



A Critical Analysis of a Book Section Four: “Shaping Ethical Contexts” in the Book Titled “Meeting the Ethical Challenges of Leadership: Casting Light or Shadow”

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Abstract: Ethics is at the heart of leadership; leaders act as ethics officers for their organizations through the process of social learning and by building positive ethical climates. Leaders assume the ethical responsibilities that come with that role. Leaders are primarily responsible for creating organizations that admire their ethical behavior. Leaders are the ethics officers of their organizations, casting light or shadow in large part through the example they set (Johnson, 2018, p. 393). This fact resulted into a critical analysis of “Shaping Ethical Contexts.” For this reason, the paper reviewed the ethical leadership in the small group context, including the behaviors to be displayed in front of small groups. The leader must have a common goal and work together with followers. He must be ready to listen to the group members' opinions to promote Ethical communication skills, and tactics include comprehensive. This critical analysis also presented a comprehensive review on creating an ethical organizational climate, i.e., important tools for building an ethical organizational climate including core ideology, codes of ethics, socialization, and ethics training. This paper also reminds us of how to meet the Ethical Challenges of Leadership in the Global Society. In the modern world, a leader's power is no longer limited by national boundaries. This analysis also presented the importance of Ethical Leadership in Crises. Managing a crisis is the ultimate test of ethical leadership because it is in crisis times that people recognize the real leaders.

Keywords: Ethical Leadership, Ethical Crisis Leadership, Ethical group Decision Making, Small group, Ethical Accountability, Ethical organizational climates

Reviewed Book Source: Johnson, C. E. (2018). Meeting the ethical challenges of leadership: Casting light or shadow. (6thed.) Thousand Oaks: California. SAGE.

Introduction

Critical analysis or critique is one where a reader “evaluates somebody’s work (a book, an essay, a movie, a painting...)” or article “in order to increase the reader’s understanding of it.” A critical analysis is “subjective writing” as it “expresses the writer’s opinion or evaluation of a text” (Southeastern Louisiana University, 2019). For the purpose of this paper, an in-depth critical analysis of four (4) chapters of the book –as referenced above -has been carried out, using the guidelines of description

or summary of ideas, making meaning or interpretation, and making Judgements or evaluation. A general description is given. “Special attention” has been given to identifying the “various constructs/concepts that are dealt with” in the chosen chapters. The summary of the constructs or concepts within the select chapters are presented separately. Furthermore, the interpretation and subsequent evaluation sections are done comprehensively. The respective reflections can be seen below and all reflections are done in paragraph form.

Description

This description covers chapters Nine (9), Ten (10), Eleven (11), and Twelve (12) of the book “Meeting the Ethical Challenges of Leadership: Casting Light or

Shadow” by Dr. Craig E. Johnson. This book and its instinctively selected chapters explores “ethical leadership in the small-group context” to help create groups that brighten rather than darken the lives of participants. Leaders must foster individual ethical accountability among group members, ensure ethical group interaction, avoid moral pitfalls and establish ethical relationships with other groups. Parker Palmer emphasizes that leaders shape the settings or contexts around them. According to Palmer as cited in Johnson (2018), leaders have “an unusual degree of power to create the conditions under which other people must live and move and have their being, conditions that can either be as illuminating as heaven or as shadowy as hell (p.352). Chapters Nine, Ten, Eleven, and Twelve addresses several “constructs/concepts” which include building an ethical small group, creating an ethical organizational climate, Meeting the Ethical Challenges of leadership in a global society and ethical crisis leadership. These will be addressed separately in the section titled summary of main ideas.

Summary of Main Ideas

This section gives summary of main ideas from various chapters.

Chapter: Building an Ethical Small Group

Cragan et al. (2009), as cited in Johnson (2018), summarize five definitional elements described in their definition of a small group: (1) a common purpose or goal: Several people waiting for a table at a restaurant do not constitute a small group. To be a group, individuals have something they want to accomplish together, such as completing a project for class, choosing a site for a new Walgreens drugstore, or deciding how to reduce homelessness in the city. Having a shared goal and working together leads to a sense of belonging or shared identity. Consider, for example, how many groups (Habitat for Humanity volunteers, cancer survivors, dorm floors) display their loyalty by purchasing t-shirts with their team names and slogans. (2) Interdependence: The success of any individual member depends on everyone doing his or her part. You may have discovered that, even when you carry through on our responsibilities, your grade goes down when others in your class group do not complete their parts of the project, (3) Mutual influence: In addition to depending on each other, group members influence each other by giving ideas, listening, agreeing or disagreeing, and so on.

(4) Ongoing communication: In order for a group to exist, members must regularly interact, whether face-to-face or electronically through e-mail, online meetings, video conferences, and telephone calls. For example, neighbors may live near each other, but they do not constitute a group until they routinely communicate with each other to reach a goal like fighting zoning changes and (5) Specific size: Groups range in size from three to twenty people. The addition of the third individual makes a group more complicated than a dyad. Group members must manage many relationships, not one. They develop coalitions as well as rules or norms to regulate group behavior. When one member leaves a dyad, it dissolves. However, a group (if large enough) can continue if it loses a member or two. Twenty is typically considered the maximum size for a small group because, beyond this number, members can no longer communicate face-to-face.

Cragan et al. (2009) as cited in Johnson (2018) define a small group as: “A few people engaged in communication interaction over time, usually in face-to-face and computer-mediated environments, who have common goals and norms and have developed a communication pattern for meeting their goals in an interdependent manner.

Chapter Nine of Johnson (2018) examines ethical group decision making. Teams, not individuals, make the most critical organizational decisions (p.353). The higher the leader’s organizational position, the more time she or he spends chairing or participating in meetings (p.353). Top-level executives spend a third of their time working in committees, task forces, and other small-group settings (353). “Leaders also find themselves in charge of groups outside of work, serving as chair of the local Young Men’s Christian Association (YMCA) board, for instance, or running the volunteer campaign team for a mayoral candidate” (p.353).

“Group's success or failure,” says Johnson (2018, p. 354), is highly dependent on its members' behaviors. Destructive behavior by just one person can be enough to derail the group process. Every team member has an ethical responsibility to take her or his duties seriously. The job of the leader is to foster ethical accountability to encourage followers to live up to their moral responsibilities to the rest of the group. In essence, I have learned that cooperation involves people. “Cooperative groups are more productive than those with an

individualistic or competitive focus. Cooperative groups: (1) are more willing to take on difficult tasks and to persist in the face of difficulties, (2) retain more information, (3) engage in higher-level reasoning and more critical thinking, (4) generate more creative ideas, tactics, and solutions, (5) transfer more learning from the group to individual members, (6) are more positive about the task and (7) spend more time working on tasks." A critical moral duty of group members is to pursue shared goals—to cooperate. Although this might seem like a basic requirement for joining a team, far too many people act selfishly or competitively when working with others. Those pursuing individual goals ignore the needs of teammates (Johnson, 2018, p.354).

I have learned that fostering individual accountability is an "important first step toward improving a group's ethical performance" (p. 356).

Chapter Nine also looked at "Ethical communication skills and tactics include comprehensive, critical listening; supportive communication; emotional intelligence (EI); productive conflict management; and expression of minority opinion" (p. 356-357). These behaviors are particularly important in the small-group context since teams accomplish much of their work through communication (p.357). However, they are also essential to ethical leadership in organizational, global, and crisis settings (p.357).

I have learned that group members engage in all five types of listening during meetings, but comprehensive and critical listening are essential when groups engage in ethical problem-solving. A high-quality decision is nearly impossible unless group members first understand and remember what others have said (p.357).

According to Johnson (2018), there are two structured approaches specifically designed to build disagreement or conflict in the decision-making process to reduce the likelihood of groupthink. In the devil's advocate technique, an individual or a subgroup is assigned to criticize the group's decision. The individual's or subgroup's goal is to highlight potential problems with the group's assumptions, logic, evidence, and recommendations (p. 371). Following the critique, the team gathers additional information and adopts, modifies, or discontinues the proposed course of action. In the dialectic inquiry method, a subgroup or the team as a whole develops a solution. After the group

identifies the proposal's underlying assumptions, selected group members to develop a counterproposal based on a different set of assumptions—advocates of each position present and debate the merits of their proposals. The team or outside decision-makers determine whether to adopt one position or the other, integrate the plans, or opt for a different solution altogether. Both approaches can take more than one round to complete (Johnson, 2018, p. 371).

Chapter Ten: Creating an Ethical Organizational Climate

As previously mentioned, chapter ten deals with the creation of ethical organizational climates and the important tools for building an ethical organizational climate. The ethical organization climate and these tools are the basis for the main ideas with this chapter. Leaders act as ethics officers for their organizations through social learning and by building positive ethical climates (Johnson, 2018, p. 393).

I value that Healthy ethical climates are marked by the recognition of risk, zero tolerance for individual and collective destructive behaviors, justice, integrity (ethical soundness, wholeness and consistency), trust, concern for the process as well as product, structural reinforcement and organizational citizenship (Johnson, 2018, p.393). Important tools for building an ethical organizational climate include core ideology, codes of ethics, socialization, and ethics training (p. 393). I have learned that ethics is at the heart of leadership. When we become leaders, we assume the ethical responsibilities that come with that role. Nowhere is this more apparent than in the organizational context (p. 393).

Leaders are the ethics officers of their organizations, casting light or shadow in large part through the example they set. According to Johnson (2018, p. 394) "when it comes to ethics, followers look to their leaders as role models and act accordingly." Leaders are generally seen as legitimate, credible and attractive because they occupy positions of authority with power and status. Ethical leaders build on this foundation. They increase their legitimacy by treating employees fairly and boost their attractiveness by expressing care and concern for followers. They enhance their credibility—particularly perceptions of their trustworthiness—by living up to the values they espouse. Such leaders are open and honest and set clear and high

standards that they follow themselves (p. 394). The ethical climate is best understood as part of an organization's culture (p. 395).

Recognition of Risk

Any attempt to foster a positive ethical climate must begin by acknowledging the reality that organizations, like individuals, have their "dark sides." Ethical leaders play a critical role in alerting followers and other leaders to the risks of moral failure (p. 397).

Chapter Ten identifies seven signs that a company may be in ethical danger. Recognizing and responding to these symptoms can help one and the organization avoid disaster (Johnson, 2018, p. 397). The signs are: (1) Pressure to Maintain Numbers, (2) Fear and Silence, (3) Young 'Uns and a Bigger-Than-Life CEO, (4) Weak Board, (5) Conflicts of Interest, (6) Innovation Like No Other, and (7) Goodness in Some Areas Atones for Evil in Others (Johnson, 2018, p. 397-399).

Justice

Treating people fairly or justly is another hallmark of an ethical organizational climate. Justice in the workplace takes three forms: distributive, procedural, and interactional. Ethical organizations strive to distribute outcomes like pay, office space, time off and other organizational resources as fairly as possible. They use fair procedures or policies to make these determinations. Further, moral leaders treat people with dignity and respect and share information about how decisions are made (p. 404).

Integrity

Integrity is ethical soundness, wholeness and consistency. All units and organizational levels share a commitment to high moral standards, backing up their ethical talk with their ethical walk. Consistency increases trust, encouraging members and units to be vulnerable to one another (p.405).

Trust

Ethical organizations are marked by a high degree of trust. Not only do members trust one another, but also, together, they develop a shared or aggregate level of trust that becomes part of the group's culture (p.407).

Structural Reinforcement

An organization's structure and policies shouldn't undermine the ethical standards of its members (p.409). The structure should encourage higher ethical performance on the part of both leaders and

followers (p. 409). The following four elements of an organization's structure have a particularly strong impact on moral behavior: (1) Monetary and nonmonetary reward systems, (2) Performance and evaluation processes, (3) Decision-making rights and responsibilities, and (4) Corporate governance (Johnson, 2018, p 409-410).

Organizational Citizenship

Concern for those outside the organization is another sign of a healthy ethical climate. Ethical organizations act as good citizens. They acknowledge their obligations to their communities and use their influence to improve the society (Johnson, 2018, p. 410).

I have learned that to build or create ethical organizational climates, leaders rely heavily on four tools: core ideology, codes of ethics, socialization and ethics training (Johnson, 2018, p. 412).

Chapter 11: Meeting the Ethical Challenges of Leadership in a Global Society

Chapter Eleven of Johnson (2018) examines the moral complexities posed by cultural differences. Ethical global leaders acknowledge the dark side of globalization and recognize the difficulty of making moral choices in cross-cultural settings (p. 443). I have learned that to master these challenges, leaders need to understand the relationship between cultural values and ethical decisions, address attitudinal obstacles, seek moral common ground and develop strategies for solving ethical dilemmas in cross-cultural settings (p. 443).

The Dark Side of Globalization

I have learned that globalization may be the most important trend of the twenty-first century. We now live in a global economy shaped by multinational corporations, international travel, the Internet, immigration, and satellite communication systems. Greater cultural diversity is one product of globalization. There is more contact between countries, but there is also greater cultural diversity within nations (Johnson, 2018, p. 444). Johnson concluded that "leaders" need to seriously consider the dark side of the global society to help prevent ethical abuse.

The Global shadow Power

Johnson (2018), in the modern world, argues that a leader's power is no longer limited by national boundaries. Increasing interdependence brought about by the integration of markets, communication systems, computers and financial institutions means

that one leader or nation's actions can have a dramatic impact on the rest of the world. Take the Chinese financial crisis, for instance. Johnson also reports that China's leaders revised the nation's financial projections downward and devalued its currency in 2015, stock markets around the world suffered significant declines, resulting in \$5 trillion in losses (p. 444).

Ethical leadership in the multinational context must take into account the potential far-ranging consequences of every choice. Shadows fall when leaders forget this fact (p.444). Johnson (2018, p. 446) communicates that leaders will continue to cast shadows unless they take steps to make the globalization more equitable. To do so, they must (a) put the common (international) good above private gain or self- or national interest, (b) create a global economy that recognizes the interconnectedness of all peoples and the importance of sustaining the environment, (c) practice restraint and moderation in the consumption of goods, and (d) seek justice and compassion by helping marginalized groups (p. 445-446).

Facing the Challenges

A clear understanding of the relationship between cultural values and ethical decision is not enough to meet the ethical challenges posed by globalization and cultural differences (Johnson, 2018, p. 460). They need to address attitudinal obstacles to ethical behavior, search for moral common ground with people of other cultures and identify strategies for making decisions in cross-cultural settings (p. 460).

Overcoming Attitudinal Obstacles

According to Johnson (2018), prejudice, stereotypes and ethnocentrism are important attitudinal obstacles to ethical behavior across cultures. Prejudice is the prejudgment of out-group members based on prior experiences and beliefs. Prejudice is universal, but the degree of prejudice varies from person to person, ranging from slight bias to extreme prejudice such as that displayed by racist skinheads. Negative prejudgments can be dangerous because they produce discriminatory behavior (p. 460).

Cosmopolitanism

Johnson (2018, p. 466) spoke of cosmopolitanism as another attempt to develop a universal ethic. Kant, as cited in Johnson (2018), proposed the creation of an international legal authority to regulate relations

between nations. He encouraged hospitality toward foreigners. Modern moral cosmopolitanism is based on three elements. The first is individualism, the second component is the universality, and the third component is a generality, the belief that everyone in the world should make persons their primary concern, extending their obligations to those outside their immediate group. Driven by these three convictions, cosmopolitans take a humanistic or altruistic approach to globalization, believing that every human being has dignity and value, regardless of their location, status, or background. They have a strong sense of global justice and work to ensure human rights (p. 467).

Chapter 12: Ethical Crisis Leadership

Chapter Twelve of Johnson (2018) examines ethical leadership in crisis situations. According to Johnson (2018), "Crises are major unexpected events that pose significant threats to groups and organizations" (p. 491). They pass through three stages: pre - crisis, crisis event, and postcrisis. Ethical leaders have a series of tasks to carry out during each phase (p. 491).

Chapter twelve gives six ethical principles and strategies essential to fulfilling these moral duties: (1) assume broad responsibility, (2) practice transparency, (3) demonstrate care and concern, (4) engage the head, and the heart, (5) improvise from a strong moral foundation and (6) build resilience (Johnson, 2018, p. 491). I have learned that managing a crisis is the ultimate test of ethical leadership (p. 491).

Ethical leaders in the pre-crisis stage help their groups detect possible trouble and develop strategies for managing crises should they strike (p.496).

Johnson (2018) gives the following as examples of a crisis: Bankruptcies, hurricanes, wildfires, tornados, landslides, political scandals, industrial accidents, school shootings, food-borne illnesses, oil spills, fraud, computer data theft, terrorist attacks, and other crisis events which bring out the worst or the best in leaders. (p. 491).

Chapter twelve of Johnson (2018) examines leadership ethically in a crisis. I have learned several things about management of the crisis, including the fact that it helps to "manage crisis events," it needs to draw on the concept: "values, moral reasoning, normative leadership theories, ethical decision-

making formats, ethical communication skills, influence tools, and ethical perspectives (p.492).

Crisis management experts Matthew Seeger, Timothy Sellnow, and Robert Ulmer as cited in Johnson (2018) identified ten types of crises, Public perception, Natural disasters, Product or service, Terrorist attacks, Economic, Human resource, Industrial, chemical spills, Transportation, and Outside environment:(p 492 – 493).

I have learned that, according to Johnson (2018), leaders need to see ethics as a conversation, connecting with stakeholders before, during and after the crisis. They also need to acknowledge the pain and suffering generated by the crisis, which may have been caused by their decisions and actions (p.496). Ethical leaders in the pre-crisis stage help their groups detect possible trouble and develop strategies for managing crises should they strike. (p. 496).

I have learned that ethical leaders play a critical role during crisis events. They first recognize that a crisis has occurred and persuaded others that the group is in grave danger. This is not always an easy task (Johnson, 2018, p. 500). Organizational crisis learning takes three forms. Retrospective sensemaking which looks for causation, determining what members overlooked and identifying faulty assumptions and rationalizations that contributed to the disaster (p.502).

Components of Ethical Crisis Management

Ethical leaders have important tasks to carry out in each stage of crisis development. Theorists and researchers have identified six principles and/or strategies that equip them to fulfill these duties. Moral leaders assume broad responsibility, practice transparency, demonstrate care and concern, use their heads as well as their hearts, improvise from a strong moral foundation, and build resilience (Johnson, 2018, p. 504).

Assume Broad Responsibility

According to Johnson (2018), responsibility is the foundation of ethical crisis leadership. Preventing, managing and recovering from crises all depend on the willingness of leaders and followers to accept their moral responsibilities (p.504). The first step in preventing crises is to behave as a moral person. Since a great many crises (fraud, accounting scandals, embezzlement, and sexual harassment) are the direct result of the immoral actions of leaders, eliminating these behaviors greatly reduces

the group's exposure to the scandal. Moral leaders also create healthy ethical organizational climates that have a low risk of moral failure and crisis (p. 504). To determine the specific skills leaders need to successfully manage crisis situations (p.505).

Engage the Head as Well as the Heart

Rational thought, problem-solving and other cognitive skills and strategies are important complements to care and compassion in ethical crisis management. Moral leaders respond with their heads as well as their hearts. In particular, they are highly mindful and engage in strategic and ethical rational thinking. (Followers must also engage their heads as well as their hearts—see “Focus on Follower Ethics: Blowing the Whistle: Ethical Tension Points (Johnson, 2018, p. 513).

According to Johnson (2018, p. 519), to date, there is no universal code of ethics for leaders in all types of extreme situations. However, respect for human rights (people's “moral worth”) should underlie all decisions of crisis professionals.

Literature Review from Other Authors

This section reports the literature review that relate to the reviewed section of the book.

Chapter 9: Building an Ethical Small Group

According to Carlson, Kacmar, and Wadsworth (2002), as cited in DeGrassi (2012, p.52), “ethical decision-making is the process by which individuals use their moral base to determine whether an issue is right or wrong.” In addition, as cited in DeGrassi (2012, p. 52), Trevino asserted that “Research on ethical decision-making argues that ethical/unethical behavior is an interaction of the person and the situation since both the individual and their environment influence ethical decision-making.”

Stear (2013) as cited in Easter (2019) indicated that ethical decision making might be defined as the act of helping people make difficult choices when faced with ethical dilemmas, situations where there is no clear right or wrong answer, by examining three perspectives: the ethic of obedience, the ethic of care, and the ethic of reason.

Chapter 10: Creating an Ethical Organizational Climate

According to Teresi et al. (2019), ethical climate defines correct behavior and how ethical issues should be handled within organizations. For this reason, it plays a crucial role in the organizational

life. An organization's climate is one tool the organization can use to help employees make sense of the work environment, by helping employees discern how to behave appropriately. Because the climate is more tangible to employees and more comfortable to change than culture (Kuenzi et al., 2019, p. 4)

Chapter 11: Meeting the Ethical Challenges of Leadership in a Global Society

According to Tamunomiebi and Ehior (2019), diversity and ethics are components of every society and they are a significant challenge that has turned into a sad situation for all involved, leading to the demoralization of organization. No doubt, many believe societal diversity and ethics are fundamental for organizational efficiency when adequately managed. In every organization, there are diverse beliefs, culture, religion, age, gender and educational background among employees. Manager and executives in organizations need to know what the most ethically appropriate or inappropriate courses of actions are to take in their daily work situations. Diversity is the ways people differ in an organization which can affect task or relationship of the employees (p.840).

Tamunomiebi and Ehior (2019) claimed that diversity plays a significant role in the organization's growth and performance. Organizations that hire employees from diverse countries, cultures, values, and styles believe that diverse groups are more likely to possess a broader range of task-relevant knowledge, skills and different opinions that can benefit each other (p. 6).

Chapter 12 – Ethical Crisis Leadership

According to Hoenig (2000) as cited in the work of Mihelič et al. (2010), the leaders that demonstrate integrity are honest with themselves and others learn from them and are constantly in the process of self-improvement. They lead by example and expect as much of others as they do of themselves. They take responsibility for being judgmental about essential decisions and striving to balance competing interests when reaching crucial organizational goals (Mihelič et al., 2010, p. 37).

In times of crisis, leaders need to deepen their commitment to doing the right thing, rather than abandoning ethics. There is never a wrong time to do right. Crises have the potential to bring out both the worst and the best in human beings. The leaders must ensure the latter.

When faced with a crisis, most leaders are forced to think and behave in unfamiliar ways. Whether it is a technological, financial, natural or health crisis — at work or in the community — crises demand that leaders take an emergency response plan and adapt it as a new evidence and factors to present themselves (Center for Creative Leadership, 2020, p. 1).

Making Meaning/Interpretation

The Duty and Responsibilities of Leaders for Small Groups have been identified as meaningful concepts in chapter nine (9). How to lead small groups by adopting the technique of listening and expression is very important because a good leader speaks less and gives others a chance to say what they think because the leader does not know everything other people in the group also know. A leader cannot and should not think that they know everything there is to know. These are identified as necessary to improve one's leadership. Johnson (2018) did an excellent job of showing the importance of the duty and responsibilities of leaders for small groups.

We spend much more time listening than speaking in small groups. If you belong to a team with ten members, you can expect to devote approximately 10% of your time to talking and 90% listening to what others have to say. All listening involves receiving, paying attention to, interpreting and then remembering messages (Johnson, 2018, p. 352).

It must be noted that the book is excellently structured, well researched, clearly written and practical in its usefulness to leadership. It is a crucial resource for all leaders who want to improve their moral influence and their organizational ethical practices. Each chapter of the book presents an introduction.

I value this part in chapter nine (9) of the book, which reminds us that the leader must monitor the success of the group process by encouraging members to respect their responsibility. So, this book reminds us of the importance of the distribution of tasks, because the leader cannot take all the responsibilities, but he must share the tasks with the different members of the group.

Every team member has an ethical responsibility to take her or his duties seriously. The leader's job is to foster ethical accountability to encourage followers to live up to their moral responsibilities to the rest of the group (Johnson, 2018, p. 354). I would suggest

that a leader can and should be able to make an ethical decision almost automatically.

I have identified meaningful concepts in chapter Ten (10) as ethics must be at the heart of leadership. Leaders must be credible, attractive people because they hold positions of authority with power and status. They must be models for others because when the head is sick, the whole body is affected. Leaders are the ethics officers of their organizations (Johnson, 2018, p. 393).

I think it is important because an unethical leader is like a blind man who leads many people. In my opinion, the blind man can fall into a pit with all the multitude of people he leads. If the leader has no ethics, how can he tell others about it? If he practices fraud, how can he prevent others from doing it? So well-ordered charity begins with the leader. To be a good leader, one must be someone who respects and practices ethics in the professional life, and one will be a model for others.

The hypocritical leader talks a lot about ethical values but does not live up to the rhetoric. As we saw in Chapter 1, former House Speaker Dennis Hastert and Bill Cosby publicly proclaimed moral values while engaging in sexual misconduct (Johnson, 2018, p. 394).

I value the case studies in this book because, after each chapter, the author adds a case study that summarizes the chapter by giving practical cases to allow leaders to practice what they have just read and they allow leaders to reflect on some instances and resolve specific problems that can help them in professional life.

In chapter ten (10), I see the educational experiences of the approach of ethics impacting "the mechanism allowing leaders to transfer the knowledge and skills acquired in this book to the practice of the real world.

The book is well structured and there are numerous strengths in this book. In the first one, Johnson (2018) provides a plethora of current and historical world events to engage the reader and illustrate and apply concepts. These applications enhance the link from theory to practice and promote organizational ethics. Secondly, there are Case Studies, placed throughout the chapters and at the end of each chapter. These case studies, real or fictional, engage the reader to decide how they would act or react under the circumstances described. Discussion

Probes, at the end of the case study, bring the reader deeper into the discussion and forces him to make ethical or moral decisions. It appears that Johnson wants the reader to begin practicing moral and ethical decision making along the journey. However, the book is too large, which can discourage readers from reading the content. It would be better to make some modifications, which may encourage the reader to read the book.

Johnson recognizes that often there is a dark side to organizations that needs to be confronted through truth-telling. He encourages leaders to be on guard for seeking the truth that leads to greater accountability to decrease hostile working environments, sexual harassment discrimination, prejudices and stereotyping. He gives practical solutions for each of these. Central to this is adhering to and promoting a formal code of ethics, a compelling mission and vision statement, shared values and easily understood norms that support policies. Leaders need to be aware of the organization's culture (climate) and be ready to change or modify behavior that undermines the organization's success. Johnson advances the idea that "ethical values are factored into every organizational activity" (p. 406). He expresses the need for "ethical consistency" throughout the organization, top to bottom. This includes the concepts espoused by Thomas et al. in their book *Worldviews and Ecology: Religion, Philosophy and the Environment* (1994) and the need to "think globally" and "act locally."

I have identified the meaningful concepts in chapter eleven (11) as I examine the moral complexities posed by cultural differences. Ethical global leaders acknowledge the dark side of globalization and recognize the difficulty of making moral choices in cross-cultural settings. Because, as a leader, one should not be limited. We must be able to adapt to any culture.

In the modern world, a leader's power is no longer limited by national boundaries. Increasing interdependence brought about by the integration of markets, communication systems, computers, and financial institutions means that one leader or nation's actions can have a dramatic impact on the rest of the world (Johnson, 2018, p 444). It is important because, as leaders, we are called to work everywhere and we can meet different cultures. As leaders, we need to consider the dark

side of the global society to help prevent ethical abuse.

I value that the culture is "the whole way of life of a people, composed of their learned and shared behavior patterns, values, norms and material objects because a better understanding of culture allows the leader to understand and resolve some cultural issues.

In chapter eleven (11), the author helps us to understand more about culture. According to him, a good leader must have information about different cultures to know what decision to make. One cannot be the leader of a group without knowing the culture of the different people in the group.

Haidt, as cited in Johnson (2018) compares these moral intuitions to taste buds. Nearly everyone is born with the same set of taste receptors. However, each culture develops its cuisine, which emphasizes different tastes (Haidt, J. as cited in Johnson, 2018, p. 457).

I have identified the meaningful concepts in chapter twelve (12), as managing a crisis is the ultimate test of ethical leadership because it is in times of crisis that we recognize the real leaders. Managing a crisis is the ultimate test of ethical leadership. Bankruptcies, hurricanes, wildfires, tornados, landslides, political scandals, industrial accidents, school shootings, food-borne illnesses, oil spills, fraud, computer data theft, terrorist attacks and other crisis events bring out the worst or the best in leaders (Johnson, 2018, p. 491).

It is essential because significant crises and unexpected events can happen at any time. As a leader, you must make appropriate decisions against these events, which can pose threats to the groups and organizations of which you are the leader.

In this chapter, I value the six ethical principles and strategies essential to fulfilling these moral duties (Johnson, 2018, p. 491):

1. Assume broad responsibility.
2. Practice transparency.
3. Demonstrate care and concern.
4. Engage the head and the heart.
5. Improvise from a strong moral foundation.
6. Build resilience.

Using these principles and strategies, one will have the ability to know how to handle specific problems in a crisis.

Chapter twelve (12) shows the educational experiences of the ethical leadership approach impacting "the mechanism allowing leaders to transfer the knowledge and skills acquired in this book to real-world practice. By teaching aspiring leaders, one should always prepare for significant events that can happen at any time, and it is in a crisis that the world will qualify one as a good or bad leader.

Making Judgments/ Evaluation

Chapter Nine of Johnson (2018) explores the theme of building a small ethical group within the leaders and the small group addressing establishing ethical relationships with other groups. This is done to enhance growth and development. Ethical leadership in the small group helps to "creates" "groups that brighten rather than darken the lives" of "participants" (p. 352). As leaders, one should foster the individual ethical responsibility among group members, ensure group ethical interaction, avoid moral traps, and build relationships with other groups. "We must fend off pressures to engage in unethical behavior while actively seeking to create healthier moral environments" (Page 352).

Chapter Ten deals with creating an Organizational ethical climate. I have learned that ethics is at the heart of leadership and leaders act as ethics officers for their organizations through the process of social learning and by building positive ethical climates (p. 393). Leaders assume the ethical responsibilities that come with that role (p. 393). According to Johnson (2018, p. 393), leaders are primarily responsible for creating the organizations that admire for their ethical behavior. Leaders are the ethics officers of their organizations, casting light or shadow in large part through the example they set (p. 393). Ethical leadership is critical not only to the business world but also to the church and its institutions. In my humble experience, Ethical Leadership involves leading in a fashion that respects the rights and dignity of the people around and the many others who may be affected by one's actions. Ethical leadership is the richness needed in the educational experience for growth and development for a leader in bonding with each other in a real and professional way due to its collegiality.

Chapter ten talks about the moral complexities posed by cultural differences. Human beings draw close to one another by their universal nature, but habits and customs keep them apart (Johnson, 2018, p. 443).

In addition to taking stock of the potential moral pitfalls of globalization, leaders must recognize that cultural diversity makes ethical decisions more difficult. Each ethnic group, nation and religion approach moral dilemmas from a different perspective. What is perfectly acceptable to members of one group may raise severe ethical concerns for another. Understanding the reasons for these differences is an essential first step in increasing our ethical competence in intercultural encounters. In sum, a culture is “the total way of life of a people, composed of their learned and shared behavior patterns, values, norms, and material objects” (p. 449).

In chapter twelve, the author talks about ethical leadership in crises. Managing a crisis is the ultimate test of ethical leadership because it is in times of crisis that we recognize the real leaders. Managing a crisis is the ultimate test of ethical leadership. Bankruptcies, hurricanes, wildfires, tornados, landslides, political scandals, industrial accidents, school shootings, food-borne illnesses, oil spills, fraud, computer data theft, terrorist attacks, and other crisis events bring out the worst or the best in leaders (Johnson, 2018, p. 491).

This book reminds leaders to prepare for times of crisis because one is not a leader only in good times but also in bad times. A good leader must act transparently. Although acting with transparency is not easy, a good leader should do their best to act transparently. Leaders regularly share this information through websites, presentations, publications, press releases and other means. In turn, openness is marked by candor and integrity (Johnson, 2018, p. 508). Also, a good leader must act with his head and heart; he must make the right decisions for the good being of the company he is leading, and that requires thinking before acting. Moral leaders respond with their heads as well as their hearts. In particular, they are highly mindful and engage in strategic and ethical rational thinking (Johnson 2018, p. 513).

I agreed with the way in which each concept was individually addressed for understanding and clarity. It is tough to disagree with facts that were so plain

and simple to explore. These four chapters were indeed scholastic and allowed the authors of this paper the opportunity to engage in deep thoughts as they interacted with new and different material for the growth and development of themselves and others. This assignment made the authors more open to the broad field of research that is out there for them to engage in as an aspiring leader. In order to enrich others, we must interact with them in a meaningful and collaborative way. While isolation allows for contemplation, it does not promote or truly enhance personal and cooperative growth and development. I must confess that most of the concepts and content were thoroughly researched by researchers mentioned by the author.

Moreover, the educational experience with this book has started to benefit one of the authors of this paper in different areas as an aspiring leader. The authors have seen growth in the way collaboration is done. This is uniquely facilitated with the use of the tools given by this book. The authors recognize that being flexible and non-judgmental are paramount concepts to explore and practice on a regular basis. Finally, the authors can make meaningful interpretations; which will bear fruitage as I continue in my respective area.

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