (.) that are of concern and: (.) and sort of (.) one can always ask (2) and it is always the manager's task to support and help and (.) the team members and (.) there has to be that co-operation (.) kind of these between the manager and the team member

R: yeah

However, one of the interviewees also reminds us of the importance of thinking independently. Sometimes it may be that the team does not have a solid ethical basis for its work, and the assumption included in the following section is that team members should stay alert and aware of the ethical behaviour in their working environment:

¹⁴⁸I1: (16) that I still have to once more wonder how one could be kind of sucked into that (.) that culture so that one didn't think independently at all

R: yeah.

I1: but kind of automatically (.) started to act

In this particular case, the interviewee was eventually appointed the manager of the team, and started to change the culture towards a more ethical direction that was in line with his personal views. The moment when he realised that the organisation was not operating ethically was the beginning of a long growth path for him and the organisation.

Moving forward from the commitment related properties to the personal characteristics, *caring* is the property that comes up in the texts most frequently in relation to ethically acting team members. The constructs of a caring team member are quite similar to those of a caring team manager and I have thus divided the modifiers identified for this category under the same labels I used for the appointed team manager, that is, *respectful* and *supportive*. At the very heart of caring is the genuine respect for other people and the unique value of every human being, as is explained by this interviewee:

¹⁴⁹I2: the most important guideline for myself is exactly this kind of .hhh hhh respecting other people's kind of (.) prospects of happiness so that is [that is kind of the most important guideline

R: [yeah (.) yeah

I2: so that when when one follows that so so then things always go right

And as with the appointed managers, this respectful attitude towards colleagues as well as other stakeholders is visible through supportive behaviour and concrete actions such as helping others and being there for them:

¹⁵⁰I10: (.) but sort of (2) but sort of (.) ee things are kind of (.) we understand one another and (1) help (.) one another so that (3) .hhh I'm in such a role anyway in this house that (.) that kind of (1) .hhh they always need my help

R: mm

I10: with something

The next property attributed to ethically acting team members is that of *openness*. This category contains all the identified modifiers that the interviewees use in constructing an ethically acting team member as *honest*, a term used by a significant number of interviewees in their reconstructions. Under the label of honesty, the interviewees discuss the challenges of being honest:

¹⁵¹I1: so this kind of aim to be kind of honest (.) this again sounds eas- easier than what it (2) then really is when we go into everyday situations where (.) sometimes kind of saying the truth to people in the face may feel quite bad but (.) I don't really want to lie either

Honesty is also seen as open communication when things are not going as expected in the team. The interviewees highlight the importance of discussing issues openly instead of playing politics or talking behind people's backs.

¹⁵²I5: and and and (.) in a way kind of (.) I grow quite often (.) tired of kind of politics and .hhh that kind of (2) weary kind of (.) power games (.) and

R: yeah

I5: I try (.) I then try to

R: yeah

H5: kind of .hhh think about it (.) considering the customer or considering those people or (.) or (.) taking things forward .hhh and if (.) if (.) there is no (.) no kind of (.) or if someone acts obstructively kind of proposes kind of something that .hhh that would slow down (.) taking things forward so (.) so (1) I feel that I may have the right to .hhh take these things forward even (.) through granite if (.) if needed

Honesty and openness are also constructed as important properties when team members are intervening in the work of their colleagues. In those situations, it is very important to have clear, honest justification for one's actions:

¹⁵³I18: so these: (.) that in those (.) situa- (.) tions well I kind of (1) react in a way (.) quite (.) quickly (.) and can [explain it

R: [yeah

I18: with that and people do understand that in my opinion this is .hhh this is exactly that kind of that communication and .hhh and (.) when one makes certain that in that kind of decisions so in a way people have the right to get good reasoning then (.) for those things so that (1) so that so- sometimes (.) sometimes it may be that those decisions are not nice but that if they are well justified so then it's much easier for the people then to (.) well okay I I do understand this now that there is this reasoning here

So honesty and openness are important properties that support both continuous co-operation and emergent ethical leadership in the team. When we move to the final property of the team members, *fairness*, we notice that there are several different ways of constructing the concept of fairness in relation to shared ethical team leadership. The main angle taken up by the interviewees is the fair treatment of team members inside the team, very much in line with the definition of being fair as an appointed manager. However, as the team members do not have similar organisational mandate over, e.g., the rewarding or workload of their colleagues, this property is constructed in a slightly different way for team members. The interviewees mention things such as thinking about others instead of just own good, as well as treating colleagues equally in spite of differences of opinion. In addition to fairness in team's internal co-operation, the interviewees emphasise that the team members should aim to treat all stakeholders in a fair manner. In the following section, the interviewee highlights the importance of fairness in decision-making in relation to the key stakeholders impacted by their work, in this case the whole population of Finland:

¹⁵⁴I14: so I'm kind of thinking about

R: yeah

I14: our own (1) work .hhh

R: yeah

I14: and that: kind of that (2) and that planning and: and (.) kind of so to say .hhh where we are planning projects and in that sense in a way .hhh that (.) there is really there a kind of (2) I dunno if it is (1) if it stems from my own values or where it stems from but in a way that (1) well (.) so maybe it is so that (.) that (.) some kind of a target of fairness and that (.) so that .hhh if we think about (2) we have (.) a national viewpoint in everything we do

R: yeah

I14: and and (.) we are not loo- (.) looking for the regional (.) only that kind of o- (1) kind of the regions are after their o- (.) kind of their own good and

R: yeah

I14: in a way that it needs to be seen .kind of that (.) whole I mean (1) from the point of view of the whole country

So the fair treatment of different stakeholder groups forms an important part of the shared responsibility for the team's ethical ways of working. Depending on the organisation the interviewees come from, the stakeholders discussed include colleagues and management inside the same company, sub-contractors, customers or users of public services. Working as a team, individuals need to ensure together that:

1. Different stakeholder groups are treated fairly and in line with their different expectations, for example customers' satisfaction may not be bought on the expense of the sub-contractors, but their viewpoint has to be taken into account as well.
2. Individual stakeholders inside the same stakeholder group are treated equally and fairly even though their contacts in the team are different, for example different customers are treated equally in case of complaints or reimbursements.

This all requires alignment from the team, and thus highlights the importance of shared rules as well as continuous communication inside the team.

To summarise the discussion above, the managers interviewed construct an ethically behaving team member as someone who is committed to the team, its shared targets and common values. In addition to that, the ethical behaviour of a team member is based on personal properties of caring, openness and fairness.

10.3 Summary

This chapter has focused on finding answers to my fourth research question: *What properties do Finnish managers attribute to ethical leaders?* The ethical properties attributed to the appointed team managers and the team members are very similar. For a team to be able to co-operate internally in an ethical manner as well as to work with high level of ethics towards all of its stakeholders, the manager and the team members need to be committed to the team targets and values, and demonstrate fairness, openness and caring. On the other hand, the way the interviewees evaluate the importance of these various properties in the work of an appointed team manager and that of a team member makes it clear that there are also differences in how they reconstruct the ethicality depending on the role.

The appointed team managers have organisational power, a mandate to make decisions that affect individual employees, and thus the fairness of their behaviour is under constant scrutiny. Similarly, the appointed managers are in a key role in building the ethical ways of working in the team, which stresses the important of their commitment to the team values both in the form of showing an example as well as through transactional leadership behaviours that enhance the team's ethical ways of working.

For the team members, some of the interviewees reconstruct the same properties through behaviours that could be described more as "follower" behaviours, emphasising their role in implementing what has been agreed. However, there are also plenty of examples which challenge the simplicity of this conclusion. It seems that some of the "follower" behaviours can also be seen as truly shared leadership. A good example would be the ethical treatment of different stakeholders by the individual team members. Several interviewees provide examples of situations where the team members make bigger and smaller decisions related to the treatment of key stakeholders, and depending on those decisions either strengthen or undermine the team's shared ways of working. In these situations, the way people are doing their everyday work is actually part of the shared ethical team leadership.

Another group of behaviours that highlights the ethical leadership role of the team members consists of the cases where individual team members challenge one or several of their colleagues. In these cases we can talk about shared leadership as an emergence of an ethical leader, i.e., an individual team member assumes the transactional role of an ethical leader in order to ensure the team as a whole acts in line with its values.

So the analysis of the properties offers quite traditional views of ethical leadership as a challenging part of the appointed team manager's role, but also provides examples of the shared elements of ethical leadership in the team environment. Before moving forward, I will compare the properties identified for

team level ethical leadership through my analysis against two organisational level models that I have discussed earlier (Treviño et al. 2003; Kaptein 2008).

Treviño et al. (2003) list five specific themes under which they categorise the key characteristics of ethical leadership at organisational level: people-orientation, visible ethical actions and traits, setting ethical standards and accountability, broad ethical awareness and decision-making processes. The overall impression is that many of the same elements are present in my team-level analysis. However, the emphasis is different.

- The first theme introduced by Treviño et al. is *people-orientation* under which they have listed properties that are very similar to the category of *caring* introduced in my study i.e. caring about other people, listening and empathising.
- The second theme Treviño et al. present is called *visible ethical actions and traits*. This theme represents individual characteristics such as integrity, honesty, consistency and trustworthiness, and is thus very similar to the two categories of *fairness* and *openness* identified in my data. The fact that I have divided these characteristics into two separate categories highlights the importance that is given to these personal characteristics at team level.
- The third theme *setting ethical standards and accountability* represents the transactional side of ethical leadership in the model by Treviño et al. The characteristics and behaviours they describe under this theme are very similar to those I have categorised under the category of *commitment to team values*: ensuring there is an explicit set of values and guidelines, and that employees are made accountable for acting in line with those.
- The fourth theme introduced by Treviño et al. is called *broad ethical awareness*. This theme includes elements related to the leaders' willingness and ability to recognise the impact of the organisation on its stakeholders and environment as well as to consider its success in wider terms than just financially. There are similarities with this theme under the category of *commitment to team values* and in particular under its sub-category *responsibility* in my research. However, based on my data, there is clearly less emphasis on the broadness of ethical awareness at team level: it seems to be more important that ethically challenging situations inside the team are recognised and handled with the right type of leadership. On the other hand, there also seems to be variation in my data depending on the organisation. One of the large organisations included has very powerful organisational level processes aiming to align its organisational culture and values across the globe. The interviewees from this organisation emphasised the important of paying attention to the rules, regulations and organisational values at team level, whereas most of the other interviewees did not mention the organisational or the societal context of the team as having an impact on ethical leadership at team level.

- The final theme Treviño et al. present is that of *decision-making processes*. Their interviewees emphasise the role of the decision-making processes in the ethicality of an organisational leader. In my data, decisions and decision-making are mentioned, and the cases fall under two categories: *commitment to team targets* and *openness*. Under the category of commitment to team targets, the emphasis is on the appointed team manager being able to make decisions and commit to them, even when they may not be popular. Under the category of openness, the emphasis is more on the way decisions are made in the team, highlighting the importance of making decisions together. These seem to represent the two sides of decision-making, i.e., the interviewees propose that the majority of decisions should be made jointly and through shared leadership, whereas the appointed manager should be able to make decisions when the joint process of decisions making is not capable of producing results.

Overall there seem to be clear similarities between the characteristics identified by Treviño et al. (2003) and the reconstruction created in this study. However, there are also significant differences. First of all, based on my research, the importance of the personal characteristics (caring, fairness and openness) is emphasised much more at team level than at organisational level. At team level, all leaders, whether they are the appointed manager or one of the team members, are in continuous personal contact with the rest of the team, and thus the impression of the individual as a leader is based on a personal experience, not something communicated through organisational systems, as is often the case for the top leaders in large organisations. Secondly, commitment to team targets is highlighted as an important element of ethical leadership thus emphasising the two points of view of participation in a team: the duty of all team members to contribute to the common targets and the duty of all team members to include colleagues in for example decision-making in relation to the common targets.

Looking at the eight organisational virtues introduced by Kaptein (2008), we can again see that there are similarities and differences between those virtues and my analysis of the team level properties of ethical leaders. Kaptein's model offers an organisational level approach and is based on a traditional view of leadership focusing on vertical leadership. Several organisational virtues proposed by Kaptein could be interpreted as falling under the category of *commitment to team values* in my analysis: not that the virtues would be construed as solely team-level elements, but as having a strong team-level aspect in addition to the organisational level. These virtues are *clarity* of normative expectations for employees, *congruency of supervisors*, *transparency*, *discussability* and *sanctionability* of ethical and unethical behaviour. These virtues all become real at team level through the transactional side of ethical team leadership which I have described under the category of *commitment to team values*, and it is indeed these properties that are emphasised as important also in my data as part of

vertical ethical leadership at team level. In addition to the transactional properties, it is noteworthy that many of the more personal properties described under the categories of *fairness*, *openness* and *caring* support these organisational virtues.

There are also elements in Kaptein's (2008) model which are not visible in my reconstruction of the properties attributed to team level ethical leaders: *congruency of upper management* and *feasibility* or the conditions provided to employees for meeting the normative expectations. However, these elements are related to the organisational context of ethical team leadership and do indeed come up in the constructions of the interviewees. When one or both of these two elements are not present in the organisational context, the appointed team managers feel caught between the organisational expectations and those of the employees: how to ensure team managers work and lead their teams in line with the organisational values and guidelines, if the upper management do not follow those guidelines themselves, or if team managers are not provided with adequate resources, but rather feel pushed to do everything as cost effectively as possible regardless of the ethical consequences.

The remaining organisational virtue is that of *supportability* which also has a strong team-level element included in it. Kaptein (2008) talks about the level of support the organisation provides to the individual in engaging in ethical actions: a lot of the support in everyday work comes from one's immediate working environment, and thus the team and the colleagues in the team form an important part of this virtue. This is visible in my analysis under the category of *commitment to team targets*, where I have listed properties related to thinking about other team members and the shared targets, as well as helping each other in achieving these targets. These properties naturally work together with those listed under *commitment to team values* as well as the more personal properties listed under *caring*, thus building a view of a team where individual team members support one another in achieving their targets in line with the team's values.

In the discussion above, I have compared the results of my analysis of the properties attributed to ethical team leaders against two well-known models describing different views to ethical leadership at organisational level. Based on the analysis, there are clear similarities in what kind of properties are attributed to ethical leadership at team and organisational levels, but also significant differences in how the properties are prioritised. This is not surprising: the current understanding of the levels of leadership is that they build on one another (Yammarino et al. 2005), i.e., the team-level leadership includes elements of intra-individual and dyad leadership, and the organisational level includes elements of intra-individual, dyad and team level leadership. A good example of this is that the personal properties described by the top management representatives interviewed by Treviño et al. (2003) are quite similar to those attributed to ethical team leaders by my Finnish interviewees and categorised under the three main categories of *fairness*, *openness* and *caring*. Thus it seems that the in-

interviewees working in modern, Western organisations share, at least to a certain point, an institutionalised understanding of the intra-individual elements of ethical leaders.

11 NORMATIVE VIEWS USED IN THE CONSTRUCTION OF ETHICAL TEAM LEADERSHIP

When the interviewees are asked to tell about their experiences of ethical and unethical leadership, they reconstruct social situations in relation to their earlier constructions of what is ethical and unethical in leadership. Similarly, when the managers recognise ethically challenging situations at work, they may be pushed to reconsider or reconstruct their views of what is ethical and what is not. The earlier reconstructions often represent institutionalised beliefs in the organisation or society, many of which are based on normative ethical approaches. The managers justify their own constructs of what is ethical and what is not, to themselves and to the interviewer by using socially accepted argumentation. Even though these institutionalised beliefs are slow to change, there is evidence that there are changes taking place in the Finnish society and organisations in relation to values and business ethics (see Lämsä 2001 and Kujala 2010). The changing environment may make it even more challenging for individual managers to find their way in ethically challenging situations.

I will conclude the analysis of my research data by reviewing some of the main arguments the interviewees use for their constructs of what is ethical and unethical in leadership, both vertical and shared, and comparing these with selected normative views of business ethics. Through this analysis, I aim to find an answer to my final research question: *What normative ethical theories do Finnish managers use in their constructions of ethical team leadership?* The normative views that I am using are the same which I introduced in the theoretical part of this thesis when discussing earlier research on ethical leadership. I am thus going to be discussing the research findings in relation to:

- Utilitarianism, as it is typically the most widely used normative ethical view in business organisations (Kujala et al. 2011; Auvinen et al. 2013).

- Deontology, as the concept of duty, around which deontological argumentation is built, is such an integral part of ethical team leadership, for example through the role of an appointed manager as the representative of the organisation and through the duty of team member towards their colleagues.
- Virtue ethics, as the research on ethical leadership has long been based on individual-level characteristics of ethical leaders which often come close to traditional ethical virtues (Solomon 2003; Palanski et al. 2011).
- The ethics of care, as it has been claimed that the element of care is not adequately discussed in the current research on ethical leadership (Lämsä 2001).
- The ethics of participation, as the team level approach adopted in this study emphasises the shared elements of leadership which presume certain level of participation (Leede et al. 1999; Hosking 2011).

Before I proceed to discuss the results of this final viewpoint, I will briefly explain, as with my other approaches, how I conducted the analysis. I started by going through the interviews in detail and identifying any instances of argumentation based on normative ethical theories. However, contrary to the other analyses, I noticed it was difficult and from my point of view also unnecessary to clearly separate these instances and thus provide quantitative information about the occurrence of the different normative ethical theories in my data. I identified two main reasons for this challenge: first of all, it is sometimes very difficult to know to what extent an argument represents an existing normative theory and how much it is simply construed in the interview situation. This is the challenge of separating between construction and representation discussed earlier in Chapter 4. With this analysis, I very soon realised it was impossible, but also unnecessary to even try to separate these two. The other challenge, related to the identification of individual instances of representation of normative ethical views, was the way in which the different normative ethical theories are interwoven into argumentation. I will discuss some of these linkages more in detail later in this chapter, but as an example the duty of team members towards each other is a deontological argument that is often combined with argumentation based on the ethics of participation: the right of the team members to be included in decision-making and leadership of the team.

Due to these fundamental challenges in separating instances of representation of existing normative views, I decided to present the results of this analysis in a format that I feel suits it best. I thus proceeded to work with the data I had identified in the texts by selecting the most representative cases of how each of the normative theories is visible in my data. This way I was able to create some categories in how each normative theory is used by the interviewees. I also se-

lected some instances that provide examples of the interplay between the different normative ethical theories in the argumentation.

Even though I decided not offer any numbers related to the frequency of the representation of each of the normative ethical theories, there are clearly more cases of utilitarian and deontological ethics being used in my data than any of the other selected theories. Especially in the stories representing ethically challenging events in the work environment, it was often a combination of utilitarian and deontological ethics that started to emerge. However, there were also clear differences between individual interviewees. One of the interviewees used very little utilitarian ethics, but rather used a combination of the ethics of care and deontology in constructing her role as the leader of an organisation responsible for the education of young children.

With this short introduction, I will now proceed to discuss the different normative ethical views used by the interviewees in their constructions of ethical team leadership.

11.1 Utilitarian argumentation

I begin the summary of this analysis with utilitarianism, as research has shown it to be the dominant ethical theory on which people in business organisations base their decisions (Kujala et al. 2011). As discussed earlier, utilitarian ethics emphasises the importance of the ends: the ethicality of any action may only be judged by the final result of the action.

Utilitarianism is visible in many different formats in my data. The first and the most obvious utilitarian viewpoint is provided by the interviewees who emphasise that the main role for an organisation is to be effective and productive, and in the case of business organisations, also profitable:

¹⁵⁵I9: (8) now that we talk about ethical leadership so (.) so (1) actually if we're really honest so the values do guide what we do but kind of (.) .hhh really the biggest still maybe is (.) the biggest value that guides us is the (.) are the world- worldly goods so that that we are achieving results and it really is that kind of (.) these are kind of guidelines these these so to say (1) value thinking but of course (2) within its framework then one kind of makes one's own decisions

There are several interviewees who, as in the example above, contrast effectiveness and ethics. These elements are not necessarily reconstructed as opposites, but sometimes ethics as being subordinate to effectiveness: ethical aspects are important if they are feasible and make sense financially. So the utilitarian good for the company is seen in financial terms and through the benefit of the owners. However, analysing some of these constructs in more depth, other arguments may begin emerging. Some of the interviewees propose that the effectiveness and the profitability of the organisation are the main ways of ensuring the continuity of the organisation, as well as the jobs for the

employees. This argument, especially when it is provided in connection with lay-offs and referring to the fact that some people need to be laid off in order to ensure the majority of the other jobs, is very much in line with the core philosophy of utilitarianism: providing the greatest good for the greatest amount of individuals.

However, there may also be other reasons behind the use of the utilitarian argumentation. I assume, even though I did not discuss it explicitly with most of the interviewees, that many of the interviewees have compensation packages that are related to the results and success of the organisation. The strive for the financial success of the organisation may thus be seen partly as representing egoism. Ethical egoism represents an ethical view based on self-interest and may be visible in leadership behaviours where the managers see the team members purely as the means to achieve their personal objectives. (Aronson 1993). I have not discussed egoism separately, as there is not much evidence of it in my data. However, as both utilitarianism and egoism are focused on the outcome of the actions, not the ethicality of the actions themselves, there are instances, where it is not possible to separate the self-interests and the utilitarian greater good from one another. The obvious linkages between the individual manager's career success and rewarding, and the success of the organisation are one such occasion. One may ask whether there are cases, where the managers are willing to pay attention to ethics as long as it does not interfere with their own pay and benefits. This egoistic viewpoint is explicitly mentioned by one of the interviewees who described how he decided to implement lay-offs in his own organisation, as he felt his own job would have been at risk otherwise. As utilitarian arguments are widely accepted in organisational life and discourse, could it be that they are sometimes used to disguise some other, less accepted, arguments?

There are also examples, where the interviewee compares utilitarian and deontological arguments:

¹⁵⁶R: so have you had any situations where you've had to do against it ((your personal value of fairness)) or have you always been in that kind of .hhh role position that you have been able to (1) follow your own principles

I7: (3) sometimes there has been a situation that (.) we have been sitting maybe with one of the sales directors and talked about something (1) that this is a slightly tricky case (1) then I have said to the others but hey (.) let's agree so that (1) it's a tricky thing but (.) you haven't talked to me (.) [you make the decision

R: [exactly (.) yeah (.) yeah (1) yeah

I7: this is not related to any people

R: yeah

I7: it's been more like

R: yeah:

I7: with customers or else

R: yeah (.) exactly

In the section above, the interviewee explains how he has very strong personal values and high requirements for morality that he has inherited from his parents, thus constructing most of his personal ethics on deontological argumentation. However, there have been some occasions where he has re-evaluated his stance and has been willing to transfer from this deontological view to a more utilitarian view in order to benefit the business financially. Even in these cases, he emphasises that no harm has been caused to individual employees and that the cases are small in importance and related to customers. Overall he talks vehemently about the responsibility towards anyone who is weaker than oneself, representing a solid deontological view of the duty of a manager or anyone with power in life. He emphasises this construct also in other parts of the interview with examples from his private life of how children need to be protected.

There are also examples in my data where the interviewees compare effectiveness and ethics in a different way, still using utilitarian argumentation as the basis of their reasoning. In these cases, the elements are organised differently, and the effectiveness and financial success of the organisation are seen as subordinate to its ethical ways of working.

¹⁵⁷I8: we do things kind of so that we can kind of (.) next time show our faces in the same place so that we have kind of taken on (.) or pro- kind of [redeemed our promises and kind of that not not promising too much and such

R: [yeah (.) yeah yeah (1) yeah so that you have kind of the long[term customer relationship that is meaningful

I8: [yeah yes exactly yeah in all ways (.) really kind of this long term vision that we are not not after instant wins

R: yeah

This example is from a business representative. However, otherwise the comments that construe ethics as an antecedent to organisational effectiveness come mainly from the interviewees representing public organisations in my research data.

The third utilitarian viewpoint worth discussing at this point is related to the challenging role of a team manager. As first or second line managers, many of my interviewees discuss the challenge of being in between what the team members expect and what the organisation expects. In the following example the interviewee highlights the importance of being able to understand the organisational rules and interpret them in the team environment:

¹⁵⁸I8: now I jumped back to this practical

R: yeah (.) that's quite [good

I18: [life so that .hhh there probably the team members think (.) really by the book and then (.) what is of course good but then sometimes ask the manager and the manager's (.) experience and views may then (.) in a sense kind of (.) he he he always has the right answers

R: yeah (.) [yeah

I18: [that he is very experienced in these matters .hhh so that that (.) that is maybe in my opinion the most concrete team here

R: yeah

I18: I get all the time qu- .hhh concerning this and then on the other hand there are these always a bit like that are they a bit too much like (.) a police here in a sense

So the organisation has a set of rules that should be followed. However, in line with utilitarianism, the rules can be amended in case the final result of the actions in that case will be in line with the targets or the deeper meaning of the rules. For this interviewee, it is not absolutely necessary to do everything "by the book", but rather to ensure the final outcome is what was aimed at with the rules in the first place.

As a summary, there are plenty of utilitarian arguments in my research data. They are often used in constructions validating behaviour that might not be deemed as ethical by the interviewees. However, there are also plenty of examples where the interviewees do not seem to challenge the utilitarian targets of effectiveness and profitability, but rather see it as their responsibility towards the organisation to work towards those targets. With the concept of duty, the interviewees create a construct that simultaneously represents two different normative views, utilitarianism and deontology. With the concept of duty being such a central one for many of the interviewees, I will now continue the discussion with a closer look at the duties of an appointed team manager construed using deontological argumentation.

11.2 Deontological argumentation

Deontological ethics is based on the concept of general principles about what is good and what is bad. Kant (2008) emphasises the role of duty in following these principles. Von Wright (1963) clarifies that there is a clear difference between an *inclination* and a *duty*. He explains that when we want to do something, it is not out of duty, but rather out of want. He continues to explain that when we do follow a general principle:

I think that the truth is that action under such rule is never undertaken, *because* we want to do it, but is forced upon us by natural necessities and the remoter objects of our wants and likings (von Wright 1963, 172).

So based on von Wright, the Kantian view of duty is that we follow our general ethical principles even though in the shorter term that can cause us challenges, in order to achieve what we wish to achieve longer term. I will not go deeper into the philosophical discussion on the meaning of duty, this not being the right place and time for that, but I wanted to bring up a classic definition, as the concept of duty is something that seems to have significance in relation to ethical team leadership.

Several interviewees bring up the concept of duty in their constructions of challenges in ethical team leadership: it is not always easy to follow one's own ethical principles, when one is being persuaded to act against them, either from above or from inside one's team. The following section is an example of such reflection:

¹⁵⁹I7: the most important thing is that (3) you know yourself that you have done (.) the right thing (1) then you can sleep well and (.) let people talk what they talk if you know yourself that

R: yeah

I7: that you have done things right

R: yeah

I7: cause (.) in different things there is always (.) is it envy or what is it

This example offers a deontological view of there being generic principles of what is right and what is wrong, and that it is the manager's duty to follow those principles regardless of what other people say.

However, according to the interviewees, things are not always that simple. A manager may have strong principles of what is right and what is wrong, but sometimes it is not possible to "do the right thing" for everyone. It seems that the interviewees construct the conflict between their different duties as one of the major challenges of ethical team leadership: as an appointed manager, one has a duty towards the organisation, a duty towards the whole team and a duty towards its members as individual human beings.

The appointed manager's duty towards the organisation or the employer is explicitly discussed by several interviewees. It is visible in reflections on whether to get involved in challenging leadership situations such as laying off people:

¹⁶⁰I20: but I have thought about it myself so that (2) this again (.) decisions about who am I loyal to .hhh so I'm loyal to the employer and

R: yeah

I20: when my role here is to think .hhh that things are done so that (.) there would be .hhh ee continuity to this business (.) so (.) then I must

R: yeah

I20: also make that kind of decisions

For this interviewee, the main duty of appointed managers is towards the organisation, the employer who pays their salary. That does not stop him from reflecting on how this loyalty towards the organisation may be in conflict with some of the other duties he has. Sometimes the role of an employer representative is in conflict with that of an employee advocate or a team manager as explained by one interviewee:

¹⁶¹ I12: and there is of course that balancing when one is the employer
tive .hhh and then kind of (.) there is that advo- advocating the employees

R: yeah

I12: in relation to the employer so there is that kind of .hhh that is the kind of chal-
lenge in the work of the first line ma- manager [management kind of that kind of (.)
difficulty and (.)

R: [yeah (.) yeah

I12: and in a sense then there kind of acting (.) as a buffer against (.) what comes top-
down kind of

R: yeah

I12: (4) °in relation to own subordinates°

So the duty towards the organisation, the employer, seems to be a strong part of the ethical leadership of an appointed team leader. There are situations, where the managers need to balance it with their duty towards the team, but according to my data, the duty towards the employer seems to override the other duties. This finding is in line with Lämsä (2001) stating that the Finnish society has traditionally valued work and commitment to permanent work contracts high. Many of the texts in my data still seem to emphasise the importance of two-way commitment between the employee (in this case the managers) and the employer, possibly reflecting the fact that many of the interviewees have very long work history with their current employer. However, it is interesting to notice that the duty towards the employer is explicitly brought up by one of the interviewees who has changed his employer more frequently than most i.e. every two or three years. He emphasises how committed he is to his employers during his employment, working long hours and giving his all for each and every project. However, he also points out that he expects similar type of commitment from the employer, and it is indeed the lack of such commitment that has pushed him to look for new opportunities and to change positions several times. So there are different constructs of the duty towards the organisation, which seem to be in line with the view proposed

by Lämsä already ten years ago of the changing value basis in the Finnish working life.

The duty towards the employer or the organisation is not restricted to the appointed managers, but is also brought up from the employee perspective. One interviewee tells about situations where he has had to consider his duty towards a management representative and towards the organisation, when he has felt the manager was not acting according to the organisation's rules. In this case, the interviewee constructs the decision-making situation as quite a simple one based on a deontological view of there being rules that need to be followed by everyone. However, he also describes how he felt the decision put him in a difficult position:

¹⁶²I3: so (.) no (.) and I didn't approve that invoice (.) and he lost his mind completely

R: yeah exactly

I3: he didn't understand kind of at all (.) and he thought that I had no right whatsoever kind of even consider that sort of think about this matter (1) and he yelled really loud he was kind of (.) that kind of very fierce (.) Slavic type and so ((coughing)) and and (.) and then transferred (.) he then acted so that he then transferred the invoices to [title of the person omitted] for approval who had a much more flexible ((laughing)) approach

The interviewee continues by explaining that after this incident, their relationship never returned to normal. According to these constructions, employees have a duty towards the organisation and a duty to follow the rules and regulations of the organisation, in spite of the challenges it may cause to the individuals themselves. For this specific interviewee, there is also an underlying democratic belief in there being the same rules for everyone, regardless of their position in life or in the organisation.

So the duty towards the organisation seems to be construed as the most important one in organisational life by most of my interviewees. Even in cases, where the interviewees explain how they do not follow the instructions or rules of the organisation when these do not make sense at their local team level, they explain that the reason for not following the rules is the good of the organisation. In these cases the argumentation often moves from deontological to utilitarian: by emphasising how the local amendment of the rules will allow their local business to be more profitable or the local employees more satisfied, they explain everything through the benefit for the organisation.

In addition to the duty towards the organisation, however, the interviewees also construct the role of the appointed manager as containing the duties towards the team and the individuals. I have already discussed one construct of the duty towards the team, i.e., that of acting as an advocate of the employees or the team towards the rest of the organisation. This is visible in my data in constructs emphasising the role of the manager in ensuring the team members can focus on their task instead of getting tangled in office politics. However, the

most visible construct of the duty at the team level is related to acting in a fair manner towards the team:

¹⁶³I11: hhh so I think very highly of fairness

R: yeah

I11: I mean it is for me kind of the (.) starting point that

R: yeah

I11: that one always needs to be fair (.) and in my opinion it has been extremely easy (1) to guide people when you stick to that

This interviewee provides fairness as a deontological starting point for all of her actions: it is an absolute guideline or rule that she can follow in all circumstances. It is interesting that with an ethical element such as *fairness*, the argumentation is often a combination of both deontological and virtue-based arguments. I will get back to the latter later in this chapter.

Whereas the interviewee constructed her deontological starting point as something very simple and clear in the section above, she, alongside with several other interviewees, also provides constructs which highlight the challenges of balancing the team-level duty to be fair with the duty towards individual employees:

¹⁶⁴I3: .hhh and then there are these (.) [there that happen to all of us that someone falls ill (.) there are these there so to say (1) breast cancer cases and all this kind of things where the individual e- where the others start kind of (.) shouting that that why is it that this one individual gets along much easier and why is she so much absent from work and such and is that individual doesn't want to tell about these things at work so you cannot tell

R: [yeah (1) yeah (.) yeah (4) yeah (.) yeah (.) °yeah° (5) yeah (1) yeah exactly (1) yeah (1) yeah (.) yeah (.) exactly

I3: then one must kind of defend that the situation is now such [that that

R: [yeah (.) yeah

I3: .hhh they do often then leak out but

This example emphasises the appointed manager's duty towards the individual employees, the human beings, in the team. Conceptually, the argumentation comes very close to the ethics of care, which I will discuss in a while. There are cases, where it is impossible to even try to construe whether the interviewee's argumentation represents deontological duty towards the individual team members or the ethics of care. However, there are also constructs that clearly use argumentation reflecting one of these normative views. I have personally categorised the example above as representing the duty of a manager with the emphasis being on what the manager *must do*.

Several interviewees juxtapose *fairness* and *total equality* in discussing the possible conflicts in their duties towards the team as a whole and towards the individual employees in the team, and explain that total equality is not possible, as people are different and their situations vary. However, balancing the duty of fairness towards the team and the duty to care for the individuals seems to be one of the major challenges of ethical leadership at team level. Many of the challenging situations reconstructed in the interviews are related to the different constructs that the manager and the team members have of situations concerning the different treatment of individuals inside the team.

Widening our scope again from the appointed team managers, the interviewees put a strong emphasis on the duty of all employees towards the team. As possible emergent ethical leaders, the team members ought to have a strong commitment to the team and its targets:

¹⁶⁵R: yeah (1) how about then a team member (.) an ethically acting team member

I9: (2) well a team member in my opinion then there is in fact one could of course list the same things but that can kind of be part of it (.) but maybe th- that team membership is (1) or in addition to it maybe one could say that commitment commitment to the shared targets of course (.) maybe the manager or the leader kind of sets the targets mo- more but (.) but so to say (2) but (2) well in a similar way the manager needs to commit to that but (.) but may- well (5) then kind of (1) well that that person who (.) who so to say (2) they are kind of one and the same that that kind of (.) holds on to what has been agreed on together that is what I call commitment

Out of all the characteristics of ethically behaving team members, the *commitment to team targets* was the most frequently quoted one. The team members were also attributed a duty towards their colleagues. This is often linked with the duty towards the whole team by stating that it is the responsibility of all team members to help their colleagues, if they have challenges in doing their part towards the shared targets. This deontological view of the team members' duty towards the team as an entity is linked with the possibilities of the individuals to get actively involved in team work and team leadership. This is an aspect I will discuss more in detail when I look at the argumentation based on the ethics of participation.

11.3 Virtue-based argumentation

Virtue ethics focus on the fundamentally good characteristics that individuals should be cultivating. A classic view of the virtues is provided by Aristotelian approach of defining virtues as the golden mean between two extremes (von Wright 1963). Palanski et al. (2011) have studied virtues as a team-level construct and list three virtues they see as important at team level: *transparency*, *behavioural integrity* and *trust*.

Comparing the findings of Palanski et al. (ibid.) against the results of the current study, we can see clear similarities in their constructs and the characteristics attributed to ethical team leaders in my research. The descriptions provided earlier for the characteristics of *fairness*, *openness* and *caring* move in the same area as the virtues studied by Palanski et al. However, I need to emphasise once more that in that part of my study my focus was mainly on the leaders as team-level leaders, not on leadership as a team-level, collective process. In that sense we need to be careful in comparisons.

Whereas Palanski et al. (2011, 203) define the team-level construct of *transparency* as the amount of information shared and the amount of explanations for decisions, in my data *openness* includes these elements as well as comments related to openness to different opinions (i.e. two-way communication) and honest communication. I propose that as a team-level concept *transparency* or *openness* should include the element of two-way communication, as a team cannot effectively have the virtue of *transparency* unless the information that is shared is not being received.

The second team-level virtue proposed by Palanski et al. (2011, 2004) is *behavioural integrity* which they define as the alignment between words and deeds. This team-level virtue is discussed by my interviewees mainly under the heading of *honesty*, which I have grouped under the main characteristic of *openness*, as my interviewees frequently construct these elements as belonging together (e.g. by describing an ethical leader as *open* and *honest*, and then continuing to explain what they mean by that).

Palanski et al. (2011, 2005) define their third team-level virtue – *trust* – as acceptance of vulnerability based on positive expectations of the intentions of the others (following Dirks & Ferrin 2002). Most of the constructs that I have grouped under the characteristics of *fairness* and *caring* are related to *trust*: they are descriptions of behaviours that build trust inside the team.

In addition to the characteristics discussed above, my analysis included the two additional elements related to *commitment*: commitment to team values and commitment to team targets. It is interesting that Palanski et al. (2011) discuss the purpose of a team, and thus link the value of the virtues at team level with the outcome of the team. However, they do not recognise the team's commitment to each other, to the shared targets and ways of working as a virtue. I propose that at team level there would need to be a construct related to *commitment*, possibly even under the old-fashioned virtue of *loyalty*, as this term is mentioned several times in my data. This may again be related to the Finnish societal values and the meaning that is given to long-term, permanent employment and loyalty to an employer (Lämsä 2001). It is not possible for me to elaborate more on the concept of *loyalty* in this study. However, I do propose that a team-level approach to loyalty could have a contribution to the polyphonic discussion on *loyalty* in business ethics, as described e.g. by Elegido (2013) in his recent review.

The final virtue that needs to be taken up at this point is that of *courage*. I have not created a separate category for the constructs that attribute courage to an ethical leader, as there is not a significant amount of these and the behaviours linked with courage were easily divided between the five categories, e.g., having the courage to make decisions in difficult situations (categorised under *commitment to team targets*) and having the courage to communicate even difficult matters (categorised under the category of *openness*). However, *courage* is a virtue that the Finnish managers do attribute to ethically behaving leaders at team level:

¹⁶⁶I1: so that in a sense kind of (.) also also kind of one was too much afraid of the reaction that was to be expected. so that sometimes because of that one couldn't then be (.) firm enough with the boundaries

R: °yeah°

I1: then it was so strong that that developmental direction towards that everything has to be taken through the positive

R: yeah yeah

I1: so that so to say it was kind of ((smiling)) kind of difficult to be then in a sense in some situations kind of

T: °yeah°

I1: firm

Compared to utilitarianism and deontology, there is significantly less virtue-based argumentation in the texts. A significant amount of the characteristics mentioned as representing fundamental ethical virtues above were collected from the prompt questions at the end of the interviews and thus not used in the stories reconstructing everyday social situations. Based on my data, Finnish managers are not using virtue ethics as frequently as utilitarianism and deontology for justifying their leadership behaviour in everyday working life.

11.4 Argumentation based on the ethics of care

In the ethics of care, the emphasis is on the care for other people. The starting point for this normative view of ethics is in the feminism of 1980's claiming that the main approaches to ethics missed a voice focusing on the emotional side of ethics. It is interesting that one of the interviewees, a male, constructs, or at least considers, ethicality as something of a feminine feature:

¹⁶⁷I18: so well: .hhh °so so° with them it is indeed (1) I have learnt very much and (.) in my opinion that (1) that ethical aspect I don't don't (.) feel it would be a question of gender in any way (2) but at least these two women have been exemplary (.) great

managers and (.) acted very (1) ethically and (2) gained trust in their (.) own (1) leadership

This reflection of possible link between ethicality of leadership and gender was entirely spontaneous, as an interviewer I did not have any questions or comments concerning the gender issue.

This reflection aside, there are no clear differences between male and female interviewees in how they use the ethics of care in their constructs. The following example is a typical construct on the importance of caring for individuals:

¹⁶⁸I10: (2) and if it is a question of some principle (1) against some individual's (1) kind of (.) best (.) so then I'm really always ready to give up the principle so that that

R: yeah

I10: so that they are not such that if it is a question of something like that so .hhh

R: yeah

I10: well of course one can kind of (.) it doesn't matter .hhh when kind of hhh of course there cannot be extra cost or (.) or harm for others or (.) or (1) or that kind of (.) and they do all know that (.) if (1) [name of the interviewee omitted] may be in one thing to someone .hhh may support someone in one thing that (.) always it is possible to kind of negotiate about these things that

R: yeah

I10: (1) .hhh that equa- (.) equally these are discussed that (2) there is nothing like that I would fav- (.) favour kind of and someone just

R: yeah

I10: berate that

R: yeah

I10: there may be none of that

This case is quite similar to an earlier example I provided when discussing the different duties of a manager. However, there is a difference in how these two constructs are created. When the individual is taken into consideration as part of the duty of the manager (i.e. basing the argumentation on deontology) towards the individual employees, then it is a *must* for the manager to act in a certain way. In the example above, the manager is *always ready to give up the principle*, i.e., the care for the individual overrides the duty set by the principle.

The ethics of care is often used as basis for argumentation in situations where someone is clearly in need of support: the manager has an emotional need to help an individual. In my data, the cases related to the ethics of care concern for example sickness, challenging situations in personal life and lay-offs.

There are also examples of the ethics of care being extended to stakeholders outside the manager's own team. This is particularly evident with one interviewee, whose care for the children in the school she is leading is at the heart of her ethical thinking. Even in her case, there are elements of both deontology (duty of a teacher) and the ethics of care (emotional concern for the children) present in the constructs of ethical team leadership. I conclude my short summary on the ethics on care with a quote from her merging the elements of duty and care:

¹⁶⁹I4: so that is kind of (.) at the moment maybe that kind of (.) the biggest if we now [talk about these ethical matters that (.) this balancing between (.) right and wrong (.) and in that I'm kind of completely ((laughing)) kind of unfinished and (.) partly broken because of that issue (.) so that how (.) should one act (.) but I still (.) it has always been the child (.) so if I think that (.) there is a ten-year-old and a grown-up (.) then I must be (.) on the ten-year-old's side

R: [yeah (.) yeah (2) yeah (5) yeah (3) yeah (7) yeah (.) yep the starting point (.) yeah mmm mmm (1) yeah

I4: without forgetting the grown[-up either (.) on the side

R: [yeah (1) yeah (.) how [mu-

I4: [but I can demand more from that grown-up than from that child

The deontological view is visible in how she constructs the principle of being on the child's side as a must. However, she also clearly verbalises the emotional struggles that she has with herself: as she cares for the school children as well as the teachers, she desperately tries to find solutions that would be beneficial for both parties.

11.5 Argumentation based on the ethics of participation

I conclude my discussion on the key findings in relation to normative ethical views with the ethics of participation, a field that has been barely touched upon in the area of ethical leadership. The ethics of participation is interested in the level and ways of employee participation and involvement in organisational life and decision-making.

With the other normative ethical approaches, I have mainly focused on the role and the leadership of the appointed team manager. However, with the ethics of participation, we need to turn our focus to all team members. The team members have been specifically mentioned when discussing the duties of an ethical leader: based on my data, the interviewees construct every team member as having an ethical duty towards the organisation, towards the whole team as well as towards their individual colleagues. This duty is often seen as related to

commitment and care, and represents the most important characteristic of an ethically behaving team member.

The viewpoint provided by the ethics of participation, however, challenges us to look at the other side of this duty. What levels of commitment and involvement need to be shown towards team members, for them to be able and willing to be committed to the duties of an ethically behaving team member? Analysing the research data, I identified two useful ways of approaching the role of the ethics of participation in the construction of ethical team leadership: firstly approaching it through the duty of the team manager, and secondly approaching it through the analysis of speech acts and language.

When comparing the deontological view of the duty of an appointed team manager, we can see that the duty includes elements related to participation: many of those are categorised under the label *openness*. The duty of the manager to involve the team members thus enables them to participate. However, there is an interesting aspect in the process of involvement at team-level: the more actively the team members are involved in decision-making, the more they are assuming the role in the shared ethical leadership of the team. And thus their own duty to involve others increases, alongside with their own right and duty to participate.

My analysis of the role of discursive acts supports this view of the role of involvement and participation in the emergence of ethical leadership at team level. The analysis emphasises the importance of the role of appointed team managers in the early phases of building ethical leadership in any team, as well as the role of the explicit use of language in making the ethical side of leadership visible when it cannot be expected to be reconstructed similarly by all team members, for example in early phases of team work or in ethically challenging or new situations.

A typical example is provided by this manager who handles an ethically challenging situation by involving the team members in the process in order to make them part of decision-making:

¹⁷⁰I8: and so I asked the team members to join the selection process

R: yeah

I8: and that way involv- involved them (1) in giving their views

This interviewee constructs the team members' right to participate in decision-making and other leadership related tasks as an important part of the emergence of ethical team leadership.

This finding is in line with Leede et al. (1999) who claim that there are certain organisational pre-conditions for a team to be able to assume accountability as a self-managing team. These pre-conditions are built on the idea of employee participation in relation to the organisational level. Leede et al. also claim that ethical leadership at team level is the accountability of the individual team

members separately, if there is no collective mind in the team. However, if the team operates through a collective mind, the accountability for ethical leadership can also be shared. The concept of collective mind is a construct that is built in the team over time, when the three team-level pre-conditions (commitment to a critical task, heedful interrelating, and balancing standardisation and improvisation) exist in the team. Leede et al. are thus using this model to describe the emergence of accountability for responsible actions at team level, a process which is quite similar to our discussion on the emergence of ethical team leadership. The greatest difference in these constructs is that the discussion on collective mind does not emphasise the role of language and explicit speech acts, which based on my research, seem to be of great importance.

As a summary, the ethics of participation is used by the interviewees specifically when constructing ethical leadership as a fully shared phenomenon taking place in the social processes between team members.

11.6 Summary

In this chapter, I have briefly discussed the representations of normative ethical theories that are visible in my research data. My aim has not been to provide a philosophical discussion or analysis, but rather to reflect on the possible underlying societal and institutionalised constructions for which the normative theories offer an excellent structure, as many of the values that are reflected in my data stem from these Western philosophical traditions.

Table 14 offers an overview of the main normative views the interviewees have used in their constructs of ethical team leadership.

TABLE 14 Main normative ethical theories identified in the texts

NORMATIVE THEORY	MAIN WAY OF REPRESENTING THE THEORY	LINKAGES BETWEEN THEORIES
Utilitarianism	<ul style="list-style-type: none"> Effectiveness of the organisation (e.g. financially) will benefit everyone in the longer term. Ethical ways of working will benefit the organisation (also financially) in the longer term. Organisation's rules may be amended in practice, if the final result is beneficial for all. 	<ul style="list-style-type: none"> Utilitarian & deontological views opposing: Effectiveness and profitability as targets against duty to follow own values. Utilitarian & deontological views combined: Manager's duty to ensure the organisation is effective and profitable. Utilitarian and egoistic views opposing: Own good needs to come before the good of the others.
Deontology	<ul style="list-style-type: none"> Importance to follow own principles of good and evil in spite of what others say. Balancing the manager's duties 	<ul style="list-style-type: none"> With utilitarianism as listed above. Deontological & virtue ethics views combined: Virtues as the basis for the ethical principles.

	<p>towards the organisation, the whole team and the individuals team members.</p> <ul style="list-style-type: none"> Balancing the employee's duties towards the organisation, the manager and the other team members. 	<ul style="list-style-type: none"> Deontological and the ethics of care views combined: Caring for individuals as the duty of a manager. Deontological and the ethics of care views opposing: Balancing equality to all against care for individuals. Deontological and the ethics of participation views combined: Duty of the team members towards the team as an entity linked with the opportunity and duty to influence the team's ways of working.
Virtue ethics	<ul style="list-style-type: none"> Characteristics of an ethically behaving leader based on fundamental virtues. 	<ul style="list-style-type: none"> With deontology as listed above.
The ethics of care	<ul style="list-style-type: none"> Emotional concern and care for individuals who are vulnerable or dependent on the leader. 	<ul style="list-style-type: none"> With deontology as listed above.
The ethics of participation	<ul style="list-style-type: none"> Opportunities to take part and influence the team and its ways of working e.g. through shared leadership. 	<ul style="list-style-type: none"> With deontology as listed above.

In the majority of the texts, the underlying tone represents some kind of a combination of utilitarian and deontological views. Elements that can be construed as representing virtue ethics, the ethics of care, the ethics of participation and egoism are not used as frequently as these two main normative theories. Overall, the analysis of the normative ethical views in the research data highlights how difficult it is to separate construction and representation. The majority of the interviewees combine elements of various normative views with their personal sense making. These combinations provide unique viewpoints which help the interviewees in reconstructing the social events as meaningful for themselves.

I will now move forward to the final part of the analysis of the empirical part of my research, combining the different views of ethical team leadership provided by the different linguistic analysis tools. Using my metaphor of a patchwork quilt, it is now time to start sewing the pieces together.

12 KEY FINDINGS: FINNISH MANAGERS' CONSTRUCTIONS OF ETHICAL TEAM LEADERSHIP

In the previous five chapters I have discussed the key findings related to ethical team leadership from different angles. Returning to the metaphor that I used earlier, doing discourse analysis is like creating a patchwork quilt. In the five previous chapters I have created the individual patches of my quilt, selecting the stencils, colouring and cutting the fabrics, in my quest for answers to my five research questions:

- What specific discourses do Finnish managers use in their constructions of ethical team leadership?
- How do Finnish managers construct ethical team leadership as discursive action?
- What kind of meanings do Finnish managers give to shared and vertical ethical leadership in teams?
- What properties do Finnish managers attribute to ethical leaders?
- What normative ethical theories do Finnish managers use in their constructions of ethical team leadership?

In creating these patches, I have used different linguistic models as tools to reconstruct social reality based on the stories created together with my interviewees. Each of the patches offers a unique approach and emphasis, and thus aims to add something – a different colour or a pattern – to the overall quilt. Table 15 offers a summary of the key findings for each of the research questions.

TABLE 15 Summary of the key findings from the analyses

What specific discourses do Finnish managers use in their constructions of ethical team leadership?	How do Finnish managers construct ethical team leadership as discursive action?	What kind of meanings do Finnish managers give to shared and vertical ethical leadership in teams?	What properties do Finnish managers attribute to ethical leaders?	What normative ethical theories do Finnish managers use in their constructions of ethical team leadership?
Powerless	Archetypes: ethical leadership role-modelling, ethical participation, ethical leadership vacuum, ethical victims Dynamic between shared and vertical Importance of language Importance of the appointed manager	Three types of leadership: <ul style="list-style-type: none"> • Vertical i.e. the appointed team manager • Team member(s) emerging • Leadership emerging from the interaction and behaviour of the team Demanding role of the appointed manager	Commitment to team values	Emphasis on: <ul style="list-style-type: none"> • Utilitarianism • Deontology
Hero			Commitment to team targets	
Effectiveness			Fairness	Also visible: <ul style="list-style-type: none"> • Virtue ethics • The ethics of care • The ethics of participation
Team in organisation			Openness Caring	

I am acutely aware that I have used a research approach that is based on my own background, in other words, an approach to discourse analysis that depends heavily on general linguistics. I know that there is a risk that my analysis may be too technical for many who do not have a background in linguistics, and at the same time, too generic for linguists. However, I have done my best to address this challenge by trying to be as explicit as possible in the processes of my analysis. I have also paid attention to documenting the key findings as clearly as possible in the summary of each of the chapters based on the empirical research. However, I will not discuss the findings of the individual analyses in detail at this point, as in this chapter I mean to return to the main research question for the empirical part of my research:

- How is ethical team leadership construed by Finnish managers?

When introducing my research approach, I explained that the analysis of the research data was a process that started with the context of ethical team leadership and the first research question focusing on discourses on ethical leadership. The three following research questions took us deeper into the data and the conceptualisation of ethical team leadership by looking at the emergence of ethical team leadership, the balance between vertical and shared ethical team lead-

ership, and the properties of ethical leaders. The final analysis looked for an answer to the question related to normative ethical theories, and thus brought us back once again to the wider institutional context of ethical team leadership. In the overall summary of the results, I will discuss the results from these two points of view: the *context* of ethical team leadership, and the *concept* of ethical team leadership.

Starting with the context of ethical team leadership, the first and last research questions and the respective analyses provide us with information on this aspect. The first research question focusing on the discourses the interviewees used when talking about the phenomenon of ethical team leadership enhances our understanding of how the managers who took part in the interviews see the organisational context and their own role in relation to ethical team leadership. Overall, the interviewees construct the role of an appointed team manager as ethically challenging. This supports earlier findings by e.g. Lund Dean et al. (2010), Kangas et al. (2010) and Huhtala et al. (2011a). All of the interviewees provide examples of ethical as well as unethical leadership behaviours, and most of them claim that in the role of appointed team manager they are confronted by ethically challenging situations. The analysis indicates that these challenges are related to the interviewees' construed level of empowerment, as well as to the organisational context. These elements are partly intertwined, but there are also clear differences in how much each of these is emphasised in the different discourses. According to my categorisation, the managers interviewed used four different discourses in reconstructing ethically challenging situations: the *powerless*, *hero*, *effectiveness* and *team in organisation* discourses.

The first two discourses emphasise the level of empowerment the interviewees attributed to themselves, or construed the organisational context as allowing them, in their constructions of ethically challenging social events. When an ethically challenging situation is constructed using the *powerless* discourse, the interviewee talks about feeling that there is not much that he or she can do in the situation. The *hero* discourse, in contrast, is used when the interviewee is construed as someone who acts ethically whatever the obstacles.

The other two discourses focus on the contradictions and opportunities created by the organisational context for team-level ethical leadership. The *effectiveness* discourse reflects a rational, institutionalised discourse on effectiveness as a basic expectation for a successful organisation. The *organisational guidance* discourse, on the other hand, emphasises the roles of a manager and a team as parts of an organisation; in other words, it includes expectations of compliance with organisational values and culture.

If the analysis based on specific discourses ties the managers into their organisational contexts, then the analysis on normative ethical theories links them to the wider social and historical context. The interviewees use a variety of institutionalised views of ethics to justify their own ethical constructs. The most frequently represented normative ethical theories in my data are utilitarianism and deontology. Utilitarian theory is closely linked with the *effectiveness* dis-

course identified as one of the specific discourses the interviewees use. The interviewees use utilitarian arguments in many ways: mainly to explain why ethical leadership is not possible due to the need for the organisation to be financially effective. However, utilitarian arguments are also used to explain ethical leadership as a necessity when ethical leadership behaviour ensures the long-term effectiveness and success of the organisation.

Deontological argumentation is often based on the different duties associated with to ethical leadership, and is found in all four types of discourses. Managers may say they simply have to carry out their duties, and thus construct situations through the *powerless* discourse. Or they may explain, for example, that they are empowered and it is their duty to challenge other people who act unethically, and they thus use the *hero* discourse. Deontological and utilitarian argumentation are often used together to create a picture of a manager whose duty it is to ensure the effectiveness of the organisation; thus texts using the *effectiveness* discourse may represent both utilitarianism and deontology. Finally, the *team organisational guidance* discourse, mainly based on the idea of the manager having a duty towards his or her organisation, often contains deontological argumentation.

In addition to utilitarian and deontological argumentation, the interviewees also use argumentation representing virtue ethics, the ethics of care and the ethics of participation. These different normative approaches are often used as opposites to the more frequent utilitarian and deontological argumentation. This finding is in line with the results of the analysis of the types of verbs used to describe ethical leadership actions in Chapter 9. Based on this analysis, we can conclude that the interviewees construct four main contradictions in the role and duties of an appointed team manager; they are balancing between

- team-level interests and organisational interests
- egoism and altruism
- transactional ethical leadership and caring ethical leadership
- subordinates' views on ethical and manager's views on ethical

To summarise this. The managers who were interviewed construct the organisational context of ethical team leadership and the role of an appointed team manager as challenging. However, there is significant variation in how the interviewees approach these challenges. The variation is reflected in the level of empowerment with which the managers approach difficult situations as well as in how they construct the organisational context in which they occur. The wider social context and the use of normative ethical theories are reflected in the argumentation the managers use to justify specific leadership behaviour in ethically challenging situations. In reconstructing ethically challenging situations, then, the managers consider their own approach and feelings of empowerment, as well as societal expectations and norms for leadership behaviour.

When we move from the context of ethical leadership to the concept of ethical leadership, one of the key findings is that the team-level analysis has a specific contribution to make to research on ethical leadership. Team-level leadership is not separate from the other levels, but has features which make it different from them. Research questions 2, 3 and 4 give us insight into how the interviewees started to construct the concept of ethical team leadership.

First of all, ethical leadership is much more than just the individual actions of a vertical leader. There is a strong shared and collective element in ethical leadership at team level. This element has not received much attention in prior research on ethical leadership. However, looking at the most commonly used definition of ethical leadership at the moment, we notice that it could include elements other than vertical leadership, approaching ethical leadership as:

the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making. Brown et al. (2005, 120).

However, Brown et al. (ibid.) do not make a distinction between leaders with organisational power (i.e. appointed managers) and leaders emerging from within the team or organisation (i.e. team members assuming leadership), nor do they talk about leadership as a process. This being the case, an assumption that one can make from their study (Brown et al. 2005) is that their definition of ethical leadership refers to formally appointed managers with organisational power and authority. On the other hand, with a close reading of how they elaborate their definition of ethical leadership based on social learning theory (Bandura 1977), we can see the elements of collectiveness and interaction included in their thinking:

Ethical leaders are models of ethical conduct who become the targets of identification and emulation for followers. For leaders to be perceived as ethical leaders and to influence ethics-related outcomes, they must be perceived as attractive, credible, and legitimate. They do this by engaging in behavior that is seen as normatively appropriate (e.g., openness and honesty) and motivated by altruism (e.g., treating employees fairly and considerately). Ethical leaders must also gain followers' attention to the ethics message by engaging in explicit ethics-related communication and by using reinforcement to support the ethics message. (Brown et al. 2005, 120)

If we do not equate the term *leader* with appointed manager, but rather see the term as referring to either an appointed manager or an emergent leader, the definition still covers a lot of the specifics of ethical team leadership. The only element clearly missing is that of truly collective leadership, i.e., the view of leadership as a process. In this sense, I claim that the findings of my research are not contradictory to this earlier definition, but rather add another viewpoint to it. However, even though I emphasise the role of the shared and collective, I am not claiming that the appointed manager does not have an important role to play in ethical leadership at team level. On the contrary, my data suggests that ethical leadership, and especially ethically challenging situations, often invite

appointed managers to assume a stronger role. However, in addition to the leadership actions of an appointed manager, team-level ethical leadership also includes two other types of leadership: the emergence of individual team members as leaders, and a shared process of leadership that is not based on individual leadership actions but on something more abstract and collective. Figure 6 offers a visual representation of these three elements contained in my construct of ethical team leadership.

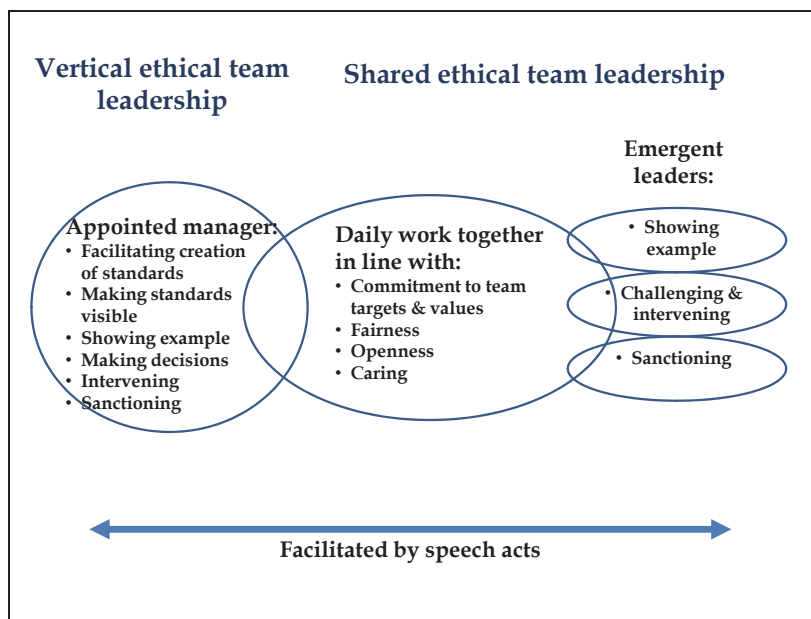


FIGURE 6 Overview of ethical team leadership

At the core of ethical team leadership is the collective element of ethical leadership, with all the team members co-operating and working together in line with the team's ethical ways of working. This reconstruction is in line with previous findings of team-level leadership as a process or as something that happens in interaction between people rather than being just the properties or actions of individual leaders. This is very much in line with Harris's definition discussed earlier:

This conception of leadership moves beyond trying to understand leadership through the actions and beliefs of single leaders to understanding leadership as a dynamic organizational entity. [...] It is a form of lateral leadership where the practice of leadership is shared amongst organisational members. Here organisational influence and decision-making is governed by the interaction of individuals rather than individual direction. (Harris 2008, 173)

The element of shared ethical leadership is present in everyday work, as individuals make constant decisions on their behaviour inside the team and towards key stakeholders. The actions of other team members are reconstructed by their colleagues, and impressions of the team's way of working are created and recreated in social interaction. Thus team members constantly influence one another through their behaviour and reconstructions of social situations. This is all facilitated by speech acts; in practice by negotiations and discussions, for example on how to treat specific stakeholders.

When a team constructs its ethical ways of working as described above, they are constantly reconstructing behaviours and comparing them against their views of what is ethical and what is not ethical. There seem to be quite strongly institutionalised elements included in what is seen as ethical, as the properties the interviewees attribute to ethical leaders are quite similar to those highlighted in earlier research. However, the emphasis at the team level is again quite different: in the team environment there is much more emphasis on individual interaction and characteristics – fairness, openness and caring – which are visible and tangible in everyday co-operation, while some of the characteristics emphasised in organisational level leadership (e.g. decision-making and wide ethical awareness, as discussed by Treviño et al. 2003) are not seen as being so critical at team level.

The other forms of ethical team leadership are in constant interplay with this shared basis; they stem from it and have an impact on it. This process of interaction is again facilitated by speech acts. The appointed managers have several specific tasks, many of them linked to a commitment to team values and targets, which are enacted through vertical ethical team leadership; it is their role to ensure the shared basis is constructed and made explicit, and support the creation of the shared basis by setting an example. It is also the task of the appointed managers to make decisions in ethically challenging situations, as well as intervene when they notice that the shared basis is being violated.

The third element of ethical team leadership is the emergence of individual leaders from within the team. In these cases the role of a leader is assumed in order to intervene, for example, if the shared basis is violated or in order to provide an emphatic example as an ethical leader. Many of the actions of these emergent leaders may be similar to those of an appointed leader, but the basis for their leadership may be different. Where the appointed manager typically has organisational power, emergent ethical leaders have to rely solely on the team's shared basis and on trust to build their credibility as leaders.

To summarise the concept of ethical team leadership, the managers whom I interviewed constructed the concept of ethical team leadership as consisting of three separate elements: vertical leadership represented by the appointed manager, emergent leadership represented by individual team members assuming a leadership role, and truly collective leadership stemming from the interaction and joint behaviour of team members. Language has an important role in facilitating all three types of ethical team leadership. The characteristics of ethical

leadership in general are also similar to all these three: commitment to team values and targets, fairness, openness and caring.

13 DISCUSSION AND CONCLUSIONS

I set off to conduct research on ethical team leadership with the aims of:

- deepening our understanding of ethical leadership at team level, and
- proposing a definition of the concept of ethical team leadership.

I have sought to achieve this aim by means of an explorative study which is based on a continuous dialogue between the researcher, the interview data and prior research. The dialogue began when I started planning the interviews, it was active during the interviews, and continued throughout the analysis phase. It is important to remember that this study represents one researcher's reconstruction: I am proposing a concept of ethical team leadership based on the constructions and representations of the men and women I interviewed, as well as on prior research and theory. With a new, emerging concept this naturally means that more research is needed to further develop the concept. However, already based on this study I claim that ethical team leadership offers an interesting research area worth further exploration. In this chapter, I summarise the academic and practical contributions of this study and discuss some of the key limitations and issues related to my research. I will conclude this study by proposing a definition of the concept of ethical team leadership.

13.1 Theoretical discussion of the results

This study started by summarising the state of existing research on and around the concept of ethical team leadership. As far as I am aware, the term *ethical team leadership* has not been used before. My summary of the literature indicates that the majority of research on ethical leadership has been focused on the intra-individual and organisational levels of leadership. There is no significant amount of research on team-level ethical leadership, and even less if

we only consider research which is based on an interest in the unique qualities of leadership at team level, i.e., shared elements of leadership. In addition to this obvious gap in the research field, there is an overall need for more qualitative research approaches in the field of ethical leadership. It is indeed these gaps in the still fragmented research field of ethical leadership that this study sought to fill with its explorative approach.

In this type of exploration, the qualitative, empirical part of the study plays a significant role. The empirical research data used in this study consist of 21 semi-structured interviews with managers representing small, medium-sized and large enterprises as well as public organisations. The analysis of the research data is based on discourse analysis, and uses linguistic tools. These tools were selected to best support the individual research questions and bring out different aspects in our exploration into ethical team leadership.

I will now briefly discuss the key contribution of my research in relation to each of my five research questions. I will then complete the discussion on the academic contribution of this study with an overview of the empirical results, and in doing so I will respond to my overall research question, *How is ethical team leadership construed by Finnish managers?*

I started the empirical part of my research by identifying the specific discourses the interviewees used in their reconstructions of social events related to the concept of ethical team leadership. This analysis enabled me to look for an answer to my first research question: *What specific discourses do Finnish managers use in their constructions of ethical team leadership?* The findings contribute a qualitative overview of how differently and similarly the managers interviewed approach ethical leadership at team level. Some of the differences may be explained through the varying levels of ethical awareness of the interviewees. However, the four discourses (*powerless*, *hero*, *effectiveness* and *organisational guidance*) reconstructed as a result of the analysis throw up two important aspects of how the managers approach the concept of ethical team leadership. The *powerless* and the *hero* discourses emphasise the interviewees' constructions of their personal feelings related to their level of empowerment in ethically challenging leadership situations, whereas the *effectiveness* and the *organisational guidance* discourses bring up their rational sensemaking of the expectations set by the organisational context. These two aspects are not separate, but there is a difference in emphasis between the different discourses.

To put it briefly, the analysis of the discourses used by the managers I interviewed highlights the challenging role of a team-level manager in ethical leadership. How challenging the role is reconstructed depends on a variety of elements, including the manager's ethical awareness, the level of empowerment the manager experiences as well as the alignment that the manager is able to construct between his or her personal ways of working and the wider organisational context.

In the second analysis, the main interest was in better understanding the dynamic nature of ethical leadership, and in particular the role language plays

in it. This aspect is captured in my second research question: *How do Finnish managers construct ethical team leadership as discursive action?* Using Grimshaw's (1989) speech act model, I identified four archetypes based on the level of positive affect in the team as well as on the type of leadership (vertical or shared) dominant in the situation: *Ethical leadership role-modelling, ethical participation, ethical leadership vacuum and ethical victims*. Any team may continuously move between the archetypes depending on the team's overall level of positive affect and leadership style, but also depending on individual situations. However, a team typically has a propensity to reside more in one or two of the archetypes. The analysis painted a picture of ethical leadership as a dynamic, ever-flowing phenomenon which is continuously being recreated through the use of language, or the absence of the use of language. The findings suggest that ethically challenging situations call for explicit use of language and communication, and often a team reverts towards a more vertical type of leadership in ethically challenging situations. Overall there seems to be an expectation that the appointed team managers will assume a stronger leadership role when the level of positive affect in the team is lower, for example when a team starts to work together or when there are challenging situations such as organisational changes. On the other hand, when the level of positive affect is higher in the team, there is also more space for shared leadership and silence: not everything related to ethics needs to be explicitly discussed.

In the third analysis, I dug deep into the elements of vertical and shared leadership in order to find an answer to my third research question: *What kind of meanings do Finnish managers give to shared and vertical ethical leadership in teams?* In this analysis, I focused on the use of personal pronouns as indicators of vertical and shared, and the type of verbs they were linked with. The key finding of this analysis is the three-tier representation of ethical team leadership as consisting of:

- Vertical ethical team leadership represented through the leadership actions of the appointed manager of a team.
- Shared ethical team leadership stemming from emerging ethical leaders, i.e., individual team members assuming the role of an ethical leader.
- Shared ethical team leadership as a collective process residing in the interaction of all of the team members, including the appointed team manager.

My research indicates that the actual actions are constructed in the same way for vertical and shared leadership; in other words, that ethical team leadership consists of concrete acts of communication, management, leadership and doing together whether in the context of vertical or shared leadership. On the other hand, there is a clear difference in how the interviewees link vertical and shared leadership with mental and abstract verbs denoting e.g. emotions and duty. As

a result, the role of an appointed team leader is constructed as a demanding one requiring a significant amount of balancing of interests between for example:

- team-level and organisational level
- egoism and altruism
- transactional ethical leadership and caring ethical leadership
- subordinates' and managers' views on what is ethical

In brief, this analysis brings out three different types of ethical team leadership, but at the same time highlights the important, yet demanding role of the appointed team manager as an ethical leader.

My fourth analysis focused on one of the more commonly studied areas of ethical leadership, i.e., the properties or characteristics of ethical leaders. In this analysis I was looking for answers to my fourth research question: *What properties do Finnish managers attribute to ethical leaders?* The results of this analysis show that Finnish managers attribute similar properties of ethical team leadership to both appointed team managers and team members. Like the previous analysis, this emphasises that team-level leadership is construed as including elements of shared leadership and the participation of team members. I have organised the properties described by the managers who were interviewed into five categories:

- Commitment to team values
- Commitment to team targets
- Fairness
- Openness
- Caring

Whereas the categories are the same for vertical and shared ethical leadership, the emphasis is slightly different. As appointed team managers have organisational power over team members, the element of *fairness* is specifically emphasised for them: fair treatment for all team members is at the heart of ethical team leadership. Similarly, more emphasis is put on *commitment to team values* in both words and deeds with the appointed team manager. For team members, the emphasis is more on *commitment to team targets*, i.e., sincerely sharing targets and helping one another to reach them together.

Comparing these results with prior research on the properties of ethical leaders (e.g. Treviño et al. 2003; Kaptein 2008), we can conclude that the key elements of ethical leadership are the same at team-level as they are at other levels of the organisation. The transactional side is emphasised alongside the more personal characteristics of ethical leaders. However, my research shows that the properties attributed to ethical leaders are emphasised in a slightly different way at team level. In team-level leadership, the combination of collectivity and closeness puts emphasis on the individual characteristics of the leader in

any leadership situation; for example, leadership behaviours are reconstructed immediately in relation to the action itself, and comparisons are made of how the leader treats individual team members in relation to one another. Thus the impressions or reconstructions of fairness, openness and caring are built on personal contacts, not on e.g. organisational communication as at organisational level.

My fifth and final analysis looked at the research data through the lens of selected normative theories in order to respond to my fifth research question: *What normative ethical theories do Finnish managers use in their constructions of ethical team leadership?* From my research data I identified utilitarianism as the normative ethical theory most frequently used by these Finnish managers. With its focus on final results and the aim of producing the greatest good for the greatest number of people, utilitarian argumentation reflects the wider social value of effectiveness at work and in organisations, and is thus closely linked with the *effectiveness* discourse introduced as one of the main discourses used by the interviewees.

The other frequently used normative theory is deontology, which emphasises the importance of fundamental norms which are realised in various duties. The interviewees used the concept of duty in many ways. Firstly, managers have duties towards their organisation, their team and its individual members. Secondly, team members have duties towards the organisation, their joint targets and one another. The duty of team members is closely linked with another concept, i.e., that of commitment or loyalty, which seems to have special importance at team level. However, commitment is not something the interviewees took for granted; on the contrary, they used argumentation based on the ethics of participation to highlight the relationship between commitment and duty towards the team, and the level of participation offered to team members in the team and its leadership. In addition to utilitarianism, deontology and the ethics of participation, the interviewees also used argumentation based on the ethics of care and virtue ethics. Any argumentation based on the ethics of care highlights the importance of treating colleagues and subordinates as individual human beings, and is therefore sometimes used to reconstruct situations where the leadership behaviour may not have been entirely equal for everyone, but was focused on what seemed to be the humanly right thing to do. Argumentation based on virtue ethics is used mainly in reflections on the properties of ethical leaders.

By answering the five research questions above, I have also answered the overall research question, *How is ethical team leadership construed by Finnish managers?* by providing five different, but complementary views of the issue. These analyses *deepen our understanding of ethical leadership at team level*, which was one of the two main aims I set for my research at the start. However, the second aim I set for this study still remains to be achieved. I will now combine my research results with prior research in order to *propose a definition of the concept of ethical team leadership*.

In proposing a definition of the new concept of ethical team leadership, I am combining the results of my research with prior knowledge on, and indeed a prior definition of, ethical leadership. The basis for my definition is the most used definition of ethical leadership, which describes ethical leadership as:

the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making. Brown et al. (2005, 120)

Looking carefully at this definition, we notice that it is generic enough to cover a wide variety of leadership-related activities, and it is not in contradiction with what my research has revealed about ethical leadership at team level. The first part of the definition *the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships*, could be understood to include elements of both vertical and shared leadership. However, my research suggests that the dynamic co-existence of these two could be emphasised more at team level. I would thus propose an amendment to the definition and would start the definition of ethical team leadership as *the consistent demonstration of normatively appropriate conduct through the personal actions of the vertical leader or any emerging leaders, and in the interpersonal relationships of all team members*. The first amendment, the addition of the term *consistent*, emphasises the importance of consistency in any actions. At team level, the element of consistency is possibly even more important than at individual level, as the construction of ethical leadership as a team requires consistency across the whole team; in other words, ethical ways of working are built and reinforced by the consistency of the actions of all team members. The second, and the most important amendment, is the addition of the elements of vertical leadership (i.e. *actions of the vertical leader*), shared leadership emerging from inside the team (i.e. *actions of ... any emerging leaders*) and truly shared leadership residing in the relationships and interaction inside the team (i.e. *in the interpersonal relationships of all team members*).

The second part of the definition of Brown et al. (2005, 120) emphasises one of their key findings, which is, a strong emphasis on the transactional side of ethical leadership: *the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making*. My research is in line with the findings of Brown et al. and my data shows that the role of appointed team manager definitely has a strong element of transactional ethical leadership. It is indeed at team level that the organisational and individual expectations most often meet. However, my data and my social constructionist research approach also emphasise the role of joint processes in making sense of and creating expectations for ethical behaviour. As the definition of Brown et al. (2005) is based on Bandura's (1977) social learning theory, the emphasis of their definition is more on the role of the (vertical) leader as a role-model and transactional leader clarifying the rules, and rewarding and punishing others according to their behaviour. This is not in contradiction to my findings, but lacks the element of

shared leadership. I thus propose an amended version of the latter part of the definition to better describe the specific elements of ethical team leadership as: *the promotion of such conduct in other team members through the joint reconstruction of what is normatively appropriate as well as two-way communication, reinforcement, and decision-making*. The first change is related to the term *follower*, which can be approached from two different angles at team level. It can be understood as referring either to team members (but not the appointed team manager) or to anyone who is influenced and thus led by someone else. In the first case, the definition is simply too narrow for our team-level definition of ethical leadership, and in the latter case, the dynamic nature of team-level leadership makes it difficult to always separate leaders from followers. I have therefore decided to use the term *other team members* instead. The second amendment is related to the critical role of the joint construction and reconstruction of what is ethical and what is not ethical. My research findings emphasise the importance of these processes, facilitated by the use of language, at team level, especially in the early stages of team work or when teams are faced with ethically challenging situations. My amendment for this part is the addition of: *joint reconstruction of what is normatively appropriate*.

As a summary of the key findings and in order to meet the second aim of my research, I am proposing a definition of the concept of ethical team leadership as:

- the consistent demonstration of normatively appropriate conduct through the personal actions of the vertical leader or any emerging leaders, and in the interpersonal relationships of all team members.
- the promotion of such conduct in other team members through the joint reconstruction of what is normatively appropriate as well as through two-way communication, reinforcement, and decision-making.

I will now proceed to discuss my research results from the point of view of their practical application.

13.2 Practical applications of the results

In addition to considering the academic contribution of this research, I also want to make some practical suggestions for organisations thinking of using my findings to enhance ethical team leadership. As discussed in the first chapter of this thesis, it is often the team level that acts as the main reference point for individuals in creating their constructs of ethicality and their expectations for ethicality at work. It is indeed at team level that these individual constructs are juxtaposed with organisational expectations which, as my research shows, is what makes team-level ethical leadership demanding. On the other hand, prior

research has shown that ethical leadership is linked with employee well-being and commitment as well as the long-term outcomes of the organisation (as summarised by Brown & Treviño 2006; Yukl et al. 2013), which suggests that it is worth investing in the ethicality of leadership at team level.

This study raises issues that impact on how teams are built, managed, led and developed. I will discuss the key findings through the life-cycle of a team, taking into consideration the roles of both an appointed team manager and team members.

First of all, when teams are built, it is important to take into account elements of ethicality and the level of shared understanding of what is normatively appropriate and what is not. The importance of the shared elements of ethical team leadership highlighted in my research suggest that characteristics related to ethical leadership should be shared by all team members, not just the appointed team manager. However, it is a rare organisation that pays as much attention to the recruitment and selection of other employees as to that of managers. It is natural that managers, who are offered more organisational power, are under more scrutiny, but the results suggest that from a team's point of view it is important to ensure there are no "bad apples" that can spoil the ethical leadership in the whole team.

Moving on to the early days of team work, the role of an appointed manager is important in ensuring that the team starts to construct joint ethical ways of working as a team. Early on, it is important to pay attention to the more transactional sides of ethical leadership, as it is through the explicit reconstruction and active reinforcement of joint ethical ways of working in the early days of team work that the appointed manager supports the other team members in taking an active role in ethical leadership as the team matures. It is best to start with fact-based communication, e.g., agreeing on clear guidelines for ethical ways of working or openly sharing the reasoning behind ethically challenging decisions. Silence and more emotion-based discussions on ethical issues are more appropriate when the team has grown to know one another better and the level of positive affect between the team members and the manager has increased. However, managers should also be encouraged to remember the emotional elements of team building from the very beginning, as there seem to be clear links between positive affect (visible e.g. in the level of trust inside the team) and the level of shared responsibility for ethical leadership in the team.

Once the team is well established in its relationships and ways of working, my research highlights employees' responsibility for their own and their colleagues' fair treatment through the shared elements of ethical team leadership; this enables the construction of a working environment in which individuals can flourish. In this phase, it is important that the organisational environment enables team members to assume greater responsibility as a team for the ethicality of their ways of working. If individual team members experience that they are empowered and even encouraged to do so, a team as a collective can be an effective monitor of the ethicality of its actions. On the other hand, a team

can also exert a strong negative influence on individual behaviour if the organisation and indeed the appointed team manager do not emphasise the importance of ethicality in all actions. Thus the manager needs to remain active and vigilant, even when stepping aside to make space for the more shared processes of ethical leadership.

What does this active role of an appointed manager then entail in practice? Often the role of the appointed team manager is highlighted when the team as a collective is unable to create a shared reconstruction of a situation and thus the members cannot decide on the right actions. In practice this means that the appointed team managers should be encouraged to be active and communicate openly, especially in ethically challenging situations when they do not have all the answers or they feel insecure. As it is very important in ethically challenging situations that the appointed manager should play an active role, organisations should ensure he or she gets adequate support when doing so; for example, they will get support from their own manager or the human resources unit, through competence development or by getting opportunities for discussions with peers.

In summary, my research findings indicate that organisations should pay more attention to ethics in their recruitment processes, not just when recruiting managers, but also other personnel. Organisations should also pay attention to how clearly they set expectations for ethical behaviour at organisational level, and how those expectations are reconstructed at team level in practice. There is also a need to train and support managers in how to stay active and lead in ethically challenging situations, but at the same time in how to build teams that share responsibility for their ethical ways of working. If the appointed manager feels alone and insecure when facing ethically challenging situations, the consequences can be serious for the whole team.

13.3 Research limitations and further research

The main aims of this explorative study have been to deepen our understanding of ethical leadership at team level, and to propose a definition of the concept of ethical team leadership. It is a natural consequence of any exploration into a new field that more questions are identified than answers found to existing ones. I have explored ethical team leadership as an emergent research area from just one possible angle: doing qualitative research based on social constructionism and linguistically weighed discourse analysis. In order to enrich our overall understanding of ethical team leadership, this approach should be complemented by other approaches. In this section, I will highlight the limitations I see to my research and suggest areas I see as promising from the point of view of further research.

Although the qualitative research approach used here has made it possible to dive deep into the reconstructions that the managers who were interviewed

created of social situations at work, it also has its drawbacks. The most obvious one is the restricted number of interviewees. In this study I conducted semi-structured interviews with 21 managers from different types of organisations. My analysis shows that this number has been adequate for finding answers to my research questions, because when doing the different analyses the data typically became saturated somewhere between the 10th and 15th interviews. My findings are also well in line with earlier, separate research on teams, team leadership and ethical leadership. My research has been able to provide a reconstruction of the emergent phenomenon of ethical team leadership. However, additional research approaches, both qualitative and quantitative, would be useful to further verify my key findings and to take further research into the phenomenon of ethical team leadership.

Another issue to be taken into account is the uniformity of my sample. I was particularly careful to include diversity in my sample in relation to gender, age, experience and type of organisation in order to enrich the exploration. However, all my interviewees are Finnish and all my interviewees are or have been in a managerial position. So first of all, it would be interesting to know whether there are national differences in how ethical team leadership is construed. Secondly, it is important to understand how people who have never been in a managerial position reconstruct the phenomenon of ethical leadership at team level. One future need is to gain a deeper understanding of the constructs of those who approach the issue purely as team members. In this study, I have discussed the issue of ethical team leadership with my interviewees both as managers and as team members.

Another consequence of the methodology used is the explicit role of the researcher in the research process, for example in the design and the interviews, during the analysis, and in writing this thesis. This study is thus my reconstruction and just one researcher's contribution to the continuous construction of the concept of ethical leadership. I thus encourage more voices and different types of methodological approaches to be embraced in the study of ethical team leadership. I still see a definite need for more qualitative exploration using e.g. ethnographic methods with intact teams.

One of the challenges I encountered was how to separate the different levels of leadership and focus specifically on team-level leadership. All the levels of leadership (individual, dyad, team and organisation) seem to be very closely linked with one another, and I occasionally noticed how impossible it was to separate them entirely. With team-level leadership, I also noticed how difficult it was to separate the three different building blocks of ethical team leadership: vertical leadership on the part of the appointed manager, shared leadership stemming from one of the team members, and shared leadership in the collective processes of the team. However, I have tried to be clear which element I am focusing on at any given moment. On the other hand, as these are so closely knit together, it is sometimes impossible to discuss one angle without bringing in the other two.

One of the major contributions, and at the same time the major challenge, of explorative research is the amount of information available on the phenomenon to be studied prior to the research. To stay faithful to the main aims of this study, I started my research without any existing theoretical framework for defining ethical team leadership. This allowed an exploration of a wide range of issues related to ethical leadership at team level, but did not allow a deeper discussion of all the issues that started to emerge as central to the concept of ethical team leadership. There are thus some key concepts that would benefit from more detailed analysis and exploration.

The first one is indeed the different types of ethical leadership at team level. All three types (vertical leadership, shared leadership represented by individual team members and shared leadership residing in team processes and interaction) are clearly represented in my data. However, most leadership is still constructed through vertical leadership and through a combination of vertical and shared leadership represented by individual team members. It would be interesting and valuable to further explore the specific role and processes of the two types of shared leadership in team-level ethical leadership.

There are also other concepts that I believe would benefit from further exploration at team level. Of special interest are the concepts of duty and loyalty, and the normative ethical theories of the ethics of care and the ethics of participation. Any one of these concepts could have received more attention than has been possible within the limits of this study focusing on a balanced overview of the concept of ethical team leadership.

The final issue I wish to raise concerns my methodological approach and the use of research methods. Even though I see my approach to discourse analysis as a contribution, I recognise it may also be a problem: the linguistic analysis of the data may make parts of my research heavy for a non-linguist to read. I have tried to be as clear as possible with my linguistic tools, but since that also means as detailed as possible, the text might have become rather hard going for the non-linguist. On the other hand, it would be nice to think that my research approach might encourage other researchers to approach organisational phenomena through the use of linguistic analysis.

13.4 Conclusion

This thesis has focused on deepening our understanding of ethical leadership at team level by looking into the constructs that Finnish managers have created of the phenomenon. This explorative study is based on social constructionism and, emphasising the role of language in the creation and reconstruction of the social world, it uses linguistic discourse analysis to approach the research data of 21 interviews with Finnish managers representing a variety of age, gender, experience and organisational types.

The results of this study show that ethical leadership at team level is closely tied with conceptualisations of ethical leadership at other organisational levels, but also has elements that are particular to the team level. The most obvious contribution is the conceptualisation of ethical leadership as consisting of three different types of leadership: vertical leadership by the appointed manager, shared leadership stemming from one of the team members, and shared leadership residing in the collective processes and interaction of the team. Ethical leadership at team level seems to be a dynamic process of continuously balancing between these three different types of leadership.

Another key finding of my research is related to how challenging the managers construct ethical leadership as being at team level. It is at team level that various expectations and obligations meet; the managers need to decide in which situations their main duty is towards the organisation, when it is to the team as a whole, and when to the individual team members. The more challenging a situation becomes, the easier it seems to be for managers to ignore it or at least not to take an active role in it. However, according to the data, the managers play a crucial role in these ethically demanding situations with their explicit ethical leadership behaviour from the early phases of the team's life onwards.

Ethical leadership at team level highlights the closeness and immediacy of leadership. At team level, ethical leadership is very much evident through personal leadership characteristics such as fairness, openness and caring. Duty and commitment are also elements that are very much highlighted in the constructions of ethical leadership at team level. An important element of leadership is the commitment all team members have to the team's targets and values. However, these need to be balanced with an adequate level of participation.

As a summary of my research, on the basis of my findings I have modified an earlier definition of ethical leadership provided by Brown et al. (2005, 2010), and I now propose a more detailed definition of ethical team leadership as:

- the consistent demonstration of normatively appropriate conduct through the personal actions of the vertical leader or any emerging leaders, and in the interpersonal relationships of all team members.
- the promotion of such conduct to other team members through joint reconstruction of what is normatively appropriate as well as through two-way communication, reinforcement, and decision-making.

Overall I hope that my exploration of the field of ethical team leadership will encourage others to take a closer look at the challenging, but from the point of view of ethical leadership very relevant, world of dynamic team leadership. In my experience, it is worth the effort.

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APPENDIX 1

Transcription notation used in the thesis

In = Interviewee number

R = Researcher

(.) = Micropause, a pause of less than a second

(n) = Pause, the number indicates the length of the pause in seconds

- = Indicates an interruption in utterance

.hhh = Audible inhalation

°...° = Whispering

, = Rise in intonation

bold = Section marked by the researcher as the one to be focused on

((comment)) = Comment added by the researcher e.g. in relation to the interview situation, context or non-verbal communication

[...] = Section omitted by the researcher (typically to ensure the confidentiality of the interviewees)

APPENDIX 2

Sample interview guide

Background information

Basic data: age, educational background, current role and organisation, previous work experience

Leadership experience

Have you worked in groups or teams that have had at least some level of shared responsibility for the results of their work? What kind of teams? In what roles?

Have you studied leadership? Where? What literature have you read about leadership? Any specific models, theories or books in your mind?

Leadership

What kind of examples of good leadership have you encountered during your career?

What kind of examples of bad leadership have you encountered during your career?

Has anyone in particular had an impact on your understanding of good leadership? How?

Ethical leadership

What kind of examples do you have of ethically good leadership?

Tell me examples of ethically challenging situations that you have encountered as a manager / leader.

Tell me examples of situations where you feel you have been led ethically well. And examples of being led unethically.

Tell me examples of situation where you feel you have led ethically well. And examples of leading unethically.

Ethical team leadership

What kind of ethically challenging situations have you encountered when working in a team (either as a team leader or a member)? What happened?

Descriptive questions at the end of the interview

Please describe an ethical team manager to me.

Please describe an ethical team member to me.

What kind of responsibility would you assign to the team manager for the ethical ways of working in the team?

And for each team member?

APPENDIX 3

Original Finnish examples

¹ I15: sit hän kysy sit vielä et pystynkö mä elää sen päätöksen kanssa

² I7: hän sano: (.) muistan et hän sano aina näin että (1) eikä se liittyny vaan työelämään se liittyy yleensä että

R: joo

I7: tärkentä on että (3) et sä tiedät itte tehneesi (.) oikeen (1) sit sä voit nukkuu hyvin ja (.) antaa ihmisien puhuu mitä ne puhuu jos sä itte tiedät et

R: joo

I7: et sä oot tehny asiat oikei

R: joo

I7: koska (.) erilaisis asioissa aina on (.) on se sitten kateutta tai jotakin muuta

³ I2: (5) °en tiää° suoraan mul mulla itellä ku kun puhutaan eettisyydestä ni mulla riima on niin törkeän korkeella et siihen on niinku jo hyvä et ite pääsee ((naurahtaa)) ni se ((yskähtää)) ni ni siinä ehkä mä en oo sillee (.) mä (1) niinku niistä ketkä on mua johtanu (1) ni ku mä asetan niille samat tavoitteet ku itselleni (1) johon on hyvin vaikea päästä ((naurahtaa))

⁴ R: tota: (2) pystyksä miettimään: henkilöstöjohtamisessa (.) ku sä oot

I16: mm

R: kuitenkin ollu esimiehenä

I16: joo

R: yli kolkyt vuotta

I16: mm

R: ni siellä vastaantulleit semmosii tilanteita joissa sä joudut (.) pysähtymää ja miettimään että (.) mikä on tässä tilanteessa oikein ja väärin

I16: (12) ((hyräilee)) (4) °en mä tiää onks mul nyt tohon oikeen (.) millään mitään semmosta°

⁵ R: teillä niinku (1) millä tavalla niinku teil on tämmösii asioita selkiytetty vai onks se vaan kaikil jossain selkäytimessä

I11: se on selkäytimes (.) ei sitä oo ikinä oikeestaan niinkö

R: mistähän se niinku tulee ((hymyillen))

I11: hyvästä esimerkistä ((molemmat nauravat))

R: luuleksä et se tulee siis ihan [vakavissaan (.) mistä se muotoutuu

I11: [mä (.) mä uskon et siis (.) koska ei me olla sitä: (1) mul on vähä niinko et maa-laisjärkiä saa käyttää ja se on niinkö sitä ehkä me ollaan se sanottu aina ja sitä toito-tetaan että saa ajatella (.) ja pitää ajatella

⁶ I20: mul on ollu (.) siis mä irtisanomistilanteita mä tossa äsken mietin

R: joo

I20: mut se että (1) ne ei oo ollu minusta niinku sillä tavalla (1) niinku moraalisesti (.) aiheuttanu (.) semmosia .hhh semmosta pohdintaa että onks tää oikein tää oikein vai väärin koska

R: joo

I20: mä oon sen kokenu että se on oikein et et (.) et (.) et tietys (.) tilanteessa mä jou-dun (.) joudu- irtis- (.) joudun sen irtisanomisen tekemään

[...]

I20: öö mut mut (.) en mä (.) emmä kokenu sitä että mä oisin moraalisesti ollu (.) jou-tunu tekemään jotakin (1) ää väärin (1) mutta kova paikkahan se oli

R: joo

I20: siis (.) se oli muute selvä että aina .hhh jokainen irtisanominen se on (.) yksilö- (.) ja henkilökohtanen kysymys sille ihmiselle ja .hhh ja ja (.) mulle (.) mulle se o (.) ollu vaikeata (4) mutta olen kokenut kuitenkin oikeutettuna sen päätöksen

⁷ I11: mä tein valinnan

R: joo

I11: että tota (.) sinänsä se oli helppo valinta

R: okei

I11: että tota (1) siin oli kaks selvää

R: okei

I11: että toinen toinen ei kyenny töihin (.) mitä (1) oli ihan väärässä ammatissa

R: okei

I11: eikä ymmärtäny sitä itse (1) ja toinen oli sitte tämmönen ää työpaikkakiusaaja

R: okei

I11: jonka ha- halusinki pois

R: joo

I11: että ihan (1) ei ei mä en tee semmosella ihmisellä [yhtään mitään

R: [joo joo

I11: ja tota noin nin (.) valitettavaa mutta yyteet on ainut millä saa (1) selittelemättä pois (.) tämmöset ihmiset

⁸ I7: se o hassu juttu et mä (.) nyt otan viel yhen (1) esimerkin ja (.) seki liittyy irtisanomiseen et ((nauraa)) sä saat väärän kuvan et mä oon [ku

R: [mä pyysin eettisesti vaativia tilanteita ((molemmat nauravat))

I7: kusipää johtaja ku mä vaan irtisanon ihmisiä

⁹ R: osaaksä sit mieltä niitä huonoja

I14: mm

R: esimerkkejä

I14: (1) mm (.) no sitte no se (.) siitä vois (.) semmosen oikeestaan mulla on yks esimies ollu semmonen että .hhh ää (.) semmonen tasapuolisuus ei o (.) toiminu (.) tai et

R: joo

I14: katsoo (1) öö on (.) on (.) ryhmässä .hhh ää (.) nostanu tietyt henkilöt (1) sei siihen vuorovaikutuksen keskiöön ja toimii niitten kanssa sitte (.) toiset (.) toiset on niinku jääny vähän .hhh niinku (.) sivulle siitä että tota .hhh (2) öö hhh (1) et ehkä sitä tiedonvälitystä (.) tietyille henkilöille (.) kohdistaa enemmän ku sit toisille henkilöille

¹⁰ I4: mut sitte niinku tietysti (.) kaikki opettajat ei jaksaa

R: joo

I4: ku he kohtaa näit lapsia väli[tunneilla

R: [joo joo

I4: niin (.) he on aika (.) voimattomia

R: joo

I4: he ei tiedä mitä (.) mitä tehdä ja (.) eihän ne tottele ni

R: joo

I4: eihän ne tottele minuakaan et sinne on turha pyytää [(naurahtaan)) tyyliin rehtoria paikalle et siin on myöskin semmosta opettajien niinku tietynlaista (.) avuttomuutta ja semmost turvattomuuden (.) tunnetta

¹¹ I11: meit oli kolme tiimiä (.) kolme ryhmää eli meit oli aamu (.) ilta ja yövuorot tai se vuorotteli et kolmevuoros tehtiin töitä

R: joo

I11: aa (2) en tiää ol- johtuko siitä että mä oon nainen vai mikä on mut kaks muuta oli miestiiminvetäjää ja meil oli provikka (.) tietty aina niinko [summa

R: [joo

I11: me tehtiin meidän ryhmä teki parasta tulosta ja pojat sai boonukset

R: te ette saanu mitään

I11: ei

[...]

I11: mä koin sen [tosi (.) kovana vääryytenä

R: [joo

I11: ja se oli hirvee selittää omalle tiimille

¹² I3: täysin niinkun (.) pitelemätön (.) pitelemätön juoppo tämmönen siis tämmönen (1) no mikä se on tämä yleisin persoonallisuushäiriö jo- joka jos siis ihminen joka ei

R: [en en muista joo (.) ei jostain syystä joo (3) ((naurahtaa)) pitelemätön (2) joo (5) maanis-depressiivinen

I3: ei maanis-depressiivinen vaan siis tä- tää joka on [työpaikoilla

R: [ei ku siis niin niin niin toi (.) tota toi toi (1) hhh narsisti

I3: narsisti (.) ihan täysin (.) aivan (pohjaan asti)

¹³ I13: ja ja se okei sitä kesti varmaan semmone kyllä niinku (2) ellei lähempi vuoden ajan se oli aika pitkä

R: joo

I13: pitkä tommone epävarmuusjakso ennenku se asia ratkes mutta tota (.) kyl kyl mä totesin et tota (1) ((yskähtää)) siinä ja sit varsinki sit loppuvaiheessa ku asiat alko kääntyä [kuitenki että että pysty semmoset niinku esitykset ja perustelut ja asiaa hoitaa ja suuntaan ja toiseen niinku että tota sil oli .hhh niin niin tavallaan semmonen hyvän kompromissin siitä löytämään (.) niinku neuvottelemalla ja tämmösellä näin tota niinku (.) ja sit totes että (1) et se- sen ratkasun kanssa niinku voidaan ja tää toiminta ja henkilöstö voi elää ni tota kyl siit tuli semmonen aika niinku (.) aikamoinen ponnistus kyllä ((naurahtaa))

R: [joo (10) joo (12) joo (1) joo

¹⁴ I20: (2) mut kyl mä siis: (.) sis semmosiin päätöksiin mä oon (.) joutunu (.) tai (.) päätöksiä olen joutunu tekemään että .hhh muutama (.) kaksikin (.) kaks kertaa oikeestaan semmosia päätöksiä että mä oon miettiny että (.) kenelle mä oon lojaali

R: okei

I20: en tiiä onko onks se nyt tätä

R: on (.) kyl tää

I20: ai- aihetta

R: on

I20: vai ei mutta (.) mut se että (2) olenko mä lojaali (.) sille yritykselle joka (.) maksaa mulle sen palkan ja joka odottaa .hhh multa tiettyä tulosta ja sitä että mä olen .hhh sitoutunut sen yrityksen (.) öö (.) hhh tavoitteisiin vai on- (.) olenko mä lojaali (.) esimiehelleni (.) jok- (.) jo- (.) jos mä näen että (1) joku (.) joku mättää (.) hänen (1) tavaasaan tehdä työtä tai (.) tai (1) tai hänen johtamistyyliissään (.) kaks kertaa mä oon (.) mä oon (.) tehny sen (.) päätöksen elämässäni että m- (.) mä oon päättäny että nyt mun täytyy olla lojaali työnantajalle .hhh ja menny sitten (.) yks yli

R: joo

I20: kertomaan eteenpäin

¹⁵ I11: hhh siis mä piän hirveen tärkeenä oikeudenmukaisuutta

R: joo

I11: eli se on mulla se niiku se (.) mistä lähetään että

R: joo

I11: että aina pitää olla oikeudenmukanen (.) ja mun mielestä on ollu hirveen helppoa (1) niinko ohjeistaa ihmisiä ku pysyy sillä linjalla

R: joo (.) mistä sä luulet et se tulee sulle

I11: ehkä se on se hi- hirvee (.) oikeen ja väärän

R: joo

I11: niinko että ite [ite haluaa tehdä ja toimia sillä tavalla että (2) pitää pystyä punta-roimaan asiat niinko monelta kantilta ja tekemään se päätös sitte että (.) että se ei oo vahingollinen niinko

R: [joo joo

I11: et se on mahdollisimman tasapuoline semmosta niinko se

¹⁶ I1: ja: (.) sitten (.) oikeestaan sen niinkun (.) kun päädyin noihin myyn- myynti-hommiin (.) niin yks ihan ratkaseva elementti joka on vaikuttanu muhun on se (.) arvomaailma mihin mä silloin (.) niinkun tulin et mitä mä en osannu etukäteen edes arvioida ollenkaan (.) mutta (.) ää mihin niinku ajauduin et et oli hyvin (.) hyvin tota toisaalta semmone niinku (1) tuloskeskeinen (.) ja tulokset keinolla millä hyvänsä tyyppinen niinkun (.) arvomaailma jo- jo- ja siinä (.) oli viel sillä tavalla (.) itse olin niinkun niin (.) ää kokematon ja ja tota (.) sitten varmaan niinkun ei ollu (.) sellasta (2) minulla ei ollu viä- vielä siin kohtaa sellasta niinku kykyä (.) havaita että onko asiat oikein vai väärin (.) vaan niinkun (.) oli vo- vahva luottamus siihen että et näin näitä asioita kuuluu niinkun (.) bisnesmaailmassa oikeesti tehdä, (.) ja (.) ja ja tota tavallaan hyväksy (.) näin jälkikäteen liianki helposti hyvin kyseenalasi asioita, ja (.) jopa sen seurauksena niinku toteutti niitä itse täysin (.) täysin niinkun kyseenalastamatta mitään ja tota (.) piti niitä vaan (.) niinku oikeina (.) ja myös se että kun oli niissä olosuh-teissa niin kun annettiin käskyjä niin sit vaan toteutti niitä kuuliaisesti...

¹⁷ I1: ja: se oli siin mieles tosi mielenkiintonen m:uutos sitten kun sai sitä esimiesvas-tuuta ja toisaalta alko se oma (1) ajatus herää(mään) se oma ajattelu että (.) et ja niin-ku sitä kautta toiminta et et ei ollu enää valmis hyväksymään sellasta mitkä sotii omia arvoja vastaan niin niin siin käytiin aikamoiset murrokset

¹⁸ I1: ja kun se omakaan (.) niinku arvopohjasuus tai eettisyys ei ollu niin kirkas mut koki vaan tunnetta siitä et (tää) se mitä on tehty ei oo oikein ja täytyy toimii jotenkin muuten (.) eikä ollu viel kyvykkyyttä kuitenkaa linjata asioita, niin hyvin, niin ni se tapahtu sillai itselläkin itselläki niinku liukumalla samalla tavalla kun sil organisaati-olla että alko heräämään (ensi) asiaan ja sit se sai koko ajan niinku vauhtia kun aikaa kulu

¹⁹ I1: jollonka alko näkemään niit kysymyksii et ei tää oo ookoo eikä toikaan ja (.) edelleen oli kuitenkin mukana ja enemp- koko ajan enemmän se arvoristiriita (.) tuntu pahalta (.) ja koko ajan enemmän se tuntu niinku siltä (.) et tää ei voi jatkua ja sen takii mä sanoinki sitä et [se

R: [°joo.°

I1: et joko täytyy itse lähtee tai tai tää toinen henkilö lähtee joka niinku johtaa sen arvomaailman mukaan,

R: joo

I1: et (.) mä en niinku pysty olemaan täs tilanteessa kauaa. (.) ja sitte (.) siit lähti niinku tavallaan kyllä sillee nopee muutos et halu toimia toisin [kun on siinä johtajan roolissa

R: [joo.

²⁰ R: (8) koetsä että tää tää yks hyvä johtaja oli sulle jotenki tietyl tavalla hirveen kriittisessä paikassa sun hen[kilökohta- (]

I15: [varmasti oli joo sanotaa et mä en ite olis varmaan niinku tässä (.) asemassa ja näillä opeilla jos en mä tota jos hän ei ois sattunu siihen väliin että

R: °joo°

I15: hän oli kuitenkin useamman vuoden siinä ja niinku (1) mahdollisti mu- mahtavia juttuja niinku tommosia

R: joo

I15: oppimistilanteita

²¹ I3: mutta (.) semmone on tietenki (.) tilanne jossa josssa tuota (1) ensinnäki tää (.) ohijohtaminen on semmone (.) [hankala asia

R: [joo (.) joo

I3: jossa jos tuota (.) alaiset tulee puhumaan siitä että joku (.) minun alainen johtaja on (.) toimii huonosti

R: joo

I3: tai tai tuota ((yskähtää)) toimii epäeettisesti tai tai [(.) tai jopa juoruamaan jotakin (.) ja nää on hankalia paikkoja koska niissä niissä pitäs kuitenkin sitte (.) toimia niin että että tuota (.) ihmisiä pitäs toisaalta kuunnella (.) ei voi mennä sillä lailla että tuota että että sä oot väärässä ku sä et oo joht- kuulu joht- johtotasolle .hhh vaan että se pitää kuunnella ja ja ja saaha sieltä se asia irti ja sitte lähtee sitä sitte taas kysymään että onko se nyt näin ja ja eikö se ole ja

²² I4: et se on niinku (.) tällä hetkellä ehkä se semmonen (.) kaikist suurin jos nyt [täst (.) eettisistä asioista että (1) et tasapainoilu sen (.) oikeen ja väärän kanssa (.) ja siinä mä oon niinku ihan ((naurahtaa)) jotenki kesken ja (.) osittain rikki myös sen asian äärellä (.) että et miten (.) pitäis tehdä (.) mut kyl mä silti (.) se on ollut se lapsi (.) et jos mä ajattelen että (.) et siin on joku kymmenvuotias ja aikuinen ihminen (.) ni mun täytyy olla sen (.) kymmenvuotiaan puolella

R: [joo (.) joo (2) joo (5) joo (3) joo (7) joo (.) juu josta lähdetään (3) joo mmm mmm (1) joo

I4: unohtamatta tietyst sitä aikuista[kaan (.) siinä rinnalla

R: [joo (1) joo (.) kuinka [paljo-

I4: [mut mä voin vaatia silt aikuiselta enemmän ku silt lapselta

²³ I1: [joo. no konkreettiset tilanteet on voi liittyä vaikka siihen että et kun mietitään suunnitellaan jotain asiakastoteutuksia meidän työssä, niin [esimiehen nimi poistettu] tuo siihen semmosia niinku (.) arvolähtösiä niinku (.) mielipiteitä että mitä ei ois välttämättä tai semmosii eiku ei (nyt) mielipiteitä vaan kysymyksiä että miten joku asia huomioidaan ettei ettei me sorruta niinku (.) eettiseen virheeseen tai toimita arvojemme vastasesti tai (.) tai tota (2) mutta vaikkei sitä niinku olis ollu viel lähelläkään tapahtumassa [mut

R: [joo.

I1: on jo silleen ennakoimassa et mitä voi tapahtua mikä on hyvä ottaa huomioon.

²⁴ I15: no nimenomaan ja se heijastu oikestaan tässä niinku tässä (.) just tässä insinööri-pohjasessa kaverissa että

R: joo

I15: meillä tulos kuitenkin (.) kasvo koko ajan [ja (1) voimistu

R: [joo

I15: et se- sil oli niinku korrelaatio siihen et kaikki teki sitte (1) hyvää työtä

²⁵ I10: yleensä sitte siinä o mulla aina tukena niinku faktaa (1) joko lukuja tai (1) tietoja että mihin ne perustuu ne väitteet että (1) ei mitään semmosta että musta tuntuu että (.) et ne on aina vähän huonoja että

R: joo

I10: ei ne oo hyv- (.) ei ne oo esimiehille hyviä eikä ne oo tuota: (1) työntekijällekää hyviä (1) ja yks semmonen lempilausehan tässä talossa mul on seki että se mitä ei voi mitata ni ei voi johtaa .hhh että (.) se (.) seki on että (.) tääl on paljo toimintoja mitä: (.)

ku ei niitä mitata niin (.) se on vähä (1) menee sitte se (1) se tota (4) siin on omat hankaluutensa

²⁶ I14: ottaa tietysti sen (1) niinku (.) selvääkin mutta että (.) mitä minä työntekijänä ajattelin .hhh ja mitä sit taas työnantajana niinku että (.) et sitä valintoja tekee niinku .hhh niinku (.) eri (.) näkökulmista sellai .hhh ja se a- (.) voi olla joskus niinku oikein ja väärin vähä eri (.) erilailla (.) mä puhun nyt jostai just palkkauskysymyksistä (.) työaja- (.) niinku tästä (.) ää (.) joustavuus- (.) käsitteestä miten ne (.) luvataan niinku (1) työaika .hhh tota (2) tai mitä käsittelemme sit että (.) et (2) näitä (2) öö (2) niinku (3) hhh näitä t- (.) työajan niinku hhh vapaa- (.) niinku (.) näitä ylitöiden vapaina pitämisiä tälläsii kylhän me niinku niihin on nyt talon omat linjauksetki niit ei joku aika sitte ollu ni tietyl tavall siin joutu niinku ite tekemään niink- (.) niitä .hhh linjauksia sitte vähän ehkä aikasemman pohjalta

²⁷ I16: joo joo (.) näitä mä tässä niinku (.) mietin mut siis ku ne (1) kuitenkin siis .hhh (1) si- kuitenkin siis (.) meil on niinkun hhh nuoria myyjiä vanhempia myyjiä meil on naismyyjiä meil on tota miesmyyjiä (1) kaikil on samat pelisäännöt kaikkia palkitaan samalla tavalla kaikille asetetaan samanlaisii tavoitteita

²⁸ I13: ni tota (.) kyllähä päätöksen voi tehdä ja jos se on huono nin (.) sen kannattaa sit niinku se kyllä [ottaa asia uudestaan ja (1) ja ja päättää toisin että (.) joskus joskus nopee päätös tarvitaan kuitenkin (.) ja sit jos myöhemmin to- totee tulee uusia faktoja tai asianhaaroja ni sitte että no mitenkä se muutetaan ni se on ihan ookoo mutta (1) mut semmone että (2) päättää tai si- is sanoo lupaa jotakin ja sitten (.) miettii samaan aikaan että no (.) no toi ei kyllä varmaan ehkä noin mee mutta antaa turhia semmosia (.) ää (.) toivoja tai tai (.) jopa voi se toiset näkee että joku se asia saattaa jotaki vähä pelottaaki tai stressata ni sitte niinku turhaa tulee ylimäärästä semmosta niinku painetta henkilöstölle tai ihmisille (.) jos jos niinku tota (2) ei oo varmallalla pohjalla se

R: [joo (1) joo (7) joo, (7) joo (7) joo (3) joo just (10) joo (4) joo (5) joo joo oikeen hyvä

²⁹ I15: joo: (1) no oikeestaan tota (3) öö (2) mulla oli siinä niinkun hhh no sanotaan sillo (.) sillo [yrityksen nimi poistettu] aikaan ni (.) voi sanoo et oli niinkun eettisesti semmonen johtaja mikä niinkun .hhh ajatteli ehkä sitte enemmän omaa etuaan ja tavallaan

R: °okei°

I15: sitä kautta niinkun (.) s- tietysti aika vahva tulosjohtaminen oli siinä .hhh

R: joo

I15: ja sitä kautta niinku et jos teki hyvää tulosta (.) mitä mä satuin kyllä tekemään (.) ni oli tota (.) sitte meni kaikki hyvin mut siin ei ollu oikeestaan ees siinä ei ollu niinku .hhh se oli pelkkää tulosjohtamista et en mä (.) muista sitä niinku tämmöst henkilöstöjohtamista juurikaan tapahtuneen

³⁰ I10: [kaveri] Joka oli mun edeltäjä

R: okei

I10: .hhh mutta (2) hän oli iha semmonen asiajohtaja

R: joo

I10: viitta vaille (1) hitleri (1) että tuota hhh se oli johdon kans heti (1) tukkanuottasil-
la

³¹ I1: ja: (.) sitten (.) oikeestaan sen niinkun (.) kun päädyin noihin myyn- myynti-
hommiin (.) niin yks ihan ratkaseva elementti joka on vaikuttanu muhun on se (.) ar-
vomaailma mihin mä sillon (.) niinkun tulin et mitä mä en osannu etukäteen edes ar-
vioida ollenkaan (.) mutta (.) ää mihin niinku ajauduin et et oli hyvin (.) hyvin tota
toisaalta semmone niinku (1) tuloskeskeinen (.) ja tulokset keinolla millä hyvänsä
tyyppinen niinkun (.) arvomaailma jo- jo- ja siinä (.) oli viel sillä tavalla (.) itse olin
niinkun niin (.) ää kokematon ja ja tota (.) sitten varmaan niinkun ei ollu (.) sellasta (2)
minulla ei ollu viä- vielä siin kohtaa sellasta niinku kykyä (.) havaita että onko asiat
oikein vai väärin (.) vaan niinkun (.) oli vo- vahva luottamus siihen että et näin näitä
asioita kuuluu niinkun (.) bisnesmaailmassa oikeesti tehdä, (.) ja (.) ja ja tota tavallaan
hyväksy (.) näin jälkikäteen liianki helposti hyvin kyseenalasi asioita, ja (.) jopa sen
seurauksena niinku toteutti niitä itse täysin (.) täysin niinkun kyseenalastamatta mi-
tään

³² I1: ...hyvä johtaja (.) nin nin (3) vie (.) sitä omaa (2) johdettavaa joukkoa tai sitä (.)
tai sitte asioita mitä mitä johtaa (.) nin ni tota kohti niit tavoitteita tuloksekkaasti mitä
mitä on (3) saanu vastuulleen tietenki si- se on (.) tuloksekkuus on niinku osa sitä
hyvää johtamista. (6) mut sitten sit niinku jos aatellaan et (hnh) (.) (on) organisaatio
nin ni (.) ihan samal taval ku pitäs (mun) mielest jokasel pitäs olla niin (.) hyvä johta-
jal on niinku vastuu ei pelkästään siit omast vastuualueestaan vaan sen niinku (.) or-
ganisaation tavoitteist ja arvoista ja sen strategian toteutumisesta (.) ja ja tavoitteiden
toteutumisesta kokonaisuutena vaikka niinku omat tavoitteet on omii tavoitteita mut
sitte sit niinku (.) vastuuntuntoa siitä että [et

R: [°joo.°

I1: ettei olis omien tavoitteiden saavuttaminen (.) ei oo niinku se ainut asia mitä siin
ollaan tekemässä et olis myös joustoo sille että vaikka lyhyellä aikavälillä vois henki-
lökohtais tavoitteis joutuu vähän tinkimäänkin niin kuitenkin ollaan sen (.) sen niin-
ku kokonaisuuden tavoitteita tavoittelemassa, ja niinku kykyä (.) siin mieles (2) myös
tukee muita

³³ I20: mut (.) m- me esimerkiksi ollaan kirjattu tiettyihin (.) hankkeisiin tai tämmösi
projekteihin ku me lähetään sitä viemään läpi että .hhh et me tehdään niinku eettises-
ti (.) ää (1) ihmisiä arvostaen niitä päätöksiä

R: joo

³⁴ I9: (8) täs sit puhutaan eettisest johtamisesta ni (.) nin (1) kyl nyt se on jos on ihan rehellisii kuitenkin ollaan niin niin kylhä arvot ohjaa tätä meidän tekemisii mut tota (.) .hhh kyl se ehkä se suurin (.) arvo joka ohjaa meit on kuitenkin se (.) se maa- maallinen mammona että et et ollaan tekemässä tulosta et kyl se on semmonen (.) nääh on tiettyjä guidelineeja nää nää tota (1) arvoajattelu mutta totta kai (2) sen puitteissa sitte niinku silti omia ratkasuja tehdään

³⁵ I8: tehdään niinku sitä et voidaan niinku (.) seuraavalla kerralla näyttää naama siel samas paikas et ollaan niinku tavallaan kannettu (.) tai lu- niinku [lunastettu lupaukset ja niinku et ei ei luvata liikoja ja tän tyyppistä

R: [joo (.) joo joo (1) joo niin et teil on niinku tavallaan se pitkän [tähtäimen asiakuus niin merkityksellistä

I8: [joo kyllä nimenomaan joo kaikki tavat (.) hyvin niinku tämmöne pitkän tähtäimen näkeminen että ei ei pyritä pikavoittoihin

R: joo

³⁶ I20: si- siinä varmaan (.) varmaan tuota niin (.) ympäristöhän on sit kans semmonen asia että siinä pitää niinku .hhh tavallaan tehdä niinku päätöksiä että (1) ää (.) kuinka paljon (.) investoidaan tai (.) tai (.) kuinka paljon (.) pannaan paukkuja jonkun (.) asian eteenpäin viemiseen että .hhh että onks se niinku taloudellisesti enää järkevää vai ei .hhh et kyllä (.) kyllä niinku aina (.) mä mietin että puntaris on raha siellä kuitenkin toisella

R: kyllä

I20: puolella .hhh ja: ne ympäristöarvot on toisella puolel et (.) yritän pitää niitä sitte tasapainossa siinä

R: joo

³⁷ I21: ku joudutaan paljon tekemään päätöksiä niinkun .hhh ää (.) sponsoroinneista ja tän tyyppisistä ni niittenhän on pakko perustuu niinku yrityksen (.) arvoihin

R: joo

I21: ja linjauksiin et

R: joo

I21: .hhh et ö- (.) y- yrityksen arvoihin kuuluu se että (.) meil on Kyosei-yritysfilosofia ja me emme tuota sotateknologiaan minkäänlaista teknologiaa (.) vaikka meillä se (.)

tietämys onkin .hhh ja me (.) emme me myöskään sitte paikallisesti sponsoroi lä .hhh ää sotateollisuutta

R: joo just

I21: tää on niinku niinku [malliesimerkki siitä

R: [joo (.) joo

³⁸ R: tuleeks teille semmosissa semmosii tilanteita et te joudutte miettii et onks tää eettisesti oikein et me toimitaan yrityksenä näin

I8: (4) siis ei juurikaan mä väittäsin et se johtuu osittain ehkä siitä et me ollaan mun mielest ainakin niinku hirveen jotenki (.) [niinku sil taval eettisesti toimiva yritys että

R: [joo (1) joo

I8: meil on muun muassa asiakas (.) tyytyväisyys mitä ollaan sitä mitattu ni (.) aika huikee elikkä [sata prosenttia (.) niinku ((naurahtaa))

R: [°joo° (.) joo (.) no se on aika huikee

I8: niinku (.) siis jotenki mun mielest hirveen (2) tosi paljon niinku pyritään just tekemään asiat oikein ja ollaan niinku vähän varovaisia liikaa kehumaan itseämme jotta varmasti niinku lunastetaan sit lupaukset mitkä annetaan ja (.) niinku ehkä (.) ehkä enemmänki niin päin että (.) et meil ehkä tuu sellasta että (.) jouduttais pohtii et onks oikein vai väärin et kyl me jotenki niin kirkkaasti tehdään aina oikein ((naurahtaa))

R: joo

I8: (tuntuu) et kaikilla on hirvee semmone korkee moraali ja (.) niinku (.) hirvee hirveen hyvällä niinku asenteella ja (.) hyvällä tahdolla tavallaan asioita tehdään että

³⁹ R: ni ooksä kokemu et sä oot joutunu tekemään vastoin sitä vai ooksä ollu semmosessa .hhh roolissa asemassa et sä oot voinu (1) noudattaa niitä omia periaatteita

I7: (3) joskus on ollu sellanen tilanne (1) me on istuttu ehkä jonku myyntijohtajan kans ja puhuttu jostakin (1) et tää on vähän kinkkinen juttu (1) sit mä oon sanonu näille mut hei (.) sovitaan nii että (1) se o vaikee juttu mut (.) sä et oo puhunu mun kans (.) [tehkää se päätös

R: [nii just (.) joo (.) joo (1) joo

I7: tää ei liity mihään henkilöihin

R: joo

I7: se o enemmänki ollu

R: joo:

I7: asiakkaaseen ja muuhu

R: joo (.) aivan

I7: mut kyl me (.) ku me hoidetaan asiakas- (.) suhteita ni (.) pyritään (.) myös siihen et (.) kaikki tehdä mahdol- oikeen koska

R: joo

I7: ne (.) asiat jotka sä teet väärin ne jossaki

R: joo

I7: vaihees ne tulee su eteen kuitenkin

⁴⁰ I21: no kyllä varmaan just niinku tää (.) yrityksen arvojen kautta kun ne tulee ne (1) ne arvothan ohjaa meidän tekemistä .hhh ja (.) sitte jos on tullut jotakin (.) hankkeita tai projekteja mitkä (1) on mahdollisesti niinku (2) ei huomioi niitä arvoja (1) ni (.) se on mun mielest semmonen mitä niinku (1) on vaikee sitte (.) käydä sitä keskustelua jos se tulee esimieheltä se

R: joo

I21: (1) s- sen tyyppinen mikä mun mielest on niitten ar- arvojen vastasta toimintaa

R: joo (2) miten sä oot ite toiminu sit semmosis tilanteissa

I21: (2) no kyl mä oon nostanu sit kissan pöydälle itse että (.) e- et ku meil on (.) tän tyyppiset asiat on tärkeitä niin onko tää nyt niinkun niiden

R: joo

I21: (1) niiden (.) arvojen vastaista tai

R: (1) joo (1) mites esimies on suhtautunu

I21: (2) mun mielest aika hyvin silleen et on niist aina voitu keskustella kuitenkin

⁴¹ I21: no kylhän se (.) vapaus itseasiassa (.) ää (.) on aika kapee (.) et kyl me ollaan aika

R: joo

I21: [yrityksen nimi poistettu] ohjenuorassa (.) ja rahalliset tuet (.) on nää kaksi (.) jotka on meidän pääyhteistyökumppania

R: nii just (.) joo

⁴² I21: ja tämmösiin keskusteluihi

R: joo

I21: joutuu niinku puuttumaan

R: joo just (.) joo (1) joo

I21: (2) et meil on hyvin selkee ohjeistus tästä ja (.) verkkokoulutusta ja muuta sen tyyppistä että

R: joo

I21: mitä vuosittain pitää käydä mut et tietysti .hhh

[...]

R: miten te noihin tilanteisiin puututte

I21: mä puutun aina ku mä kuulen ni sitte

R: joo

I21: ohjeistan et näin ei toimita ja .hhh

⁴³ I20: ehkä sillon vois sanoo että ei niitä niin hirveen paljo kyllä siis semmosia

R: joo

I20: .hhh semmosia tilanteita ole ollut että ois joutunu johdettavana (.) miettimään et mul on se esimerkiks annettu (.) määräys että tee näin joka

R: joo

I20: olis (.) vastoin minun (1) eettisiä arvoja tai

R: joo

I20: tai (.) tai moraalialia

R: joo

I20: niin (.) ei mulla semmosta oo kyllä

R: joo

I20: tullu vastaan

R: joo

I20: (1) se (.) se varmaan tota niin (.) öö (.) mä niinkun (.) oon miettiny jo siinä vaiheessa ku mä oon hakeutunu (.) työ[paikkoihin

R: [joo (.) joo

I20: niin kyllä mä oon (.) yrittäny katsoa että se (.) sen yrityksen niinkun arvot ja (.) ja se etiikka (.) vastaa sitä mikä mulla itselläni on

⁴⁴ I3: oh (.) siis isossa organisaatiossahan tulee tulee tämmösiä juttuja et jossa (.) jossa joutuu (.) sen mä niinku tavallaan ymmärrän tässä tilanteessa että tehdään niinku (.) ratkasuja vaikkapa nyt henkilöstön vähentämi[seen tai johonki tämmöseen liittyen jossa sä oot eri mieltä

R: [joo joo (1) joo

I3: ja sitte sitte niinku (.) silloin täytyy silloin (.) silloin on eettistä toimia nimenomaan sillä lailla että että vedetään sitä (.) johdon linjaa [ja kerrotaan johdonmukaisesti se (.) se että tuota nyt tehdään tätä

R: [joo (.) joo

⁴⁵ I5: jouduin jouduin semmosen niinkun (.) valinnan eteen on se sitte moraalista tai eettistä että

R: mm

I5: niinkun (.) päätin et (.) mä toteutan nää niinkun kilttinä (1) boy scouttina ja (.) ja tota mielummin sitte niinku katotaan et niinkun

R: joo

I5: .hhh seuraaville (.) hetkille (.) pystytään niinku tekemään (.) parempaa bisnestä ja (.) sitä kautta niinku palkkaa ehkä vähä uudentyypisii joka on niinku itseasias sit to-teunuki että

⁴⁶ I11: no [aikaisemman työnantajan nimi] sitä oli pelkkä numero

R: joo

I11: että se oli sitä vaan että vei (.) ylhäältä ja alhaalta tietoa vaan

R: joo

I11: että siis siinä siinä oli semmone niinku roskatunkio (.) suoraan sanottuna

R: joo

I11: kaatopaikka

R: joo

I11: etä kaikki kaatu päälle ja

R: joo

I11: sun piti suodattaa se molempiin [suuntiin ((naurahtaa))

R: [joo joo

⁴⁷ I5: emmä emmä sitä henkilökohtasesti ota et se o (.) se on ihan niinku .hhh

R: joo

I5: se se niinku kuuluu vähän tähä korporaatio[kulttuuriin

R: [joo

⁴⁸ I14: ni meillähän on nää eettiset

R: joo

I14: pelisäännöt on siis se

R: okei

I14: liikennevirastolla

R: joo (.) joo

I14: ja

R: mielenkiintosta

I14: arvolupaukset

R: joo

I14: .hhh

R: joo

I14: mut tästähän meillä tuli sitte tota tietyl taval työtyytyväisyystuloksissaki jo et nää (.) meidän arvot niin ne ei niinku (.) ne (.) ne ei ole tunnettuja tai niit ei

R: joo just

I14: ne ei toteudu

R: joo

I14: .hhh et tietyl tavalla hyvi- (.) silloin ku tätä (.) näitä (.) tehtiin niin tota (1) nää tehti (1) kyllä .hhh vuorovaikutteisesti ja sai osallistuu mutta (.) en tiä o- (1) ja käsiteltiin yksiköissä ja näi ja mut et ehkä se (.) just tää

R: joo

I14: tämä (.) toimintaan siirtyminen niin on se .hhh niinkun (1) tämä arvokonsultti sanoi niin se on (.) monelle muulleki organisaatiolle vaikeempi

⁴⁹ I6: mut sitte tää (2) tää tää johtaja (1) pyys mut sitten mä en tiedä (.) kuinka montaa muuta ihmistä hän pyys siit asiasta kahdenkeskeisiin neuvotteluihin tai keskusteluihin mutta mut ainakin pyys .hhh ja ja (.) ja mä ajattelin et hän halua niinku selvittää että (.) mistä siin (.) siin on kyse (.) mut sielt tuliki sitte aika yllättävä (.) et sen keskustelun teema oliko enemmänki se että et minkä takii mä oon menny sen allekirjottamaan sen vetoomuksen että (1) että tarkottaaks tää sitä et mä en oikeen pysty työskentelemään tän kyseisen henkilön kanssa josta tää valitus oli tehty ja (1) ja jos en pysty ni sit mul on varmaan vaikeuksia tän johtajanki kanssa

⁵⁰ I8: ja otin myös itse asiassa siihen valintaprosessiin sitte näitä tiimiläisiä mukaan ja

R: joo (.) just

I8: ja sitä kautta osallisti- osallistutin heitä (1) antamaan mielipiteen

⁵¹ I1: siel organisaatios puhutaan tänä päivänä enemmän eettisist kysymyksistä kun koskaan. tavallaan et siin mieles se (.) esimiehen rooli ja tossa (.) ehkä mun tehtävä tos kohtaa ehkä autto niinku sen kulttuurin niinku kääntämisessä

⁵² I2: et ne on ne sanoo suoraan et ei tää ei onnistu tähän ai- tässä aikataulussa esimerkiksi

R: joo

I2: tai ei tolle asiakkaalle voi myydä näin paljon tätä tavaraa

R: joo

I2: et ei tää tuu [onnistumaan

R: [joo (.) joo

I2: et voidaan kokeilla sinnepäin mut todennäköisyys on et [se ei onnistu et et avoimesti

R: [joo

I2: ja jos ei jotain tehdä ni sanoo senkin suoraan et ei mä mä en nyt haluu tätä tehdä tästä ja tästä syystä et voisko joku muu

R: joo

I2: et esimerkiksi toi (.) [kollegan nimi poistettu] vois tehdä tän mun puoles-

R: joo

I2: niinku et tää ei nyt oikeen sovi mulle

R: joo

I2: ni sellain kun et sitte no mä teen tän nyt väkisin tästä

R: joo (.) joo

I2: sellanen niinku avoimuus rehellisyys siinä hommassa niinku molemmin puolin

⁵³ I6: siel olis niinku (.) johdonmukasuutta mikä mun mielestä synnyttää luottamusta

⁵⁴ I14: joo että .hhh joku kerta .hhh heil on noita (1) siis näitä (2) näitä (1) tämmösiä seinätauluja ni tuodaan en tänne

R: joo

I14: meile ja

R: nii just

I14: keskustellaan joku kerta niistä

R: joo just

I14: täällä että tota .hhh et et ne hhh niitä pitää vaan (.) aika ajoin niinku nostaa esii- (.) lle että (.) vaikka ne (.) ne ei ole enää uudet (1) ne ovat

R: joo

I14: ne ovat meillä vaan mut et niit pitää nostaa esille ja onko (.) onko niissä sit jotain .hhh jota pitäs nostaa erityisesti (.) kärkee jo- (1) niinku (1) parantamistoimenpiteenä

⁵⁵ I18: (9) no (.) varmaan semmosia asioita jos- (.) joskus kun tota: (.) on joku ongelma esimerkiksi niin (.) mun mielestä hyvä esimies on semmonen joka katsoo sitte (.) tai johtaja joka katsoo monelta näkökulmalta näit asioita et ehkä mä oon itsekin täs kasvatuksessa ajan myötä että .hhh silloin ku mä olin nuorempi esimies ni mä: (.) hyppäsin vähän liian nopeesti (.) johtopäätöksiin ja (1) ja ehkä puskin asioita ja en (.) en eh-

kä ymmärtäny niit (.) asioita riittävän niinkö (.) laaja-alaisesti (.) vaikka ehkä siitä omasta ruudustani (1) luulin ymmärtäväni että tää on [tää asia ratkasu on näin ja

R: [joo (.) joo

I18: .hhh mut nää esimiehet on mun mielestä (.) opettanu mua ihan valtavasti siihen että (1) mä haluan niinko (1) kuulla (.) ja ymmärtää ne näkökulmat (.) sen kyseisen (.) vaikka nyt ongelman sitte ympäriltä ja (2) ymmärtää ne taustat ja (.) tavallaan vaikutukset ja (1) ja se että (.) muillaki on mahdollisuus sitte (.) ehdottaa (.) niit korjaavia toimenpiteitä ja: (.) ja sit jos tehdään muutosta niin saadaan sit vaikuttavuutta niihin (1) osallistamalla ihmisiä

⁵⁶ I20: ne on (1) ne o (.) siis sillä tavalla haastavia tietysti että (1) et s- (.) ei ihmiset (.) vä- (.) niinku keskivertoihminen .hhh ei (.) ei (.) juurikaan välitä siitä että mikä se (.) pää- öö .hhh tai sen oman työnsä (.) vaikutus (.) ympäristöön

R: mm

I20: on

R: joo (.) joo

I20: vaan (.) vaan tehdään (.) tehdään semmosia päätöksiä joka tuntuu itsestä hyvältä

R: joo

I20: (2) niin (.) joskus tuntuu vähän niinkun (.) t- (1) semmoselta että päätänsä lyö seinään ku niistä asioista puhuu toistuvasti .hhh jostakin (.) valot pitää panna pois ku lähet .hhh lähet neuvotteluhuoneesta tai (.) tai veeseestä ja muuta tämmöst joka on niinku

R: joo

I20: hirveen lapsellista

R: joo (.) mutta

I20: mä koen niinku (.) koen itseni

R: joo ((naurahtaa))

I20: olevani nii (.) hirveen naiivi ku mä

R: joo

I20: puhun semmosista asioista

⁵⁷ I2: jatkaa torakkamaisesti sitä me- ((naurahtaa)) menoa ilman päätä

⁵⁸ I15: ja kyl mä sanoin että .hhh sanoin suoraan että en en välttämättä niinkun pysty sitte (.) ite meneen tän taakse että e-

R: joo

I15: että jos mä pystysin ite päättään ni en en tekis tätä mutta

R: °joo (.) oli varmaan aika hankala°

I15: mut se oli joo: ja se oli vähän ehkä semmonen mut mä olin silloin olin niinku aika (.) kasvuvaiheessa esimiehenä että (1) se tais olla mun ensimmäinen irtisanominen sillo (1) joo:

⁵⁹ I2: no mmä esimerkiks viimeinen YT rundi (.) [yrityksen nimi poistettu] ni sehän oli epäonnistuminen (1) se oli johdon epäonnistuminen se on vaan siin mikä on sääli et harva (.) johtaja tai johtoryhmä kokee sen omana niinku epäonnistumisena

R: °joo°

I2: niitähän pitää ei nyt niinku ihan silleen japanilaisittain että pötsi aukis ((naurahtaa)) niinku meinigillä (.) että epäonnistuin ((näyttää japanilaisen itsemurhan elehti- en)) ((naurahtaa)) mut et ne ei (.) ne vaan niinku katso et no tää ei mennyt niin hyvin parannetaan vähän

R: joo

I2: et harva (2) niinku ainakaan näyttää sitä että se oli heidän mokansa

R: joo

I2: toivon mukaan moni kokee sen (.) henkilökoh-

⁶⁰ R: joo (1) onks nää tän tyyppiset keskustelut ni onks ne vaan ku te ootte kahden

I12: joo

R: joo (.) et silloin ku te ootte esimerkiksi näis teiän (.) kokouksissa ni hän ei ota tän tyyppisiä

I12: ei ei ota

R: joo

I12: mutta tietysti semmosia niinkun (.) let- letkauksia ja semmosia (1) semmosia vähän vähän semmosia e- epäasiallisia heittoja kyllä on

R: °joo°

⁶¹ I6: silloin musta tuntu että mua kohdeltiin epäreilusti

R: no mitä sä teit,

I6: mä en usko että mä tein (.) yhtään (.) mitään (2) jos mä muistan oikein niin mä en tehny oikeestaan muuta ku harmittelin itsekseni

⁶² I5: .hhh no (.) irtisanomistilanteet oli yks (1) jossa ei ehkä ehkä tota: (3) totuuden nimissä must tuntuu että tota (1) mä en halunnut (.) ottaa niitä mukaan (.) ne oli (.) nuorempia esimiehiä

R: okei

I5: siis (.) ää iältään vanhempia mutta (.) kokemuspohjaltaan vähäisempiä

⁶³ I10: pyrin olla kertomatta mitään salaisuuksia tai henkilökohtasuuksia vaan ihan (.) asiasti ne faktat mitä: (.) niin- niinku se vaatii että se homma on niinku (.) asia niinku ymmärretään (1) ei siitä tartte sen enempää ruveta niinku (1) puhumaan toiste (.) toisten henkilökohtasista asioista mutta ne perusasiat ku tuo julki vaan

⁶⁴ I8: ja otin myös itse asiassa siihen valintaprosessiin sitte näitä tiimiläisiä mukaan ja

R: joo (.) just

I8: ja sitä kautta osallisti- osallistutin heitä (1) antamaan mielipiteen

⁶⁵ I12: mutta tää kyseinen henkilö (.) on kokenu myös sen erittäin ikävänä että (.) tää (.) valitsija [titteli poistettu] ja sitten [titteli poistettu] .hhh [...]

R: joo

I12: niin tota ylijohdaja joka on siinä tietysti valinnassa ollu sitte mukana (.) että he ei (1) kuulemma (1) noin vuoteen käyny edes [niinku hänen kans mitään keskustelua

R: [niin just (.) joo (.) siit joo

⁶⁶ I6: mut se keskustelu oli jotenki tosi outo ja (1) vieläki (2) ei nyt enää enää kaiherra mieltä mutta ihmetyttää että mitähän siinä oikeen [tapahtu

⁶⁷ R: tuntuuks susta että tavallaan niinku (.) tää teiän maalaisjärkiasenne ni että teil on kuitenkin aika yhdenmukanen se et sil ei oo niinku väliä että kenen näistä kolmen ta- henkilön kanssa ihminen (.)

I11: on (.) se on yhtenäinen me ajatellaan että (.) että kaikkihan lähtee siitä että meillä on tavote kaikilla sama

R: joo

I11: että miten siihen pyritään ja sitte toimintatavat on selkeytetty että (.) millä tavalla toimitaan missäkin asioissa (.) ja jos on epäselvää ni sitte kysytään ettei tuu sitä tilannetta että (.) mä en nyt tiä miten tässä tulis toimia

R: joo (.) joo

⁶⁸ I15: no varmaan niinku [yrityksen nimi poistettu] aikaa oli paljo semmosia (.) mut ei ne ny (.) nii isoja asioita ollu että niinku tehdäänkö sen (.) [yrityksen nimi poistettu] prosessimallin mukasesti töitä

R: joo

I15: vai keksitäänkö joku oma tapa täällä alueellisesti jot- joka on niinku parempi ja (.) hyödyttää asiakkaita enemmän

R: joo

I15: .hhh et semmosii pohdiskelui paljo ja varmaan tehtiinki omia tuotteistuksia (.) mitkä ei noudattanu niinku .hhh [yrityksen nimi poistettu] mallin juttuja ja sitte kuitenkin tahtotila oli [yrityksen nimi poistettu] ajaa kaikki tämmöset omat alueelliset tuotteistukset pois ja [varmaan niitä

R: [joo just

I15: puolustettiin kuitenkin aika (.) niinku tiimeinä- (.) kin ihan niinku tavallaan henkeä ja vereä ettei jou'uttas luopuu niistä

R: (2) °joo°

I15: et varmaan siinä mielessä tuli hyväksytyä semmosia jotain toimintamalleja .hhh henkilöillä ja tiimeillä mitkä tota (1) ei ollu ihan niinku (.) [yrityksen nimi poistettu] politiikan mukasia

R: joo

I15: (10) et siinä mieles me varmaan eettisesti toimittiin väärin kyllä että (2) mut taas sitte se että mihi päi pitää toimii eettisesti oikein ni oliko se asiakkaisiin päi vai sitten (.) [yrityksen nimi poistettu] päin ni se on taas jännä kysymys ((naurahtaa))

⁶⁹ I5: tai itseasias mä jouduin jokasen ottaa .hhh

R: joo

I5: kysyäkseni et (.) et minkälaisii niinku ihmis- ihmisii (.) ihmisii

R: joo

I5: tota (1) sun tiimis on ja mitkä tekee näi ja näitä ja (.) ja tavallaan niinkun (.) näin sen niinkun vaikeuden mitä ihmisille tuli (1) sen niinkun (1) tiimistä niinkun yhden ihmisen erottamiseen tai

R: joo

I5: tai (.) osottamiseen tai (1) jollain tavalla niinkun (.) eriarvoistamiseen ja (.) tavallaan niinkun (.) no must se vähä niinku (.) ää repi tietyl taval sitä (.) tilannetta ja mä muistan niinku

R: joo

I5: siinä niinku ihan tietosesti nous sielt et ookoo että (.) et (.) tää on mun päätös

R: joo

I5: et älä sä ota huolta tästä että et niinku .hhh kannoin sen vastuun jota (.) jota nää ihmiset ei selkeestikää niinku (.) kyenneet

⁷⁰ I9: itse asias koko tilanne kun sä irtisanot jonkun ni ni on tietysti semmonen (.) negatiivinen jo jo (.) tietyl lailla ja (1) ja ja ehkä ehkä sitä mä oon mä oon henkilö joka kuitenkin haluan kaikille hyvää tietyl lailla ni nin (.) silloin muistan et mul oli semmonen vähän ristiriitanen tunne että (.) et (1) mussa ehkä heräs jo- jossain pienessä muodossa minkä mä tukahdutin oli semmonen tietty (.) .hhh aayy minä ja joka (ois jossain vaiheessa sanonu) että ota yhteyttä myyntimiestenliittoon saat vielä kuuden vuoden (.) kuukau- kuuden kuukauden palkan täältä jos sä haluat () mutta sit (.) mä kuitenkin pääsin sillä et mä maksoin hänelle kuukauden palkan

⁷¹ I8: ja tota ni (.) päädyttiin sitte siihen että (.) että lähdetään hakee viestintäjohtajaa ulkopuolelta

R: joo

I8: ku tavallaan vaihtoehto ois tietysti ollu se että meidän (.) meidän nykyisiä ihmisiä niin (.) heidän toimenkuvaansa ois vähän muutettu tietysti tai käytännös yhden heistä toimenkuva muutettu niinkun (.) johtavampana sen asemaan ja sit tavallaan ottaa hänen nykyisiin tehtäviin sitte taas joku niinku

R: joo

I8: ulkopuolelta (1) et ois sitä kautta niinku antanut lisää vastuuta sitte nykyihmisille ja (.) sitä kautta kasvattanut

R: joo

I8: (.) mut sit just niinkun (1) et vaikka nyt silloin sit päädyin siihen et lähetään ulkopuolelta hakee se johtaja (.) niin toki mietin just sitä (.) että (.) olisiko (.) oikeampi tapa itse asiassa tehdä niin että antaa ihmiselle mahdollisuuksia ku kuitenkin ois ollu halukkuutta henkilöllä tähän

⁷² I2: et just silloin (.) [yrityksen nimi poistettu] näki aika raadollisesti sen että miten vähä ettei yritykset (.) sit oikeesti ei ne välitä

R: joo

I2: et turha sitä niinku olla (.) luulla että on ite naimisissa yrityksen kanssa ku se jättää niinku märkä rätkki ku on sen aika

R: joo

⁷³ I2: ja sit vaa niinku viih ((tekee kädellä kaulan katkaisua matkivan liikkeen)) se oli sitä samaa meininkiä (varmaan) mitä niinku muissa isoissa niinku Nokialla varmaa vastaavaa et se on niinku badgi pöydälle ja moro ja mihi- mihinkään et koske

R: mmm

I2: et saatetaan ulos

⁷⁴ I20: mä oon sen kokenu että se on oikein et et (.) et (.) et tietys (.) tilanteessa mä joudun (.) joutu- irtis- (.) joudun sen irtisanomisen tekemään et kyl mä .hhh kyl mä niitä olen joutunu tekemään (1) muun muassa (1) no (.) jos mennään oikein konkreetiaan ni Ylessä ollessani niin (.) ensimmäisen kerran Ylessä (1) olin sellainen esimies jonka alaisuudesta (.) henkilöitä jouduttiin irtisanomaan sen takia että (.) tehtiin tämmöne ulkoistuspäätös

R: aa just

I20: siel aikanaan

R: joo just

I20: ja (.) sen (.) sen öö (.) kyl mä itse olin siinä syypää koska mä (.) siinä vaihees ku mä tuln sinne (1) töihin (.) ni mä näin .hhh että nyt sielä (.) siel on esimerkiks siel oli offset-paino siinä vaiheessa

R: joo just

I20: .hhh ja (.) ja mä näin että ne ihmiset (.) ne oli täysin alityöllistettyjä

R: mm

I20: ne teki ehkä (1) ehkä kaksikymmentä prosenttia työtä (1) ja: (.) kaheksankymmentä prosenttia kaikkea muuta

R: joo just

I20: ja ja (.) siin oli tietysti kaikenlaisia erilaisia vaihtoehtoja piti (.) mietiskellä että no mitäs tässä nyt sitte tehdään ja .hhh et saadaanko heille työtä sitte (.) jostaki muualta vai (.) vai miten tää tehdään

⁷⁵ I16: sehän täytyy olla siinä niinku (2) tarkkana ja olla olla siinä niinkun eiks niin iholla ja: ja tota: (1) mukana (.) riittävästi (.) ja tota: (1) jotta sä näät (1) miten se homma menee ja etenee siinä ja ja sit (.) sit täytyy vaan puuttuu asiaan (1) jos (.) jos tota ei toimi

⁷⁶ I14: mutta hhh (2) mm (3) no kyllä niinku esimiestyöhön kuuluu niinku tää .hhh tää tota hhh niinku näitten palkkauksen (.) huolehtiminen ja sellai että et e- (.) et .hhh et tu- s- et esimies itse nostaa myös asian esille siltä osin ettei sitä tarvi itse nostaa että

R: joo

⁷⁷ I15: siin on joo: (.) ja tota (.) no mul oli se että (.) m- mä olin niinku sit taas sen esimiehen tukena (.) kuka oli häne esimies ni (.) olin siinä ja kyl mä niinku (.) kyl me keskusteltiin et kyl kyl se on parempi niinku lähtee sille tielle että tota

R: joo

I15: autetaan ja (1) viijään hoitoo et jos me oltas katottu sitä hommaa vaan ni sit se ois ollu musta ehkä niinku eettisesti vääri että (2) mut sillon saatiin kyllä siihen sitte niinku ihan (.) työterveydestä hyvin tukee ja

R: joo (.) joo

I15: muute et se meni kyl mä ihan niinku (1) hienosti se prosessi

⁷⁸ I13: johtamisessa vois vähä niinku samaa juttuu [että tota sitten .hhh ku mä itse johdan ni tota jos mä teen jonku tietyllä tapaa aattelen jonkun hoitaa jonkun .hhh ohjata tai tota (.) organisoida jonku asian ni (.) tietenki voim (.) aatella et mä katon silleen niinku sitten .hhh eihä sitä nyt (.) näin (.) tää o vähä alkuvaihetta vie aina muista mutta se on hyvä että jos sitä vaan niinku joskus muistaa ja sitte ku se tulee tapa ni sittehä se on asia on kunnossa

⁷⁹ I1: [esimiehen nimi poistettu] tuo siihen semmosia niinku (.) arvolähtöisiä niinku (.) mielipiteitä että mitä ei ois välttämättä tai semmosii eiku ei nyt mielipiteitä vaan kysymyksiä että miten joku asia huomioidaan ettei ettei me sorruta niinku (.) eettiseen virheeseen tai toimita arvojemme vastaisesti

⁸⁰ H10: (1) .hhh eettisesti hyvin hhh no niitähän nyt tulee ehkä hhh ei nyt iha päivittäin mutta (.) mutta sillon tällön (1) mun mielestä semmonen niinku luottamukse osotus

T: °joo°

H10: (1) mielipiteitte kysyminen

⁸¹ I10: että (.) mä oon sitte se (.) joka: ehkä niinkö nuhtelen tai sanon että nyt tää homman pitää niinkö muuttua että

R: joo

I10: te ootte keskustellu tästä asiasta ja (.) tää ei niinku muutu nii (.) nyt se on vaan muututtava

R: joo

I10: että (.) ja (.) yleensä sitte siinä o mulla aina tukena niinku faktaa (1) joko lukuja tai (1) tietoja että mihin ne perustuu ne väitteet että (1) ei mitään semmosta että musta tuntuu että (.) et ne on aina vähän huonoja että

R: joo

⁸² I8: ja tota (2) ja ja sit just tämmöset (4) ehkä sit niinku (1) sellane että (2) tietenki itse (.) pyrkii saamaan sellaseen niinku stabiiliin tilaan (.) ja sit tunt- sitku tuntuu että niinku on oikeet ihmiset oikeissa positioissa ja niinku (.) nyt nyt tää homma niinku (.) rullaa hyvin ja toivottavasti ihmiset viihtyy nykypesteissä ja näin niin (.) ni sit tavallaan itse haluais tietysti säilyttää niinku sen tilanteen mut [sit toisaalta ymmärtää sen että (1) et ihmiset haluu sit yleensä niinku (.) kivuta

R: [joo (3) joo

I8: eteenpäin ja saada (.) uusia haasteita ja uusia vastuita ja muuta

⁸³ I1: et tavallaan niinkun (.) myös myös niinku pelkäs liikaa sitä sitä reaktioo mikä sielt on odotettavissa. jotenka joskus sen takii ei kyenny olee sitte (.) riittävän jämäkkä niitten rajojen kanssa.

R: °joo.°

I1: sillon oli niin voimakas se että se kehittymisen suunta siihen suuntaan et positiivisuuden kautta kaikki asiat

R: joo, joo,

I1: niin ni tota oli niinku ((hymyillen)) niinku vaikeeta olla sitte sit tavallaan jossain kohtaa sillee

R: °joo.°

I1: tiukka

⁸⁴ I17: et et (2) et kyl mul on nytki yks yks (.) just tapaus menossa et mun mielestä niinku (.) palkka on ikäänkun kuopassa ja mä oon sitä nyt (.) just ajamassa että (.) et (.) mun mielestä tavallaan samasta työstä sama palkka oli se sitte .hh ellei oo tietysti ihan niinku (.) uraeroo tai tai (.) tai muuta niin tota .hhh to- tottakai jonku näkönjonku näkönen henkilökohtanen osuus mutta että (.) et ne on sit niinku

R: joo

I17: sit et- (.) ei räikeitä eroja sanotaan näin

R: joo (2) oks tää tapaus joka sul on ni oks se semmonen et hän on ite ottanu sen esiin vai ooksä niiku ihan itse aktiivisesti [sen

I17: [.hhh no mä huomasin sen ihan alusta ja mä tää on niinku jo (.) jatkunu puoltoist vuotta mut nyt hän myös itse otti sen esiin [nyt tässä

R: [okei

I17: niinku näin

⁸⁵ I17: no itse johdettuna ainaki semmonen niinkun (.) öö (.) tavallaan semmonen tasavertaisuus ja tasapuolise- tasapuolinen kohtelu että tavallaan niinku näkee ja (.) ikäänkuin tietää että (.) että: (.) että mua kohdellaan tasavertaisesti muiden kanssa koska sitte myös on (.) on semmosia esimerkkejä et näkee että ei kohdella .hhh kohdella tasavertaisesti että: että tota niin ni

⁸⁶ I20: mut ne on ollu siis aika (.) kovia juttuja että se ei

R: joo

I20: se päätöksenteko (.) ei oo (.) tapahtunu tost noin vaan (.) että asia (.) asia on pitäny

R: joo

I20: miettiä ja .hhh mut sitte jos () tulee niinku mitta täyteen että nyt (.) nyt täytyy tehdä jotain

⁸⁷ I20: niin (2) silloin (.) silloin voi olla joku vähä vaikea

R: joo

I20: lähtee viemää asioita eteenpäi .hhh mut mä oon itse aatellu sillä tavalla että (2) tässä taas (.) päätöksenteko siihen että kenelle mä oon lojaali .hhh ni mä oon lojaali sille työnantajalle ja

R: joo

I20: ku mun tehtävän on täällä miettiä .hhh että asioita tehdään niin et (.) täs olis .hhh ää jatkuvuutta tälle yritykselle (.) niin (.) sillen mun pitää

R: joo

I20: myöskin tehdä semmosia päätöksiä

⁸⁸ I4: et se on niinku (.) tällä hetkellä ehkä se semmonen (.) kaikist suurin jos nyt [täst (.) eettisistä asioista että (1) et tasapainoilu sen (.) oikeen ja väärän kanssa (.) ja siinä mä oon niinku ihan ((naurahtaa)) jotenki kesken ja (.) osittain rikki myös sen asian äärellä (.) että et miten (.) pitäis tehdä (.) mut kyl mä silti (.) se on ollut se lapsi (.) et jos mä ajattelen että (.) et siin on joku kymmenvuotias ja aikuinen ihminen (.) ni mun täytyy olla sen (.) kymmenvuotiaan puolella

R: [joo (.) joo (2) joo (5) joo (3) joo (7) joo (.) juu josta lähdetään (3) joo mmm mmm (1) joo

I4: unohtamatta tietyst sitä aikuista[kaan (.) siinä rinnalla

R: [joo (1) joo (.) kuinka [paljo-

I4: [mut mä voin vaatia silt aikuiselta enemmän ku silt lapselta

⁸⁹ I8: haluan tietysti olla johtaja joka niinku seisoo (.) viimiseen asti alaistensa (.) rinnalla ja niinku tavallaan kantaa (.) vastuuta niinku heidänki tekemisistään mut sit aina välillä tulee semmone (.) olo että jos jos joku juttu on oikeesti ollu (.) jonkun henkilön vaikka vastuulla ja se on vaikka alue mistä mul ei niinku oo mitään käsitystä et se on vaikka joku tämmöne hyvin spesifi (.) alue ni se että (.) että niinku (.) että pitääkö mun niinku silt seistä vai voinko voinko mä niinku sanoa että nyt sä oot tehny virheen tai (.) tai niinku

R: joo

I8: vaikka jopa sitte jos ois oikeen paha tilanne ni jopa irtisanoo [niinku sen virheen takii että

R: [°joo°

I8: vai onko niin että (.) johtaja (.) tukee alaistansa loppuun asti eikä niinku lähe syyttelee

⁹⁰ I5: hän (.) hän hän siirtyi (1) ja mä sain tavallaan niinkun (1) itsekkäästi ajatellen mä oisin (1) mä oisin niinku perustellu et miks pitää jäädä ja [varmasti oisin

R: [joo just

I5: sen onnistunu tekemää .hhh mutta (.) näin niinku kokonaisuuden (.) yrityksen ja hänen

R: joo

H5: oman uransa kannalta niin (.) pystyin ehkä (.) perustelemaan niinku (.) miks (.) miks tietyl taval niinku kannattais mennä sinne ja .hhh johtamisen näkökulmasta ehkä (.) ehkä niinku vaikeutin niinku omaa arkeani

I: joo

⁹¹ I10: .hhh mutta tuota ne on nyt ehkä niitä kaikkein hhh ja kyllä mä niinku omiani puolustan aina (1) että (.) että jos (.) jos joku (1) ne tietää sen että .hhh että hhh (1) kehun aina (.) että: meiän porukka on tehny hyvi (.) hyvin työtä ja (1) ja ja tuota (1) ja (.) hyviä (.) hyviä henkilöitä on siellä ja (2) tekemään että hhh pyrin (.) e- et (.) en ota itelle koko

R: joo

I10: kunniaa mistää

R: joo

⁹² I4: et mä olin (1) mä olin sit päättäny et siihen (.) siihen nyt jotenki tartutaan ja me (.) me sitte pienemmällä porukalla ketkä halus tulla siihen mukaan nin (.) pohdittiin [...]

⁹³ I6: ni (1) kyl se on aina aina sitten (.) niinkun (.) totta kai ensin mietitään että voidaaks sille asialle jotain tehdä,

R: joo

I6: jos ei voida ni (.) ni kylhä se on sitte (.) sit on ikään ku (.) arvovalinta tai tai

R: joo

I6: päätöksen paikka joka tapauksessa että (.) kuinka avoimesti siit asiast keskustellaan

R: joo (5)

I6: ja (9) eli eli että (5) siis kyl kyl me mun mielestä aika aika korkeeta rimaa tos pidetään edelleenki että (.) et tehään selväks (.) et mitä (1) mitä o- mitä tarjotaan ja [...]

⁹⁴ I3: ja sit me yritetään (.) hyvin voimakkaasti rakentaa tämmöstä (1) ää asiantuntija-johtamista jossa henkilökunta luottaa

R: joo

I3: ja ja tuota jossa asiantuntijuutta tuetaan

R: joo

⁹⁵ I3: meil on meil on meil o semmonen (.) tämmönen eettinen ongelma ehkä vielä että tuota (.) mihi [esimiehen titteli poistettu] tarttu sitte ett (.) meille niinku tavallaan puolvahingossa muodostu semmonen käytäntö että tuota (.) me käyään kerran viikossa viidestään syömässä

R: aaa just joo

I3: ni tuota [(.) ja se sepä onki semmonen juttu sitte että tuota (.) joku erehty pistämään sähköpostin liikkeelle (.) joku asiantuntija (.) että täs ois tämmöne asia mutta tuota (.) nämä ylijohdajat katsovat sitä (.) sitä tuota (1) lounaalla

R: [joo (2) joo (11) lounaalla ((molemmat nauravat))

I3: [esimiehen titteli poistettu] tämmösen ni sehä sehä niinku (.) veti herneen nenään että onks teillä joku semmone .hhh semmone niinku (.) nii semmone [johto- joo semmone johtoryhmä (.) va- varjojohtoryhmä et te käsittelette johtoryhmään tulevat asiat siellä ensin (.) ensin ja tuota ((yskähtää)) ja (.) että se ei käy ja

⁹⁶ I16: no nää kyllähän näitähän on tullu eteen näit kysymyksiä (.) kysymyksiä tuota (1) silloin (.) vuosien varrella kun on tota: (.) rekrytoidaan vaikka (.) kilpailijalta

R: joo

I16: ihmisiä (.) ni sillohan joudutaan näitten kysymysten ääreen siinä että (.) et et ku se on selvä että me (1) me ei (.) me mennään ihan niinku pykälän mukaan siinä .hhh ja sit tietenki se eettisyys voi tulla kysyn siinä kun kilpailijahan tai se rekrytoitava henkilöhän voi päässään tuoda tietoa

R: joo

I16: ja sen hyödyntäminen et

R: joo

I16: onks se niinku sitte menee missä se raja menee siinä sitte

⁹⁷ I4: ja mä huomasin että meillä joskus aikasemmin on ollu tietynlaisia niinku (.) toimintaohjeita ja malleja mut siit on tavattoman pitkä aika

R: joo

I4: ku niit on laadittu (1) ja sitte (.) mun aikana niitä ei oo myöskään sillee aktiivisesti (.) nostettu esille

⁹⁸ I4: ja mä lähdin sitte (.) aktiivisesti viemään eteenpäin (.) toki se oli henkilökun[nanki toive et se nousi et hei et tää henkisen hyvinvoinnin puoleen ei oo mitään

R: [joo (.) joo (.) joo

⁹⁹ I19: täl hetkellä siis (.) ää (.) siis ää (.) niinku voi (.) niinku meidän (.) siis mun (.) oma esimies ja hänen (.) tavallaa klaaninsa (.) on tuol [eurooppalaisen kaupungin nimi poistettu]

R: joo

I19: .hhh nii on järkyttävä esimiestyön ilmentymiä ((naurahtaa)) siis elikä

R: joo

I19: elikä tuota .hhh ää tiedetään kaikki (.) ei kysytä mitää (.) ja annetaan niinku ohjeita siis ja (.) ei olla kiinnostunu ihmisenä sust ollenkaa

¹⁰⁰ I3: .hhh sitte on näitä (.) [näitä mitä meille jokaselle sattuu että joku sairastuu (.) on näitä näitä tuota (1) rintasyöpätapauksia kaikkia muita tämmösiä joissa ihminen e-joissa muu porukka rupee niinku (.) huutaan että että miks toi yks saa paljon helpommalla päästä ja miks se on noin paljon poissa ja muuta ja jos ei se ihminen halua kertoa niistä työpaikalla ni ei voi kertoa

R: [joo (1) joo (.) joo (4) joo (.) joo (.) °joo° (5) joo (1) joo just (1) joo (1) joo (.) joo (.) aiva

I3: sitte pitää niinku vaan puolustaa että se tilanne nyt on tämmöne [että tuota

R: [joo (.) joo

I3: .hhh kyllähä ne nyt yleensä sitte tulee tietoon mutta

¹⁰¹ I18: et et .hhh et mä huomaan et esimes meiän myynti ni ei välttämättä (1) osaa ehkä l- riittävästi keskustella sen asiakkaan [liiketoiminnasta

R: [joo (.) joo

I18: koska siinä samat lainalaisuudet pätee ko (.) missä tahansa ja

R: joo

I18: .hhh ja tota: (.) noissa tilanteissa ollaan sitte käyty keskustelua ja: joskus itsekki ollu ihan ihan tavannu näitä asiakkaita ja (.) he on niinkö (.) me ollaan hyvät keskus-

telut ollu ja sit sit me ollaan ihan hyvillä mielin voitu tehdä se (.) poikkeava päätös mut sit me (.) me ollaan dokumentoitu ja perusteltu että hei

¹⁰² I13: itteki olin mukana ja sit .hhh katottiin semmone että miten niinku (.) voidaan niinku sitä (1) a- sekä johtaa ja miten voidaan vähän mitata ja ja (.) soveltaa niitä (.) tai arvioida niiden tota (.) arvojen ja pelisääntöjen toteutumista nin (.) tämmöstä .hhh konkreettisten niinku tavallaan (.) et peilataan niinku ku tehdään jotakin ni (.) pannaan ne arvot siihen näkymään ja katotaan että

T: joo

H13: ku mä teen näin tässä ni (.) toteutuuko nää niinku nää (.)

T: joo

H13: riko- rikonko mä jotain pelisääntöä

¹⁰³ I16: joo joo (.) näitä mä tässä niinku (.) mietin mut siis ku ne (1) kuitenkin siis .hhh (1) si- kuitenkin siis (.) meil on niinkun hhh nuoria myyjii vanhempii myyjii meil on naismyyjii meil on tota miesmyyjii (1) kaikil on samat pelisäännöt kaikkia palkitaan samalla tavalla kaikille asetetaa samanlaisii tavoitteita

¹⁰⁴ I3: hyvin harva meistä

R: joo

I3: siinä (.) mukana olleista niinkun (.) piti itte sitä ratkasua niinkun [(.) ihan kauheen perusteltuna

R: [joo (.) ideaalina (.) joo okei

I3: mut- mutta hyvin tarkasti yritettiin pitää huolta siitä että tuota et se tarina on yhteinen niin että (.) .hhh että tuota niitä perusteita kerrotaan (.) se oli ehkä vähän lahoa jo- jonku verran koska e- e- e- ei siinä nyt ainakaan voinu muuta ku toistella niitä samoja fraaseja

¹⁰⁵ R: joo (.) ooksä huomannu et ois ollu yhtään semmosii keissei jos ne ois niinku ite hoitanu sit (.) niit semmosii asioita jotka sä koet

I15: oon nyt on ollu (.) ollu ja tota (.) no esimerkiks tälle (.) kuka ryösti sen asiakkaan mä sanoin suoraan että mä en nyt keskustele ja koita luoda se suhde niinku takasi että (.) et sä oot niinku (.) aiheuttanu kuitenkin sen epäluottamuksen ite että .hhh ja se lähtiki sit juttelee ks- (.) ne niinku hyvinki

R: joo

I15: rakentanu ite sit sitä niinku

R: joo

I15: suhdetta ja toivottavasti se pysyy

¹⁰⁶ I11: me tehään aina oikein ((nauraa kovaa))

R: te ette oo joutunu (.) keskustelemaan tavallaan niinku vaikka (1)

I11: meillä ne pystyy aika hyvin tekkee itsenäisiä päätöksiä

R: joo okei

[...]

R: teillä niinku (1) millä tavalla niinku teil on tämmösii asioita selkiytetty vai onks se vaan kaikil jossain selkäytimessä

I11: se on selkäytimes (.) ei sitä oo ikinä oikeestaan niinkö

R: mistähän se niinku tulee ((hymyillen))

I11: hyvästä esimerkistä ((molemmat nauravat))

¹⁰⁷ R: et miten te käsittelette niitä et miten se keskustelu käy ku teille tulee näit puhe-
luita ja muita ni

I21: no sit meil on kerran (.) kerran viikos meil on [yksikön nimi poistettu] palaveri (.)
jossa me käydää aina niinku viikon (.) ajankohταςii asioit et mite- (.) mitä on nyt
käynnissä ja mitä kukin tekee .hhh ja sinne tuodaan sit pöydälle niit et nyt on tullu
tämmönen yhteydenottopyyntö ja .hhh onhan niit (.) tietynlaisii mitkä voi (.) niinku
päättää heti tiedetään heti et sanotaan et ei

R: joo (.) joo

I21: mut et sit (.) semmoset mitkä herättää mis on joku

R: joo

I21: asia minkä (.) mikä

R: joo

I21: mikä on ollu semmonen

R: joo

I21: niin että haluaa tuoda sen siihen keskusteluun ni sit käydään se keskustelu
ja .hhh ja tota: mietitään että (1) et (.) minkä tähden ja (.) miksi ei: ja (1) ja tota (.) tän
tyyppisiä

¹⁰⁸ I6: ää no se oli se on aika (4) kyllä se oli semmosta kokonaisvaltasta (.) niinkun (.) et halu- (.) ei pelkästään (.) niinkun henkilökunnan kesken olta- et ois oltas oltu jotenki tasapuolisia ja (.) oikeudenmukasia vaan vaan ehkä niinku laajemminki (.) et asiat halu- haluttiin tehdä oikein eli (.) ja se se kylä heijastu sit oikeestaa (.) kaikkeen tekemiseen silleen että (1) ää (.) mikä nyt olis hyvä esimerkki (.) joku (.) siis mikä tahansa (.) kirjoitettiin tarjouksia (.) niin ne haluttiin kirjottaa tarkotuksella niin selkeiks (.) siel ei kir- (.) siel ei haluttu käyttää semmosia (.) vippaskonsteja [että saatiin joku asia kuulostamaan paremmalta ku (.) ku mitä se on

R: [joo

¹⁰⁹ I1: silloin silloin opastettiin tähän myynnin ihmeelliseen maailmaan niin siellä oli siis tilanteita missä esimies (.) tuli antamaan niinku koko myyntiryhmälle (1) uuden idean et miten me saadaan sopimuksia myytyy entistä kannattavammin ja anto siis ihan konkreettisen (.) kyseenalasan hyvin hyvin kyseenalasan tai su- ihan suoraan sanottuna epäeettisen kikan missä [asiakasta

R: [°joo.°

I1: johdettiin harhaan. ja pyrittiin saamaan. ja sit tää oli tullu johdolta et näin me tehään, ni mehä toteutettiin sitä.

R: °joo.°

¹¹⁰ I1: [...] missä esimies (.) tuli antamaan niinku koko myyntiryhmälle (1) uuden idean [...] ja sit tää oli tullu johdolta et näin me tehään, ni mehä toteutettiin sitä.

¹¹¹ I1: ja ja tota (.) jotenkin (1) tavallaan tuntu hyvält saada niit tuloksii mut tuntu samaan aikaan aika pahalt ku (.) tiedosti ihan hyvin et ei tää oo ihan ookoo.

R: °joo.°

I1: (2) mutta ku se oli tullu johdolta ja se kulttuuri oli sitä (.) nii se ei tuntunu niin kauheen pahalta kuitenkin siin vaihees,

¹¹² I7: (3) me puhuttii oikeudenmukaisuudesta (.) sit mun mielestä (.) öö kunnioitus

R: joo

I7: (3) kaikkiin suuntiin (2) et (.) se on helppo sanoo et pitää esimiestä kunnioittaa ja pitää alaisia kunnioittaa mutta työkolleegojakin

R: joo

¹¹³ I18: et jos jos siel on vaan jos se on vaan tämmönen osaoptimointi tai tämmönen pieni .hhh nurkka ja että me tehdään niinku vääriä johtopäätöksiä sinne me ei ymmärretä sitä isoo kokonaiskuvaa niin s- sillon varmaan (.) mä jollain tavalla puutun ja sit (.) sit kerron että .hhh et täs tilanteessa nyt ei kannata toimia näin koska meil on tää iso kokonaisuus joka edellyttää sit meiltä n- muutenki .hhh tietynlaista toimintaa

¹¹⁴ I21: no kyllä varmaan just niinku tää (.) yrityksen arvojen kautta kun ne tulee ne (1) ne arvothan ohjaa meidän tekemistä .hhh ja (.) sitte jos on tullut jotakin (.) hankkeita tai projekteja mitkä (1) on mahdollisesti niinku (2) ei huomioi niitä arvoja (1) ni (.) se on mun mielest semmonen mitä niinku (1) on vaikee sitte (.) käydä sitä keskustelua jos se tulee esimieheltä se

R: joo

I21: (1) s- sen tyyppinen mikä mun mielest on niitten ar- arvojen vastasta toimintaa

¹¹⁵ I3: .hhh sitte on näitä (.) [näitä mitä meille jokaselle sattuu että joku sairastuu (.) on näitä näitä tuota (1) rintasyöpätapauksia kaikkia muita tämmösiä joissa ihminen e- joissa muu porukka rupee niinku (.) huutaan että että miks toi yks saa paljon helpommalla päästä ja miks se on noin paljon poissa ja muuta ja jos ei se ihminen halua kertoa niistä työpaikalla ni ei voi kertoa

R: [joo (1) joo (.) joo (4) joo (.) joo (.) °joo° (5) joo (1) joo just (1) joo (1) joo (.) joo (.) aiva

I3: sitte pitää niinku vaan puolustaa että se tilanne nyt on tämmöne että tuota

¹¹⁶ I4: (15) me ollaan käyty sitä samaa keskustelua jota jota tässä toin esille niinku mitä mä itseh (.) oon pohdiskellu et mitä näitten haastavien [(.) to- lasten kanssa tai (.)

R: [joo (.) joo

I4: pitäiskö meillä nyt olla jotakin (2) jotakin toimintamallia vai ei (.) et et se yhteinen (1) yhteinen pohdiskelu (2) et yks yks opettaja on voimakkaasti vaatinu (1) meille strategiaa siitä että hhh (1) mitä tehdään näille haastaville oppilaille

R: joo

I4: ja me ei olla lähdetty sitä niinku (3) niinku johtoryhmänä myöskään niinku (.) kauheen vahvasti viemään eteenpäin

¹¹⁷ I13: mä oon itse asias huomannu et: itse asiassa (.) tääl niinku yks toinen esimies täl samalla sektorilla ((nauraen)) mun mun (.) että hänellä oli tämmönen samanlainen juttu menossa

R: joo just

I13: et ihmiset niinku meni hänen luokseen erikseen [pu- esittelemään samaa asiaa ja sanomaan et tää pitäs käsitellä näin ja sitte se muutti aina päätöstään sen mukaan kuka oli ollu siellä et siit tuli niinku sellanen kilpailu (.) siit siit tuli sitte is- vähä isompi asia

R: [joo (7) just joo (1) just joo (2) just joo

I13: se meni sit iha työterveyteen asti kans

R: joo

¹¹⁸ I6: ni sit on sit onki taas kysymys että et miten niihin suhtaudutaan ja (.) ja niistä sitte (.) totta kai niist keskustellaan niitten vuokraajien kanssa ja isännöitsijän kanssa ja mietitään et mikä on oikein [ja mikä ei

R: [joo (.) joo

I6: mutta mut mun mun pitää (sillon) se viime kädessä sitte päättää

R: joo joo

¹¹⁹ I16: ja tota: kaikkee tämmöstä että tota (2) ja sit sit ku me tunnetaan toisiamme niin hyvin ni sithän tulee tää eettisyys tulee myös siihen ku me tavataan toisiamme kuitenkin tää on niin pieni maa tää Suomi

R: joo

I16: niin tavataan nyt oli (.) viime viikol oli isot kansainväliset messut .hhh Saksassa ja ja ja tota (.) siellähän tää koko ala kokoontu sielä (1) ja siellä vaan törmätään sielä sitten (.) niin tota: niin ni (.) siinäki tulee kysymys että (1) mistä sielä voidaan puhua ja mistä ei: ja ja tota (.) ja tähänkin tulee niinku eettiset pelisäännöt tulee tässä (.) vastaan aika äkkiä

¹²⁰ I16: ni sen tilanteethan voi olla tämmösiä korneja tilanteita ja sit meit ois ku .hhh nyt eettisesti oikeen vai väärin siinä mutta sit öö (.) joskus se asia menee (.) ja voi mennä pieleen s- voi mennä iha väärään suuntaan mut sä et voi sanoo sitä syytä että miks tää homma menee väärään suuntaan ku sä tiedät asioita mitä sä et voi jakaa muille (.) siis tämmösii varmaan siin on

R: joo

I16: mut en emmä tiä sit että

R: joo

I16: (1) noil ei kai voi mitää

R: miten sä toimit semmoses tilanteessa

I16: sit täytyy vaan niinku pyrkii (.) pyrkii muilla keinoilla (.) ohjaamaan sitä siihen suuntaan mihin omasta mielestään sitä nyt kannattaa s- ohjata sitä asiaa siinä mutta eihän sitä voi niinku (2) joskus tietää vaan et nyt tää menee väärää suuntaan mut ei oikee voi mitää (.) eiks nii

¹²¹ I17: ja (1) ja tietenki sitte: onha meillä alihankkijoita ja muuta että: et et pitäähän se toiminta niitaki niitaki kohtaan olla hyvin niinku (.) sit kuitenkin niinku (.) eettistä ja ja sillain oikeeta että et eihän me (.) ketää (.) haluta riistää eikä eikä muu[ten niinku

R: [joo

I17: et s- et (.) pitäähän siin sit ajatella aina se (1) yrityksen maine ja kaikki että (.) vaikka joskus ehkä isompana yrityksenä voiski olla mahdollisuus niin (.) et et (.) et pitää (.) niinku

¹²² I6: no aa (3) no ihan semmonen (1) hau- emmä tiedä voiko sanoo hauska mutta mutta tota (.) jollaki tavalla kuvaava esimerkki on yks yks tämmönen iso iso johtaja jonka (.) siit tuli oikeestaan tuol organisaation sisällä tuli vähän niinku semmone vitsi tai motto ku hän hän joskus sano että (1) että (1) niinku mites se olikaan et yh- yhdessä yhdessä (.) yhdessä mennään ja parhaamme tehdään ja kaikki valmistuu aikanaan (1) et on niinku niin (.) jotenki semmonen passiivi- (.) passiivissa ilmastu motto että et aivan niinku

R: joo ((naureskellen))

I6: aivan järjestöntä (.) ja siellä sitte alaiset (.) alaiset niinku käytti tätä (.) tätä lausahdusta monta kertaa aina (.) aina siin tilanteessa ku ku kukaan ei tiennyt että miten (.) miten jossain asiassa pitäs edetä ni sit tuli toi motto (.) esille ja (.) eli kuvastaa hyvin sitä (.) tilannetta että (.) jos kukaan ei (1) tai jos ei oo selkeesti määritelty että (.) miten edetään niin

R: joo

I6: ni sitte ei ee (.) tai tai että kuka jostain asiasta päättää ni ni (.) sithän se menee tommoseks passiiviks ja

¹²³ I12: ja siinäki tietysti on se tasapainoilu ku on työnantajan edustaja .hhh ja ja sitten niinkun (.) niitten alaiensa niinkun puo- puolien pitäminen

R: joo

I12: suhteessa työnantajaan niin siin se on semmonen .hhh vähän niinkun tavallaan alimman tason e- esimiehen [esimiestyön niinku semmonen (.) va- vaikeus ja (.)

R: [joo (.) joo

I12: ja tavallaan sit siinä niinku puskurina (.) oleminen sieltä (.) ylemmältä taholta niinkun

R: joo

I12: (4) °niihin omiin alaisiin nähden°

¹²⁴ I4: (6) se on toisaalta myös haastavaa (.) mistä löytää (1) mistä löytää aikaa kaikelle (.) tärkeälle

R: mmm

I4: (9) ja mikä on niinku kenenkin mielestä aina sitte se tärkeä

R: joo

I4: vaikka minä pidän jotakin asiaa tärkeänä niin on- näyttäytyykö se niinku henkilökunnan mielestä

R: joo

I4: tärkeänä asiana

R: joo

I4: voi olla että heidän mielestään joku asia ois paljon tärkeempi ja mä en (.) edes niinku (.) huomaa sitä

R: joo (.) °joo°

¹²⁵ I19: meil on ollu siis muutamii semmosia ihmisii jotka on tuota (.) e- öö siis (.) jotka ovat saaneet (.) uransa aikana (.) toimia (.) öö siis vastoin täysin vastoin yhtiön (.) öö siis ihan perussääntöjä

R: joo just

I19: (1) ja: sillan mennään sillan ei oo kysymys mistää arvomaailmast se on kaikkien: (.) asioiden rikkomista elikkä

R: joo

I19: toimineet väärin ja

R: joo

I19: ja tota (1) kyl näissä tap- näissä tapauksis mikä on ollu niin niin tuota tietysti näiden henkilöjen kanssa niin he eivät oo (.) meidän palveluksessa

R: joo

I19: eikä oo esimiehet enää meiän palveluksessa elikä

R: joo just

I19: kyl ne on niinku kurinpidollisii

R: joo just

I19: toimenpiteitä

R: joo just

¹²⁶ R: joo (.) hyvä .hhh (1) miten sä kuvailisit tiimin jäsentä eettisesti hyvin toimivaa tiimin jäsentä

I2: se on aika lailla samal lailla (.) et em- emmä nää siinä niinku ihan kauheesti toiminnallisia eroja (.) et siin on vaan roolillisia eroja

R: joo

I2: mut mut samojen arvojen pohjalta siin pitäis toimia

[...]

I2: sellanen niinku avoimuus rehellisyys siinä hommassa niinku molemmin puolin et sen takii mä en nää niinkään sitä niinku (.) .hhh hhh sen tiimin vetäjän ja sen tiimin jäsenen niinku silleen niinku (.) arvo- arvomaailmallista eroa

R: joo

I2: niil on vaan eri tehtävät tehtävinään mut niil on samat arvot minkä pohjalta ja samalla tavalla se pitäis tehdä

¹²⁷ R: onks niil sit erilainen vastuu siitä

I2: onhan niil niinku (.) vast- ei eh (.) vastuun niinkuin (.) laajuudessa on eroa ei sen (.) sen muodossa

R: joo

I2: (sen mä näkisin) (.) et jo- jokasen on samalla tavalla vastuussa siitä niinku oman tehtävänsä tekemisestä (.) joillain on sitten vaan niinku (.) se oma vastuu sisältää näitten [muitten] vastuuta

R: [joo joo

I2: mut mut ei niissä niinku sen vastuun (1) muodossa oo niinku (1) se niinku joo (.) tai laadussa

R: joo (.) joo mä ymmärsin mä ymmärsin mitä sä tarkoitat

I2: sillä ei ole eroa se on saman näkönen mutta sen koko on ero (.) eri

¹²⁸ I18: [...] toimii h- hyvänä esimerkkinä tiimille että .hhh herättää sillä niinkö (.) johtamisella luottamusta (.) ei pelkästään tiimissä mu- mut niinkö eri sidosryhmissä ja (1) kyl se mun mielest lähtee siitä (.) siitä avoimesta vuorovaikuttamisesta että on (.) tuntee ne ihmiset ja (1) ja tota: (.) saa semmosen niinku hyvän fiiliksen siihe porukkaan että (4) tän tyyppisiä

R: joo

I18: mm

¹²⁹ I5:: joo joo joo oli mun mielestä aika hyvä esimerkki silleenki että (.) nii: joo (.) joo (.) et jos sen tekee näin pienessä mittakaavas näit asioita

R: aiva

I5: ni (.) miten se kuvaa niinku

R: aiva

I5: isossa mittakaavassa

¹³⁰ I13: (2) joo ehkä tommonen (2) ((yskähtää)) sama juttu että jos jos havaitsee jonkun että jossaki on ongelma ni e- et- ettei niinkun (.) tunnista tai ei [haluu tunnistaa halua unohtaa sen ni kyl se niinku on kans niinku täs johtamisessa ja (.) .hhh tässä nin (.) .hhh niit tilanteithan ei saa paeta

¹³¹ R: joo (.) kyllä (1) no hei sit mä oisin kysyny vielä ihan tämmöset tarkemmat kysymykset (.) kuvaileksä (.) millanen on sun mielestä eettinen (.) tiimiesimies tai tiimi-johtaja

I8: (2) oikeudenmukainen (2) se ei välttämättä tarkota aina tasapuolisuutta mutta (.) jotain oikeudenmukaisuutta kuitenkin

R: mitä sä (.) tarkotat sillä et se ei

I8: no siis just vaikka et niinku palkkojen suhteen et se ei välttämättä tarkota et jokasel on sama palkka [vaikka tekis samaa tehtävää smutta

R: [joo

I8: (.) mut jos on kuitenkin (.) niinku perustuu johonki

R: joo

I8: linjaan tai tai niinku sil taval (.) semmone linjakas

R: joo

I8: johdonmukainen

¹³² I7: hu- sataprosenttinen öö prosenttise oikeudenmukaisuutta .hhh ei (.) voi (.) tosta saa- tai tai ei voi saavuttaa sellasen tilan et jokainen kokis et

R: joo

I7: se on sataprosenttia

R: joo

I7: oikeudenmukasta

¹³³ I15: mä huomasin että niinkun (1) sit taas ku hän on niinkun (.) paras myyjä oikestaan Suomen tasolla ni (1) ehkä niinkun oma esimies ja muut sitten vähä katto että (.) et pitäs vähän niinkun katella kuitenkin ((naurahtaa))

R: joo (.) [joo

I15: [läpi sormienki asioita

R: joo

I15: mut mulla taas niinku moraali ei siihe anna niinku mahdollisuutta että (1) mun mielestä niinku mä en oo yhtää niinku kateellinen ihmisille ketkä tekee hyvää työtä ku ne tekee rehellisesti ja musta niin[ku tosi

R: [joo

I15: hyvä (.) mahtava ja kannustan eteenpäin mut sit jos taas aletaan niinku tekee vääryydellä ni

R: joo

I15: sit se on

¹³⁴ I18: (3) no (3) en oikestaan m- (.) ei mulla tuu semmosia (.) mitenkään konkreettisia esimerkkejä mieleen että .hhh epä- (.) eettis- tietenki varmaan on nähny et on kokkodeltu ehkä ihmisiä epäoikeudenmukaisesti noin niinkö .hhh varmaan sitä voi olla joka puolella mutta (1) mut epäeettisesti niin (2) en emmä niinku osaa sa[noo että

R: [joo

I18: mitä semmonen vois olla sitte (6) e- ei mul oo siihen semmos[ta konkretiaa (.) esimerkkiä

¹³⁵ I3: (2) em (.) sitte (1) sit sen täytyy olla tuota (1) täytyy olla oikeesti kiinnostu niistä toisista (2) et se (2) et jos se on liikaa innostunu ittestään (1) mikä mulla on joskus liikaa tämmönen (1) keksin ratkasut ennenku toiset kerkiää sanoa mitään (1) tai sit (.) niinku sillai et pitäis olla malttia siis sillä lailla (1) ja ja hyväksy se et toiset o erilaisia et sieltä tulee niinku niiltäki (.) jotka käsittelee prosessoii asioita eri lailla jotka on hiljasempia tai (.) tai joilta tulee valmiimpaa tavaraa että neki pääsee niinku ääneen ja esille et sen pitäs pitää niinku huolta että (.) erilaiset tyytit pääsee siinä siinä siinä prosessissa niinku (.) osallistummaan

¹³⁶ I19: ja tulee semmosii asioita joissa (.) joissa siin siin tulee niinku (.) mut ehkä se on ehkä menee kuitenkin siihen edelliseenki vielä että .hhh et on asioita (1) ää (2) jotka liittyy siihen johtoryhmän jäseniin

R: joo just

I19: (1) siis niinku oman tiimin pelureita

R: joo

I19: jotka on kuitenkin niinku kaikki johtajia

R: joo

I19: (1) ja ja tota (.) et miten (.) niist asioista (.) voiko puhuu eikö voi puhuu ja vai miten voi puhuu (.) koska usein ne on semmosia et kaikki ne tietää siis kaikki

¹³⁷ I15: siellähä oli tapana mikä ilmesesti (.) iha valtakunnallinen tapa et marssitetaa yksitelle (1) niinku (.) pomon huoneeseen ja sitte (.) sielt tullaan joko itkien tai sitte (.) hymyillen pois mutta .hhh mä kokeilin semmosta juttua että mä otin niinku kaikki siihen sitte sen (.) yksikön mitä ne irtisanot koski ni (.) samaa huoneeseen ja (.) kerroin ne perusteet miks ja (.) sit mä pyysin niinku (.) muita paitsi näitä kahta henkilöä poistumaan ja (.) sit jatkoin niitten kans keskusteluu mutta (.) sit luottamusmies kävi mun kimppuun siitä että (.) et mä niinku kaikkien nähen (1) annoin ymmärtää et ketkä ne irtisanotut on mutta mää sanoin et mää en nää siinä mitään eroo et jos mä marssitan ne huoneeseen yksitellen ja (.) sielt tulee kaks itkien pois että tota (.) mun mielestä tää oli niinku et kerrottiin perusteet kuiten[ki kaikille yhtäläisesti

R: [joo

I15: ja muut ja (.) näin ja sitten tavallaan sanoin vaa että niinku (.) ne kaks ihmistä voi jäähä siihe (.) et mä jatkan heiän kanssaan keskustelua

R: joo (.) °joo°

I15: (1) et mu- mun mielest se oli niinku parempi tapa toimii mutta tota hhh .hhh ei kuulu- ei ollu kuulemma firman mielestä ((naurahtaa))

¹³⁸ I5: ja tää on niinku mun mielest niinku konkreettine esimerkki

R: joo

I5: jota mä en niinku missään olosuhteissa allekirjota

R: joo (.) joo

I5: ja joka joka niinku (.) tää on lempiaihe .hhh joka tavallaan niinku ((T nauraa)) panee sen mun niinkun (.) kaks pykälää (1) edessä olevan esimiehen jol on niinku neljä-tuhatta alasta (.) joka mä oon niinku (.) mä mä (.) mä kävin (.) viime viikol- toissa viikolla itseasias kohtaamassa hänet tuolla niinku ulkomailla että

R: joo

I5: .hhh et kerro mulle et niinku

R: joo

I5: miten sä voit perustella tämmöstä asiaa

R: joo

I5: ni se anto mulle niinku nolla vastausta

¹³⁹ R: (3) susta tuntu erityisen hyvältä se et hän luotti suhun

I20: joo

R: eikä niin paljon se että

I20: joo

R: sä luotit häneen (.) -kö

I20: ee

R: vai molemmat

I20: no ee emmä tiedä (.) tunsinko mä siitä mitään niinkun (.) tai sainko siitä mitään semmosta

R: joo

I20: hyvinolontunnetta että mä luotin häneen

R: joo

I20: vaan mä tunsin (.) öö hyvinolontunnetta siitä että .hhh hän luotti minuun

R: joo (.) just

I20: et me oltiin niinku (.) vaikka hän oli mun esimies niin

R: joo

I20: ää (.) hänen mielestään me oltiin samalla tasolla

¹⁴⁰ I10: (2) ja jos on jostaki periaatteesta kysymys (1) vastassa joku ihmisen (1) niinkö (1) asia (.) niin kyllä mä oon aina valmis periaatteesta jopa tinkimää et ei ei

R: joo

I10: ei ne oo semmosia et jos o jostaki kysymys tommosta ni .hhh

R: joo

I10: no tottakai voi vaan niinkö (.) ei haittaa .hhh ku tuota hhh tietenkää ei saa tulla mitää ylimääräsiä kustannuksia eikä (.) eikä haittaa muille eikä (.) eikä (1) eikä sillai (.) ja kyllä ne kaikki tietää että (.) jos (1) Jari saattaa toisessa asiassa olla toiselle .hhh tulla vastaan siellä että (.) aina pystyy niinku neuvottelemaan niistä asioista että

R: joo

I10: (1) .hhh että tasapuoli- (.) puolisesti niitä niinku on että (2) ei oo mitään semmosta että tota s- (.) suosisin niinku ja tuota vaan

R: joo

I10: mollaisin että

R: joo

I10: ei yhtää ei saa olla semmosta

¹⁴¹ I4: ja sit ku mä olen itse epävarma jossakin asiassa tai joku asia on mulle haastava (.) ni mun on (.) mun on niinku vaikea (.) mä niinku lukkiudun tietyllä tavalla (.) ehkä sitte niinku siihen ja mun vaikee sitte jotenki niinku rauhallisesti ja rentoutuneesti niinku (.) ottaa ne asiat niinku (.) vastaan ja miettiä et no mitäköhän siellä voi olla vaan mä lähden syyllistämään itseeni et no mä on tän asian nyt jotenki hoitanut huonosti (.) tai mä en nyt (.) osaa tai

¹⁴² I15: mut se oli joo: ja se oli vähän ehkä semmonen mut mä olin silloin olin niinku aika (.) kasvuvaiheessa esimiehenä että (1) se tais olla mun ensimmäinen irtisanominen sillo (1) joo:

R: aika tiukkaa jos ensimmäinen irtisanominen on vielä tilanteessa jossa jou-

I15: [niin se oli joo: ja sit se et tää esimies ei ollu mun tukena siinä ollenkaa sitte et[tä

R: [joo just (.) joo

I15: nii se sano vaa sit et sääli on sairautta että ((naurahtaa)) [.hhh sen mä muistan

R: [joo (.) joo (2) joo (.) se on kauheen hankalaa jos siit tavallaan siit irtisanomisesta tulee sit semmonen kokemus että se on niinku tavallaan [.hhh

I15: [niin kyllä joo et kyl mä varmaan sitä niinku sit mietin

R: °okei just°

I15: mietin tota (.) myöhemminki et miks (.) et ol- toiminko mä ite oikein siinä että (.) vai oisko mun pitäny sanoo sit et mä en nää perusteita en mä tee tätä

¹⁴³ I3: ja (.) ja mä en osaa tolla lailla tehdä [(.) vaan se on mulle sitä mitä mä tarkotin et-
tä että kun mä sitoudun niinku ihmisiin ni (.) jos mä oon jonkun kanssa sopinu et et
se menee sillä lailla ni pidän kynsin ja hampain kiinni jos mä oon jos jos mä oon sen
sopinu

R: [joo just (4) joo (2) joo (3) °joo° (1) joo

I3: ja mä pyrin että ne (.) sovitaan niinku silleen keskenään (.) henkilökohtasella tasol-
la sitoudutaan niihi ratkasuihin (.) .hhh eikä sillä lailla et se on semmone niinku (.)
vapaa pelikenttä

R: joo

I3: tai tai tai kilpailukenttä jossa sitte katotaan että .hhh mikä lopulta tulee niin[ku (.)
päätökseks

[...]

I3: sit pitää oikeesti haluta saada (.) tuloksia aikaseksi (.) et se on niinku semmone et-
tä että jos vaan pyöritetään tiimiä niinku siitä riemusta ni (.) niitä on (1)

R: joo ((naureskellen))

I3: tuota (2) seki on (1) on niinku tärkeätä että että ollaan menossa

R: mm

I3: menossa oikeisiin päämääriin

¹⁴⁴ R: joo (1) entäs sitte tiimin jäsen (.) eettisesti toimiva tiimin jäsen

I9: (2) no tiimijäsen mun mielest siin on siin on itse asia tietysti vois sanoo samat
asiat mut tota että et voi kuuluu siihen (.) mut ehkä se se tii- tiimin jäsenyys on on (1)
tai sen lisäksi ehkä vois sanoo että sitoutuu sitoutuu siihe yhteisiin päämääriin tietysti
(.) ehkä se esimies se johtaja niinku asettaa enem- ehkä enemmän ne ne tavoitteet

mutta (.) mut tota (2) mutta (2) no yhtä lailla tietysti se esimieski pitää olla sitoutunu siihe että (.) mut eh- niin (5) sitte tota (1) kyl se se niinku henkilö joka (.) joka tota (2) ne o vähä sama asia että et et tota (.) pitää niinku niist sovituista asioista kiinni ni se on nyt sitä sitoutumista

¹⁴⁵ R: mikäs on sit sen jä- tiimin jäsenen vastuu

I17: .hhh no jokaisen henkilökohtanen oma vastuu ja: ja oma oma niinku tavallaan se moraali (.) työmoraali (1) että: että tota niin ni (.) mm (.) ihan sama ku (1) missä vaan niinkun niin (.) myös se (.) et se (.) jokaisen (.) mm kenenkään pään sisäänhä ei voi mennä ja .hhh kädestä ei voi joka p- hetki pitää et se pitää olla [se oma (.) oma tota

R: [joo (.) joo (.) joo

I17: oma vastuu myös siitä ja (.) ja tietosuus niist säännöistä ja ja ja velvollisuus ottaa selvää ja .hhh ja sitte jos jos tavallaan ei tiedä ni myös se että sit kysytään .hhh

R: joo

I17: ettei sit mee iha (.) ihan tota (2) metsään se (1) homma (.) et jos vähänki tuntuu et myös semmonen vastuu että: [et et

R: [joo

I17: .hhh (1) jos tuntuu että ei hanksaa tätä tai ei tiedä nyt ihan mitä pitäs käyttäytyä niin niin ihan samat (.) niinku tavallaan mäkin kysyn sitä sit[te ylempää

R: [joo

I17: että:

R: joo

I17: .hhh et mites täs nyt menetellää

R: joo

I17: koska eihän kaikkia tilanteit (.) aina (.) voi tietää

R: nii

I17: tai sit toi on yrityksellä joku tapa et näissä toimitaan aina näin tai (.) tai näi ja (.) ja muuta niin tota

¹⁴⁶ I10: (1) ku me lähetetään tavaraa niin (.) öö me yritetään ajatella että .hhh että tuota miltä asiakkaalta tuntuu saada se lähetys

R: okei

I10: niinku periaatteessa että

R: joo

I10: .hhh että (.) mm lähetä asiakkaalle tavaraa samallailla ku haluaisit että sulleki tulis se tavara

R: joo

I10: (2) .hhh ja mennään sinne asiakkaan (1) h- housuihin että (.) ja sinne s- (2) ku meil on korkee moraali niinko (.) kaikissa tekemisissä logistiikkapuolella ittelläki (.) me halutaan että asiat on niinkö (1) meil o kaikki paikat siellä tip top meil on kaikki järjestyksessä meil o kaikki siistinä ja .hhh ja: (.) ja hhh tavara otetaa hyvi vastaa ja toivotaa että se (.) tulee (1) öö hyvin pakattuna ja (.) hyvillä papereilla ja hyvillä dokumenteilla niin .hhh niin (1) niin (.) siinä mieles aina et ku lähetetään iteki ni ajatellaan sitä

R: joo

I10: asiakasta niinku

¹⁴⁷ R: (2) how about then the responsibility of a team member

I18: (4) mun mielestä sen jäsenen vastuu o et se (.) e- tavallaan se (1) oma-alotteisuus ja (3) °ja tota:° (3) halu ja kyky hhh ikäänku (.) tuoda niitä asioita esiin ni (.) mitkä mietityttää ja: (.) ja tota (.) aina voi niinku kysyä (2) aina niinku esimiesten tehtävä on tukee ja auttaa ja (.) tiimiläisiä ja (.) se täytyy täytyy se niinku se yhteistyö (.) löytyä niinku esimiehen ja tiimiläisen välillä että

R: joo

¹⁴⁸ I1: (16) sitä on kyl pakko viel kerran ihmetellä että miten sitä pystyy niinku imaisumaan siihen (.) siihen kulttuuriin nii ettei ajattele ite ollenkaan.

R: joo.

I1: vaan niinku automaattisesti (.) lähtee toimimaan

¹⁴⁹ I2: tärkein ohjenuora itelleni on se just tää niinku .hhh hhh muitten ilon odotusten tota noin niin (.) kunnioittaminen ni se on [se niinku tärkein ohjenuora

R: [joo (.) joo

I2: et sen mukaan ku ku toimii ni ni sillan menee aina oikein

¹⁵⁰ I10: (.) mutta tuota (2) mutta tuota ku (.) öö hommat on niinku (.) ymmärretään toisiamme ni ja (1) autetaan (.) puoli ja toisin ni (3) .hhh määki oon semmosessa roolissa kuitenkin talossa että (.) että tuota (1) .hhh ne aina tarvii mun apua

R: mm

I10: jossaki

¹⁵¹ I1: niin tällöinen pyrkimys niinku rehellisyyteen (.) tääki on taas helpon -mman kuulosta kun sitte (2) sit ku mennään semmoseen arkisiin tilanteisiin missä (.) joskus niinku se totuuden sanominen ihmisille päin naamaaki voi tuntuu aika pahalta mut (.) en haluis valedellakaa

¹⁵² I5: ja ja ja (.) tavallaan niinkun (.) kyllästyn (.) aika useesti semmoseen niinku politikointii ja .hhh taustalla olevaan niinku (2) väsyneeseen niinku (.) kähmintään ja

R: joo

I5: yritän (.) yritän sit saada

R: joo

I5: niinku .hhh ajateltu sen (.) asiakkuuden tai aateltu niitten ihmisten tai (.) tai (.) eteenpäi viemisen kautta .hhh ja jos (.) jos (.) niissä ei (.) ei niinkun (.) tai jos joku tulee poikkiteloin niinku esittää niinku jonku asian joka .hhh joka hidastais (.) asioiden niinku edistämistä niin (.) niin (1) mä koen et mul on ehkä oikeutuskin .hhh viedä niit asioita vaikka (.) harmaan kiven läpi jos (.) jos tarvii

¹⁵³ I18: et ne: (.) et niihin (.) tilan- (.) teisiin kyllä niinkö (1) reagoi sillä lailla (.) aika (.) nopeasti ja (.) ja pystyy sen [perustelemaan

R: [joo

I18: sillä ja ihmiset ymmärtää kyllä et mun mielestä tää on .hhh tää on just sitä: että tää on sitä viestintää ja .hhh ja (.) kun tehdään tiettyjä semmos päätöksiä niin tavallaan ihmisillä on oikeus saada hyvät perustelut sitte (.) asioihin että (1) että jo- joskus (.) joskus voi olla että ne päätökset ei oo kivoja mut se että jos ne on kuiteski perusteltu ni sit ihmisil on paljo helpompi sit (.) no okei mä mä ymmärrän tän nyt että ku täs on tällöinen perustelu

¹⁵⁴ I14: mä ajattelen nyt niinku

R: joo

I14: meiän omaa (1) työtä .hhh

R: joo

I14: ja sitä: niinku että (2) ja sitä suunnittelua ja: ja (.) niinku tota .hhh sitä minne tehdään toimenpiteitä ja näin niin tietyl tavalla .hhh se (.) kyllän siinäki niinku (2) mä en tiää onks se (1) lähteeks se sit siit omasta arvomaailmast vai mistä lähtee mut et

tietyl tavalla se (1) no (.) kai se sit et (.) et (.) joku tavote oikeudenmukaisuudesta ja sellailta et (.) et niinku .hhh jos me mietitää (2) meillähän (.) näkökulma kaikkes on niinku se valtakunnallinen

R: joo

I14: taso ja ja (.) me ei hae- (.) haeta sitä alueen (.) yksinomaan niinku semmosta o- (1) niinku alueet hakee o- (.) niinku sitä omaa etua ja

R: joo

I14: tietyl taval et ne pitää nähdä niinku se .hhh se (.) kokonaisuus siis (1) Suomen kannalta

¹⁵⁵ I9: (8) täs sit puhutaan eettisest johtamisesta ni (.) nin (1) kyl nyt se on jos on ihan rehellisii kuitenkin ollaan niin niin kylhä arvot ohjaa tätä meidän tekemisii mut tota (.) .hhh kyl se ehkä se suurin (.) arvo joka ohjaa meit on kuitenkin se (.) se maa- maa- maallinen mammona että et et ollaan tekemässä tulosta et kyl se on semmonen (.) näähä on tiettyjä guidelineeja nää nää tota (1) arvoajattelu mutta totta kai (2) sen puitteissa sitte niinku silti omia ratkasuja tehdään

¹⁵⁶ R: ni ooksä kokenu et sä oot joutunu tekemään vastoin sitä vai ooksä ollu semmo- sessa .hhh roolissa asemassa et sä oot voinu (1) noudattaa niitä omia periaatteita

I7: (3) joskus on ollu sellanen tilanne (1) me on istuttu ehkä jonku myyntijohtajan kans ja puhuttu jostakin (1) et tää on vähän kinkkinen juttu (1) sit mä oon sanonu näille mut hei (.) sovitaan nii että (1) se o vaikee juttu mut (.) sä et oo puhunu mun kans (.) [tehkää se päätös

R: [nii just (.) joo (.) joo (1) joo

I7: tää ei liity mihään henkilöihin

R: joo

I7: se o enemmänki ollu

R: joo:

I7: asiakkaaseen ja muuhu

R: joo (.) aivan

¹⁵⁷ I8: tehdään niinku sitä et voidaan niinku (.) seuraavalla kerralla näyttää naama siel samas paikas et ollaan niinku tavallaan kannettu (.) tai lu- niinku [lunastettu lupauk- set ja niinku et ei ei luvata liikoja ja tän tyypistä

R: [joo (.) joo joo (1) joo niin et teil on niinku tavallaan se pitkän [tähtäimen asiakkuus niin merkityksellistä

I8: [joo kyllä nimenomaan joo kaikki tavat (.) hyvin niinku tämmöne pitkän tähtäimen näkeminen että ei ei pyritä pikavoittoihin

R: joo

¹⁵⁸ I18: nyt hyppäsin taas tähän käytännön

R: joo (.) se on ihan [hyvä

I18: [elämään ni tota .hhh siellä varmaan että tiimiläiset ajattelee (.) todella by the book ja sitte: (.) mikä on hyvä asia mut sitte välillä kysyy silt esimieheltä ja esimiehen (.) kokemus ja näkemys voi sitte (.) tietyllä tavalla niin (.) hän hällä hältä löytyy aina ne vastaukset kyllä

R: joo (.) [joo

I18: [et hän on hyvin kokenut tossa .hhh et et (.) se on mun mielestä ehkä semmonen konkreettisin tiimi täs

R: joo

I18: mulla tulee täs nyt koko ajan tästä kö ja sitte .hhh toisaalta siitä tulee aina vähä et onks ne vähän liian niinkö (.) poliiseja täällä tietyllä tavalla

¹⁵⁹ I7: tärkentä on että (3) et sä tiedät itte tehneesi (.) oikeen (1) sit sä voit nukkuu hyvin ja (.) antaa ihmisien puhuu mitä ne puhuu jos sä itte tiedät et

R: joo

I7: et sä oot tehny asiat oikei

R: joo

I7: koska (.) erilaisis asioissa aina on (.) on se sitten kateutta tai jotakin muuta

¹⁶⁰ I20: mut mä oon itse aatellu sillä tavalla että (2) tässä taas (.) päätöksenteko siihen että kenelle mä oon lojaali .hhh ni mä oon lojaali sille työnantajalle ja

R: joo

I20: ku mun tehtävän on täällä miettiä .hhh että asioita tehdään niin et (.) täs olis .hhh ää jatkuvuutta tälle yritykselle (.) niin (.) sillan mun pitää

R: joo

I20: myöskin tehdä semmosia päätöksiä

¹⁶¹ I12: ja siinäki tietysti on se tasapainoilu ku on työnantajan edustaja .hhh ja ja sitten niinkun (.) niitten alaistensa niinkun puo- puolien pitäminen

R: joo

I12: suhteessa työnantajaan niin siin se on semmonen .hhh vähän niinkun tavallaan alimman tason e- esimiehen [esimiestyön niinku semmonen (.) va- vaikeus ja (.)

R: [joo (.) joo

I12: ja tavallaan sit siinä niinku puskurina (.) oleminen sieltä (.) ylemmältä taholta niinkun

R: joo

I12: (4) °niihin omiin alaisiin nähden°

¹⁶² I3: nii (.) ei (.) ja minä en hyväksynä sitä laskua (.) ja se suuttu aivan silmittömästi

R: joo just

I3: hän ei ymmärtäny [niinku yhtään (.) ja hän katso että mulla ei ole minkään näköstä oikeutta niinkun tuota ees ajatella sitä siis harkita tätä asiaa (1) huusi ku hinaaja se oli semmone (.) hyvin tulinen (.) kasakkatyyppi ja tuota ((yskähtää)) ja ja (.) ja siirsi sitte (.) hän kyllä toimi sillai että hän sitte siirsi ne laskut [henkilön titteli poistettu] hyväksyttäväksi jolla oli huomattavasti joustavampi ((naurahtaa)) ajattelutapa

¹⁶³ I11: hhh siis mä piän hirveen tärkeenä oikeudenmukaisuutta

R: joo

I11: eli se on mulla se niiku se (.) mistä lähetään että

R: joo

I11: että aina pitää olla oikeudenmukanen (.) ja mun mielestä on ollu hirveen helppoa (1) niinko ohjeistaa ihmisiä ku pysyy sillä linjalla

¹⁶⁴ I3: .hhh sitte on näitä (.) [näitä mitä meille jokaselle sattuu että joku sairastuu (.) on näitä näitä tuota (1) rintasyöpätapauksia kaikkia muita tämmösiä joissa ihminen e-joissa muu porukka rupee niinku (.) huutaan että että miks toi yks saa paljon helpommalla päästä ja miks se on noin paljon poissa ja muuta ja jos ei se ihminen halua kertoa niistä työpaikalla ni ei voi kertoa

R: [joo (1) joo (.) joo (4) joo (.) joo (.) °joo° (5) joo (1) joo just (1) joo (1) joo (.) joo (.) aiva

I3: sitte pitää niinku vaan puolustaa että se tilanne nyt on tämmöne [että tuota

R: [joo (.) joo

I3: .hhh kyllähä ne nyt yleensä sitte tulee tietoon mutta

¹⁶⁵ R: joo (1) entäs sitte tiimin jäsen (.) eettisesti toimiva tiimin jäsen

I9: (2) no tiimijäsen mun mielest siin on siin on itse asia tietysti vois sanoo samat asiat mut tota että et voi kuuluu siihen (.) mut ehkä se se tii- tiimin jäsenyys on on (1) tai sen lisäksi ehkä vois sanoo että sitoutuu sitoutuu siihe yhteisiin päämääriin tietysti (.) ehkä se esimies se johtaja niinku asettaa enem- ehkä enemmän ne ne tavoitteet mutta (.) mut tota (2) mutta (2) no yhtä lailla tietysti se esimieski pitää olla sitoutunu siihe että (.) mut eh- niin (5) sitte tota (1) kyl se se niinku henkilö joka (.) joka tota (2) ne o vähä sama asia että et et tota (.) pitää niinku niist sovituista asioista kiinni ni se on nyt sitä sitoutumista

¹⁶⁶ I1: et tavallaan niinkun (.) myös myös niinku pelkäs liikaa sitä sitä reaktioo mikä sielt on odotettavissa. jotenka joskus sen takii ei kyenny olee sitte (.) riittävän jämäk- kä niitten rajojen kanssa.

R: °joo.°

I1: sillan oli niin voimakas se että se kehittymisen suunta siihen suuntaan et positiivi- suuden kautta kaikki asiat

R: joo, joo,

I1: niin ni tota oli niinku ((hymyillen)) niinku vaikeeta olla sitte sit tavallaan jossain kohtaa sillee

R: °joo.°

I1: tiukka

¹⁶⁷ I18: et tota: .hhh °niin ni° heidän kans on kyllä tota (1) mä oon oppinu tosi paljon ja (.) mun mielestä se (1) se eettinen näkökulma emmä emmä (.) koe sitä mitenkään sukupuolikysymyksenä millään tavalla (2) mutta: ainaki nää kyseiset naiset on ollu esimerkillisiä (.) hyviä esimiehiä ja (.) toimineet tosi (1) eettisesti ja (2) herättäneet luottamusta siinä (.) omassa (1) johtamisessaan

¹⁶⁸ I10: (2) ja jos on jostaki periaatteesta kysymys (1) vastassa joku ihmisen (1) niinkö (1) asia (.) niin kyllä mä oon aina valmis periaatteesta jopa tinkimää et ei ei

R: joo

I10: ei ne oo semmosia et jos o jostaki kysymys tommosesta ni .hhh

R: joo

I10: no tottakai voi vaan niinkö (.) ei haittaa .hhh ku tuota hhh tietenkää ei saa tulla mitää ylimääräsiä kustannuksia eikä (.) eikä haittaa muille eikä (.) eikä (1) eikä sillai (.) ja kyllä ne kaikki tietää että (.) jos (1) Jari saattaa toisessa asiassa olla toiselle .hhh tulla vastaan siellä että (.) aina pystyy niinku neuvottelemaan niistä asioista että

R: joo

I10: (1) .hhh että tasapuoli- (.) puolisesti niitä niinku on että (2) ei oo mitään semmosta että tota s- (.) suosisin niinku ja tuota vaan

R: joo

I10: mollaisin että

R: joo

I10: ei yhtää ei saa olla semmosta

¹⁶⁹ I4: et se on niinku (.) tällä hetkellä ehkä se semmonen (.) kaikist suurin jos nyt [tästä (.) eettisistä asioista että (1) et tasapainoilu sen (.) oikeen ja väärän kanssa (.) ja siinä mä oon niinku ihan ((naurahtaa)) jotenki kesken ja (.) osittain rikki myös sen asian äärellä (.) että et miten (.) pitäis tehdä (.) mut kyl mä silti (.) se on ollut se lapsi (.) et jos mä ajattelen että (.) et siin on joku kymmenvuotias ja aikuinen ihminen (.) ni mun täytyy olla sen (.) kymmenvuotiaan puolella

R: [joo (.) joo (2) joo (5) joo (3) joo (7) joo (.) juu josta lähdetään (3) joo mmm mmm (1) joo

I4: unohtamatta tietyst sitä aikuista[kaan (.) siinä rinnalla

R: [joo (1) joo (.) kuinka [paljo-

I4: [mut mä voin vaatia silt aikuiselta enemmän ku silt lapselta

¹⁷⁰ I8: ja otin myös itse asiassa siihen valintaprosessiin sitte näitä tiimiläisii mukaan ja

R: joo (.) just

I8: ja sitä kautta osallisti- osallistutin heitä (1) antamaan mielipiteen