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Book Review: “Moral Leadership: The Theory and Practice of Power, Judgment and Policy.”

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Johnson & Wales University
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Feinstein Graduate School, MBA Program
February, 2016

Book Review

Bibliographical Data: (Author, Title, and Publication Data)

Author: Deborah L. Rhode, Stanford Law School professor

Title: “Moral Leadership: The Theory and Practice of Power, Judgment and Policy.”

Publication Date: 2006

Background Information:

Who is the author? (What is the nationality and origin? When did the author write? Check standard reference books.)

Deborah L. Rhode is the American jurist, born in January 29, 1952 She is the Ernest W. McFarland Professor of Law, the director of the Center on the Legal Profession, and the director of the Program in Law and Social Entrepreneurship at Stanford University. She is the former founding president of the International Association of Legal Ethics, the former president of the Association of American Law Schools, the former chair of the American Bar Association’s Commission on Women in the Profession, the former founding director of Stanford’s Center on Ethics, a former trustee of Yale University, and the former director of Stanford’s Institute for Research on Women and Gender. She also served as senior counsel to the minority members of the Judiciary Committee, the United States House of Representatives, on presidential impeachment issues during the Clinton administration.

What other work has the author done?

Deborah L. Rhode has served as a columnist for the National Law Journal and published editorials in the New York Times, Washington Post, Boston Globe, and Slate. Her first article was published in 1976 with Ralph C. Cavanagh for

Yale Law Journal "The Unauthorized Practice of Law and Pro Se Divorce: An Empirical Analysis". So far she has authored over 250 articles and over 20 books, and is the nation's most frequently cited scholar in legal ethics. Here are some of them: "Gender and Law: Theory, Doctrine, and Commentary" (with Katherine Bartlett and Joanna Grossman, Wolters Kluwer, 6th ed. 2013), "Legal Ethics" (with David Luban and Scott Cummings, Foundation Press, 6th Ed. 2013), "Leadership: Law, Policy, and Management" (with Amanda Packel, Wolters Kluwer, 2011), "The Beauty Bias" (Oxford University Press, 2010), "Gender Law and Policy" (with Katherine Bartlett Wolters Kluwer, 2010), "Women and Leadership: The State of Play and Strategies for Change" (with Barbara Kellerman, ed. Jossey-Bass, 2007), "Professional Responsibility and Regulation" (with Geoffrey Hazard, Jr., Foundation Press, 2d ed. 2007), "In Pursuit of Knowledge: Scholars, Status, and Academic Culture" (Stanford University Press, 2006), Moral Leadership; The Theory and Practice of Power, Judgment, and Policy" (Jossey Bass, 2006), "Legal Ethics: Law Stories" (with David Luban, Foundation Press, 2006), "Pro Bono in Principle and in Practice: Public Service and the Profession" (Stanford University Press, 2005), "Brown at Fifty: The Unfinished Legacy" (American Bar Association, 2004) (ed. with Charles J. Ogletree, Jr.), "Access to Justice" (Oxford University Press, 2004), "The Difference Makes: Women and Leadership" editor (Stanford University Press, 2003), "Gender and Law: Theory, Doctrine and Commentary, with Katharine T. Bartlett and Angela P. Harris" (Aspen, 2002), "In the Interests of Justice" (Oxford University Press, 2000), "Ethics in Practice" editor (Oxford University Press, 2000), "Professional Responsibility: Ethics by the Pervasive Method" (Aspen, 2d ed., 1998), "Speaking of Sex" (Harvard University Press, 1997), "Sex Discrimination and the Law, with Barbara Allen Babcock, Ann E. Freedman, Susan Deller Ross, Wendy Webster Williams, Rhonda Copelon, Nadine H. Taub" (Little, Brown & Co., 1996), "The Politics of Pregnancy: Adolescent Sexuality and Public Policy, Editor, with Annette Lawson" (Yale University Press, 1993), "The Legal Profession: Responsibility and Regulation, with Geoffrey Hazard" (Foundation Press, 3rd ed., 1993), "Theoretical Perspectives on Sexual Difference" Editor (Yale University Press, 1990), "Justice and Gender (Harvard University Press, 1989)".

What is the author's reputation?

Deborah L. Rhode is the nation's most frequently cited scholar in legal ethics. She has served as a columnist for the National Law Journal and published editorials in the New York Times, Washington Post, Boston Globe, and Slate. She joined the Stanford Law School faculty in 1979 and was the second woman on the faculty. At Stanford, Rhode taught the law school's first class on gender and the law. She received her B.A., summa cum laude, in Political Science from Yale University in 1974. She received her J.D. from Yale Law School in 1977. Following law school, Rhode clerked for Judge Murray Gurfein of the U.S. Court of Appeals for the Second Circuit from 1977 to 1978 and for U.S. Supreme Court Justice Thurgood Marshall from 1978 to 1979. After clerking for Supreme Court Justice Thurgood Marshall, she joined the Stanford faculty. She has received the American Bar Association's Michael Franck Award for contributions to the field of professional responsibility; the American Bar Foundation's W. M. Keck Foundation Award for distinguished scholarship on legal ethics, the

American Bar Foundation's Outstanding Scholar Award, the American Bar Association's Pro Bono Publico Award for her work on expanding public service opportunities in law schools, and the White House's Champion of Change Award for a lifetime's work in increasing access to justice. She is a member of the American Academy of Arts and Sciences and vice chair of the board of Legal Momentum. She also served as senior counsel to the minority members of the Judiciary Committee, the United States House of Representatives, on presidential impeachment issues during the Clinton administration. (Stanford University, 2013)

Are there any important or enlightening circumstances connected with the composition of this work?

This book grows out a collective effort that owes many debts. It began with the Conference on Moral Leadership, which launched a new university-wide Center on Ethics at Stanford in February 2005, and a companion conference at Harvard University on Moral Leadership and the Right to Rule. This Conference was basic platform for Deborah L. Rhode to bring together experts, educators and researchers in the sphere of psychology, constitutional law, political science, business administration, ethics and decision in management, for creating fundamental book on ethics in business, morality principles, leadership and leaders' characters. Deborah Rhode's choices of authors and their seminal contributions is a relief, a startlingly fresh exception to all of the usual mishaps that beleaguer those intrepid souls who agree to undertake such a thankless risk. Deborah L. Rhode is trying to create a framework that is useful, balanced and objective to address the key aspects of "moral leadership."

Subject Matter of the Book

What kind of book is it? (Is it fiction, history, popular psychology, textbook, technical?)

Moral Leadership: The Theory and Practice of Power, Judgement and Policy book brings together in one comprehensive volume of original essays from leading scholars in law, leadership, psychology, political science, and ethics to provide practical, theoretical policy guidance. Defining moral leadership through a commonsense understanding of key value-laden terms, the contributors identify what people know, and only think they know, about the role of ethics in key decision-making positions. The essays focus on issues such as the definition and importance of moral leadership and the factors that influence its exercise, along with practical strategies for promoting ethical behavior. Moral Leadership addresses the dynamics of moral leadership, with particular emphasis on major obstacles that stand in its way: impaired judgment, self-interest, and power. Finally, the book explores moral leadership in a variety of contexts business and the professions, nonprofit organizations, and the international arena, political science and psychology.

What is the subject of the book?

Given the centrality of ethics to the practice of leadership, the main subject of the book is to understand morality issues in business contexts, because that is where most work has been done and where the need in practice appears greatest. This book can be seen as the fundamental handbook for legal experts, corporations, professors, students, and nonprofit organizations to understand main principles of moral leadership, ethic's role in business, corporate social responsibility, psychology of power.

Based on different corporate scandal cases, the book is focusing ethical side of leadership's practice, in particular how leaders form, sustain and transmit moral commitments, under what conditions those processes are most effective, what is the impact of ethics, codes, training programs and similar initiatives have, how norms and practices are vary across context and culture.

What material does it treat?

The author has used original essays from leading scholars in law, leadership, psychology, political science, and ethics to provide practical, theoretical policy guidance. The main topics that have been explored by authors are related to leaders' moral commitment, conditions under what they act, ethical codes, training programs, and similar initiatives, corporate responsibility, moral characteristics of leaders, individual, organizational, and societal level to foster moral leadership and etc.

Throughout the book, the contributors identify what people know, and only think they know, about the role of ethics in key decision-making positions. The essays focus on issues such as the definition and importance of moral leadership and the factors that influence its exercise, along with practical strategies for promoting ethical behavior. Moral Leadership addresses the dynamics of moral leadership, with particular emphasis on major obstacles that stand in its way: impaired judgment, self-interest, and power. Finally, the book explores moral leadership in a variety of contexts of business and the professions, nonprofit organizations, and the international arena.

What is the tenor of the book—the author's basic interpretation of the material?

What makes this book interesting and useful, is probably the way the author represents and interprets main problems related to moral leadership. In particular, various authors have presented their ideas and approaches with different perspectives based on famous corporate scandals began in 2001.

The book is addressed to anyone who wants to understand vexing issues that inhere in this complicated topic. The choices of the author are based on the intention to create a framework that is useful, balanced and objective to address the key aspects of "moral leadership."

Method of Organization

Summarize in your own words the table of contents

At first, Warren Bennis, WB Series Editor gave a forward of this book, providing some reasons why Deborah L. Rhode chose those authors for her book. Afterward,

Deborah L. Rhode gives pretty large introduction, presenting very detail analyze of the moral leadership. The author refers to political philosophy to define moral leadership, tracing to early Greek philosophy and theologians. According to the author moral leadership is now in boom cycle, but there is still lack of consensus on what exactly it means. Overall, in the Introduction, the author is discussing moral dimensions of leadership, emergence of ethics initiatives, corporate social responsibilities of big corporations, individual and contextual dimensions of moral conduct, moral character of decision-making processes, strategies of moral leadership, realization of ethical codes and compliance programs and ethical commitment of leaders.

Part One explores main challenges posed to moral leadership, providing deep understanding of ethical judgment and moral leadership. On the examples of corporate scandals began in 2001, in his essay, David Luban uses four principal dimensions: ethical, cultural, economic and psychological to explain tremendous challenges posed to efforts at corporate reforms. In their essay, Joshu Margolis and Andrew Molinski describe three practical challenges that shape how people experience the ethical demands on their work-time pressure, ambivalence and how people see themselves, or what we call self-construal. In the last essay of Part One, Russell Hardin is discussing a prior versus conventional ethics, on ordinary individual-level morality versus institutional arrangements and on political versus legal and regulatory agency control of public ethics.

Part Two chronicles the increasing recognition of moral leadership's importance. In his essay "The Psychology of Power", Philip G. Zimbardo is discussing how normal individual can be recruited, induced and seduced into behaving in ways that could be classified as evil and the role of leaders in that process. The author focus on the central conditions that underpin the transformation of good or average people into perpetrators of evil. (p.130) In the essay of "Taming Power," David G. Winter presents central moral and ethical problems of human social existence not only in 21st century, but through history and culture. In their essay, Dacher Keltner, Carrier A. Langer, Maria Logli Allison focus on the relationship between power and leadership, are leaders concerned with the moral implications of their decision.

Part Third analyzes the circumstances under which "ethics pays." In his essay Daniel Batson describes prosocial motives as a promising strategy for moral leadership. In this Part, the authors address two central issues. The first is whether people in organization have ethical values that are related to the characteristics of those organizations. The second is whether those values shape their rule-related behavior.

Part Four examines the individual and contextual factors that influence ethical conduct. In his essay, Paul Brest focuses on strategic philanthropy, in particular the first part of the chapter sets out the fundamental tents of strategic philanthropy and the second defends strategic philanthropy against its critics. Bruce Sievers in his essay is discussing a subset of nonprofit organization, in particular the author suggests three levels of ethical issues that apply distinctively to foundations in their role as potential leaders in nonprofit world.

Final Part identifies perspectives and implications of moral leadership. In her essay, Linda A. Hill focuses on exercising moral courage in management. Continuing the chapter, Kirk O. Hanson is talking about the perspectives on moral leadership understanding on the global stage. According to the author, with globalization will come an increasing discussion of universal moral values and the global moral leadership that

would lead us to those values. Global moral leaders who will champion these moral values will include sitting political leaders, former heads of state, nongovernmental organizations, individual activist and even celebrities. These global leaders will be important political as well as moral actors.

What are the tone and style of the book? (What kind of audience is being addressed? Does the author give interesting facts or analyses?)

It is essay style book, including comprehensive volume of original essays from leading scholars in law, leadership, psychology, political science, and ethics to provide practical, theoretical policy guidance. The choices of the author are based on the intention to create a framework that is useful, balanced and objective to address the key aspects of “moral leadership.”

The book can be addressed to businessmen, legal experts, politicians, corporate bosses, lawyers, professor, students, in other words to anyone who wants to understand vexing issues that inhere in this complicated topic. It also can be seen as a textbook for teaching courses of business administration, law, political science and psychology.

But it should be admitted that book is serious, with hard choice of vocabulary and accurate grammar and spellings. It is written in very professional and academic manner that may be not reachable to most of audience.

After defining “ethics,” “leadership” and “moral,” the author provides deep analyses of various issues related to moral leadership and corporate social responsibility based on remarkable cases. For example, the author argues that corporations began adopting internal codes of conduct early in twentieth century, but it was not until a sequence of scandals, starting in the 1960s, that interests in business ethics and corporate social responsibility gained significant attention. By the mid-1980s, the fraud and corruption among American defense contractors led to the creation of ethical compliance programs that eventually became models for other corporate sectors. (p.10).

Another interesting fact that the author brings in is about corporate social responsibility. According to her, by the end of the twentieth century, in the United States alone, close to 150 mutual funds, with almost \$100 billion in assets, invested only in “social responsible” companies. Altogether an estimated \$1.1 trillion of the \$13 trillion in funds under professional management in the United States reflect some consideration of corporate social responsibility. (p. 11)

Continuing the topic of corporate social responsibility, the author provides results of qualitative and quantitative researches. The vast majority of those studies find significant positive relationship. For example, companies with stated commitments to ethical behavior have a higher mean financial performance than companies lacking such commitments. Employees who view their organization as supporting fair and ethical conduct and its leadership as caring about ethical issues observe less unethical behavior and perform better along a range of dimensions. Employees also show more concern for the consumer. The financial payoffs are obvious: employee satisfaction improves customer satisfaction and retention; enhance workplace trust, cooperation and innovation; and saves substantial costs resulting from misconduct and surveillance designed to prevent it. (p. 17)

State four to ten main ideas of the book. Be as descriptive as possible.

1. Principal dimensions of moral leadership

“Changing the rules of conduct will not necessarily change the conduct, because rules alone will not change the ethos, the culture, the economics or the psychology that make up the moral world of corporate.” (p.74) Based on the example of corporate scandals that began in 2001, the author explains morality and social responsibility issues in leadership proposing four main dimensions ethical, cultural, economic and psychological. Arguing that corporate scandals of 2001 were the result of moral uncertainty and ambiguity in a culture. This takes to the second point cultural demission, which refers cultural differences in constituting moral codes. The economic dimension refers to the principle of capitalist economy which always produces losers. This means that the competition makes some people win and others lose. And finally psychological dimension based on dissonance theory, according to which a person cannot change his past conduct, instead he can change his beliefs.

2. Practical challenges of moral leadership

The business scandals that unraveled in the early ears of twenty-first century provoked renewed interest in the roots of misconduct. (p.77) The author suggests three practical challenges that shape how people experience the ethical demands of their work: time pressure, ambivalence and self-construal. These challenges emerge from research on professionals’ performing “necessary evils,” task that entail doing harm in order to advance a valued objective. These task, such as laying a person off or evicting a family from its home, entail great responsibility and embody ethical tension. Time in professional and organizational settings is often scarce. Based on the interviews with managers about firing people, police officer about evicting people, doctors about performing painful procedures and addiction consular about discipline clients, the author came to the point that limited time is still a reality of organizational life and professional roles. Construing time as a resource rather than as a constrain can help people be more conscious of it and more conscientious in their use of the amount of that available resource.

3. Ethical judgment of moral leadership

There are three barriers to sound ethical judgments in situations requiring moral leadership. The first barrier that need to be addresses is the process that allows situations to become devoid of ethical content or coloration. Tenbrunsel and Messick use the phrase “ethical fading,” which refers to the observation that situations that once may have evoked a strong ethical response fail to do. The second generic barrier to sound ethical judgment arises from the fact that most of ethical decisions and judgments that people make in their lives are made in situations that are rich in contextual detail and built-in conflict. And the final barrier is that of having the courage to make an ethical judgment in situation which one may be wrong or unpopular or ineffective for having done so. This situation entails whistleblowing, when observer witnesses wrongdoing and must decide whether to expose it. In the extensive literature on whistle-blowing, Micelli and Near claim that the primary reason potential whistle-blowers do not come forward is that they believe that nothing will be done about their allegations. (p.96)

4. Morals for public officials

“Morality for public officials should be functional in the sense it is right for some official to do is what makes the official’s role work as indeed,” arguing Russell Hardin. (p.113) In political leadership, the problem of moral judgment that leads to action is how well the judgment is institutionalized and how effectively the action can be regulated. Public officials must be subjected to some degree of institutional oversight. Firstly, because those officials are in positions to take advantage of their roles, secondly in a complex modern society, individually generated moral principles are not likely to constitute a coherent and consistent body. In principle, the ethics of public officials must be what the law has determined. There is no other and no higher authority available to determine ethics. The view of the functional morality of officials and role holders more generally is especially congruent with one of the traditional conceptions of law, as associated with Thomas Hobbes and many others. Through helping us to coordinate our activities, law serves our mutual advantage. One of the great advantages of making ethics a matter of institutional rather than strictly personal determination is the reliance on a division of labor in developing, codifying and appropriate standards of conduct overseeing ethics.

5. Taming Power

Lord Acton argued that “power tends to corrupt, and absolute power corrupts absolutely.” (p.159) In this sense, taming of power can be seen as one of the central moral and ethical problems of human social existence, not only in our time, but also through history and culture. But it is well recognized at the outset that taming power is certainly not easy and may even not be possible. For example, Taoism holds that power cannot be tamed but rather must be allowed to run its course. (p. 160) Hans Morgenthau brings another approach: “Power is redeemed by an irreducible residue of love.” (p. 161) As far back as Plato’s Republic, people have believed that power can be tamed by reason and intellect. Another authors argue that power is often tamed or tempered by a sense of responsibility. The concept of responsibility involves many components: having concern for others and about the consequences of actions, feeling sense of obligation, and applying ethical and legal standards to the judgment of ones’ behavior. Others bring religious and secular moral codes as an obvious check on the excess of power. Many religious advocate the renunciation of power, and almost every major religion teaches rules for the expression of power. (p. 166) Political philosophers and political scientists study and prescribe ways in which institutions can tame the power of individuals. Leaders bent on the corrupt or immoral use of power are often able to operate within institutions, directing them to their own purposes. (p. 169)

6. Relationship between power and moral leadership

What is the relationship between power and morality? Are leaders concerned with the moral implications of their decisions? It perhaps for this reason that social theorist for thousands of years from Confucius to Plato, have grappled with question of how leaders are to be guided by ethical and moral concerns. Regarding to the relationship between power and morality, the authors argue that power does have a moral direction and that it’s oriented toward self-interest. According to research, distribution of power is not random.

Instead, power tends to be given to people who are more likely to act in an impulsive and self-interested fashion. Secondly, the power affects moral judgment through a process of disinhibition leading to impulsiveness and often rationalization of self-interest. Third, power through subtle and often unconscious processes, evokes social consensus. The social consensus that power evokes tends to entrench the views and values of those in power. Finally, power can lead to self-interested behavior and disregard for others well-being through selection pressures for self-interested actors and through situational pressures toward impulsive behavior, moral rationalizations and solipsistic social environment.

7. Orchestrating pro-social motives

Why worry about orchestrating pro-social motives? Why not just play on all the motives available? The reason is that, like different musical instruments in orchestra, different motives can create discord rather than harmony. The challenge is to find a combination, that harmonize to produce positive effects that no one form of pro-social motivation alone can provide. (p.198) The idea behind this less obvious form of moral leadership is that if we can identify the motives that prompt people to act morally, so called pro-social motives. To identify different pro-social motives, we should understand what values might be pursued by acting orally. Egoism is the most obvious motive for acting morally. Action that benefits others can be egoistically motivated if this action is either instrumental to reaching the ultimate goal of self-benefit. Adam Smith's invisible hand may create jobs and enhance the standard of living while motivated by relentless pursuit of personal fortune. (p. 200) Altruism is motivation with the ultimate goal of increasing the welfare of one or more individuals other than oneself. Collectivism is motivation with ultimate goal of increasing the welfare of a group or collective. Principles is motivation with ultimate goal of upholding some moral principle such as justice or the utilitarian principle of the greatest good for the greatest number. Each of the four types of pro-social motivation has their own weaknesses. That's why it's important them to be integral and like different instruments in orchestra, different motives should be in one combination that harmonize to produce positive effects that no one can form alone.

8. Ethics and philanthropy

The nonprofit sector rests on a foundation of public trust. This trust is based on an assumption that the primary incentives for nonprofit work are neither profit nor power, but rather voluntary action directed toward the public good. For this reason, ethics occupies a central position in the nonprofit sector in a way in which it does neither for the profit nor governmental sector. (p.249) The author suggests three levels of ethical issues that should be considered by potential leaders in nonprofit world. The first is the straightforward issue of ethics as a funding priority. Clearly foundations make funding choices based on a spectrum of reasons and donors' and foundation's determination. A second level on which ethics and philanthropy have a strong relationship is that of philanthropic accountability. The problem arises when public trust is violated through carelessness, self-dealing or outright malfeasance. Remarkable scandals in recent years involving a number of large nonprofit organizations, among them United Way, Red Cross and Natural Conservancy, there has been greatly increased discussion of the issue of accountability. Governmental accountability rules arise as mechanisms designed to

compensate for a lack of ethical responsibility. This, the strong the regulatory mechanisms are, the less is the implicit trust. And finally, a third level on which ethical considerations arise is an important way in philanthropy concerns the role of private wealth in a democratic society.

9. Exercising moral courage

“Leadership is fundamentally about humanity. It is about morality. Your primary job as a leader is to see what is good for your organization, and what is good for people who work for you, and to create something for the well-being of your fellow citizens,” Franco Bernabe, former CEO of ENI, Italy’s large energy-focused group. (p.267) If we expect managers to exercise moral agency and courage, then our first task as their educators is to keep in mind who management students really are. Management students often arrive at business school blinded with their personal motivation and ambitions, forgetting that leadership is not only about exercising authority, but also managing inter-dependencies Ethical judgment is learned and cultivated over the course of a career. As individual progress in their careers and begin to acquire power, they must be vigilant about abusing it. As consequence, power abusing leads to corruption. The main idea is to help management students begin the journey of self-discovery and understand how things really get done in organization. Moral leadership is more than avoiding ethical wrongdoing; it’s about making a positive difference in others’ lives and in our communities. It the mission to educate leaders who make a different in the world, the ultimate challenge is to expand M.B.A. students’ zone of acceptability.

10. Perspectives on global moral leadership

Leaders can be identified as individuals who transcend individual cultures during their own lifetimes and call people across the globe to the adoption and enactment of universal moral values. For example, U.S. President Woodrow Wilson’s fourteen points and his creation of the League of Nations marked him a world political leader, as a global moral leader. There are also moral global leaders, who never held public office, but can be identified as global moral leaders, because of the contribution their brought to the definition of mora values around the world. Mother Teresa, Nobel Peace Prize recipient in 1979, communicated strongly to the entire world that compassion for poorest and sickest among us is a basic moral duty. But there are also some organizations that have demonstrated global moral leadership. Organizations like Red Cross, championed values of basic human respect and reverence for each human being. According to the author, there can be defined as: a personal commitment to set of values that transcend a single nation or culture and serve all the world’s people; the world’s (or a region’s) need for a key moral value that is not currently widely held or acted on and the leader’s insight that this value can be enacted; the courage to articulate and promote that value, often at significant risk to oneself, the communication and other skills to promote that value effectively. (p.295)

Select and quote one short passage as an example of the author’s insight. Why did you select this quote?

“One consistent finding of research on organizational culture is the significance of leaders’ own ethical commitments. That commitment is critical in several respects. First, leaders set a moral tone and a moral example by their own behavior. Employees take cues about appropriate behavior from those in supervisory positions. Whether workers believe that leaders care about principles as much as profits significantly affects the frequency of ethical conduct. Consistency between words and actions is particularly important in conveying a moral message. Day-to-day decisions that mesh poorly with professed values send a powerful signal. No corporate mission statement or ceremonial platitudes can counter the impact of seeing leaders withhold crucial information, play favorites with promotion, stifle dissent, implement corrosive reward structures, or pursue their own self-interest at the organization’s expense”. (p.39)

I quoted this passage as it refers to one of the key elements of moral leadership- the importance of organizational culture to conduct its business in an honest, respectable, and appropriate manner. In particular, with this message Deborah L. Rhode underlines the importance of moral commitment of leaders heads of organizations, as moral leadership is for those in top positions to keep their own compensation within reasonable bounds. In particular, she argues that leaders set a moral tone and a moral example by their own behavior, in other words, people who supervise in creating appropriate behavior will serve an example to all employees. According to the author, workers should believe that leaders, whose pay is a thousand times that of the average worker care about principles as much as profits significantly affects the frequency of ethical conduct.

This passage helps you to understand the importance for leaders to take responsibility for their actions and behavior, have ethical commitment to the principles of the organizations, act as everybody are watching them. Continuing this passage, the author also focuses on the importance of building trust through transparency and accountability, emphasizing the importance for leaders to keep their promises and commitments, be open about decision making, accept responsibility for wrongdoing, and reward behavior that supports transparency and truthfulness. According to the author, those who are seriously committed to moral leadership need to create more safe spaces for both reports of misconduct and moral disagreements generally. That is why the author stress the importance of creating dialogue on ethical issues in decision-making processes.

Finalizing this passage, we can see that the author insists that today there is urgent need for more balanced definitions of success, which include ethical and social responsibility as well as financial profitability. Those who occupy leadership positions should take responsibility for moral and ethical values, and see them as the integral part of organizational culture.

Lastly, give your overall synopsis of the book and your final recommendations.

I welcome professor Rhode and the other authors for the efforts to contribute to the understanding of moral leadership’s characteristics. Including original essays from leading scholars in law, leadership, psychology, political science, and ethics, *Moral Leadership: The Theory and Practice of Power, Judgment and Policy* explores almost every aspect of ethical and morality issues in business - moral commitment, conditions under what they act, ethical codes, training programs, and similar initiatives, corporate

responsibility, moral characteristics of leaders, individual, organizational, and societal level to foster moral leadership and etc.

What makes this book interesting and useful, is probably the way the authors represent and interpret main problems related to moral leadership. In particular, various authors have presented their ideas and approaches with different perspectives based on famous corporate scandals began in 2001.

The book is addressed to anyone who wants to understand vexing issues that inhere in this complicated topic. The choices of the author are based on the intention to create a framework that is useful, balanced and objective to address the key aspects of “moral leadership.”

Throughout the book, the contributors identify what people know, and only think they know, about the role of ethics in key decision-making positions. The essays focus on issues such as the definition and importance of moral leadership and the factors that influence its exercise, along with practical strategies for promoting ethical behavior. Moral Leadership addresses the dynamics of moral leadership, with particular emphasis on major obstacles that stand in its way: impaired judgment, self-interest, and power. Finally, the book explores moral leadership in a variety of contexts of business and the professions, nonprofit organizations, and the international arena.

What making this book so strong is the multilevel approaches used to describe moral leadership. It provides different perspectives of the issue, in particular the author and contributors analyze moral leadership related issues in the contexts of law, human rights, political philosophy, psychology and business. Probably this is the main reason why this book is so valuable as it can serve for many professionals in the fields of law, human rights, political sciences, business, and even psychology. What makes me to be interested in the book so much, is the psychological approaches to power and leaders.

But the book is a pretty hard reading due to the terminology and approaches examined by the author and contributors through their essays. This book should be addressed in particular professionals who already gained some academic and professional experience, and have some understanding of the issue. Regarding to the students, I will advise definitely to read the book whoever are interested in deep understanding of ethical and leadership issues, but they should have some academic background to go into deep thoughts about the issue.

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"Deborah L. Rhode (May 17, 2013)– Ernest W. McFarland Professor of Law". Stanford University..

Deborah L. Rhode (June 12, 2006) Moral Leadership: The Theory and Practice of Power, Judgment and Policy.