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RETHINKING ETHICAL LEADERSHIP IN KENYA: *ADOPTING A NEW PARADIGM*

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Abstract

The purpose of this paper is to encourage students and scholars in the field of ethics to re-think and develop new approaches concerning the actual practice of ethical leadership. While many authors have written on the subject of leadership values and ethics, this paper examines, in particular, the works of Aristotle, James Burns, James O'Toole, John Kotter, Edgar Schein, as well as other notable scholars. Additionally, it attempts to add to the body of knowledge an ethical leadership approach that could assist those in positions of power and influence to more effectively link theory to practice. The author argues that a leader who espouses and upholds values in an organisation is not sufficient to transform a corrupt system. This individual must indeed directly model the desired behaviour, create a sense of urgency within the entity to develop and embrace a new principled culture, and form a team of like-minded co-leaders and followers. The paper postulates that the application of the Theory of Mechanical Advantage would help usher an organisation into a state in which a firm foundation for ethical leadership could be established. This paper finally formulates what the author refers to as the Law of Pseudo-Revolutionary Change which states that change that does not directly impact the core of the organisational culture never effects real and fundamental change within that entity.

Introduction
Background and Philosophical Underpinning

The study of ethical and values-based leadership has gained prominence over the last three decades as exemplified by scholars who have made notable contributions to this field of inquiry (e.g., Burns, 1978; O'Toole, 1996; Dean, 2008). Ethics is often regarded as synonymous with morality, i.e., the science or theory of moral practices. It is also perceived as defining the character or ethos of an individual, a group, or even an entire society (Agim & Johnston, 2009). It has been opined that morality originates from social practices while ethics, as a science, is considered a rational endeavour that gives justification for behaviour (Harsanyi, 1977).

Ethics is a branch of philosophy that attempts to offer a rational explanation to the question of how humans should live best (Rorty, 1993). According to Aristotle (as translated by Ross W. D. Kitchener, 1999), ethics and politics are two related, yet separate areas of study. Ethics examines the good of the individual while politics examines the good of the city-state. The philosopher argues that the man who demonstrates excellence in character does the right thing, at the right time, and in the right way; hence, virtue is practical. Aristotle claims that the right course of action depends on, and is fundamentally determined by, the details of a particular situation rather than the mere application of a law.

Historically, scholars and philosophers have explored the determinants of ethical living. More recently, there has been a growing interest in the subject of ethical leadership. Arguments advanced have focused mainly on the perspective of a theoretical philosopher as opposed to the application of ethics in the life of an individual occupying a leadership position. Even in the case of Aristotle and his predecessors — Socrates and Plato — the more elastic manner used to address how best to live advocates the *wisdom of life* philosophy as opposed to the *how-to-render-a-decision* approach at both the individual and nation-state levels (Williams, 2011).

Aristotle's ethical discourse laid the foundation of inquiry into political and leadership study. He held firm that the good of the individual is subordinate to the good of the city-state. This formed a strong basis for developing ethical leaders who subordinate their self-interests for the sake of their followers and the constituents they serve. Aristotle's own sense of appropriate ethical behaviour mandates that people should cultivate a virtuous character as a pre-condition for attaining happiness or well-being. He believed that ethical knowledge rise above mere theory and be demonstrated and experienced in life. Essentially, people should pursue the highest good in all aspects of life and in so doing, the consequences will be positive and pervasive (Aristotle, 1999).

Aristotelian virtue is defined in Book II of the *Nicomachean Ethics* as a purposive disposition, lying in a mean and being determined by the right reason. Virtue "lies in a mean" because the right response to each situation is neither too much nor too little. *Virtue* is the appropriate response to different situations and agents while *virtues* are directly associated with feelings and emotions. For example, courage is associated with fear, modesty with shame, and friendliness with attitudes about social conduct. Virtue lies in a mean (and is viewed as appropriate) because it involves displaying an average amount of emotion. This does not imply that the right amount is a modest amount. Sometimes quite a lot may be the appropriate amount of emotion to display, as in the case of righteous indignation. Ostensibly, the mean amount is sensitive to the requirements of the person and the circumstances of the situation (Aristotle, 1999).

Moral theories are linked with highly subjective "right" and "wrong" behaviour. This subject area of philosophy deals with practical concerns about *how* to act. However, virtue ethics changes the kind of question typically posed about ethical actions. Where deontology and consequentialism are directly related with what is the right action, virtue ethics is concerned with the good life and what kind of people we need to be. "What is the right action?" is a significantly different question than "How should I live/What kind of person should I be?" Where the first question deals with specific dilemmas, the second concerns an entire life. Instead of asking what is the right action here and now, virtue ethics asks what kind of a person one should be in order to act correctly on a consistent basis (Rest, 1986). Deontology and consequentialism are based on rules that try to give us the right action; virtue ethics makes central use of the concept of character. The answer to "How should one live?" that is, having a virtuous character, is very fundamental. Modern virtue ethics takes its inspiration from the Aristotelian understanding of character and virtue. Aristotelian character refers to a state of being, that is, having the appropriate inner states. For example, the virtue of kindness involves emotions related to feelings and actions towards others. Character is also about doing. Aristotelian theory is a theory of action, since having the virtuous inner dispositions will also involve being moved to act in accordance with them. Realizing that kindness is the correct response to a situation and feeling appropriately kindly disposed will also lead to a corresponding attempt to act kindly (Zagzebski, 1996).

Ethical leadership begins with the way leaders perceive and conceptualize the world around them as well as how people conduct their affairs as moral agents at individual and organisational levels. It also refers to how leaders are to influence and model behaviour that is moral and ethical in organisational processes and outcomes. While ethical laws and codes of conduct can prescribe how people should conduct themselves, observing behavioural standards and practices of leaders and managers could reveal a different outcome from the one intended by laws and codes of conduct (Johnson, 2003). Ethical leadership produces valuable outcomes to an organisation and helps create a positive image, resulting in immense organisational benefits. These include being viewed favourably by stakeholders, attracting top talent, and being considered as an employer of choice. The organisation also witnesses high customer loyalty as it secures repeat customers who value such ethical practices as honesty and transparency. Ethical practices are also viewed as a form of "goodwill" for a business which can contribute significantly to a sustained competitive edge. Conversely, the costs of misconduct on the part of those entrusted with guarding public interests and resources are significant. These costs include the loss of trust and confidence in public institutions, businesses, and governments; they also signal a loss of precious resources meant to support the economic and social development of nations and people (Bertucci, 2000).

Moral education and development constitute a major part of virtue ethics. Moral development, at least in its early stages, relies on the availability of exemplary role models. The virtuous agent acts as a role model and the student of virtue emulates his or her behaviour. Initially, this is a process of habituating oneself in right action. Aristotle advises us to perform just acts because this way we become just. The student of virtue must develop laudatory habits so that s/he tends to perform virtuous acts. Virtue is not itself a habit. Habituation is merely an aid to the development of virtue. True virtue requires choice, understanding, and knowledge. The virtuous agent doesn't act justly merely as a result of an unreflective response, but has come to recognize the value of virtue and why it is the appropriate response. Virtue is chosen knowingly for its own sake. The development of moral character may take an entire lifetime. But once it is firmly established, one will act consistently, predictably, and appropriately in a variety of situations (Rest, 1986).

In the first book of the *Nicomachean Ethics*, Aristotle warns us that the study of ethics is imprecise. Virtue ethicists have challenged consequentialist and deontological theories because they fail to accommodate this insight. Both deontological and consequentialist type theories rely on one rule or principle that is expected to apply to all situations. Because their principles are inflexible, they cannot accommodate the complexity of all the moral situations we are likely to encounter (Aristotle, 1999).

Individuals and organizations are, and will forever be, faced with moral dilemmas. If the problems are varied, we should not expect to find solutions in one rigid and inflexible rule that does not recognize exception. If the nature of the problem is diverse and changing, then the answer will be compromised if it is inflexible and unyielding. The answer to "how should I live?" cannot be sufficiently addressed perfunctorily, using a set response. At best, for virtue ethics, there can be rules of thumb — rules that are true for the most part, but may not always constitute an appropriate response (Athanassoulis, 2013).

The doctrine of the mean captures exactly this idea. The virtuous response cannot be circumscribed in a singular rule or principle to rotely produce principled behaviour (Beauchamp & Childress, 2001). Knowing virtue is a matter of experience, sensitivity, ability to perceive, ability to reason practically, and furthermore, takes a long time to

develop. The idea that ethics cannot be captured in one rule or principle is known as the "uncodifiability of ethics thesis" (Van Manen, 2015). Ethics is too diverse and imprecise to be captured in a rigid code; we must, therefore, approach morality with a theory that is as flexible and as situation-responsive as the subject matter itself (Beauchamp & Childress, 2001).

Review of Related Literature

Many countries have developed laws to criminalize bribes to public officials, provided for financial disclosures and wealth declarations, and created independent, anti-corruption entities — all aimed at promoting integrity in organisations (Armstrong, 2005). A United Nations report (2000) observed that in this new era of heightened expectations, governments must go beyond investigation, prosecution, and punishment of misconduct. The report argues that reliance on prosecution for public corruption is an admission of systemic failure. Governments should be more focused on prevention and changing the behaviour of people serving in public service. Large numbers of arrests and prosecutions do nothing to reinforce the public's belief in the fairness and legitimacy of governmental institutions. Governments must have preventive measures in place that not only lessen the burden of law enforcement, but also maintain high levels of public confidence (Durkheim, 2013).

The great debate among scholars focuses on what constitutes leadership that makes a difference and moves people to a whole new arena. Zand (1997) argues that people once stood in awe of electricity until scientists identified and harnessed its three basic variables: voltage, current, and resistance. Likewise, people marvel at the achievements of successful leaders such as Richard Branson at Virgin, Lee Iacocca at Chrysler, or Jack Welch at GE, and wonder how they did it. Zand dispels the mystery surrounding leadership so that managers at all levels — from the CEO to the shop supervisor — can develop the skills needed to lead effectively. DePree, M. (1989) argues that the signs of outstanding leadership appear in the followers. He asserts that leaders need to allow space and freedom so that followers can grow into their full potential. Great leaders must make a commitment to provide the required leadership that will yield results that matter most to their followers. A covenant must rest on a shared commitment to the issues that are of great concern to followers and to the objectives and goals valued by all stakeholders. A study conducted by Bennis (2003) revealed that true leaders affect culture and are the social architects of their respective organisations. They help create and maintain values. According to this scholar, management of trust and management of self are the key competencies characteristic of an effective leader.

Zand (1997) highlights the three elements required for effective leadership in today's information-driven organisations: knowledge, trust, and power. Knowledge, Zand argues, is essential to decision-making. Leaders must be able to access information about customers, products, and processes found throughout the organisation. He argues that leaders' attitudes and behaviours can release (or repress) the flow of knowledge in a corporation. In one example provided, company managers suppressed information about customer complaints and reprimanded factory workers for suggesting changes which led to unintended, yet disastrous, consequences. Trust, he indicates, helps a leader achieve open, collaborative communication. Indeed, Zand shows that the degree to which people trust leaders determines how much access they will give him or her to their knowledge. He further emphasizes that in order for trust to exist, a leader must disclose relevant information, share influence, live up to the spirit of agreements, and not abuse power. Trust generates productivity and mistrusting groups self-destruct. Zand finally considers

the element of power by showing how the leader must set the agenda for the firm; s/he must select, develop, and motivate those who will implement the agenda objectives and examine and adjust individual performance. Equally important, he shows that in today's knowledge-driven corporation, the effective leader rarely issues directives, but instead acts more as a consultant or a client. Zand focuses on Chrysler where former CEO Robert Eaton, senior managers, and project leaders all collaborated when a new car model was to be created or redesigned. After objectives were identified, team members were allowed to separately concentrate on completing their respective duties to achieve the common goal. Freed from constant second-guessing by top bosses, teams worked harder and took greater pride in their work. The leader's job was to monitor progress and provide guidance when necessary. By the mid-1990s, this process at Chrysler was so effective that the company's speed to market and reduction of development costs far exceeded its U.S. competitors (Zand, 1997).

Several scholars have identified particular qualities and characteristics of ethical leadership. Johnson (2003) observes that ethical leadership must be effective, efficient, and excellent if it is not to waste human potential; an individual's commitment to ethical behaviour is not sufficient standing alone to qualify one to be an ethical leader. The ethical leader must also understand and develop the values of *purpose*, *knowledge*, *authority*, and *trust* in the exercise of leadership. These four elements are interrelated and failure to attend to any one of them may undercut the benefits of ethical leadership (Allio, 2005).

More specifically, the ethical leader must act with organisational *purpose* as the central point of focus. This purpose gives meaning to the leader and to the organisation, creating a mutual desire to want to make a difference and leave a legacy. Purpose helps followers and their respective leaders to avoid deviating from the core business of the organisation and commitment to moral behaviour. The ethical leader is *knowledgeable* and judges and acts prudently. This knowledge resides throughout the organisation and its environment, but must be shared by those who hold it. The role of leadership is to promote organisational learning and ultimately transform an ordinary organisation into a learning organisation (Bennis & Goldsmith, 2013). The ethical leader has the power to make decisions and act, but also recognizes that all involved and affected must have the *authority* to contribute what they have toward shared purposes. This is true empowerment. According to Bennis (2003), empowerment gives people meaning and significance and gives pace and energy to the actual work to be done while empowering the workforce. The leader must empower everyone if each individual is expected to contribute meaningfully to organisational goals and to uphold requisite values. Finally, the ethical leader inspires (and is the beneficiary of) *trust* throughout the organisation and its environment. The main determinant of trust is reliability. Without trust and knowledge, people are afraid to exercise their authority. It becomes the responsibility of leadership to share the values, model them, and encourage followers to uphold them. Studies have shown that people would rather follow individuals they can count on, even when they disagree with their viewpoints (Bennis & Goldsmith, 2013).

Invaluable information on ethical leadership is readily available. Yet, even with the ubiquitous existence of this information on the mechanisms of promoting integrity and fighting corruption in organisations and governments, the moral problem persists and continues to make effective and ethical leadership a mirage in many arenas. Moral management and leadership challenges extend across cultures, races, and geographical locations; international and national organisations have been plagued by corruption and bribery scandals ranging from the world of sports to executive boardrooms. Many

countries continue to witness cases of corruption and the blatant abuse of office even with the existence of legal deterrents and codes of good conduct (Armstrong, 2005).

The posing question that continues to linger in people's minds is: What is it that countries and organisations fail to do to promote integrity? There exists a gap between professed ethics and the reality in many governments and organisations. This is witnessed when leaders communicate incessantly about maintaining a "zero tolerance" policy regarding corruption yet do little to contain it. Corruption, for the purpose of this discourse, is the intentional noncompliance with expected protocol aimed at deriving some advantage for oneself or for related individuals. In essence, misuse of entrusted authority for private gain constitutes corruption. It occurs any time that public officials or employees abuse the trust placed upon them as public servants for either monetary or non-monetary gain that accrues to them, their friends, their relatives, or to furthering their personal or political interests.

Politicians are regarded as direct participants in this process through the use of proxies and by holding the executive arm of government hostage, especially when new legislation is introduced (Thomas & Meagher, 2004). Powerful businesspeople have also been accused of infiltrating governments to influence policies and legislation. This becomes a clear case of "State Capture" — corruption that is aimed at changing the rules and regulations for those who favor the interests of the corruptor. The underlying assumption is that legislation and public policies are decisively influenced by the bribing of legislators by a few very powerful businesspeople. However, it should be noted that strong lobbying is an entirely legal and legitimate activity in developed democracies (Stapenhurst & Langseth, 1997).

Ethical Leadership Modes

Scholars and practitioners have developed theories and models to address this chronic problem that is as old as humanity. Johnson, 2003, for example, has developed a model where he postulates that an ethical leader in exercising authority must apply five modes or levels of intervention into the judgments and actions of followers. Below is a brief description of each.

1. *Inspiration.* The leader should set a good example so that other committed members will contribute their fullest capabilities to achieve organisational purposes. This is the lowest degree of intervention by the leader.
2. *Facilitation.* This involves supporting other committed members and guiding them where necessary, so that they are able to contribute their capabilities as fully as possible (Johnson, 2003).
3. *Persuasion.* The leader appeals to reason to convince other members to contribute toward achieving organisational purposes. This requires the charisma factor on the part of the leader to effectively communicate and inspire the people to be committed to required values and behaviours. More important than charisma is the ability to create co-leaders. These are people with shared values and aspirations, all of whom work together toward common goals. According to Bennis (2003), anyone can be a co-leader. All that is needed is talent and an organisation that values co-leadership. These co-leaders will supplement the leader's effort in creating an ethical culture.
4. *Manipulation.* This involves offering incentives other than the intrinsic value of contributing to the achievement of organisational purposes, where commitment is

lacking. This strategy, however, does not offer a lasting solution as the average person will tend to comply in order to enjoy the incentive.

5. *Coercion.* The leader forces other members to contribute some degree of their capability where they have little or no commitment to do so on their own. This is the highest degree of intervention applied to people who are uncommitted to change and yet have the required understanding to do so (Johnson, 2003).

The gap in these modes of intervention is that the author does not tell us how these modes can be applied. As much as these models are very helpful to the reader, how to make them a reality in leadership practice remains unanswered. This is especially so because leaders face different situations that demand application of different styles of leadership. The followers' level of development and their attitudes also determine the leadership style.

Johnson (2003) further argues that the leader must employ the authority granted him or her by the organisation to achieve organisational purposes, all while recognising that the knowledge needed to exercise this authority resides throughout the organisation and its environment. He or she must ensure that the purposes of the organisation are known and shared. The organisation must have the capacity to help its members exercise their capabilities and keep communication between managers and other employees open and honest.

The mode of intervention selected will depend upon the health of the organisation and the pressures within its environment. The idea is to inspire others as a steward of the vision, values, and excellence of the organisation, as reflected in its culture. Often, persuasion and facilitation are required of otherwise capable and committed members — where they are unsure of their own capability. Sometimes even manipulation and coercion are appropriate such as where the organisational culture is deteriorating and the pressures are intense (Johnson, 2003).

The modes of ethical leadership intervention depend in large part on the organisational culture. If the culture allows the organisation to learn and grow within its environment, leadership may be largely inspirational. If the culture does not support organisational learning and growth within that environment, then manipulative, even coercive, leadership might be warranted. Somewhere in between is leadership that is facilitative or persuasive. In any event, leaders must make their roles as champions of integrity salient and ubiquitous. Otherwise, they and the examples they have established will be lost in the pressures of day-to-day life. They must speak in terms of vision, values, and integrity. When the leader is not involved in a part of the organisation's business, he or she must know who speaks for values and integrity. Moreover, the style of ethical leadership will vary with the degree to which it reflects the organisational culture and the urgency of its situation in the environment (O'Toole, 1996). Kotter, J. (1995) developed an eight-step model with respect to how to implement change powerfully and successfully. He postulates that the process of change starts with creating an urgency for change. Leadership must initiate honest discussions, providing real and convincing reasons for the case for change. Thereafter, leadership forms a team of like-minded individuals to guide the transition.

In its least demanding sense, ethical leadership is a stewardship that preserves the aspirations and culture of the organisation. In its most demanding sense, it scans the community and develops and communicates organisational aspirations — its core purpose, values, and vision of a desired future. Then it persuades, manipulates, and coerces its stakeholders to comply until the culture has been fully adopted.

In between these extremes, ethical leadership balances (1) achieving the organisational aspirations that are realistically attainable at that time with (2) developing the organisational culture over time. Johnson (2003) suggests that different styles of leadership are necessary to maintain or implement change in the organisational culture that is optimal for it to survive and thrive within the organisation's context. The specific culture required and the challenges it must face will be suggested by the nature of its essential social responsibility and dynamics of its larger community.

According to Block (2013), beliefs and attitudes of people need to change and a shift in governance has to happen. This will entail the distribution of power and privilege and the control of money. He argues that the ways we govern, manage, and lead are a testimony to self-interest. He asserts that authentic service is experienced when the following conditions exist:

- First, there has to be a balance of power. People need to act on their own choices. Acts of compliance do not serve those around leaders or the larger organisation. Dominance leads to failure. Leaders do a disservice to others when they make decisions for them — even when they are right.
- Secondly, the primary commitment of leadership is to the larger community. Focusing constant attention on select individuals or a small team breeds self-centeredness and entitlement on the part of the leader.
- Thirdly, everyone should contribute to defining purpose and deciding what kind of culture their organisation will become. Leaders diminish others potential when they define purpose and meaning for them, even if followers ask them to do so (Block, 2013).
- Fourthly, there should be a balanced and equitable distribution of rewards. Every level of an organisation shares in creating its wealth and expanding its resources. When an organisation succeeds in the marketplace, money and privilege need to be more evenly disbursed if commitment to service is to have any integrity. Without these elements, no genuine service is performed (Block, 2013).

Block's idea of bringing these tenets into harmony is for people to avoid compartmentalising their lives into the personal, work, and spiritual. They should view these holistically — as components forming the whole person. Leaders should see themselves as stewards and should, therefore, address the distribution of power, purpose, and rewards. According to Block, stewardship represents the seminal idea that promises the means of achieving fundamental change in the way we govern our institutions. Leaders choose service over self-interest by giving followers choice over how to serve; they are willing to be accountable for the well-being of those being led. This form of accountability is beyond compliance. Ciulla (1998) argues that power and authority in today's world stem not from position or coercion, but from trust, commitment, and values shared with those who are led.

Methodological Approach

This study adopted a combination of a descriptive design and a case study approach. The researcher identified three boards of directors from Kenya's public sector. The researcher used simple random sampling technique to select three boards out of eight that had undergone ethics and integrity training. Data were also collected from a senior executive's forum held in Zanzibar comprised of five chief executives and eight senior managers drawn from thirteen East African organisations. These CEOs and managers

were also from public sector organisations which included universities, Roads Authority, regulatory agencies, and top public administration officials. Focus group discussion was held where information, opinions, and ideas were elicited from the CEOs and managers regarding the status of ethical leadership in Africa. The thrust of the discussion centered on why it seems so difficult to tackle corruption in Africa and whether leaders should think of a new approach to combatting corruption. The researcher facilitated the focus group discussion.

Results

These leaders agreed that governments and institutions in many African countries have undertaken initiatives to address and dismantle corruption. Many governments have anti-corruption laws and their courts and related institutions have codes of ethics. However, the force of resistance to change is so strong that leadership seems helpless to effectively neutralise corruption. In some instances, the leaders themselves perpetrate corruption. There was consensus among the respondents that laws enacted to fight corruption are weak and the institutions appear helpless or programmed to ensure captured the status quo. They suggested that truly ethical leaders must start applying reasonable force to convince corrupt people to change their behaviour. They predict that with time, an ethical culture will emerge as transformation starts to take place in the lives of previously amoral individuals. These discussions led the author to develop a conceptual model of tackling corruption. This model focuses on dealing with resistance to change and leadership's responsibility to exert pressure to address such resistance via an equal or greater measure in order for an ethical culture to emerge.

A Conceptual Paradigm: Pre-Conditions for Successful Ethical Leadership

The author prescribes a systemic model which hinges on three dimensions, namely: (1) integrity management pillars, (2) changing culture to one that is value-based; and (3) leader as custodian. These three dimensions are the levers against which ethical leadership must be established and allowed to thrive in order to counteract the forces of corruption or resistance to change. Implementing these will provide the leader with the "how to" principles and practices of ethical leadership.

In the field of physics, levers help create mechanical advantage. They are used so that a small force can escalate. This is known in leadership research as *working smart, not hard*. In countries where corruption is entrenched in the culture, the forces against anti-corruption efforts are quite formidable. Moral managers and leaders must re-think an approach to eliminate corruption and establish a new culture that values integrity and accountability and avoids all practices contrary to society's moral code. These dimensions will require synchronization in such a way to build synergy and create sustainable momentum to defeat corrupt actions and beliefs.

A lever is a mechanical device used to help move a heavy and firmly-fixed load on one end when pressure is applied to the other. For the purpose of this discussion, corruption which is entrenched in a culture and resistance to anti-corruption efforts constitute the firmly-fixed load. The force against resistance is the ethical leadership practice and the leader is the custodian. A lever by itself is not effective until it has something on which to pivot. The pivoting mechanism is the fulcrum which helps to lift weights with less effort. This leadership model applies the first-class lever where the pivot is located between the resistance (corruption) and the force as illustrated below.

Fig. 1: **Pre-condition for Successful Ethical Leadership**

Resistance   Pivot   Force

Corruption   Ethical leadership
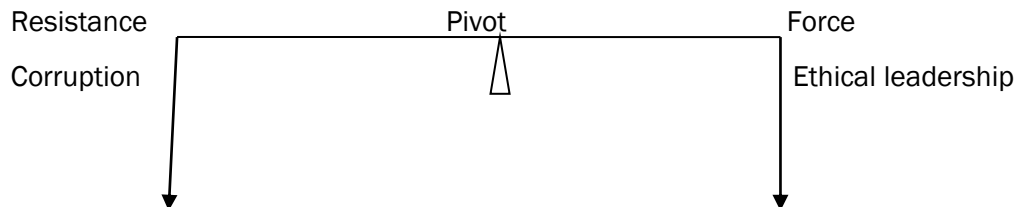
Discussion

The pivot consists of pillars of integrity management and cultural transformation. The role of leadership will be to create a new culture and put in place three pillars of integrity management: instruments, structures, and process. The leader as a custodian of this process is the force behind effective transformation of governments and organisations in order to promote ethical behaviour. This leader must respond forcefully to the challenges posed by a corrupt system.

Pillars of Integrity management must work together and create synergy with leadership. For example, instruments which include laws, rules, and codes of conduct help the leader to enforce compliance to the required standard of moral behaviour. Offenders are sanctioned and this acts as a deterrent to illegal and unethical behaviour. Structures are comprised of oversight and compliance-testing mechanisms, as well as mechanisms to promote whistle-blowing and handle complaints. Processes focus on institutionalisation of structures and instruments, leveraging on technology and their continuous improvement to address emerging weaknesses in the fight against immoral behaviour. In public service, processes will also include limiting the amount of discretion given to public officers in their decision-making. For this to happen, technology will be needed to reduce human manipulation in the conduct of business. For example, automation of procurement and payment transactions will provide a comprehensive audit trail of all transactions; hence, acts of misconduct will be pinned down to specific individuals.

This ethical leadership model focuses on the *practice* of leadership as opposed to the definition and concepts of ethical leadership. Many scholars have discussed extensively what constitutes ethical leadership and what leaders should do. This paper argues that certain pre-conditions for success must be in place for this type of leadership to occur. The pre-conditions have been referred to as the pivot and the leader as the effort in the lever system. Once a leader understands his or her role as the custodian in promoting moral leadership and management practice, he or she must go a step further to create a fulcrum for effective implementation of ethical practices and creation of a new culture that sustains moral conduct in an organisation or a nation. Schein, E. (2004) argues that culture is created by shared experience where the leader initiates the process by revealing his or her beliefs, values, and assumptions at the outset. By so doing, leaders systematically embed their own assumptions in the daily workings of an organisation.

Moral character develops over a long period of time. People are born with all sorts of natural tendencies. Some of these natural tendencies will be positive, such as a placid and friendly nature, and some will be negative, such as a lying and jealous nature. These natural tendencies can be encouraged and developed, or discouraged and thwarted, by

the influences one is exposed to during youth. There are a number of factors that may affect character development, such as one's parents, teachers, religious institutions, peer groups, role models, level of encouragement and attention one receives, and exposure to different situations. Our natural tendencies — the raw material we are born with — are shaped and developed through a long and gradual process of education and habituation. This is where ethical leaders have an opportunity to influence change in the moral disposition of followers.

Having followed what previous scholars have written about ethical leadership, this paper is designed to extend debate on what would constitute ethical leadership pre-conditions for successful practice. Research respondents indicated that many organisations that have claimed fundamental change limit their focus to building physical infrastructure and changing organisational structure, processes, and systems. While this plays a significant role in shaping people, fundamental change that neglects the human side of things only leads to unsustainable change efforts. As a result of information and opinion analysis regarding many organisations that have followed this path, the author has formulated the self-termed "Law of Pseudo-Revolutionary Change" which states that organisational change that glorifies infrastructural and processes change overlooks the fundamental and genuine change in people and culture. The result is a pseudo-overhauled institution that is fundamentally weak.

Conclusion

This paper argues that ethical leaders are only one part of creating a culture that abhors and rejects corruption. They must do more than just being exemplary individuals and persuading others to demonstrate like behaviour. They must establish a fulcrum and exert sufficient effort to genuinely change people and culture. As discussed previously, virtue is a settled disposition. It is also a purposive disposition. A virtuous actor chooses virtuous action knowingly and for its own sake. It is not enough to act kindly by accident, unthinkingly, or because everyone else is doing so; one must act kindly and acknowledge that this is the right and only way to behave. Although habituation is a tool for character development, it is not equivalent to virtue; virtue requires conscious choice and affirmation and ethical leadership is foundational in developing this disposition.

Modern virtue ethicists have developed their theories around a central role for character and virtue and claim that this gives them a unique understanding of morality. The emphasis on character development and the role of emotions allow virtue ethics to have a plausible account of moral psychology --- which is lacking in deontology and consequentialism. Virtue ethics helps to avoid the problematic concepts of duty and obligation. Judgments of virtue are judgments of a *whole* life rather than of just one, isolated action.

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