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### BOOK REVIEWS

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## BOOK REVIEWS

### **Confronting bullying: literacy as a tool for character education**

Roxanne Henkin, 2005

Portsmouth, NH, Heinemann

\$14.00 (pbk), 101 pp.

ISBN 0-325-00413-7

Educators and helping professionals are struggling to find effective methods to cope with the physical and verbal bullying infecting all too many schools in all too many communities. In American schools alone, the National Association of School Psychologists estimates that every day approximately 160,000 students stay home from school for fear of being bullied. Roxanne Henkin's slender new volume of guidelines and activities for confronting bullying through the use of critical literacy contains the sort of practical features that should make it a valuable resource for prospective and practising teachers and counsellors. Practitioners and students alike will appreciate Henkin's specific lesson plans, her list of useful anti-bullying weblinks, and the comprehensive annotated list of children's literature.

Henkin begins with a chapter that defines bullying and presents the current research on the nature and extent of the problem. The chapter builds to her central question: 'What can we do about it?' She notes that researchers consistently point out the compelling need to create healthy school climates with significant adult supervision, as well as clear rules and norms against bullying. The American Psychological Association has recommended that anti-bullying programmes begin as early as possible in order to take advantage of developmental stages where they are most necessary and, even more important, most likely to actually make a difference.

Henkin believes that literacy strategies can provide a powerful tool for confronting bullying and promoting character education. One central method is to use a technique she calls the *inclusive inquiry cycle*. This framework for exploring issues of justice and fairness begins with students' questions and moves to the exploration of issues through 'inquiry, exploratory talk, literature and reading, media, interviews, writing and reflection' (p. 9). Because so many books written explicitly about bullying are poorly written and/or simplistic, Henkin advocates choosing any well-written texts that deal powerfully with issues of justice and care. The teacher can then make relevant links to bullying. For example, in her second chapter, Henkin describes how a grade-3 teacher used a story about anger, an emotion felt by bullies and victims alike, to begin a class discussion. Prior to reading the book, the children had been introduced to a specific vocabulary of character-related lifeskills (e.g., integrity, initiative, perseverance) and to connecting *text-to-self*, *text-to-text* and *text-to-world* (a literacy strategy used across many developmental levels).

Henkin's thesis for this compact yet important contribution to applied moral education is reminiscent of the Deliberate Psychological Education (DPE) approach of moral educators, such as Norm Sprinthall, Alan Reiman and the late Ralph Mosher. DPE interventions provide children with significant real-world experiences and opportunities for reflection and adult feedback in order to optimise their social, moral and emotional development. The book's descriptions of lesson plans and class discussions evidence numerous examples of the challenge and support inherent in the best developmental interventions. Henkin argues that

Students need to be reading and writing about something meaningful. It's my premise that the stories, themes and lessons of modern life can be used to examine how people have dealt with bullying in productive ways. (p. 13)

Chapters Three to Five describe sample lesson plans as well as literacy strategies that teachers and counsellors can employ to help students read, talk and write about meaningful topics. Henkin also provides an outline for conducting a writing workshop on the topic of bullying. Readers will come away with numerous practical tips for specific activities and strategies. The suggestions are clear, focused and easily translated into the real world of the classroom. For example, in her section on using a directed reading-thinking activity, teachers are advised to read the text carefully themselves and chose one or two 'stopping points'. These are important places in a text where the answers to 'What do you think will happen?' are not self-evident or not open to only one interpretation. The teacher closes the book and invites a discussion about what the children think will happen next. He or she then asks 'Why do you think so?' This method is designed to facilitate the sort of brainstorming that promotes lively discussion without the need for teacher evaluation of 'correct' answers.

*Confronting bullying: literacy as a tool for character education* would be a fine resource for classroom teachers as well as an engaging supplemental text for moral development, school counselling and reading methods classes. The three appendices alone justify adding the book to a professional library. Appendix A offers a worksheet with an excellent set of questions that can help students use critical literacy to think about bullying they observe in the media, texts and real life. Appendix B provides an annotated book list divided by topics (e.g., civil rights, bullying and the impact of war), and Appendix C comprises a well-chosen short list of relevant websites. It might also have been helpful to add suggested grade level for each book in Appendix B, but this is a minor criticism. All too often busy professionals are inundated with an overwhelming profusion of helpful information. In this text, classroom teachers working with a wide range of ages and reading levels will find a focused discussion of practical ideas for lessons as well as a concise gleaning of useful links to further resources and plans available through the Internet.

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**Ethics without ontology**

Hilary Putnam, 2004

Cambridge, MA, Harvard University Press

\$29.95 (hbk), \$16.95 (pbk), 160 pp.

ISBN 0-674-013107-7 (hbk), ISBN 0-674-01851-6 (pbk)

This small book is short enough and non-technical enough to be a good reference point for moral educators – if they just have faith through the second and third chapters of this six-chapter book that philosophy of mathematics and philosophy of language are relevant to ethics and thus moral education.

The book consists of two sets of lectures which Putnam (Cogan University Professor Emeritus, Philosophy, Harvard University) delivered in 2001 to general audiences at the University of Perugia and the University of Amsterdam. The introduction and six chapters of the book therefore address philosophical issues but not in technical philosophical terms. Furthermore, John Dewey is one of the main heroes of the book, and Putnam discusses not only Dewey's concept of ethics but also, briefly, his concept of democratic education.

The basic argument to which Putnam responds in this book runs as follows: ethical judgements may be true or false, but judgements which are true or false must state matters in ways that correspond or fail to correspond to reality, and thus there must be some objects or features of reality to which ethical judgements correspond. Putnam's thesis is that ontology (theory of being and beings) does nothing for us in ethics. Ethical judgements are true or false, not in the way descriptions are, but in the way judgements of logical validity, mathematical provability, or theoretical coherence or plausibility are. Ethical judgements have truth-value relative to the practices and standards of pursuits in which they are addressed to the solution of practical problems.

In the first chapter, Putnam explains what he means by 'ethics without ontology'. Ethics need not posit abstract objects like Platonic forms or G. E. Moore's supersensible, 'non-natural' qualities so that our moral claims will be about some class of objects. Ethical judgements may be true or false without being descriptions of objects. The next three chapters provide the argument for this claim.

In the second chapter, Putnam defends what he calls 'conceptual relativity' and 'conceptual pluralism'. In ordinary talk, we have common ways of referring to things and common beliefs about the objects in our worlds. But we also extend ordinary language into areas in which we refer to things by means of optional linguistic conventions. For instance, the journal, cup and chair are three things, but is the sum of the three also a thing? According to mereology, the calculus of parts and wholes, such a sum is a thing, a 'merelogical sum'. According to set theory, however, these three objects may compose a set of individual objects but not an additional object. And so the question whether merelogical sums 'exist' is, according to Putnam, a matter of convention, of deciding one way or another about which way of talking governs our understanding of what exists.

Putnam argues in the third chapter that the claim that some conclusion does indeed logically follow from a premise or premises may be objectively true without there being

objects to which the claim corresponds. But you will have to have learned the practices and standards of logic to know whether the claim in fact follows. The same holds for whether a theorem in mathematics is provable and whether an explanation or theory is coherent and plausible. Judgements about these may be made objectively if one has learned the practices and standards of the field of inquiry in question, again without there being objects to which such judgements of coherence, etc., correspond.

In the fourth chapter Putnam acknowledges that ethical reasoning is more complicated, because it covers so many different types of practical problem, some of which are partly factual, partly metaphysical, partly aesthetic, and so on. But if we take ethical problems, as Putnam does, to be practical problems, and if we see that in different sorts of practical pursuit there are practices and standards that are learned in the process of learning to engage in that pursuit, then judgements about what is reasonable and unreasonable in those pursuits are objectively true or false by reference to the standards of those pursuits. Their truth-value does not require ontology.

Putnam describes three enlightenments in the fifth chapter, associated with Plato, the Enlightenment of the 17th and 18th century, and Dewey. In each case, there is a movement toward greater reflective transcendence of conventional understandings and authorities, toward justice and critical thinking. Each is prompted by some striking scientific innovations, such as the achievements of Euclid, Newton and Galileo, and Darwin and Einstein. And each enlightenment involves a re-concentrated endeavour to achieve justice, as with the meritocracy of Plato, the social contract theory of Hobbes, Locke and Rousseau, and Dewey's understanding of deliberative democracy and democratic education.

In the final chapter Putnam responds to the various scepticisms about enlightenment offered by Foucault, Derrida, Rorty and Bernard Williams. The common thread is Putnam's contention that progress, though not inevitable, is possible, that some historical changes of belief may be learning processes and not simply the result of changes in the powers that be.

We should, with Putnam, understand ethics as a practical problem-solving endeavour. However, there are no practical problems *simpliciter*, irrespective of goals we are trying to accomplish. Putnam shows that judgements of reasonableness are made by reference to the practices and standards of the relevant pursuits, but if the pursuit is itself a pursuit of certain goals, then practical reasonableness in ethics is judged relative to the achievement of human goals. It is in the discernment and specification of the goals of a human life and society that ontology has sometimes seemed required. And though it may be possible without ontology to specify a procedure for arriving at consensus on goals, or at least laws, it may not be possible for the parties involved reasonably to conceive of goals of human life and society without ontology.

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**Peace education: the concept, principles, and practices around the world**

Gavriel Salomon and Baruch Nevo (Eds), 2002

Mahwah, NJ, Lawrence Erlbaum Associates, Inc.

\$79.95 (cloth), 304 pp.

ISBN 0-8058-4193-8

*Peace education*, edited by Gavriel Salomon and Baruch Nevo, resulted from an international workshop on that topic conducted in 2000 at the University of Haifa, Israel. There, peace education scholars and activists from around the world gathered to consider four broad issues: (a) What is peace education and what should be its goals? (b) What psychological and pedagogical principles underlie its effectiveness? (c) What lessons can be learned from programmes in different countries? (d) What empirical research exists to inform practice? These issues constitute the four major sections of this volume, each containing chapters that present the diverse perspectives of 30 contributors from nine countries across three continents.

The first section presents seven chapters that deal with various conceptions of peace education and its aims. All of the contributors agree that trying to define the essence of peace education is like climbing a slippery slope. Perkins sums it up well by noting that:

It is encouraging that peace education has been a concern of a large number of people for some time. However, as the rich contributions in this volume show, it has not proved to be a simple or easy enterprise. One factor contributing to the complexity is the very range of what peace, and peace education, can mean. (p. 38)

Yet despite its elusive nature, each contributor to this section provides provocative insights into essential pieces of the global puzzle, leaving readers with the impression that there may be future hope for constructing a comprehensive framework for peace education – one that will more adequately organise the plethora of diverse ideas, purposes, practices, influences, outcomes and contexts relevant to worldwide concerns. Harris, for example, introduces readers to three dimensions of peace education – namely, *peacekeeping* (suppressing violence), *peacemaking* (resolving conflicts constructively) and *peacebuilding* (committing to long-term mutual respect, nonviolence and social justice) – further distinguishing those endeavours from formal *peace studies* programmes widely instituted in universities after World War II. Salomon further distinguishes peace education by highlighting diverse sociopolitical contexts that shape programme goals, structures, processes, outcomes and challenges – such as those faced by programmes in regions dominated by *intractable conflicts* (longstanding violent disputes between identifiable adversaries), *interethnic tensions* (racial or tribal disputes between a majority and minority) or *social tranquility* (where education for cooperation and harmony predominate, in contrast to violence prevention programmes). Each of the other contributors to this section likewise provide insights relevant to conceptualising peace education – distinguishing, for example, between *friendly*, *ethical*, *interdependent*, *civil* and *retaliatory peace*; *positive* and *negative peace*; *coexistence*, *tolerance*, *reconciliation* and *integration*, to name only a few. So too, contributors point to different types

of training programmes often associated with peace education, such as *conflict resolution training, multicultural education, diversity workshops, experiential learning, education for democracy*, and so on. Collectively, these constitute a sampling of the many ideas in this section that will expand readers' thinking about the meaning of peace education.

The second section of this volume presents six chapters that outline various principles and strategies to guide effective peace education. Some contributors to this section provide theoretical foundations for approaches to effective practice, most notably drawing upon the *contact hypothesis* first proposed by Gordon Allport in the 1950s. This hypothesis posits that contact among diverse others can reduce intergroup hostility and promote constructive relations, but only under certain conditions. Those conditions include the provision of cooperative goals, personal interaction, equal status and environmental support. Several chapters explore the feasibility of structuring such conditions. Other contributors discuss more pragmatic concerns by drawing upon lessons learned from personal practice. These chapters present diverse pedagogies, such as using storytelling for reflection and trust-building, expressive bodily movement to bridge intellect and emotion, and truth-telling toward reconciliation between oppressors and the oppressed.

The third section of this volume presents eight chapters that describe (or propose necessary components for) specific peace education programmes in various countries around the world. Leman, for example, compares and contrasts two peace education initiatives in Belgium – one a multicultural education programme for children, the other an antiracism training programme for law enforcers – summarising lessons learned from these endeavours. Cairns and Hewstone report on formally sanctioned, financially supported community relations projects in Northern Ireland aimed at fostering constructive contact between Catholics and Protestants. Ozacky-Lazar explains how the Jewish-Arab Center for Peace in Israel involves diverse populations in integrative projects, while Hertz-Lazarowitz and Eden describe the operation and impact of the five-year Acre Community Project that took place in Israel. Enslin also reflects on various dimensions of the Truth and Reconciliation Commission in South Africa, established to facilitate a peaceful transition from Apartheid to a democratic system of government. These, along with other examples from Croatia, Cyprus and Rwanda, enable readers to consider the wide array of social, political, structural, economic and cultural circumstances that peace education programmes must consider.

Finally, the fourth section of this volume presents three chapters that review empirical evidence on the effectiveness of peace education programmes. First, McCauley reports on a large national survey conducted across four-year universities in the USA, offering insights into the effectiveness of peace education in higher education consisting predominantly of diversity training workshops. Next, Maoz reports on a study that evaluated 47 peace education encounter programmes in Israel during 1999–2000, revealing a number of conditions for effectiveness. Finally, Nevo and Brem review the literature on peace education, identifying and classifying 79 empirical evaluation studies

as either effective (51), partially effective (18) or non-effective (10). From those studies, they also derived a *facet profile* for systematically mapping programme characteristics across studies. The profile classifies programme purpose, age of participants, major didactic approach, duration, evaluation design and measures of effectiveness – thereby revealing missing components in peace education research useful for framing future studies.

Overall, this volume meaningfully engages readers in thinking critically about peace education by presenting a wide variety of diverse ideas, perspectives and programmes from around the world. These disparate perspectives, however, also risk leaving readers feeling frustrated. The first and most fundamental frustration results from no attempt to bring the divergent pieces together toward constructing a more comprehensive, coherent and shared understanding of what constitutes peace education. Albeit doing so presents enormous challenges that may have been beyond the scope of this volume as well as the conference from which it emerged (i.e., presenting separate/diverse views is a reasonable first step toward formulating, refining and eventually reaching consensus on a more coherent conceptualisation), yet surely enough information exists across scholarly disciplines and pragmatic endeavours to warrant an attempt.

A second frustration deals with the sparse research section of this volume, most probably stemming from the acknowledged lack of conceptual clarity within the field of peace education. Although the editors note that ‘the size of this part of the book is a fair representation of the paucity of empirical research in the field’ (p. xii), it could be that the overall lack of more precise conceptual and operational definitions obscure the parameters for determining what qualifies as peace education research. For example, the literature review presented by Nevo and Brem does not specify the criteria for including studies, noting only that materials produced between 1981–2000 were identified, including ‘articles, chapters in books, institutional reports, and convention-symposium presentations that dealt with the broadly defined topic of peace education’ (p. 271). Interestingly, the vast majority of the 79 studies listed in the review appear to evaluate school-based conflict resolution or peer-mediation programmes implemented in the USA and Canada, yet descriptions of such model programmes are absent from the third section of this volume which presents sample programmes from around the world.

Finally, those involved in moral education will likely experience frustration from the apparent lack of attention within the field of peace education to various moral considerations. Aside from Staub, who briefly suggests that peace education should foster moral courage by engaging children in decision making on important matters, none of the other contributors directly discuss and explore various moral implications of peace education. This seems like a potentially productive path to follow, especially given several widely recognised frameworks for moral education, including the research-based *four component model* developed in the 1980s by Rest. Despite the temptation to dismiss the field of peace education as one needing greater conceptual clarity, however, moral educators – along with those who study change processes or who work in relevant disciplines such as social, cognitive or developmental psychology – would do well to

embrace opportunities for cross-disciplinary conversations with peace educators toward forging more complete frameworks that can better inform all fields.

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**EQUIP for educators: teaching youth (grades 5–8) to think and act responsibly**

Ann-Marie DiBiase, John C. Gibbs and Granville Bud Potter (with Beth Spring), 2005  
Champaign, IL, Research Press

\$27.95 (pbk), 210 pp.

ISBN 0-87822-509-9

*EQUIP for educators* is a workbook designed to facilitate a ten-week programme that develops skills in anger management, social relationships and moral judgement in middle childhood and early adolescence (grades 5–8). This model is an adaptation of Gibbs's EQUIP programme for adolescents and young adults, intended to foster the same three sets of skills. The user-friendly workbook is written for educators, broadly defined as teachers, social workers, counsellors or school administrators, who would like to prevent acting-out behaviour problems by promoting a positive youth culture. Role plays, group discussions, stories and relaxation exercises are all utilised to help students learn perspective-taking, correct cognitive distortions and engage in pro-social behaviour.

The first part of the book introduces the idea of psychoeducation and provides a rationale for the EQUIP model. The authors maintain that *EQUIP for educators* is both primary and secondary prevention, designed for two kinds of students: the 80% who sometimes act out *and* the 15% who are considered seriously at-risk for problem behaviours. (I believe Gibbs would say his original EQUIP programme is for the other 5% who need specific intervention (defined as 'tertiary prevention' in the book).) The first three chapters provide some excellent suggestions for creating small discussion groups, providing constructive criticism and correcting thinking errors. The authors also note the importance of seeing potential in problem students and holding them to high, but realistic, expectations.

There are three major limitations with the introduction of this book, however, and the first is related to the consistent use of the phrase 'at-risk' or 'problem' students. Although *EQUIP for educators* has been billed as a preventive model for the 80% who seldom engage in any problem behaviour, the rationale for the programme is more interventive than preventive. That is, many of the examples used and evidence provided is based on work with adolescents who clearly fall into the 5% needing tertiary prevention (i.e., intervention) or the 15% who are seriously at-risk for behaviour problems. Secondly, the authors tell us that *EQUIP for educators* has been field-tested with students needing

both primary and secondary prevention, although they provide no supporting evidence for the success of those trials. Finally, they encourage users of *Equip for educators* to assess the success of the curriculum without telling the reader what kinds of outcome measures they used in their own field trials and whether these measures were adequate for the goals of the programme or not. In fact, some of the measures they recommend for outcome assessment (i.e., Sociomoral Reflection Measure-Short Form) are probably unrealistic tools for educators not trained in psychometric assessment. For educators considering this model, it is important to determine exactly what you want this programme to accomplish and how you will define the model's success (some suggestions are provided).

The ten-week agenda outlined in Chapter Two allows for one session each in anger management, social skill-building and moral judgement each week. The educator, therefore, must be familiar with a total of 30 sessions for curriculum implementation. The second, third and fourth parts of this book describe specifically the structure of each session. Chapter Three outlines ten sessions in anger management. Once again, the focus on seriously disturbed children and adolescents is prominent; Chapter Three even opens with an intense scene from a juvenile facility that involves inappropriate language, extreme affect and cognitive distortions. At this point, the average educator of grade-5 students needing primary prevention is likely to set the book down and conclude that this programme is not suited to his purposes, and he would be mostly correct.

Many of the examples and role-play situations in the anger management chapter are ill-suited for this age group (e.g., the repair shop example on page 65) and involve intensely aggressive scenarios (e.g., 'John's thinking errors' on page 46). These examples seem much more appropriate for older students and young adults who have actually experienced and/or engaged in such behaviour. I would be reluctant to expose fifth graders to these situations in such benign, de-contextualised modules. More thought needs to be given to the kinds of situations that make a sixth grader angry.

The fourth chapter on social skill-building, however, is much better suited to this age group and provides excellent developmentally appropriate situations for using each of the practised skills. The authors emphasise the importance of deconstructing the skills, modelling appropriate behaviour and practising each step involved in positive social skills in different situations. Feedback from the teacher and other group members is also encouraged. On several occasions the authors also note ways that social skills interface with anger management techniques learned in previous sessions, thus making the entire curriculum more holistic. Whereas Chapter Three seems appropriate only for students with specific anger management issues, this chapter would most likely be beneficial for all students.

Unfortunately, the authors return to the previous model of secondary and tertiary prevention in Chapter Five by using moral dilemmas that seem too mature and intense for the average fifth or sixth grader. For example, only three out of 12 scenarios involve developmentally 'normal' activities like social relationship problems. Nine of twelve dilemmas involve pathological behaviour like theft, alcohol and other drug use, a prison break, and a potential murder. Although these are certainly appropriate ethical dilemmas for the 20% needing secondary and tertiary prevention, they are quite extreme for the 80% designed to use this programme. Given that only two of 12 dilemmas were altered

in content and none altered in theme from Gibbs's original EQUIP intervention for incarcerated youth, this finding is not surprising. Notably, the only child-parent dilemma involves an alcoholic father, and just two of 12 scenarios involve female characters. These are limitations that should be addressed in order for this prevention programme to meet the needs of most students in grades 5–8.

The Martian Adviser's Problem Situation, which established the positive peer culture so important to the rest of the programme, seems quite obvious and patronising. Students may intentionally choose Planet A (the violent and dangerous place to live) over Planet B (the kind and good place to live) simply to annoy the educator. Exemplification of planets through an engaging story would be likely to enable students to make a more honest choice. Books like Lois Lowry's *The Giver* or Madeleine L'Engle's *A Wrinkle In Time* have well-defined Planets A and B which could serve as models for the kind of positive culture an educator would like to create and the kind of negative ones s/he would like to avoid.

Sprinkled throughout the book are good suggestions and valuable points for any educator, like the fact that many problem students have great hidden potential (p. 3) and that students expressing negative sentiments may be speaking more candidly than those who are never selfish or weak (p. 144). The authors also do an excellent job of integrating the three areas so that educators and students find ways to fit their controlled anger and newly developed social skills into moral dilemmas that may arise. Without a doubt, this prevention programme could be very useful with the 15% who need secondary prevention services and, with some tweaking of developmentally appropriate scenarios, could be very effective at developing anger management, social skills and moral judgement in the remaining students.

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### **Meeting the ethical challenges of leadership: casting a light or shadow**

Craig E. Johnson (2nd edn), 2005  
Thousand Oaks, CA, Sage Publications, Inc.  
\$39.95 (pbk.), 333 pp.  
ISBN 1-4129-0568-0

Johnson's revised and expanded edition of this popular and user-friendly textbook continues with the central themes and cases of the first edition, but provides new and relevant examples, original cases studies rooted in recent historical events, and an innovative focus on assessment that should prove helpful to both students and instructors. For readers familiar with the first edition, this second edition is worth the additional investment. Every chapter has at least one new case study and previously cited

cases have been updated. The relevance and utility of these cases cannot be overstated for they bring a practicality to the text that will make for lively discussion in the classroom.

Case studies illuminate ethical principles and lapses in events surrounding Enron, WorldCom, the World Trade Organization (WTO), Arthur Andersen, sexual abuse perpetrated by clergy, the Air Force Academy, and NASA among others. The cinema also provides a fertile area to tap by way of example, and Johnson mines films such as *The Insider*, *The Gathering Storm*, *Dead Man Walking*, *The Pianist* and *Erin Brockovich* to dramatise salient points. The variety of such broadly chosen examples, derived from current events, should help to make ethics come alive for students in ways that demonstrate the every day importance of ethical leadership.

The text is organised into four parts. Part One, 'The shadow side of leadership', relies on the Jungian construct of the shadow side of the personality, following the maxim, 'the brighter the light, the larger the shadow'. Johnson believes that an effective way for leaders to understand how the shadow side might influence their behaviour is to acknowledge existence of shadows forthrightly. Typical shadows cast by leaders include: the abuse of power and privilege; deception; misplaced and broken loyalties; inconsistency and irresponsibility. Any reader with leadership responsibility or even enmeshed in a complex organisation may not be able to resist the temptation to begin self-analysis and organisational scrutiny immediately.

Part Two, 'Looking inward', the most appealing section for this reviewer, examines why it is that leaders often do more harm than good. The author proffers a variety of views on evil, both personal and systemic, and appeals to a model of forgiveness as a way to break the cycle of institutionalised evil. In response to the many patterns of evil easily discernible in the world, Johnson counsels spirituality and reflection, affirming the value of spiritual disciplines that most readers will find have some resonance with several religious traditions. The interdisciplinary approach here is appealing. Students from a variety of academic backgrounds will find something here that invites further reflection.

Part Three, 'Ethical standards and strategies', summarises and reviews selections from the knowledge base in ethical theory. Kant, Rawls and Mill are introduced. Discussion of James McGregor Burns, Rost and Greenleaf come in the chapter entitled 'Normative leadership theories'. This section is unsatisfying in its quick treatment of major ethical treatises. Indeed, the introduction, analysis, comparison and critique of Kant's categorical imperative are handled in less than two pages and several hundred words. Utilitarianism receives similar treatment. This material might suffice for an introductory course at an early, undergraduate level, but advanced undergraduates and graduate students will arguably require more detail, information and nuance.

Part Four, 'Shaping ethical contexts', concludes the text with a focus on group dynamics and building an ethical capacity in small groups. The ethical challenges inherent in cultural diversity round out the text, along with an admonition to be wary of ethnocentrism and prejudice.

As a classroom text for undergraduate courses in leadership and ethics, it is difficult to find a more comprehensive book that provides both the theoretical background and practical application of ethical theory in one place. Even with the caveat that some

students will need a stronger intellectual framework, this is a valuable book. Instructors will find the text versatile in this regard, as its organisation allows for either a linear approach from beginning to end or a more creative, theme-based approach. A highly structured table of contents and a detailed subject/author index serve such an end well. A significant contribution to the pedagogy of ethics, this book should continue to enjoy wide usage and popularity.

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