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*Values and Educational Leadership*. Paul T. Begley (Ed.). Albany, NY: SUNY Press, 1999, 341 pages.

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One of the continuing banes of the Canadian professoriate is the lack of suitable graduate-level texts written from a Canadian perspective. This is especially the case in the field of educational administration, leadership, and policy studies, where Canadian voices are few and far between. The situation does appear to be changing a little. In a recent issue of *ajer*, Levin (1999) reviewed a Canadian book on education finance. And in *Values and Educational Leadership*, 11 of the 20 contributors are Canadian. Through this text Paul Begley has provided another welcome addition to the Canadian canon.

Canada is a unique society. Officially multicultural in nature, the population is enriched by great ethnocultural diversity, which is evident in our communities and our schools. It is no longer realistic for school administrators to assume that their personal beliefs, values, and cultural mores are similar to those of the students, parents, or staff with whom they work. This diversity has, as Begley concludes, "a profound impact on schools and leadership practices.... Administrators are discovering that some of our most cherished ethical foundations, especially those derived from a Western JudeoChristian tradition, must be carefully re-examined in terms of their appropriateness to changing social circumstances" (p. 318).

Although one strives against ethnocentric nationalism, there is nonetheless a need for texts that are grounded in the cultural context of Canada. This is especially true when one is discussing issues related to ethics and values in educational leadership. Without falling back to a relativist position, I would suggest that a discussion grounded wholly in the moral environment of another society is of limited utility to a Canadian audience. At the same time, it might be argued that a discussion restricted in its entirety to one cultural context is similarly limited. In this case, one could suggest that what is needed is a predominantly Canadian discussion influenced and informed by multiple *other* voices. With the majority representation of Canadian academics here, interwoven with commentaries from those in the United States, Australia, Hong Kong, and Sweden, this book begins to achieve such a balance.

The book is in three parts, each consisting of five chapters introduced by a short commentary from the editor and a concluding chapter. We are informed that "most of the chapters that make up this book began as papers delivered at the October 1996 Toronto conference on Values and Educational Leadership"

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(p. xviii). Given the quality of the papers included here, that must have been quite the conference.

Part 1 of the text focuses on organizational perspectives related to values in educational administration. From Duke's "what is a good organization?" to Foster's "if administration did not exist, would we have to invent it?" these chapters draw broad brush strokes across the moral canvas. Leithwood challenges the "practical utility of scholarship concerning values in educational administration" (p. 25) and argues for the recognition of professional values that help transform schools into high-reliability organizations. In their chapter on value orchestration, Johansson and Bredeson describe the role of the superintendent as a link between the policy-making community of legislatures and the learning (and policy-implementing) community of schools.

It is Ryan's chapter, however, that resonates, as he explores an argument that leads him to conclude

that inquiry in the field needs to be organized around efforts to help the administrator provide the conditions that will allow all individuals and groups in their school community and in the wider community to *search out, understand, critique* and *create* moral forms of life. (p. 75, emphasis in the original)

Recognizing the "increasingly ambiguous moral climate" within which decisions are required to be made, Ryan casts a critical eye over what constitutes moral leadership in a postmodern world.

In Part 2 the focus shifts to a more theoretical perspective. Willower, Hodgkinson, and Campbell all bring a philosopher's eye to issues of value, questioning not only what ethical leadership is, but also how we might even identify it. Lakomski and Evers further their earlier work (Evers & Lakomski, 1991) with a continued naturalistic exploration of coherence in educational administration. In chapter 10 Allison and Ellett provide a compelling analysis of the earlier Evers and Lakomski (1991) text. It is unfortunate that Allison and Ellett's chapter follows on from that of Lakomski and Evers, as the former critiques not the latter, but an earlier work. Nevertheless, Allison and Ellett provide another excellent chapter. Their understanding that "meaning is contextually embedded in historically formed and socially manifest cultures and domain-referenced subcultures" (p. 184) allows them to draw important distinctions between formal (F) and historical (H) coherence as frames "within which to pursue disciplined inquiry" (p. 184) in the field.

In Part 3 the focus moves on to the practitioner. Here are described research studies related to the role of values as influences on administrative action. The first three chapters focus on explorations of value orientations pertaining to the educational purpose of practitioners. Leonard grounds her work in a study of the staff of a single Canadian multicultural, urban, elementary school. Begley and Roche focus more on the perspectives of one particular group, that is, experienced school principals, with the former drawing on samples from Sweden and Ontario and the latter focusing on the experiences of Catholic school principals across Canada.

The final two chapters move even higher up the educational hierarchy to the role of the superintendent. Grogan and Smith provide a feminist analysis that explores how female superintendents approach value dilemmas. Walker and Shakotko describe the economic, political, organizational, and ethical pres-

tures and challenges faced by superintendents across Canada, providing us with a clearer appreciation of often hidden aspects of their work.

The book closes with Begley's concluding chapter. Here he notes that it has been only a few years since two research centers devoted to the study of values were established, in 1996. Begley then provides a clear (dare one say coherent?) overview of the field, using a linguistic metaphor to map the theories and conceptions of values described by some 20 authors. Interestingly, 12 of those represented in the book are absent from this overview.

Indeed, one wonders at some notable exceptions from the list of contributors to this text; presumably they did not attend the Toronto conference. Nonetheless, there is nothing here by Peter Gronn, Nel Noddings, Richard Rorty, or Jerry Starratt, all of whom have written extensively in the field. Of the 21 authors, only five are female, and only one is drawn from outside the basic English-speaking world. To have expanded the collection to include invited chapters from other perspectives would have made this a stronger book and moved it beyond a mere collection of papers. A chapter exploring values from the more communal and collaborative perspectives of the Arabic, Asian, or Aboriginal world view, for example, would have provided a useful counterpoint to the individualistic nature of dominant western thought. Ryan's chapter begins to address such issues of diversity, but one must accept that his is an etic, rather than emic, position. One would hope that a second collection might be on the horizon, one that further expands the cultural contexts from which the discussions are drawn.

One serious failing of the text is the apparent lack of proofreading that occurred. The book is liberally scattered with some appalling typographical errors. One wonders if things are quite as bad as Foster implies when he refers to the "postmortem agenda" (p. 101), and whether Hodgkinson's "Teh" concepts (p. 141) are reflective of some new Zen influences on will and power. In all seriousness, however, such errors do detract from the text and result in the reader's initial thought of "here we go again" when first confronted with Allison and Ellett's notions of "Hcoherent" (p. 183) and "Fcoherence" (p. 184). Any second edition of this text must really take steps to correct such errors.

At the beginning of the book Begley suggests that the primary audience is "university faculty, graduate students, and experienced educational administrators" (p. xviii). As one who falls into two of these categories and teaches the third, I must concur. This is a contemporary and provocative text that I have used with graduate students: all have found it open, accessible, and thought-provoking. I believe that this book provides an important resource for graduate-level courses that focus on the topic of moral and ethical leadership broadly defined. In addition to the comparative aspect provided by the wide range of contributors, there is for Canadian readers the added benefit of careful and considered thought emanating from our own shores.

#### References

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