

ETHICAL DESIGN THINKING AND LEADERSHIP



GRETCHEN DU PLESSIS

University of South Africa, Pretoria, South Africa

<https://orcid.org/0000-0002-8213-8614>

ABSTRACT

This paper outlines the principles of “design thinking,” and more specifically of human-centered, ethical design thinking by asking what kind of leadership is required to achieve the goals of designing products and services that serve the highest ethical standards for human thriving. Three ethical leadership qualities for design thinking are outlined, namely visionary thinking, integrity coupled with resilience, and empowering others. Such qualities are linked to role-model leadership as part of collaborative problem-solving. A description of these qualities is followed by a reflection on the ethics of care, and its link to ethical design thinking. The paper concludes with a few recommendations for leadership training that honors the principles of ethical design thinking.

Keywords: empowering others, ethical design thinking, ethics of care, role-model leadership



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INTRODUCTION

“Design thinking” is emerging as a disciplinary field able to equip contemporary and future leaders and students with innovative problem-solving skills and participatory leadership competencies.¹ Design thinking is a method for creative, collaborative problem-solving, serving as a sound basis for organizational learning and action research due to its focus on generating holistic, empathic understandings of complex problems². Developing appropriate leadership for ethical design thinking is becoming increasingly crucial in the contemporary environment so deeply marked by volatility, rapid change, uncertainty, complexity, and ambiguity.³

Whitbeck’s⁴ notion of “ethics as design” asks that one consider products and tools as having innate ethical and moral implications relating to access, social justice, health, and wellbeing. Put differently, ethical design is the material form of doing ethics.⁵ Ethical design researchers point out that contemporary, high-tech design demands explorative, fast, and situated responses, while much of the ethics that should guide such ventures is still anticipatory and stagnant, thereby causing inertia between ethical standard operating guidelines and the need for quick, effective action.⁶

By embedding principles of ethical role-model leadership in design thinking models, leadership scholars, teachers, and researchers can add value to the training of graduates that would enable them to tackle complex (or “wicked”) real-world problems in a caring way. The central aim of this paper is to delve into the key leadership qualities of moral reflection on context, empathy, and empowering others, that may foster the kind of reflective, role-model leadership for a “caring design” that intersects relational and responsive dimensions in design thinking. The author’s interest lies in leadership training for ethical design thinking that avoids contextual design thinking and top-down leadership. To uncover these competencies requires a deep reflection on what role-model leadership demands are in ethical, caring design thinking that strives to achieve the highest socio-environmental good and wellbeing. The next section elucidates some of these leadership qualities.

¹ Rahmin Bender-Salazar: “Design Thinking as an Effective Method for Problem-Setting and Need-Finding for Entrepreneurial Teams Addressing Wicked Problems,” *Journal of Innovation and Entrepreneurship* 12 (2023), 13.

² Tim Brown: *Change by Design: How Design Thinking Transforms Organizations and Inspires Innovation*, New York, Harper Collins, 2009.

³ Bettina Gehrke et al.: “Introduction to Global Leadership Practices,” in B. Gehrke et al. (eds.): *Global Leadership: Navigating the Complex World*, Cheltenham, Edward Elgar, 2024, 4.

⁴ Caroline Whitbeck: “Ethics as Design: Doing Justice to Moral Problems,” *The Hastings Centre Report* (1996), 9.

⁵ Christopher Frauenberger – Marjo Rauhala – Geraldine Fitzpatrick: “In-Action Ethics”, *Inter-acting with Computers* (2016), 220.

⁶ Frauenberger et al.: *In-Action*, 221.

LEADERSHIP FOR HUMAN-CENTERED, ETHICAL DESIGN

Empathetic, ethical leadership aligns closely with the notion of a leader as a role model with the kind of leadership agility that is adaptive, and which leans towards servant-leadership by offering examples and opportunities of learning by doing. Role-model leadership of this cadre is further away from the notion of the leader as idol, guru, or corporate hero⁷ that is chiefly based on admiration due to unrealistic expectations of the idol's virtues, skills, extraordinary abilities, or means to single-handedly save the organization, community, or society.^{8,9} Three role-model leadership qualities in this regard are explored below, namely (1) resilience and adaptability, (2) value clarification and ethos-building, and (3) openness to feedback to empower others.

**Leadership in ethical design as modelling resilience
and adaptability**

The first element in empathetic role-model leadership in caring design thinking is that of optimistic guidance during a crisis, or amidst rapid change. Stress, anxiety, and pressure to act during a crisis, or when facing a serious problem, may encourage reactive, short-term goal setting, and even unethical decision-making to contain any risks and maximize gains.¹⁰ The way in which the leader frames any crisis is therefore critically important. Positive framing demands that the role-model leader presents any challenge as an opportunity to gain experience and to plan for much-needed change, thereby empowering others to become architects of purpose.¹¹ This kind of leadership modelling, in which the focus is to learn from past mistakes, and to act with hope and optimism for agile decision-making during change management, is a key element in ethical design thinking. The link to design thinking lies in prototyping, where the leader allows his/her team to experiment with solutions and reflect on strengths and weaknesses in a double-loop learning cycle that accumulates diverse insights into, and innovative solutions to the problem.¹²

⁷ Gehrke et al.: *Global*, 5.

⁸ Ron Meyer – Ronald Meijers: *Leadership Agility: Developing Your Repertoire of Leadership Styles*, Abington, Routledge, 1–14.

⁹ Andrea D. Ellinger: "Supportive Supervisors and Managerial Coaching: Exploring their Intersections", *Journal of Occupational and Organizational Psychology* 86 (2013), 310–316.

¹⁰ Bret Crane: "Eudaimonia in Crisis: How Ethical Purpose Finding Transforms Crisis", *Humanistic Management Journal* 7 (2022), 391–416.

¹¹ Andrew M. Carton: "I'm Not Mopping the Floors; I'm Putting a Man on the Moon: How NASA Leaders Enhanced the Meaningfulness of Work by Changing the Meaning of Work", *Administrative Science Quarterly* 63 (2018), 323–369.

¹² Bender-Salazar: *Design Thinking*, 17.

Ladkin¹³ posits that ethical, empathetic role-model leadership implies that unique contexts and circumstances require situated judgements and fit-for-purpose leadership that go beyond mere reactivity or following set operating principles. Relying solely on reactive leadership can create a situation where there are too many leaders and not enough leadership, resulting in stagnation, or “all talk and no action.” It is helpful to suggest an example where such fish-bowl stagnation can be addressed by adding stronger learning-oriented leadership. For example, an institutional Ethics Review Board in a university requires many salaried hours and great efforts to vet research proposals. This can create pressure to act quickly, and to manage great volumes of work within short turnaround times. Moreover, review board members are often comfortably cushioned in the anonymity offered by the group so that their powers to control vetting outcomes are disproportionate to their responsibility to support researchers. Consequently, rejected research proposals can easily be blamed on the inexperience of students, the neglectfulness of supervisors, or failures in the operation of lower-level screenings of the proposals prior to reaching the review board. Equally, leadership of these review boards can blame non-sensible review outcomes on a lack of experience, work pressures, or lack of specific expertise in the group. The blame gets shifted in a legitimized closed circuit of retributive causality, and more paperwork and standard operating procedures are produced, but the effort remains the inward-looking clanking of marbles in a sealed glass jar, out of pace with the new demands for ethical conduct in the field and insulated from the devastation its actions inflict on rejected research proposals. Adding the kind of leadership that models resilient adaptability here can help redirect the focus of a review team to instead embrace reflection and experimentation by allowing open interactions with the researchers who submitted proposals for review.

Leadership in ethical design thinking as modelling constant value clarification and ethos-building

The second element in role-model, empathetic leadership is to ensure value clarification as to what human wellbeing and thriving entail. Ruitenberg and Desmet's¹⁴ positive psychology suggests that it requires meaningful engagement,

¹³ Donna Ladkin: “Chapter 2: A Practice-Based Approach to Developing Ethically Responsible Leaders”, in S. Kempster – A. Turner – G. Edwards (eds.): *Field Guide to Leadership Development*, Massachusetts: Edward Elgar Publishing, 2017, 15–28.

¹⁴ Hans P. Ruitenberg – Pieter M. A. Desmet: *Design Thinking in Positive Psychology: The Development of a Product-Service Combination that Stimulates Happiness-Enhancing Activities. Proceedings of the 8th International Conference on Design and Emotion*, Central Saint Martin's College of Art & Design, London.

sharing, cultivating optimism, nurturing relationships, and practicing kindness. Drawing on all these ideas, leadership of this role-model variety would then stress the leader's own mindset of growth¹⁵ or "paradox mentality."¹⁶ Moreover, value clarification would then follow three basic steps. Firstly, by purposefully seeking opportunities to gain experience, develop, and grow the skills of all team members to create and foster a learning environment. Secondly, by removing any obstacles that block the empowerment of all people concerned. Thirdly, by foregrounding the social significance of the design outcome's contribution to society so that the actions are social purpose driven.^{17, 18, 19}

One of the biggest tasks for the ethical role-model leader in continuous ethos-building is to manage expectations in an ethical way by understanding what team participation means for all individuals involved in the process. Often, the promise of participation is built on the flimsy foundations of illusions of choice. For example, a contract worker whose precarious situation is unlikely to result in securing one of a handful of ever-dwindling permanent posts in an organization, may blindly sacrifice more effort and time in the hope of a better outcome. If the leader does not manage such expectations through open dialogue, the power asymmetry results in exploitative labor practices. Another example is where a mentee may not see the forest of task-dumping for the tree of job-shadowing. Mismanaging subordinates' expectations is a rich hunting ground for weak leaders who revel in the power of their positions, but who are unwilling to match that thrill with a deep commitment to do what is ethical. Active, ongoing ethos-building is therefore an embodied, intrinsic act that must grow and change with each new challenge and subject itself humbly to the principle of "*Quis custodiet ipsos custodes.*"

Ethos-building must be assessed, because a leader may be so deeply embedded in a particular network, at the expense of being marginal to other networks, that the ethos becomes utterly self-serving and morally corrupt. Trade-offs in social capital-building to keep cronies happy can engender a situation of mutual destruction when an unethical leader broker deals that turn a blind eye to the transgressions of supporters in return for their continued patronage. Leadership built on such shaky grounds must increasingly use repressive means to distribute the scarce socio-economic advantages available to their sycophantic followers and disburse these sparingly only when the obedient followers allow themselves to be stripped of their own basic rights to critique and hold

¹⁵ Crane: *Eudaimonia*, 391–416.

¹⁶ Ina Aust – Bettina Gehrke: "Leading Sustainability Transformation", in B. Gehrke et al. (eds.): *Global Leadership: Navigating the Complex World*, Cheltenham: Edward Elgar, 2024, 104.

¹⁷ Ellinger: *Supportive Supervisors*, 310–316.

¹⁸ Daniel B. Turban – Wan Yan: "Relationship of Eudaimonia and Hedonia With Work Outcomes", *Journal of Managerial Psychology* 31(2016), 1006–1020.

¹⁹ Aust – Gehrke: *Leading*, 105.

the leadership to account. By rewarding silently obedient followers, an unethical leader instills just enough fear to control those who dare call out the emperor for not wearing a cloak to toe the line, without turning that fear into open mobilization against such corruption.

Ethical design leadership, by contrast, empowers others by transcending formal titles to consciously check and safeguard the wellbeing of all concerned. Leadership of this kind demands “transversal competencies”²⁰ (or wide-ranging skills, abilities, and sensibilities) that develop from inherent traits brought into full potential via focused training, so that the emerging leader understands collaboration, interdependence, teamwork, creativity, and communicativeness.

Leadership as modelling an openness to constant feedback to empower others

The third element in role-model empathetic leadership is a new mindset that breaks with the blind acceptance of top-down policies and hierarchical directives of the kind that actively discourages and erodes agency. If the leadership in design is based on hierarchical power linked to the ability of the leader to bestow rewards and punishments, it may create “pretend” leaders. MacGregor Burn²¹ suggests that “pretend” leaders use threats and coercion to keep people in line. Such leaders depend on the automatic, transactional authority bestowed on them by titles or positions in an organigram. They tend to foreground the standard operating procedures or processes to justify the status quo and prefer to focus on means to the end. They value obedience and satisfy the lower level of wants and needs of their followers or subordinates. Pretend leaders flourish in contexts dominated by an accounting-and-penalty culture of so-called “consequence management” (reaction to and minimizing of the potential negative impacts of actions) that prohibits risk-taking and shuts down the possibility of learning from mistakes or negative encounters. This behavior can be observed in organizational environments where leaders openly tell their middle-managers that they are not allowed to criticize them or question their decision-making in front of others.

For any learning culture to be able to operate, leaders would need to be open to critical feedback, also because any theory of moral reasoning (or, to put it differently, the answers to the question as to what the ethical or highest moral

²⁰ Evandro M. Mazo – Renelson R. Sampaio – Cristiano V. Ferreira: “Design Thinking as an Approach to Guide a More Humanized Learning Process in Engineering Teaching,” *International Journal of Advanced Engineering Research and Science* 8 (2021), 333.

²¹ James MacGregor Burns: *Transforming Leadership: A New Pursuit of Happiness*, New York, Grove Press, xi-xii.

good is) must remain fallible and open to revision. Shankar and Sayeed²² refer to this as transformational leadership that empowers others to innovate without fear. They hold that its basis is empathetic understanding, modelling, coaching, mentoring, rethinking old ways, and openness to feedback. Again, the link between role-model leadership attributes and ethical design thinking is evident.

Openness to feedback demands that leaders and organizations understand why unethical behavior can enter design thinking in the first place. At least three entry points can be identified.²³ Firstly, unethical practices can enter where there is a lack of awareness of what is acceptable. This usually occurs when there is poor understanding of who is responsible for what. For example, in the 1970s, Ford created a Pinto that exploded in a rear-end collision due to fuel leaks. Its production was rushed due to competition in the small car manufacturing sector, and although engineers knew of the danger in preproduction crash tests, the leaders still cleared it for manufacturing because it was branded a purely business decision.²⁴ Secondly, unethical behavior flourishes where knowledge flow is shut down to the extent that people do not share ideas and knowledge about the pain points. For example, the collapse of Barings Bank in the United Kingdom was due to a series of managers ignoring warning signs.²⁵ Thirdly, unethical behavior takes root when there is a lack of examples of role models acting out such behavior. If a leader is not honoring working hour arrangements, for example, how can the rest of the team be expected to exhibit a work ethic?

To better understand the concept of openness to feedback, it is useful to contrast the idol-leader and the role-model leader in greater depth. The idol-leader may be closer to a charismatic understanding of leadership that demands the type of person who is good at influencing, persuading, gaining trust, and instilling a sense of mission, yet less open to the idea of constant revision of actions via open feedback. Consequently, such leaders may still be cruel or unethical and in turn encourage cruelty or unethical behavior in their subordinates. Both deontological (meaning that the intent is moral) and teleological (meaning that the actions result in something that is morally good) principles are needed in modern leadership. Idol-leaders, using charisma and power as currency, may routinely delegate unethical behavior to their followers, for

²² Meera Shanker – Omer B. Sayeed: “Role of Transformational Leaders as Change Agents: Leveraging Effects on Organizational Climate,” *Indian Journal of Industrial Relations* 47 (2012), 470–484.

²³ Katie Shilton: “Values Levers: Building Ethics into Design,” *Science, Technology & Human Values* 38 (2013), 374–397.

²⁴ Stuart Strother: “When Making Money is More Important than Saving Lives: Revisiting the Ford Pinto Case,” *Journal of International & Interdisciplinary Business Research* 5 (2018), 166–178.

²⁵ Chun W. Choo: “Organizational Disasters: Why They Happen And How They May Be Prevented,” *Management Decision* 46 (2008), 32–45.

example by out-sourcing the more unpleasant or questionable tasks, or by urging their subordinates to “*do whatever it takes*” to reach a particular output target. For example, in a bid to stay competitive, an educational institution may apply relentless pressures on staff to ensure higher student pass rates, thereby neglecting other, more important goals related to learning.

Being open to feedback to empower others means acknowledging the notion that responsible judgement depends on dialogue. It also implies that leading and following are two sides of the same coin, and that leaders may only know themselves through their followers and vice versa. Whereas tools such as 360-degree assessments of leaders pay lip-service to this ideal, in practice, encouraging active and constructive dissent to safely question a decision or ask for clarification from a leader in a modern workplace is far less easy to implement.²⁶

Truly transformational, ethical role-model leaders value freedom, justice, and human dignity, and turn followers into leaders.²⁷ They demonstrate these ideals normatively through their actions, communication styles, decision-making, and reinforcement.²⁸ The role-model leader would need to demonstrate ethical decision-making in both the private and the public sphere. Ciulla²⁹ refers to this as the Bathsheba syndrome, where the private and public ethical behavior of the leader are at odds with one another. She suggests that these happen along three related fault lines. Firstly, the leader may lose sight of the main social value or task. Secondly, the leader may indulge in morally unacceptable behavior and cover it up. Thirdly, the leader may hold an inflated belief in his or her ability to control the outcomes, should their behavior or deception be made public. One way of addressing these fault lines is to base leadership training on the principles of the ethics of care and this issue is elaborated in the next section.

THE ETHICS OF CARE AS THE BASIS FOR LEADERSHIP TRAINING IN ETHICAL DESIGN THINKING

To set out the principles of the ethics of care as a basis for ethical leadership training, two dimensions are first discussed, namely ethics in leadership and its importance in ethical design thinking and how the ethics of care presents

²⁶ Richard Cotter: “Reflexive Spaces of Appearance: Rethinking Critical Reflection in the Workplace,” *Human Resource Development International* 17 (2014), 459–474.

²⁷ Ciulla, Joanna B.: “Ethics Effectiveness: The Nature of Good Leadership”, in D.V. Day – J. Antonakis (eds.): *The Nature of Leadership*, Los Angeles, SAGE, 2011, 526.

²⁸ Michael E. Brown – Linda K. Treviño – David A. Harrison: “Ethical Leadership: A Social Learning Perspective for Construct Development and Testing,” *Organizational Behavior and Human Decision Processes* 97 (2005), 12.

²⁹ Ciulla: *Ethics Effectiveness*, 532–533.

itself in leadership. Ciulla³⁰ says that in leadership, ethics are magnified, and this is the reason why ethical design thinking requires leadership training based on Verkerk's³¹ tenets of the ethics of care, such as relationality (connected, holistic thinking), compassion (making others feel valued, appreciated, and cared for), responsiveness (allowing change), and connection (encouraging integrity and trust by consistently modelling such qualities).

MacGregor Burns³² suggests that three types of ethics of care present themselves in leadership, namely the fulfillment of ethical virtues, end values, and modal values. Firstly, ethical virtues suggest that the role-model leader should be seen to act ethically, and to embody the virtues held to be ethical. If, for example, a leader demands observance of rules, yet constantly allows himself to disobey, then the dissonance between what is proclaimed and what is expected results in the failure of role-model leadership. The issue of the ethical virtues of the leader, however, raises the difficulty as to whether the modern workplace hires for perceived character and trains for skills or vice versa – hires for skills and attempts to instill ethical leadership via training later. This is a deeper dilemma than one can imagine, especially if the forces and the pace of change suggest that leadership is known for its ability to achieve results regardless, and not by its efforts to remain ethical.

Secondly, end values³² demand that the role-model leader understand the rules of ethical conduct needed to obtain the goals of the organization or the design team. But again, these rules of conduct would need constant checking in an evolving ethos-building process. Moreover, end goals should be evaluated against the demands for wellbeing for humans and their environments. The human flaw of motivational blindness can easily allow a leader to disregard how self-serving certain decisions or acts are. An example of motivational blindness is where a mid-level employee constantly bemoans the fact that she is not reaching the promotion criteria despite having management experience from elsewhere, yet she also routinely fails in smaller leadership tasks entrusted to her. Motivational blindness allows this person to campaign for an overhaul of promotion criteria, whipping up a storm of support, yet her own smaller leadership failures remain uncorrected.

Thirdly, modal values imply that the role-model leader should champion a communal sense of justice and equity. This means that the kind of role-model leadership needed for ethical design thinking is one that sees leadership as a complex process of relationship-building guided by mutual trust and commitment. The role-model leader must be ethically mature and able to nurture

³⁰ Ciulla: *Ethics Effectiveness*, 508.

³¹ Margrita Verkerk: "Care Ethics as a Feminist Perspective on Bioethics," in C. Gastmans – K. Dierckx – H. Nys – P. Schotsmans (eds.): *New Pathways For European Bioethics*, Antwerpen: Intersentia, 65–68.

³² MacGregor Burns: *Transforming Leadership*, 6–9.

sound leadership traits in his or her followers so that *“the leadership trickles down, creating momentum in leading.”*³³

To develop caring, role-model-oriented design leadership skills, students should be allowed to practice participatory methods (such as empathy maps, brainstorming for radical collaboration, communication for change, influence-authority mapping, and Badura’s guided mastery) in a creative, caring way. These issues are elaborated below.

Developing caring design leadership skills through empathy mapping

The centrality of empathy in role-model leadership was discussed earlier on in the paper. Dave Gray, a founder of XPlane, developed empathy mapping tools³⁴ to map out a target group’s feelings, motivations, and needs. In many of the social sciences and humanities, participatory researchers and development practitioners are familiar with group mapping exercises such as asset mapping, community transect walks, Venn diagrams, and the stone soup method to elicit discussions intended to clarify values. Empathy mapping is yet another item that can be added to the toolkit of leadership training and adapted to develop role-model leadership to strengthen abilities in reflective leadership.

Brainstorming for radical collaboration as part of caring design leadership training

Brainstorming for radical collaboration is the cooperative use of familiar techniques in multi-stakeholder collaborations to move beyond stalemate situations, deal with conflict, or address a lack of progress. The focus is on engagement and not necessarily on building consensus. The entire engagement is about the need to learn from others, to elicit as many diverse perspectives as possible, and then co-design ideas and innovative solutions.³⁵ Role-model leadership, as explained earlier on, invites both consensus and dissent, creatively searching for common solutions without stagnating.

³³ Jada P. Yengkopiong: “The Paradox of Leadership: Toxic Education Leadership in the Learning Institutions,” *East African Journal of Education Studies* 7 (2024), 94.

³⁴ Dave Gray: “Update to the Empathy Map,” <https://gamestorming.com/?s=empathy+map> (accessed 3 March 2024).

³⁵ Marley Lewington: “What is Radical Collaboration and why does it Matter?” <https://ottawa.impacthub.net/category/community-stories/> (accessed 4 March 2024).

Communication for change as part of caring design leadership training

Any training intervention for role-model leadership should embrace communication *for* change (not *about* change) as a key component. In such an intervention, the principles of a theory of change can be imparted, then modelled according to case studies to look at ways to enable a community or a group to build cohesion, deal effectively with queries, foster trust, address motivation, enhance commitment, ensure actual participation, tackle uncertainties, and establish working feedback loops between talk and action.³⁶

Influence-authority mapping as part of caring design leadership training

Again, researchers and practitioners in the social sciences and humanities are familiar with stakeholder analysis, and the influence-authority map is simply a more contemporary permutation of these principles. The basic steps entail identifying stakeholders, assigning weights to each stakeholder's influence (depicted as the size of the circle representing that stakeholder), describing the relationships between stakeholders (depicted as lines and arrows between them), and suggesting how much influence stakeholders have over others (depicted as the thickness of the lines drawn between them).³⁷ The value of teaching future role-model leaders such mapping exercises lies in assisting them to develop holistic, inclusive thinking.

Bandura's guided mastery as part of caring design leadership training

Based on social learning theory, mastery modeling is based on the basic tenets that people learn behavior by watching someone else model it. In addition, when people identify with the role model, they become self-efficient in adopting that modelled behavior. Finally, when people observe that correct behavior is rewarded, they adopt changed behavior faster.³⁸ The applicability of these techniques for role-model leadership could not be more apparent.

³⁶ Zareen Husain: "Effective Communication Brings Successful Organizational Change," *The Business and Management Review* 3 (2013), 43–50.

³⁷ Charles Lambdin: "Influence Mapping," <https://charleslambdin.com/2021/12/14/influence-mapping-part-1/>, 2022 (accessed 3 March 2024).

³⁸ Association for Talent Development: "A Mastery Modelling Parable", *Alexandria* 74 (2002), 46–49.

CONCLUSION

Role-model, empathetic leadership is needed for ethical design thinking that successfully manages social relationships and processes to achieve sustainable human thriving. This paper builds on the idea that ethical design requires the skills of role-model leadership that are fostered in participatory approaches. The basic tenets discussed are summarized in Figure 1 below. This book affords us the opportunity to renew our understanding of what ethical leadership means. The potential constructive collaboration between role-model leadership research and ethical design thinking training is huge. When leaders rely solely on their formally assigned authority or charisma, they might only consider like-minded others. In bringing ethical design thinking perspectives to bear on leadership, this paper attempts to draw attention to the importance of emphasizing human connections in training intervention to help foster role-model leadership.

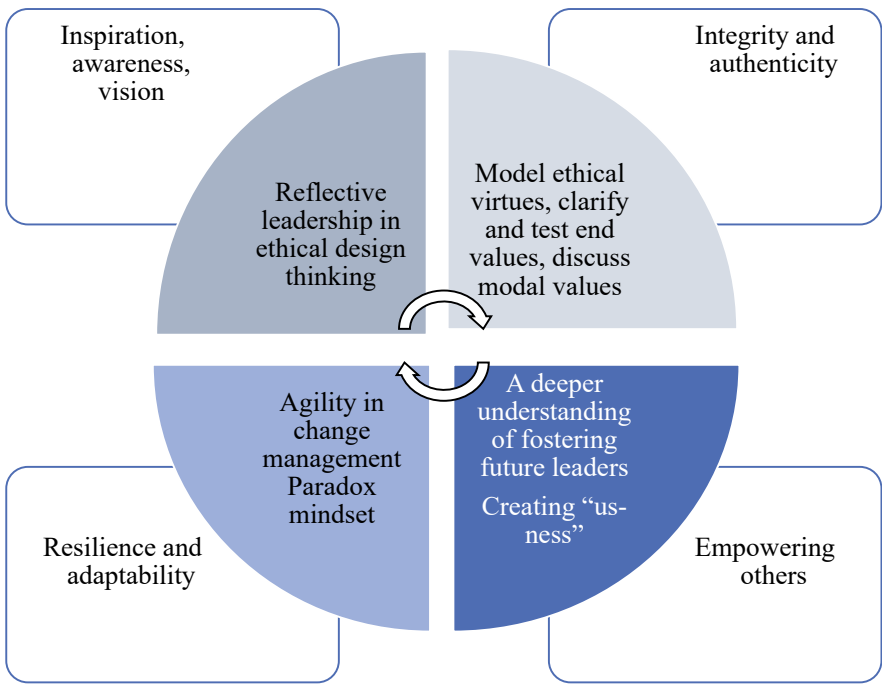


Figure 1. Qualities that define ethical leadership in human-centered-design thinking
Source: Author (2025)

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