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*“Leadership for
Sustainable
Development in
Commonwealth
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Ethical Leadership for Sustainable Development

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Executive Summary

The "Ethical Leadership for Sustainable Development" paper offers Heads of Public Service in Africa a comprehensive heuristic to describe key features of ethical leadership for executives, including core value commitments and implications for executive leadership roles. The paper supports the claim that cultures of ethical leadership in the public service are necessary for the achievement of national sustainable development objectives. Further the paper provides an overview of selected strategies and promising initiatives to inculcate and infuse enhanced ethical leadership into public service cultures.

It is anticipated that this complementary paper to the main background paper for the 2011 forum will provide the Heads with clear and substantive background to meaningfully convene their dialogue around questions, such as:

1. What must ethical leadership in public services look like if African countries are to attain sustainable development objectives?
2. Based on our best understandings of ethical leadership and sustainable development in Africa, in what ways are these two constructs mutually dependent and inextricably linked to the achievement of nation building and public service mandates.
3. What promising strategies might be identified and adapted to achieve increasingly effective and ethical leader and leadership capacities for Public Service sector in Africa?

An outline of the ten sections of this paper provides a guide to its contents. Beginning with brief description of contextual realities and definitions, in sections one and two, the author then proceeds to provide a heuristic or way of conceptualizing ethical leadership in the public service (section 3). In section four, six core commitments that define ethical leadership and a description of integrity (section 5) are presented. In the sixth section of the paper, an explanation of the connection between ethical leadership and sustainable development is offered. The roles that Heads and executives in the public service perform are presented using four perspectives (section 7). Sections eight

and nine provide a discussion of means to foster ethical leadership and provide some promising practices from around the world. The paper concludes with some remarks (section 10) and a brief summary.

1. The Changing and Complex Realities
2. Ethical Public Service Leadership
3. A Public Service Heuristic for Ethical Leadership
4. The Enduring Core Commitments of Ethical Leadership
 - a. Professional Constraints
 - b. Ethical Principles
 - c. Professional Convictions
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 - e. Moral Imagination
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5. Integrity: Conjunction of Intentions and Actions
6. Ethical Leadership as Foundational for Sustainable Development
7. Contextual Roles as Enacting Ethical Leadership
 - a. Leader of Leaders
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 - d. Steward of Quality Public Services
8. Approaches to Promulgation of Ethical Leadership
9. Promising Practices
10. Concluding Remarks

In sum, Ethical Leadership for Sustainable Development offers Heads of Public Service in Africa a comprehensive heuristic to describe key features of ethical leadership for executives, including core value commitments and implications for executive leadership roles. The paper argues that cultures of ethical leadership in the public service are necessary for the achievement of sustainable development objectives. The thesis is that Heads and public service executives must give first attention to creating a vision for ethical leadership in

the public service that becomes enacted in the system's culture in such a way that credibility, trust and engagement are build and sustainable development goals are achieved as a natural consequence. Further the paper provides an overview of selected strategies and promising initiatives to inculcate and infuse enhanced ethical leadership into public service cultures.

The Changing and Complex Realities of Public Service Leadership

During the last decades there have been enormous changes in the Africa's public service environment. There are significant leadership dynamics inherent in current public sector issues and challenges. These challenges are to be interpreted, weighed and wisely dealt with by those entrusted with ethical leadership responsibilities.¹ The dual, and often contradictory, roles of leadership ensure that ethical processes continue to preserve and communicate the priority values of society and promote practices that are on the forefront yet are on the forefront of ethical, social, economic, political, and technological change.

The environment of public service leadership may be described by two fundamental changes: the escalation of human problems (highlighted by identification as millennium goals), and the increasing power and complexity of organizations. Societal dispositions such as the commonly considered concepts pluralism, syncretism, secularism, narcissism, and materialism, taken together with megatrends, economic downturns, and occurrence of toxic leaders (i.e., abuse of power, greed, egoism, indifference to citizens, and ethical relativism) are phenomena relevant to pursuit of effective public leadership.

Many African public servants have lived through both the subtle and the tumultuous shifts in their countries. These changes and challenges are predicted to continue with increasing reach and force. Not only have the citizen constituents changed in expectations and needs but the positions, functions, organizational occupations, and composition of the public servants have witnessed major changes over the years. New forms of governance, socio-dynamics, competing interests, alternate means of resourcing and the definition of ethical investment and its performance metrics have and will continue to

deeply impact public servants' work. It is the premise of this paper that there are certain core commitments and role ideals that have and will endure. Further, that while practices and the in situ embodiment of public service leadership may be expressed in unprecedented variety amongst the members, the ideals and aspirations for what constitutes ethical leadership for sustainable development are still held in common by all well thought of public leaders. It is the consistent enactment and embodiment of these commitments that results in organizational environments that are characterized as ethical. It is in these generative and healthy cultures that sustainable development flourishes.

One observer of leadership in a complex world observed that “five key hungers [that] conspire to create what is increasingly recognized as a growing crisis in leadership.”² People have a hunger “to have an effect, to contribute, to make a positive difference, to influence, help, build” (sense of personal agency); “to provide orientation and reassurance, particularly in times of stress and fear” (hunger for authority); “deal with the intensification of system complexity”(global economy and ecological realities); “respond adaptively to the depth, scope and pace of change;” and need for critical choices in “new moral moment in history.”³ These hungers must certainly be expressed by Heads of public services in Africa and their colleagues.

Periodic analysis and reflection on the grand notions of leadership enables public servants to better understand their mission, values and goals, together with their present challenges. These considerations have and will continue to provide currency, and, hopefully, enhance the future advocacy, support and delivery of quality services in Africa. By intentional dialogue on the concept of ethical leadership for sustainable development, public servants continue to mature their public service and countries' practice of ethical leadership.

Leadership is a context dependent set of influential roles grounded by seminal value-commitments. The debate concerning whether ethical leadership is a unique and progenitive, versus a derived and adapted discipline has not been resolved. However, it is widely understood that the context and purposes of ethical settings require particular appreciations and attentions.

The volumes of current leadership literature provide some major themes for conceptual formulations of leadership. There are some general notions about leadership in this vast field of understanding that are useful as public servants consider what leadership means to them in their own contexts and roles. Put plainly, senior public servants are likely to affirm a view of leadership that is situated in ethical purposes, practical for developing professional growth, and strategic in propensity to foster sustainable development. In sum, the public service and its senior officials demonstrate their leadership through their clarity of moral purpose, by the intensity of their passions, and by the sacredness of their promises to the people of Africa in their pledges to provide due diligence in their leading towards achievement of sustainable development goals.

Professional public servants focus their collective attention on providing excellent public services through their exercise of transparent and accountable ethical leadership with the people of Africa. Neither minimal leadership performance nor excellence of ethical leadership are left to chance nor are these relegated to the arbitrary choice for public servants. Rather, it is the mandate of the public service to strategically create conditions, processes, systems and structures that deliver ethical leadership in the service of the public good and in doing so sustain the trust, respect and favour of the people of Africa.

This paper resonates with the assumption that leadership is crucial for good⁴ governance and sustainable development goal attainment. As a previous forum indicated, “. . . leadership remains the bedrock of democracy and development, leadership must be taken more seriously. If the African public services are to meet the challenge of democracy and good governance . . . they must be have high quality leaders who have a say at all levels of national leadership.”⁵

The entrusted professional challenges of delivering high quality services to the people of Africa have been characterized as formidable and to include such tasks as: Balancing and managing demands and expectations from politicians, citizens, donor countries and banks, and all sectors; mediating the leadership relationships of Government, the public service and stakeholder groups; leading

continual improvement of policies, services, and systems; “being gracious followers to bosses but also courageous leaders to the followers;” delegating without abdicating, being firm, bold and able to defend right decisions.⁶ The challenges and demands are enumerable.

Ethical obligations for services are marked by increasing and competing demands from governments, citizens, donors and partners, while at the same time, delivery is made increasingly complex by changes in demographics, incessant poverty, disease, globalization, lack of resources, political disability and calls for greater public participation. The concurrent need for managing development and delivering public services is demanding, especially in the face of economic adversity and mounting debt problems.

It is important to have some perspective on these accounts. Since 1945 the members of independent states in the world dramatically increased from about 45 to 190; and “many African states continue to endure a crisis of governance fueling multiple dilemmas such as legitimacy of governance, institutional competence, and ethics of leadership and management.”⁷ There is a view that the issue of leadership is critical to African good governance. There are reports of “autocratic leaders continuing in power irrespective of performance, lack of confidence of citizens or a growing political opposition.”⁸ As often stated, the problem of corruption is endemic, as no African state is counted with the top 35 countries on the 2010 Transparency International Corruption Perception Index.⁹ So, the list of diverse challenges for civil servants and politicians includes the expectation “to clean up corruption and malfeasance” and “put pressure on them to be increasingly sensitive to ethical and professional standards of behaviour.”¹⁰ Public administrators and managers, who in the past relied on what was stated in administrative law, now have to navigate through an environment in which the difference between ethical and unethical is often not as clear as it used to be.”¹¹ Major attention has been given to public service ethics in Africa over the last two decades. The United Nations two volume Public Service Ethics in Africa in 2001 provides one example of these efforts and attentions to values and ethics.¹²

Amidst the challenges, a key role of public servants is to facilitate the dialogue for energetic, safe and productive negotiations concerning national aspirations, together with the creation of strong host environment for organizational integrity.¹³ In legal, political and moral terms, the public service has intentionally embraced a new social contract between its members and the people of Africa and placed a solemn onus of responsibility on public servants at all levels. These people, but especially the executive public servants are expected to sustain high ideals and standards of practice for ethical leadership, moral rectitude and professionalism.¹⁴

It should be said that how we see public services organizations is also fateful. The public service has often been seen as a managed and manageable system. The manageable public service organization, as machine, is sometimes assumed. In such a construction structures and roles are imposed, elaborate plans are developed, command and control approaches are used in leadership. Of course this makes a certain amount of sense; but it might also be contended that the public service is also a living system that doesn't always behave as we might wish. Another less common perspective sees public service organizations, as living system, where service arises from the value-based empowerment, steering, and facilitating needs of individuals who are hosted as collaboratives to solve problems, broker resources and deliver responses to human needs and demands. These perspectives need not be placed in opposition but the spectrum of leadership challenges will obviously vary with one's view of public service organization and institutions.¹⁵

During the Fifth Forum of Commonwealth Heads of African Public Service "Discussions led to agreement that capacity for implementation and enforcement of values and ethics in the public service should be strengthened, that leadership commitment is essential, and that corruption should be tackled holistically. Heads of Public Service also agreed that performance management systems should be put in place to enhance transparency and accountability, and ethics and values should be embedded in performance contracts." Further, "Heads of Public Service concurred that they should endeavour to work on being role models in

areas pertaining to ethical behaviour. They will also identify ways in which ethical behaviour can be cascaded downwards so that it becomes common practice throughout the public service. Heads [agreed to] design ways in which officers who demonstrate ethical behaviour may be recognised and rewarded. Heads agreed that a Code of Ethics for the public service should be developed in all countries throughout the region.” This paper and the ensuing conversations at this Forum will reinforce, deepen, extend, and further these promote these understandings, agreements, and undertakings.¹⁶

This paper, *Ethical Leadership for Sustainable Development*, offers Heads of Public Service in Africa a comprehensive heuristic to describe key features of ethical leadership for executives, including core value commitments and implications for executive leadership roles.¹⁷ The paper argues that cultures of ethical leadership in the public service are necessary for the achievement of sustainable development objectives in the context of the challenges briefly described, above. Further the paper provides an overview of selected strategies and promising initiatives to inculcate and infuse enhanced ethical leadership into public service cultures.

Ethical Public Service Leadership

The centre-piece of this paper is an aspirational phrase for the public service: “ethical leadership for sustainable development.” At least four out of five of the words in this phrase are subject to varied and debatable meanings. Not only are there differing understandings about what constitutes leadership, the constructs of ethics and sustainable development also carry different interpretations.

Ethical leadership is seen as encompassing the conditions, activities, and processes by which public service leaders institutionalize the benefits of ethical leadership towards the purpose of fostering sustainable development.¹⁸ This activity most often centers on working to establish direction (mission, goals, vision, purpose),¹⁹ commitment (alignment, motivations, spirit, teamwork), and adaptation (innovation, change, dealing with paradigm shifts).²⁰

Leaders, leading and leadership are, of course, rather faddish topics. Leaders in all sectors have become the lightning rods for public contempt, on one hand, and the hope for a better future, on the other. We are living in extremely interesting but complex times. The chaos of conflicting special interests and the mind-boggling messiness of our social institutions are the current contexts for attention to leadership credibility and trustworthiness. Leaders need real wisdom to manage their diverse communities, multiple constituents and contending forces. They have to do more than merely "mind the store." As we shall see, the notions held about what constitutes a good society are so diverse and viewpoints on the relative importance of efficiency, equality, community and liberty are complicated and often at odds. The leader is expected to help mediate these gridlock's.

Leadership has been viewed many ways over the years. Thousands of studies have provided theorists and practitioners with much information on the various styles, philosophies, and approaches taken by leaders to accomplish tasks and foster relationships. Yet there is very little consensus on many of the issues related to leadership. The single point of consensus is that leaders must have followers; the only thing that we know for sure about leaders. Leadership, as a concept, only about 50 years old.²¹ In fact leadership is a relatively recent word in the English language. If one were to go back several hundred years ago, the word would not be found in common usage. Apparently, if one were to have looked up the word "leader" or "leadership" in the first versions of the encyclopedia -- between the word "law" and "logic" you would only find the word "lead." There you would read "see chemistry." It is interesting that today we appreciate the irony of this entry.

The key attribute of leadership is the chemistry between leader and follower -- they are codependent. The relationship between people, or the chemistry between them, are fundamental to the roles, values, tasks, practises, and functions they perform. In fact, we quip that a person who thinks they lead but has no followers is simply a person out for a stroll. I am saying that the

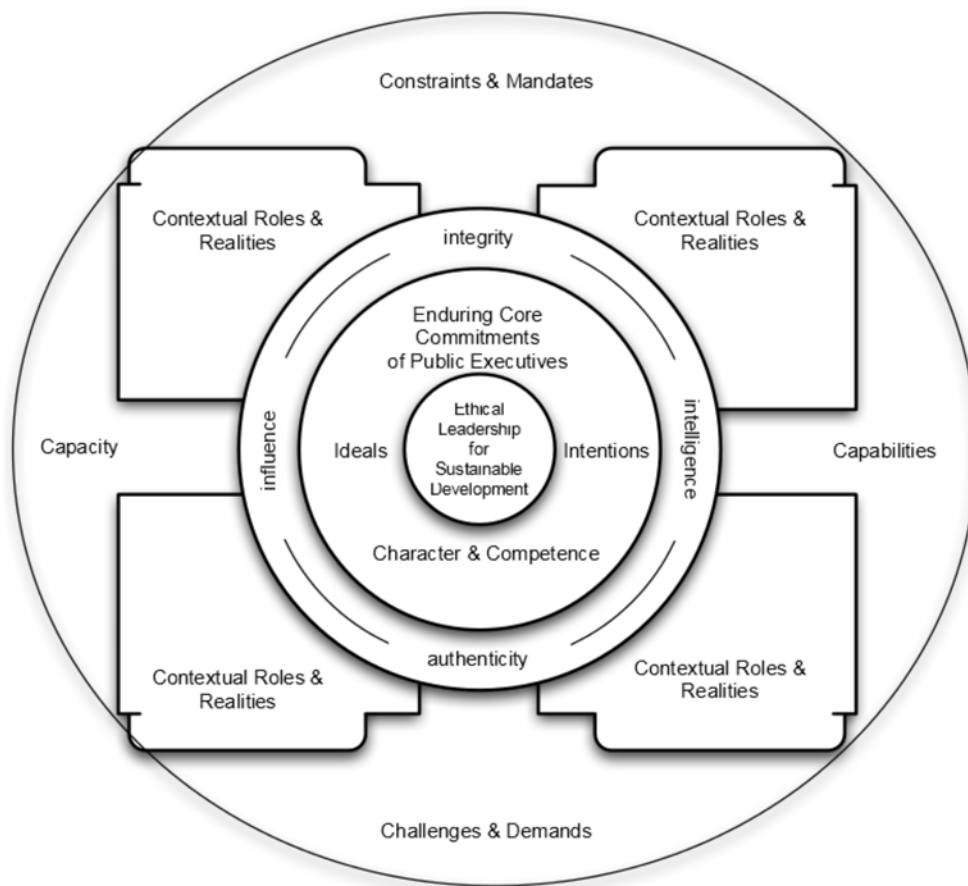
studies over the years indicate -- the nature of the relationship or chemistry between leader and constituents -- is at the center of what defines leader, follower and leadership. A leader can only be an authentic leader if his or her constituents give them access to a relationship with them. In this way, leadership is a reciprocal arrangement between those who lead and those who decide to follow -- if the follower decides not to follow or has no confidence in the leader -- then there is no leadership -- no dynamics in the relationship.²²

It is not uncommon to find leadership defined as influence²³ and to witness leadership being viewed through the lenses of bureaucratic, rational-technical, psychological, moral or professional functionality. There is an implicit expectation that a public leader will not only be a person of integrity and authenticity²⁴ but that these features will characterize ethical organizations, the public service, local communities and countries. As this paper commences and to help the reader know the author's meanings for certain key words, a few definitional comments are offered about: "leader," "leading," "leadership" and "leaderful." When the word "leader" (or Head, executive) are used these refer to the person and/or their position of responsibility (whether good, bad or indifferent in their performance), they are appointed or elected or assume the associated roles of leader. Of course "leading" is an activity and function, in the same way that managing, facilitating, and guiding are activities. For the purpose of this paper "leadership" does not refer to one person, or to a position, but rather leadership is a dynamic condition and morally purposed; it is an interconnective force that resides between and amongst people (in a similar way to our use of the word "relationship").²⁵ "Leaderful" is a word used to describe an organization that has many effectual leaders. The reader will want to come back to these definitions from time to time.

A Public Service Heuristic for Ethical Leadership

How might ethical leadership that contributes to sustainable development be described? A value-rich leadership heuristic is one way of seeing the public service executives' ethical commitments and pragmatic role functions related to fostering sustainable development. This heuristic of leadership has been ideally

conceived, with elements that critically reflect the various contextual roles of senior public servants as well as the fundamental commitments that all the professional public leaders ought to affirm as essential for individual and collective integrity. This multi-dimensional perspectives approach integrates many positive characteristics from the leadership literature. Figure 1 provides a visual representation of a vision of ethical leadership for sustainable development.



Figure'1.'A'Vision'of'**Ethical Leadership for Sustainable Development'**

The figure has been delimited to five spheres:

1. The achievement of sustainable development goals²⁶ (at center);
2. The animating and vitalizing core of ethical commitments (energized by ideals and intentions; and embodied through the character and competence of executive leaders);
3. Leaders seek to habituate integrity and to be authentic as they translate these core commitments with their ethical intelligence and

influence into their public service work with politicians, other public servants, and citizens;

4. Each nation, its public service organizations, and each public service executive will have context specific roles and particular realities into which these ideals and intentions need to be worked out. This is where ideals meet realities; where theory is practiced; where standards and assessments for performance are conducted; where the best intentions are implemented; where resistance, reluctances, toxic behaviour and inertia are confronted, and where core ethical commitments are infused and institutionalized into the cultures of the public service.²⁷ The four generalized contextual roles are described, as each pertains to sustainable development; and
5. All ethical leadership takes place within particular and situated challenges, demands, constraints and mandates. Of course there are some universal circumstances but each country has its own history and each public service organization its ways of doing things. Maturation levels, readiness, and thresholds of indifference and hot buttons will vary from mandate to mandate. The Office, appointment and tenure of each executive will place unique callings, and use distinctive gifts, talents, passions, temperaments to achieve desired ends. Experienced public servants will have their own signature features bundled into their framing of Office and appointment expectations. It is into these differences and varied circumstances, with these assets and professional responsibilities that the public servant must apply their technical and adaptive capacities and capabilities, together with their colleagues, in order to achieve the sustainability goals set before them.

The degree to which public leaders (political or bureaucratic) live up to and live out the six commitments in the context of their leadership roles will have a direct and profound impact on the stature of their trustworthiness with

constituents and will measure the degree of their contribution to sustainable development in their Nation's service. This said, these roles and commitments provide a common platform of trustworthiness for reliable, credible, and consistent leadership.²⁸

As indicated, members will vary in their histories, sensibilities, assigned responsibilities, tenure and maturation in roles, human qualities and competencies, personalities, leadership styles, and professional work settings but they will all aspire to lead based on these core commitments. The four role typologies are integrated with, and grounded in, these fundamental ideals of commitment. The glue that relates the roles to the core commitments may be described as leadership integrity and expressed through influence with intelligence²⁹ and authenticity.

The Enduring Core Commitments of Ethical Leadership in the Public Service

Public servants who generate ethical leadership in their organizations will affirm an approach to leadership that conceives of leadership as occupying multiple and situated roles but grounded in a foundational set of core commitments. As in Figure 2, this core consists of six fundamental, anchoring, principle-rooted commitments:

1. to **professional constraints** for public service agents;
2. to a **common ethical principles**;
3. to **professional convictions**;
4. to **the voice of personal conscience**;
5. to **moral imagination** for sustainable development; and
6. to **Ubuntu**, relational reciprocity, botho, or unhu.

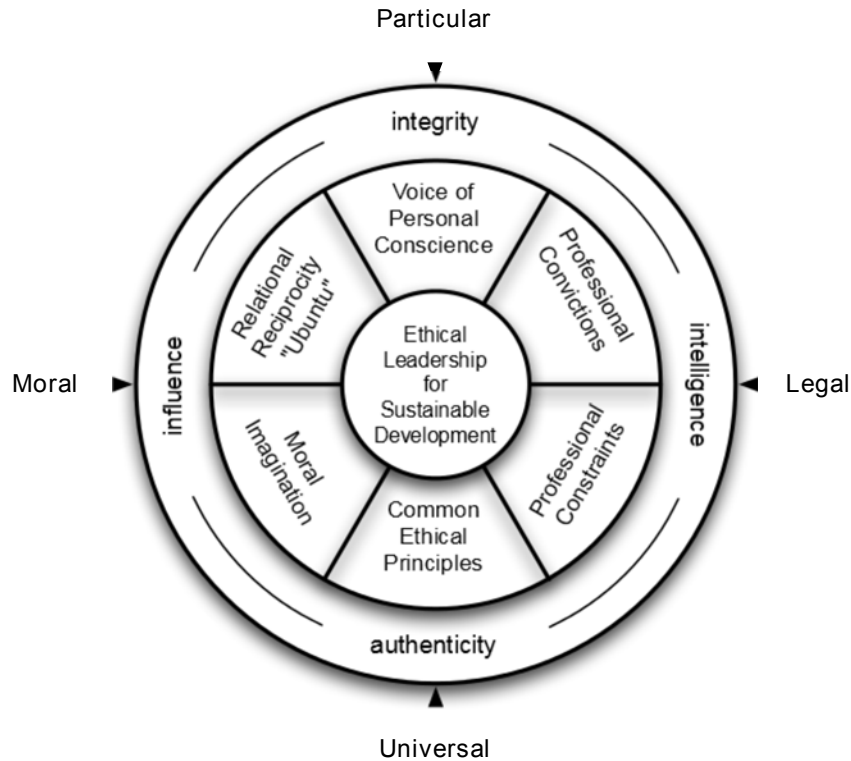


Figure 2. Core Commitments of Ethical Leadership for Sustainable Development

Ideally, those in executive leadership will verbally affirm these commitments and will exemplify and embody each in their everyday administrations and roles; to do so constitutes integrity and excellence in leadership, and fosters sustainable development. Ethical enactment increases credibility that fosters trust and creates engagement and enhancement of service cultures – which results in a Nation’s progress in sustainable development goals. These commitments are not to be understood as merely virtues that ought to reside in leaders but these are generative and organic commitments that need to be present in the expressions of leadership throughout Africa’s public service systems. Public servants need to work diligently to prove and improve the expression of these commitments in their professional tasks and relationships, disapprove of their absence or opposites, and celebrate the excellence in service delivery created by their institutionization into the fabric of public service organizations.

Commitment to Professional Constraints for Public Service Agents

There are positive and negative professional constraints, rules, codes, and standards of conduct, behaviour and performance.³⁰ Some constraints define and help sort fiduciary obligations, some delimit authority and responsibility, and some authorize the freedoms to work within certain parameters. It is often the case that legislated, organizational and professional constraints/codes are the only constraints and only type of ethical commitment assumed by or imposed on public servants. Constraints are manifest in executive limits, job descriptions, employment and performance contracts, and the rules, requirements and policies of professional associations and public service organizations. The constraints of limited resources, circumscribed legal, political, and psychological mandates are well known to those exercising leadership. It is difficult and often unreasonable to take subjective or objective responsibility for matters that are out of the reach of one's influence, choices or control (a recipe for frustration, anger, anxiety or inappropriate behaviour). Systemic and structural barriers also impinge on the freedom and autonomy for action of public servants. These aren't excuses – but are necessarily acknowledged and often contested realities. The expertise of public servants delimits their work, as do the constraints and limitations of allied professionals.

Public servants willingly give assent to certain limitations of their autonomy and volunteer to certain expressions of order for the benefit of their constituents and as a demonstration of their moral and legal abidingness. The most obvious and basic professional constraints are derived from natural law or directly stated in positive laws of the land, as well as in particular regulations and policies. Of course, most professional ethical leadership organizations have codes of conduct that constitute commitments to their constituents, ensuring the public that professionals will meet the standards of the code.

The African Charter³¹ on Values and Principles of Public Service and Administration³² represents an expression of commitments of all member states of the African Union “to strengthen professionalism and ethics in public service in Africa” and determines “to promote the values and principles of democracy, good

governance, human rights and the right to development.” The Charter objectives include promoting moral values, principles and values “inherent in the activities of Public Servant Agents with a view to ensuring transparent service delivery.” The Code of Conduct for public service agents, within the Charter (Articles 9-13) deals with features of professionalism,³³ ethical behaviour,³⁴ incompatibilities and conflict of interest,³⁵ preventing and combating corruption³⁶ and declaration of assets.³⁷ There are international, professional, continent-wide, national, and organizational codes of ethics and conduct. The Charter represents a continent-wide, shared set of understanding with respect to public servant values and behaviour. Commonwealth countries in Africa have extant public service codes or have determined to create these. Some have indicated their intention to review, refresh and assess their codes for public service officers.

Of course drafting and even signing a code of ethics, behaviour or conduct is not nearly the challenge that “walking the talk” on a day-to-day basis is.³⁸ Embodiment of the principles captured in typical codes and the encouragement of others to do the same is crucial to authenticate the integrity of public service system. These codes are not simply a matter of internal or self-sustaining benefit but rather codes are derived from the self-imposed professional and organizational commitments to the public to ensure and assure that the standards indicated are met by organizational leaders and their staff members.

A purpose of the commitment to professional constraints is to declare that personal and professional beliefs may need to be set aside, restricted, parenthesized, or curtailed, in order to fulfill the professional promise of maintaining the public’s trust and respect. Further the commitment of public leaders to professional constraints entails the knowledge that one can only take responsibility in decision making for what is in one’s domain of choice and span of influence. In other words, the myth that a leader has control of systems, people, circumstances, or results from action is reinforced by the commitment to and espousal of constraints. This leadership commitment admits: respect for socio-ethical order (rejection of naïve relativism), the pathological nature of ego-

centricity, the arrogance and futility of trying to acquire power over others to control, and the need for professional humility in the service of ethical purposes.

Commitment to Common Ethical Principles

It is commonly said that leaders fail for lack of competence, character or both. It might also be said that leaders fail because they lack either vision or virtue, or both. Ethics is, of course, related to all of these notions.³⁹ Ethics is not merely about rhetoric, what we say, what we intend, what is written, or what has been framed into a credo or a code of constraints and obligatory practices; but rather ethics is about actions and attitudes, who we are to people, how we treat and serve people, who we are when no one seems to be looking. Ethics is often about choosing to do more than the law requires and less than the law allows. Ethics is not merely about compliance or law abidingness but is about doing what is right, good, just, virtuous, and proper; and fostering the same in others. Ethics is not about the way things are but about the way things ought to be. For the purpose of imbuing public service systems with ethical leadership, ethics is best seen as a set of principles⁴⁰ that guide individual and collective attitudes, choices, and actions. These principles determine the purpose, destiny, and course of our lives: the lives of citizens, public service employees and politicians. These principles, embodied and enacted, transform the ethos of our workplaces and the delivery of service. Ethical principles are commitments of obligation, ends, motive, and virtue that distinguish for us how we, and those with whom we serve, should determine right from wrong, good from bad, proper from improper, and virtuous from vicious. Living and performing our work ethically is about being, in reality, the kind of people we want others to think we are when we are at our best. It is about embodying the best of what the public service must be and enacting good governance for the benefit of the people who ought to be the primary subjects of our attentions.

Aspiring to be and “professing” to be ethical leaders who contribute to national building through sustainable development build on the platform of consistent integrity, mediated by noble character and competence. This is a crucial understanding for those who know through their professional experience

the importance of ethical keen-ness, and the critical capacity to say “no” to what is unethical and “yes” to what is ethical. Such knowledge and the determination to be diligent are the essential benefits of constant ethical renewal and vigilance. For those who have sought to exercise ethical leadership for many years the challenge is to examine their practice, reaffirm their principles, filter through the myriad of cultural and contextual demands and influences. The challenge is to feel, think, do, and dare with ethical integrity.

Authentic leadership emanates from those who live and work consistently with their knowledge that administrative decisions can restructure or significantly alter a human life. This is why leadership resolutions, decisions and actions are fundamentally moral decisions of great importance. Leaders must develop the skill to think about ethical problems because without cultivating this ability leadership is incapable of transcending the boundaries of particulars to comprehend and assess universal perspectives.

But some will rightly say, “real world ethics is somewhat more complex and messier than this.” We are agreed. Ethical quandaries abound. These dilemmas are commonly understood to entail situations where a decision is required between two or more competing principles. The executive needs to make a choice about which ethical principle to privilege and which to subordinate. These are tough choices and require much wisdom and courage. There are many circumstances that call upon public servants to use their discretion to favour one practice or one preference over another. In doing so the ethical leader is mediating values. There are also abundant opportunities to take the side of either clearly right or clearly wrong decisions (as above).⁴¹ We need to differentiate values from ethical principles.

In simplest of terms, values are what are important to us. Our values help us with our priorities. In part, ethical leadership for sustainable development is about helping people and communities flourish in their healthy priorities and understandings of the greatest good. Leadership differentiates between ordinary values and ethical values (or principles), always giving deference to ethical principles when values conflict. Leadership also differentiates between mediating

non-ethical values (priorities and preferences) and affirming with insistence on the privileging of ethical principles in circumstances of judgment. As we shall see, value-added leadership affirms that the super ordinate and super visional role of senior ethical executives entails managing and mediating the values of the organization and its constituents.

When it is understood that some decisions may be just or unjust, right or wrong, good or bad then people expect those in formal and informal leadership to do right rather than wrong, to promote good rather than evil, to act justly rather than unjustly, and to choose to be virtuous rather than vicious. Ethical visions of an integrity-filled public system ought to be embraced by all public servants, at all levels. Then, through their courageous commitments public servants enact their ethical intentions in and through their ethical behaviour and attitudes. Leadership virtues are developed through both volitional disposition and particular abilities (evaluative, creative and predictive). It is well understood that ethical leaders do come under, and ought to come under, close watch.

Leaders ought to seek to respond to their prevailing commitment to the mission and values of the people served, using principles of professionalism, integrity, service and quality. Ethical leadership plays a significant role in the distribution of socio-cultural capital and members are acutely aware of the critical social purposes served by their actions. Leadership relentlessly examines administrative habits, and the ideologies served by their practices; it holds those partnering professionals, who serve alongside each other, to the same ethical scrutiny.

Common ethical principles provide hinges for the public service decisions, attitudes and actions in their various role functions. These ethical principles have been variously expressed. One approach to common ethical principles is to privilege a certain list of virtues, classical and/or heroic, which are used to bring attention to the features of intentions, agency, action, rule, or outcome. These virtues are often “taken for granted” concepts, labels, or adjectives that distinguish sacred from profane, right from wrong, good from bad, virtuous from vicious. A useful formulation of common ethical values, developed by ethical

leaders,⁴² declares that “[certain] core ethical values ... form the foundation of a democratic society, in particular, trustworthiness, respect, responsibility, justice and fairness, caring and civic virtue and citizenship. These core ethical values transcend cultural, religious, and socioeconomic differences.” In other words, these principles override or win any conflict with lesser, non ethical values or practices. To briefly elaborate on these six common ethical principles, it may be said that ethical leadership is: worthy of trust (through honesty, integrity, promise-keeping and loyalty); recognizes and honours each individual and group of people as having the right to autonomy, self-determination, privacy and dignity (through respect for all persons); responsible (through valuing of accountability, self-restraint and pursuit of excellence); fair (through embodying and ensuring that notions of justice, equity, due process, procedural fairness and impartiality, objectivity, openness and consistency in actions and attitudes); caring (through concern for the interests of others that transcends mere avoidance of harm to others and characterized by kind, compassionate and generous interactions with and on behalf of others);⁴³ and stewardship (through acknowledgment of civic and professional duty to contribute to the overall public good through community and social consciousness, and service).

Ethical principles are commonly enshrined in professional and organizational codes and charters (as in earlier section) but these must always be understood as being principles based on higher order meanings and degrees of universality, more than mere rules of conduct or inconvenient constraints. Herein lies the classic distinction between the spirit of the law versus the letter of the law.

Commitment to Professional Convictions

It doesn’t take too many international gatherings such as this forum to confirm the observation that the public service has attracted many outstanding persons and exceptionally talented, principled executives. This next commitment affords respect to the best of the vision, ideals and intentions of experienced public servants from whom there is much experience, intuition and expertise pertaining to developing ethical cultures. Public servants work in diverse

international, national, regional, and local contexts and possess a rich array of personal and professional backgrounds that contribute to the tapestry of expressed professional convictions. This plurality of professional convictions ought to be considered an ethical asset to the public service. We ought to value the differing gifts, talents and passions of able professionals as these align with and contribute to the refinement and ongoing reculturing, renewal and reform of the public service. Of course, varieties of acumen and backgrounds mediate each executive leader's construction of social, emotional, moral, spiritual, appreciative, and ethical intelligence. Vocational maturation, styles, preferences and personalities, together with different processing mechanisms for perceiving, reasoning, evaluating, and creating information, will be evident across the systems. These differences provide a healthy variety of expressions of professional convictions.

To be blunt, the upright and effective leadership required of public servants is vertebrate (with backbone). Excellence sometimes demands standing with firm courage and adaptive confidence in defense of and with articulate expression of well-considered professional convictions. Excellence in establishing cultures of ethical leadership which exhibit humility, through listening to others, and refining convictions, where warranted. It should not be assumed that it is only the top executives possess useful convictions. It is likely that potentially efficacious convictions and service delivery solutions are awaiting identification and appreciation throughout the organization. This is a conviction in and of it self. When an executive level public servant believes that ethical and technical intelligence is distributed throughout the system and facilitates processes for these gifts to come into use then a conviction is operationalized.

The exercise of a commitment to professional convictions guides the leader to act in concert with the professional and pragmatic principles and values developed through their education, expertise and experience about what constitutes quality public service, safeguards democratic principles and good governance for the citizenry. The leader "just knows" and is convinced that "what is" should be and "what isn't" ought to be. These professional "oughts" or

convictions come in the form of fundamental principles of public service and are often reflected in charters or codes (see section on professional constraints). However, convictions have been internalized and reinforced by the wisdom of experience. Leaders frame convictions as ideations and points of reference that have proven, with different kinds of data, to be warranted and self-evident “truths” about what works, what is right, and what excellent public services is all about. Ethical leaders know when they see compassion in action, excellence in service, and flourishing national projects to assist sustainable development in communities.

Professional convictions have a special status of importance for public service executives. For example the conviction or “ought” that the collective interest or common good of citizens prevails over individual interests is well-known as subscribed to, perhaps even intuitively, by public servants. It is an assumed or tacit “moral truism.” The principle that “all citizens should be recognised with equality before the law, and that any discrimination based on family of origin, race, gender, religion, ethnic group, and so forth should not be tolerated is an example of a personal and professional conviction.⁴⁴ To experienced public servants these convictions are generally obvious (whether convenient or not). As a further example, it is easily acknowledged that public servants must work within the spirit and letter of laws of the country, maintain the tradition of political neutrality of the public service; and work to ensure proper, effective and efficient use of public goods.⁴⁵

As indicated, executives have often developed a clear sense of what constitutes strategic and operational excellence and can communicate the indicators they have used. These are moral convictions, because what is sought is more than just a matter of preferences or best practice. Public servants with less experience are mentored in the development of ethical professional convictions to assist them in navigating some of the more difficult circumstances with a “sense of smell.” Through this mentorship and professional experience (successful and unsuccessful), they become convinced that certain qualities,

indicators, attitudes, thinking and affective patterns, behaviours and practices will lead to high quality service delivery. The stakes are high and the unethical alternatives are simply not acceptable. This commitment recognizes that leaders develop the capacity to smell situations that contradict ethical principles, constraints, and convictions. Leaders constantly seek ways to align circumstances and decisions to operationalize, fulfill and actualize these heart-felt and rationally justifiable convictions.

Interpretations of particular circumstances, policy, practice, and behaviour may be quite blurred – but may be usefully mediated by the short list of professional convictions held as adjudicatory measures by leaders. Professional convictions are not meant to substitute for, nor contradict, other commitments; but rather these convictions are legitimated as complementary and allied instruments for the determination of certain courses of action or judgments. As may already be evident, this paper is advocating the concurrent use of and necessity of all six forms of ethical commitments. The last thing the public service needs is public executives who believe their convictions, and their convictions alone, provide sufficient grounds for policy and decision making. On the other hand, without the exercise of these professional convictions the public service will not attain to its fullest potential.

Professionals properly distinguish themselves by their conviction-rooted actions, based on research-based understandings, reasoned arguments, and well thought through experiences. Ethical leaders promote and safeguard the interests of the Nation, its institutions, its citizens and politicians through their judicious use of convictions. They secure conditions that make probable the provision of the best human services possible for all. As indicated, they possess passionate convictions concerning what constitutes quality service delivery and they have a well-formed vision for distributed ethical leadership. With these convictions, leadership influences the direction of the system and promotes the delivery of highest quality public service possible.

Commitment to the Voice of Personal Conscience⁴⁶

It is generally agreed that ethical anchors, platforms, and capacities are developed during three broadly defined phases on one's life (during pre-school period, pre-adult period, and a formative professional period). The social construction of ethical principles extends natural value inclinations to become what might be called the personal voice of conscience (some have called this moral intuition).⁴⁷ One definition of conscience says, conscience is "a personal, self-conscious activity, integrating reason, emotion, and will in self-committed decisions about right and wrong, good and evil . . . can only be unseen, inner, dynamic process of personal consciousness."⁴⁸

Those in public leadership roles need conscience because it is the awakening activity of integrating thinking, feeling, and volition into a focused and unified whole. When listened to, a conscience can be the basis for "directing, self-binding, self-warranting and self-authorizing" commitments to initiate, carry through or walk away responses to certain situations.⁴⁹ Put another way, "conscience is generally understood as the judgment about the morality of an act to be done or omitted or already done or omitted."⁵⁰ An example of this might be a conflict between a Minister and a Permanent Secretary over an expenditure brought about by the pressure of demands from social and family constituents. Despite contrary advice through the ministerial code, the Minister transfers these demands to the Permanent Secretary and directs him or her to oblige. Acquiescence is not allowed by conscience but many internal questions are raised as the Permanent Secretary works to resolve the dilemma in a fashion that will sustain his/her integrity and the integrity of the Office.⁵¹ What does the voice of conscience advise, not just in terms of right or wrong but processes and approaches to handling the situation with uprightness, honour, and minimal intermediate and long-term fallout for the functions of his or her Office?

The voice of personal conscience is a subtle governor of the behaviours and attitudes that operate through a constructed socio-psychological contract. Conscience arbitrates criteria for success, expectations (for self and other), underlies drives for self, Other and organizational-improvement. Conscience is central to life interests, as well as to one's desires and goals for achieving. The

voice of personal conscience compels those contributing to the ethical leadership in the organization to act with particular attitudes and perspectives. The voice of conscience forms an underlying basis for establishing covenants or promises with one's self and others.

A commitment to being awake to personal conscience affords a plumb line for the adjudication of situations that call on executives to abide in behaviour within the proscribed limits of an inner voice. This voice speaks to what leadership ought to be when it is at its best. Conscience is a messenger, signaling to the human spirit that there is pain from the conflict or impending collision of principles with certain non-resonating practices. Conscience provides more than a pragmatic view of doing what works. It is a commitment to an internal gyroscope (or compass, to add another metaphor) that seeks to give moral bearings for navigation through unfamiliar or stormy waters. A commitment to conscience is an invitation to both restraint and action. Conscience provides its owner with a sense of what ought to be forbidden and what ought to be pursued.⁵²

This is more than something we are born with. It may be said that ethical immaturity is the property of persons who need external sanctions in the absence of or denial of, conscience. A conscience can become obdurate or reprobate; but it can also be discovered, developed and deployed, with other commitments, to aid in the resolution of difficult challenges posed by ethical agency. Effective ethical leaders require and make space for acute attention to the true-North compass of the voice of personal conscience. This attention necessitates disciplined listening, contemplation, examination and reflection-in-action on the part of those assuming leader functions.

Commitment to Moral Imagination for Sustainable Development

To balance the Western pre-eminence of technical, rational commitments, public servants ought to make space in their leading to affective and imaginative ways of being, knowing, doing and daring. Moral and prophet imagination is a vital resource to form visions of preferred futures, for resourceful problem-solving (i.e., non-linear thinking), for falsifying necessity of dysfunction, and for the

realization of possibilities. Moral imagination “is moral because one central concern of the agents engaged in it is with evaluating the possibilities they envisage as good or evil.”⁵³

Moral imagination⁵⁴ functions to provide public executives with both exploratory and corrective functionality. This commitment to exploration enables and legitimates the work of leaders to see “beyond the confines of our immediate cultural context . . . and enlarges [their] field of possibilities.”⁵⁵ The corrective function facilitates retrospective appraisal and helps leaders to foster, in themselves and others, an obligation to recalibrate narrow-mindedness, conventional constrictions, self-deception, political correctness, fantasy, or lazy familiarity with ways of least resistance, and socio-ethical myths.

While affirming the need for generous and appropriate use of rational-technical evidence in ethical policy and decision-making, cultures of ethical leadership make way for other means of knowing and deliberative action. By way of example, a commitment to moral imagination maybe an instrument to release constituents from bondage to fictions such as entailed in the myths of fixed potentials, harmonious potentials and valuable potentials.⁵⁶ This is to say, there will be some who are satisfied with the status quo, skeptical of efforts to foster sustainable development (i.e., millennial goals) or simply cynical doubters. By embracing these myths, we reduce executive agency to the confinements of narrow or dead-end trajectories to the detriment of the most vulnerable citizens. This is also the risk of trivializing people and discounting the inherent worth of persons. Against fixity of potential, we imagine “both what people are, and what they in fact turn out to be, contingent, to a calculable extent, on human intention, both individual and social, bounded only by available resources and the limits of ingenuity.”⁵⁷ Demythologizing the distortion of extreme determinism through moral imagination helps leaders strive for excellence in the delivery of public services.

People, governments, public service organizations, and local communities need to develop a vision for doing their part –striving to thrive –doing what they can to garner the disciplines entailed in profound organizational and

improvements that better lives of the under-served. Under the rubric of moral imagination, no condition need be permanent. If we can get our social resources shifted even just a couple of degrees or increments towards supporting authentic and transforming sustainable development – then this, together with creative delivery systems and barrier crashing ingenuity will build our Nations.⁵⁸ As indicated, moral imaginations provide the opportunity for engendering ethical leadership without regrets. Moral imagination in the context for sustainable development keeps us from short-sighted, unhelpful determinism and uninspiring, negative self-fulfilling prophecies. Apathy, wasted opportunities, poverty, disadvantage, unresponsive systems and other individual and social pathologies should not be allowed to damage development prospects for a Nation, its public service organizations, its communities, its families, or its individual citizens.⁵⁹ The redemptive life, led by public executives who unleash moral imagination can overcome the gravity of these current realities.

Ubuntu and Relational Reciprocity

It has been popularly said: “I am what I am because of who we all are.” Identity of persons and peoples are often understood as co-dependent or reciprocal. In other words, one’s identity is derived from others and others derive their identities from us. It is natural for humans to mimic others and be exemplars to others. And because behaviour (whether ethical or not) is rooted in an outworking of one’s perceived identity, it is important to address these connections (i.e., “as a person thinks, so he or she is” and “one’s self image is fateful for one’s actions”).

The notions of “unhu,” “Ubuntu,” or “botho” are well-known around the world but best and variously understood by Africans. The consensus seems to point to Ubuntu as necessary for a sustainable future; one typified by respect demonstrated towards others, humanness, reciprocity, critical mass of those who possess a “mutual gains orientation,” inclinations to self-sacrificing service, an “others first” disposition and a desire for flourishing intergenerational relationships.⁶⁰

It is often said that ethical leadership is all about, and perhaps only about, relationships. While not the whole story, this sentiment is the underlying premise for this commitment to mutuality and deep respect for others (whoever they might be). Of course ethical leadership practice occurs in the chemistry-like interactions between and amongst people (i.e., leaders and followers). There are different interdependencies between activities⁶¹ in the “co-performance of leadership practice.”⁶² The commitment to relational reciprocity obliges leaders to respect the inherent dignity of each person they come into contact with, or affect through their decisions or actions, if only because they, too, are human.

We must not displace from consideration the importance of reflecting on how we see ourselves, the people implicated in ethical decisions and the nature of our relationships. It is possible to dehumanize the services of public organizations to a crass form of servitude to person-less causes. Ubuntu and relational reciprocity is a commitment to compassion for fellow citizens, to caring for people, and to the foundational view that all people matter and must experience a just state. In fact, this commitment registers the view that people matter before all else.⁶³ Submission to political forces, following paths of least resistance, or acquiesce to the psychologically more comfortable (i.e., compromise to fear, trivialize persons, or dehumanize ourselves) or to loose the majesty of our purposeful, relational work in the best interests of country, its citizens and communities is shameful. In short, the extremes of selfishness and selflessness are both to be avoided.⁶⁴ Leadership strives to come through tough decision making with respect for self; and, equally, to afford respect and dignity to those persons involved, implicated or affected by decisions.

A person is a Thou rather than an It. A leader finds his or her own authentic I in relationship with Thou. Thou is valued for herself or himself, not as a means to any end but because Thou exists and I so warrants respect and honour. This commitment recognizes the interpersonal dynamics associated with a deep respect for persons as an Ends rather than Means. The ideal of relations as reciprocity⁶⁵ observes four basic relationships: it-thou; it-it; I-it; and I-Thou. A commitment to reciprocating I-Thou relationships is foundational to a form of

ethical leadership that seeks sustainable development and preferred futures for all. A generative leadership ethos has everything to do with the relationships between and among people. The it-it relationship (where the leader places low value on both him or her self and others) results in disassociation, isolation, de-personalization, discontinuity and senseless decision-making. The it-thou relationship (wherein the leader imputes a low value to him or herself but a high value to the Other person(s) in the relationship) results in unhealthy fusion and co-dependence by the leader such that he or she may be inclined to unthinkingly conform, make decisions based on likelihood of personal validation. This self-less and self-denigrating approach steals away personal and professional autonomy together with the courage to actually lead. The I-it relationship (wherein the leader hold to a high value of self and a low value for others) results in a leader treating others as means, as objects of manipulation or as instruments for selfish or institutional purposes rather than as fellow persons with dignity, volition, and worth. A commitment to Ubuntu or relational reciprocity, as exemplified in I-Thou formulations is an ideal value for ethical leadership in public service systems. The extremes of dominance (I-it relations), disassociation (it-it relations) and dependence (it-thou relations) are avoided through a commitment to highly valuing Self and the Other.⁶⁶

When making important policy or operational choices, culture of ethical leadership are manifest in proportion to the experience of mutually edifying relationships wherein the goal becomes described in terms of mutual wins, growth and appreciation of the Other and Oneself. Leaders will be considerate of differences and operate with compassion when overseeing the development of organizational direction setting. This commitment undergirds efforts to engage in the shared crafting of future possibilities and use of dialogue and well-established relationships as platforms for ongoing and inclusive dialogue on how common challenges might best be faced.⁶⁷

Integrity: The Conjunction of Ethical Intentions and Ethical Action

Integrity is the consistent act of holding together and expressing through role behaviour the core commitments to: the requirements of professional

constraints, affirmation of common ethical principles, wisdom of professional convictions, the voice of one's personal conscience, the engagement of moral imagination, and fostering of ubuntu (relational reciprocity). Indeed, integrity is to the character of a leader what health is to the body or what 20/20 vision is to the eyes. To mix metaphors, it is running on and from all cylinders.⁶⁸ There is no duplicity, divided mind, nor is there distinction between words and actions for a person with integrity. He or she is whole, life is put together, and things are working together harmoniously. What we say here about a person of integrity, we can also say about a public system characterized as full of integrity. Of course, these are ideals to aspire for, with attainment levels limited by circumstances and the human condition. There is no expectation of perfection but there is certainly an expectation of due diligence for public servants in their efforts to lead with integrity. Integrity is the courage to meet the demands of reality in a way consistent with core commitments (as above).⁶⁹

People and organizations with integrity have nothing to hide and nothing to fear, despite the enormous external environmental challenges and the complex constituent responsibilities. Thus transparency becomes a non-issue. At extreme, regulations, complex accountability systems, and corruption indexes aren't necessary because sufficient thresholds of inherent and natural trustworthiness have been attained. Obviously, a naïve dream for public service organizations but . . . what might it take to more closely approximate this dream. Integrity is a complex alliance of external standards of morality and personally constructed ideals. Integrity can be described as the character of uncorrupted virtue. In general, values tell leaders what to pay attention to. As previously indicated, values may be understood in a variety of ways: as professionally, culturally or religiously derived; as primary or instrumentally-oriented, as non-ethical or ethical in nature. More specifically, ethical principles clarify what is important for integrity and define what is good, right, virtuous, and proper.

Cultures of ethical leadership in the service of sustainable development must be seen as an integral part of a public service profession with a clear sense of what it professes. Public executives must avoid being committed to everything

or nothing. The six core commitments provide a minimal set of obligations and promise to earn and sustain trust in the sight of all, when genuinely internalized and authentically demonstrated. The public service and those who serve in it are to be conscious and expressive concerning their ethical mission: to sponsor excellence in services and to always be mindful of sustainability ends. In other words, the challenge is not merely for leaders to become more ethical but rather to overcome any propensity to ethical muteness and nurtures the same throughout the organization. Those who are in positions to influence the present attentions and quality of life for people, communities and countries have sacred and profound ethical obligations to fulfill. This influence must be manifest and recognized as expressly ethical in character. The functions, roles, values and Ends of professional leaders can sometimes become displaced by a concentration on instrumental technologies and political means or conditions.

There are two principle ethical languages spoken in ethical leadership. One might be called legalism and the other moralism. Legalism, as a way of thinking, tends to define the paramount ethical responsibility of ethical leaders as obedience to the law, to the legally constituted directives of Government legislation, regulations, and policies. At the opposite end of the spectrum, the orientation of moralism downplays formal hierarchical authorities and places more weight on the conscientious discretion of individual public servants. Executives must be free, to a degree, to act in accordance with their own sense of justice and to interpret what the public interests and the public good require in specific cases. Both particular and universal understandings of the “ethical way forward” need to be triangulated in decisions, actions and attitudes of public leaders and their staff members. The principle-based mission of the ethical leader needs to be founded in the conjunctive relationship between these potentially complimentary perspectives. To do so in the outworking of context roles is to have integrity. This section on integrity and the former section on ethical commitments have sought to balance and account for these polarities and tensions. Contextual roles will be elaborated in sections to follow.

Leaders who demonstrate integrity hold, in dynamic tension, the challenges of constantly caring for people and being courageous with respect to forwarding the causes of democratic Nation building, enhancing quality service delivery and meeting sustainable development objectives. This tightrope has recently been referred to as Level 5 leadership, wherein the leader exercises “a paradoxical blend of personal humility and professional will.”⁷⁰ Such leaders often present with “compelling modesty”⁷¹ and “unwavering resolve,” avoiding, at all cost, “humbuggery and manipulation”⁷² and counterfeit forms of leadership.⁷³

Public servants continue to center their attentions on renewing and improving their organization’s ethical leadership quotient for sustainable development, not only because they are legally and ethically bound to do so, but because, through their increasingly able co-leaders, the aspiration of providing ethical leadership for excellence in the public service is more likely to be fulfilled.

As indicated, public servants have undertaken to enhance the leadership characteristics of the services for which they have responsibility in order to be a force for quality services in their respective countries. To accomplish this, leaders will periodically analyze their present challenges and take stock of their collective and individual understandings of the leadership functions that enhance support, advocacy and delivery of the highest possible quality of services in Africa, in a fashion that is lauded for its attention to sustainable development.

Ethical Leadership as Foundational for Sustainable Development

In this section of the paper expands on the notion that ethical commitments enacted through contextual roles of public servants will foster cultures of ethical leadership and promotes sustainable development. The hard work of establishing and nurturing cultures of ethical leadership is both fundamental and foundational to the achievement of sustainable development objectives.

Ethical leadership is a human made “condition in the public service” that goes far beyond a particular ethical act or an ethical person. It is the aggregation or amassing of ethical enactment, growing credibility (transparency),⁷⁴ maturing

trustworthiness (accountability),⁷⁵ and the fosters of strong value-based⁷⁶ cultures of engaged public servants who reliably deliver quality services for all. As such ethical leadership contributes to, catalyzes, graces, and produces transformational sustainable development, one ethical act and one ethical person at a time.⁷⁷

As in figure 3, an enacted or operationalized vision for ethical leadership in the public service of any African country will be antecedent to sustainable development.⁷⁸ This is so because it is vital, progenitive and animating for the complex public service system to use ethical means which, in turn, accumulates a critical mass of capacity building services.⁷⁹ These services ever more effectively make a difference for people's lives and contribute to particular and overall levels of social and economic well-being. The vision of ethical leadership is about closing the gaps, lifting the standards of living for the least, and increasing the wellness indexes of all. Obviously, this formula-like "remedy" is easier said than done. No offense is intended by the simplicity of expression; nor is an apology offered for what makes common sense and resonates with the best of our experiences and understandings. Historical testimony, mainstream philosophical and religious perspectives and our understandings of instances of profound human achievement affirm these linkages as self-evident axioms.

So this connection between ethical leadership is not simple, direct nor immediately apparent but a vision for and an enactment of robust ethical leadership leads to credibility in a system that is transparent (with well-managed and just processes of disclosure and redress). Openness, combined with quality performance, in the public service leads to confidence in trustworthiness of service delivery. The system ecology becomes more and more trustworthy (reliable, consistent) in the just distribution of burdens and benefits, compassionate, wise and democratic in choice-making. These dynamics concur with cultures of well-behaved and innovative public servants who are increasingly engaged, efficient and effective in the delivery of quality services to all. Such need-meeting and morally purposeful services seed, nurture and harvest evidence a growing system healthfulness and produce evidences of significant

sustainable development. Again, while this relationship has been expressed, here, in a linear fashion, it is recursive, iterative, concurrent and dynamic. The vision, determination, and humility of ethically conscious, competent, committed, and courageous public service executives steers, exemplifies and keeps everyone ethically wide-awake to this big picture and the larger purposes of these crucial interrelationships. Ethical leadership moves us further along to getting what we all want and need for our countries.

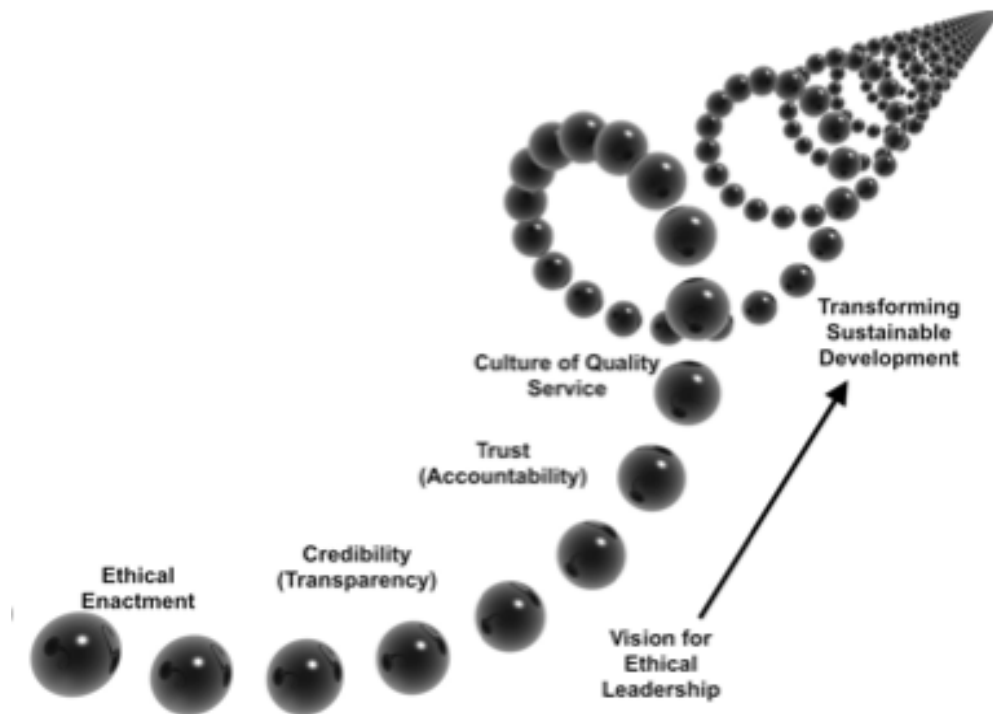


Figure 3. Upward Spiral: Vision for Ethical Leadership to Transforming Sustainable Development

Sustainability⁸⁰ is a theme for both the now and the future; not a fashionable fad. Ethical leadership is animated by sustainability leaders who see the need to invest deeply and wholeheartedly in the paradigmatic shifts that have given rise to different forms of organization. When connected to ethical leadership, what does an enacted vision for transforming countries for sustainable development look like? Ethical leadership for sustainability is rooted in moral purpose.⁸¹ Definitions of sustainability abound, including: “sustainability

is the capacity of a system to engage in the complexities of continuous improvement consistent with deep values of human purpose.”⁸² This purpose is grounded in the ethical commitments at the core of public service leadership.⁸³ Ethical leadership provides nourishment to the system and focuses on production capacity (not just production). Such public executives appreciate that a well-ordered and responsive world will focus on the critical needs of the most vulnerable and disadvantaged,⁸⁴ productive engagement of the public service and other sectors in the work of meeting human needs,⁸⁵ and increasing achievement then assessing (not the opposite order).⁸⁶ The key sustainable moral purpose for public services is said to be deep, nourishing, and balanced sustainable development.⁸⁷

Certainly an important function of ethical leadership is the provision of planned strategic continuity⁸⁸ and establishing patterns for building a strong professional public service culture, by deepening pools of talent, by supporting aspiring and by demonstrated leadership, and by treating current leaders well. Of course distributed leadership is an investment in sustainable, succession capacity. It is interesting that charismatic leadership is actually negatively correlated with sustainability leadership, as the former temporarily builds and the later builds enduring greatness into the organization.⁸⁹

As one sees sustainable development manifest as service delivery and action that foster the satisfaction of basic human needs, achievement of equity, social justice, social and economic progress for all then . . . the nature of true and authentic sustainable development⁹⁰ is that it is NOT merely a continuation of status quo, more inputs, measuring what we can and satisfaction with shallow outputs, short term viability or maintainability. At its best sustainable development is about results-driven accountability⁹¹ in trustworthy climates, with long-term attention to real human challenges, measuring what is deeply valued, and focusing on vital outcomes. Sustainable development will be achieved in process-attentive, passion driven, and well-timed purposeful activity. The wise use of resources (human and material) is the hallmark of sustainable leadership.

Avoiding the waste of peoples' strengths and energy, supporting renewal and exercising disciplined restraint, together with slowing down entropic forces and breaking through implementation dips are all features of sustainable initiatives.⁹² It is necessary to routinely assess the subsystems, their relative importance and interaction.⁹³ Designing sustainable systems means being present for the birth of new ways of principle-driven thinking about the work that needs to be done, as well as attending to other stages of sustainable development (including conducting funerals for ideas, strategies, practices, policies, and systems that have run their course).

The infusion of ethical leadership emboldens cultures with moral purpose. There will be strategic abandonment (deciding we just can't keep doing some things that are returning negligible benefit) as well as strategic acquisition (we can no longer afford to neglect this priority for all it may offer public). There will be exhilaration, renewal, and release of energy. It will be a culture of high trust and confidence building. There will be a widely shared moral purpose that permeates the public service.

Retrospective leadership works to neutralize negative history and translate past successes into celebratory momentum. Prospective leadership that offers sustainability is activist-oriented, monitors the pulse of communities to provide support or pressure as needed, focuses on longer term (versus quick fixes), and sees critique as improvement and sustainability-friendly.⁹⁴

In sum, corruption hurts efforts of sustainable development.⁹⁵ Public service systems will not move forward with sustainable development in the absence of widely shared and enacted ethical leadership animated moral purpose (ethical vision). Sustainable development is produced through system-based, ethical leadership rather than heroic individual leadership. Sustainability is not about prolonged innovation but consists of establishing substantive conditions for profound and continuous improvement of services to "the people." The balancing of pressure (accountability) and support (confident investment in the success of agents of change) is crucial to the achievement of sustainable development. Sustainable transformation has to be underpinned by both the

political will and the commitment of the entire public services complement to deliver desirable outcomes.⁹⁶ The public service executive holds a key set of roles to catalyze and mobilize this transformation.

Contextual Roles as Enacting Ethical Leadership for Sustainable Development

As African public service organizations experience unprecedented change, the creation and management of stability, order, and sustainability are as fundamental for ethical leadership as are creating and managing change and innovation. At a forum several years ago, “all Heads of Public Service agreed that commitment and sacrifice are values that need to be inculcated in all public servants. They also acknowledged the need to accelerate the implementation of reforms in order that the changes that they want to see in the public service are realized . . . they agreed that to do so there has to be ownership of the process, mindset change, change in values and behaviour, and strong leadership committed to change.”⁹⁷

The concept of ethical leadership for sustainable development presented herein asserts that the senior public servants assume at least four critical roles in their varied appointments, as: leader of leaders; servant of ethical leaders; professional advocate; and steward of quality public service.⁹⁸ Public servants function in all four of the role dimensions, more or less depending on a number of contextual and professional factors, including work portfolio and assigned responsibilities. Of course there are numerous conventional ways that provide alternate typologies to describe the roles through which ethical leadership is fostered by Heads and other public service executives. Regardless of labels, particulars of professional deployment and exact nature of work, all public servants will be mindful of the elements and tensions within and between these four roles and core commitments. It is in the outworking of these roles that the “rub” and realities of creating a culture of ethical leadership exists. The energies of the public service are to be directed toward enhancing the capacities, potential, and acumen of public servants and public organizations to assume the tasks and relationships associated with each of these roles. These typical, context specific, conjunctive, concurrent and overlapping roles provide a

characterization of the work of public servants in their various occupations of leading. The four contextual roles are depicted with several sub-roles for each in Figure 4.



Figure 4. "Contextual' Roles' for' Enactment' of' Ethical' Leadership'

Role as Leader of Leaders

Leader of leaders are Heads and executive public servants who feel inwardly driven to take on the responsibilities of exceptional gravity not only because they believe they can, and that the goals are worthy, but other persons related to their circumstances also believe they are able to do so. This is a role of exceptional weight, bearing and potential for doing good and leading transformative national achievements. To be clear, this is not a contextual role of exercising control over other leaders; rather, the Roman concept of *primus inter pares*, or first among equals, more closely approximates what is in mind here. In the intermediate and long-term, the first among equals place is earned by integrity, intelligence, influence, and authenticity, more than by formal position or posturing. These leaders of leaders excel in initiative⁹⁹ and thrive on creativity. It

is well known that rule-based, tightly coupled systems whose purpose is servicing the status quo or profiting the ego of the elite are rarely associated with these features of innovation, progress, and moral purpose. These executives have the qualities of whole-heartedness, single-mindedness, persevering spirit, social dominance and tact.

They understand how social networks¹⁰⁰ operate and they are plugged in. They are agile and have the social capital to equip and sponsor others in knowledge transfer, translation, and transformation systems. Leaders of leaders are team-builders.¹⁰¹ They understand the indispensable function of working cells, communities of practice, professional learning communities, collaboratives and groups of all sorts. They are able to facilitate the development of high performing teams.

Leaders of leaders are resilient and interdependent learners, as well as leaders. They have an insatiable hunger for transcendence; that is, they constantly strive to be better themselves, and others, professionally, and to see the public system improve, day-by-day. They are first to abandon what does not work and are willing to disturb the system, run to the danger and move out from status quo habits to achieve the desired excellence in profoundly efficacious and meaningful public services. Further, leaders of leaders grasp and can operationalize the necessity of transorganizational (silo abandoning) alliances and partnerships. They understand that sustainable development can only be achieved with tri-level (organizational, national, and international) collaboration.¹⁰² They engage the autocatalysis of cross-sectorial, transorganizational and tri-level relations and create the mediating structures to ensure that these produce the sought after results.

Because of the legal and delegated duties of these executives, public servants of various portfolios may be obliged to act as leaders of leaders, within and across sectors. They are honest brokers, mediating interests of politicians, public servants, citizens, donors, and others. Leading other leaders takes place both inside the organization and with external relationships. Providing direction to other leaders requires having a “thick hide,” being sensitive to diversity,

possessing adaptive confidence,¹⁰³ having a stomach for politics, vision, high energy,¹⁰⁴ and possessing courage.¹⁰⁵

Diligent network builder. We are living in a networked world and the capacity of leaders to overcome differences, build rapport, encourage teams of professionals to work together effectively is crucial.¹⁰⁶ It is said that “leaders in the public service will be required to find a balance between the “new” and the “old” and will need to develop the capacity to address the complexity of networked and interconnected states.”¹⁰⁷ Of course, effective team building¹⁰⁸ is a major requirement for galvanizing the human resources in public service organizations to accomplish their missions.¹⁰⁹ Surely sustainable leadership is about being connected, connecting and making connections with and for others.¹¹⁰ The vision of an ethical leadership culture will include new and proven means for cooperation, coordination and collaboration, even with non-traditional public service partners, such as civil society organisations.

This work of connecting through networks, communities of practice and teambuilding requires diligence. The concept of diligence is multi-faceted.¹¹¹ Diligent leaders of leaders are purposeful, wide-awake, imaginative, competent and fully engaged. The concept of diligence implies that the leader highly values and esteems their responsibilities and relationships. The implication of assiduous service, industry and ethical choices accompany the notion of diligence. Of course in legal terms, reasonable or due diligence obliges that the level of attention and care be commensurate with the situation. The diligent leader is focused and embraces networking that is purpose-driven. Situated learning, heedfulness and careful attention to just-in-time and future demands are anticipated. As the leader of leaders exercises diligence, choices to act are preemptive of unnecessary risk. While seeming to be bold to others, the leader is cautious to guard their fiduciary responsibilities and contractual interests. The diligent leader of leaders calls forth the qualities of efficiency, speed, persistence and earnest effort; with enthusiasm.

To effectively be networked and foster team building, public service leaders need to see their organizations as ecologies. Of course, ecology is “a branch of science concerned with the interrelationship of organisms and their environments, especially manifested by natural cycles and rhythms, community development and structure, interaction between different kinds of organisms, geographic distributions, and population alterations.”¹¹² It is useful for executive leaders to see the patterns, connections, relationships, and interaction processes of their professional world as living systems.¹¹³ This ecological perspective conceives of public service organizations as integrated whole rather than dissociated and disembodied structures.¹¹⁴ Ecological and network awareness alerts leaders to the interconnected and interdependent nature of systems and “recognizes the fundamental interdependence of phenomena and the fact that, as individuals and societies, we are all embedded in (and ultimately dependent on) the cyclical processes of nature.”¹¹⁵ As one author has said, “effective organizations in complex and unpredictable environments operate with the fluidity and adaptability of living systems rather than with the mechanical precisions of well-oiled machines.”¹¹⁶

These understandings constitute a fundamental shift in social organizations from hierarchies to networks.¹¹⁷ These appreciations require executive leaders to operate differently than in the past. A systems or ecological way of thinking and acting in organizations helps leadership to appreciate “that swamp issues can be best understood as constellations of multiple interdependent systems that are both fragile and often surprisingly resilient.”¹¹⁸ There is good evidence that public servants learn best when they move out of isolation, plan with colleagues; interact within and between administrative and service settings.¹¹⁹ One public service expert describes “relational onboarding” as “developing social networking groups within departments or the organization or between networking partner organizations to soften the landing for new recruits; to connect them with their peers and workgroups, and to make the workstation more enabling in order to transform them quickly into productive employees . . . ramp[ed] up to maximum productivity in the shortest period of

time.”¹²⁰ The capacity of public service leaders to initiate and reciprocate internal and external partnerships needs to be raised to a level where conscious and strategic competencies are developed. The capacity to form interdependent alliances, consortia and other forms of relationships adds value to the efforts towards developing a culture of ethical leadership for sustainable development.¹²¹

Leaders of leaders are well aware that not all networks are created equally and that networked learning communities have limitations advantages and attributes of effectiveness.¹²² The work of executive leaders is to encourage networkers to be evidence-informed, focused, reciprocal, creative, and motivated by the potential of producing capacity-enlarging, sustainable services.

Multi-level leader. Heads and public service executives are required to be tri-level and transorganizational leaders; and, in these settings, the public officer will assume the role of leaders of leaders. The public service needs to be a particularly porous type of institution; where certain boundaries of institutions, agencies and kindred organizations in the systems are difficult to define. For those with intolerance for ambiguity this will be a counter-intuitive vision (especially in contrast to tradition bureaucratic public administration concepts and practices). Leadership that is on-purpose will refuse to spend too much time debating boundaries but, instead will invest energies in border-crossing and boundary-spanning. While not abandoning vertical and distinct organizational views, tri-level leaders will do all they can to add the horizontal (break down silos) practices, transfer good practice knowledge, promote cross-training and cross-functionality.¹²³ Leaders of leaders must reach beyond their own organizational and primary constituent groups to influence and add intelligence to other sector jurisdictions. The public service is obviously nested in the context of more expansive set of government structures, sectorial institutions and social environments. By definition, the public service has tight linkages with the Government; while continuing to nurture closer linkages with many other public, social and private sector agencies. Public servants need to be vigilant about connecting with their sub-units to form issue networks, policy and project

communities; while not neglecting other important spheres of leading and managing. Each constituency, at these different levels will have unique relational needs and interests. This tri-level challenge becomes more obvious as the span of responsibilities and authorization become larger, as national and local interests press in on particular units of the public service, and as structures and demands change. It is said that “the idea is to cause developments . . . within and across all levels. It is not so much seeking alignment as it is experiencing permeable connectivity – lots of two-way horizontal and vertical mutual influence.”¹²⁴

Faced with increasingly complex tasks, uncertain environments, and scarce resources, astute public executives will seek new ways of organizing to respond to these conditions. These include moving beyond cooperative and coordinating strategies with other organizations to collaborate and integrate services to benefit from each other’s competence sets. Leaders of leaders often exercise non-jurisdictional power in relation to other units, organizations, institutions, and governments. Finding partners, creating alliances, keeping the opposition close, accepting responsibility for one’s own piece of the mess, acknowledging loss and cost, and modeling relational risk-taking behaviour are key assets of adaptive and politically astute leadership.¹²⁵

Leaders need to effectively interact with other partners, various levels of government, service delivery agencies, professions, communities and systems leaders in order to accomplish sustainable development purposes. The roles of public executives have become an increasingly intricate process of multilateral brokering. Of course there are many different collaborative and joint action arrangements, with assorted purposes through which leaders of leaders work. As indicated, the common feature of these arrangements is a paradigmatic shift from single system thinking to a network-centric view of systems of organizations. In these arrangements, organizations’ unique identities and goals are usually maintained but voluntary interdependency which displaces or reduces autonomy; mutual dependency and reciprocity which, in part, replace hierarchical control; and collaboration for synergistic benefit¹²⁶ which should usurp competitive

orientations (zero-sum or win-lose equations). Leadership functions to negotiate and navigate self-limited autonomy and to create voluntary order in and beyond their organizational world.

As senior ethical leaders, public servants seek and assume the roles of agenda setting, agreement building, networking (establishing and recreating linkages between institutions), bargaining, negotiating and coalition building, all for the benefit of building ethical purposes within a broader catchment than their own organizations. Through extensive community consultation, excellent relationships, and intelligent dealing with elected and appointed key influencers in society, these leaders seek to acquire both the resources and human favour needed for important initiatives and institutions that will enhance the delivery of quality services to the people of Africa and foster sustainable development practices.¹²⁷

Public servants are ambassadors of quality service delivery because the people of African countries and the elected legislators need and deserve chief and senior executive officers who can lead the way, as exemplars. These outstanding public servants demonstrate devotion, commitment and capabilities directed to serving the public and best interests, the common good and the cause of sustainable practices. Such leadership operates to establish democratic processes and these outweigh any competing personal or partisan political considerations. Executive leaders identify people, agencies and institutions who need to be influenced by their professional mentorship. Public servant executives see it as their responsibility to meet with and influence key influencers for the benefit of their mandates. Again, the cultivation of authentic relationships facilitates culture-building processes and the persistent exercise of statecraft on behalf of ethical purposes requires considerable ability.

In Africa, government agencies at all levels are driven to consolidate and coordinate their services to eliminate duplication, meet the demands of reduced budgets and to both sustain and enhance quality of service delivery to citizens. Executive leaders must be capable of assessing which of these constituencies are apt to present challenges and to determine the strength and nature of any

barriers or resistance. Obviously, there are legal, territorial, paradigmatic and bureaucratic issues entailed in cross-sector and transorganizational collaboration. This is exactly where the leaders of leaders help to create positive change. Ethical leadership through role of leader of leaders assumes the function of identifying potential partners for collaboration, convening potential parties to establish common moral proposes and then working with others to organize such that their subsequent interactions are regulated, values are sustained, issues are resolved, disputes are adjudicated and common purposes are attained. The executive leaders' unique role will be the co-creation of valued and sustainable multi-organizational services. A wonderful legacy of leaderful effort. As indicated, executive leaders serve the role of leaders of leaders and function to influence nations, communities and systems such that quality sustainable development is advocated, supported and delivered to the people of Africa.

Status quo disturber. Public executives need to be resilient lead learners. Lead learners have a deep sense of what personal and social learning has meant, and currently means, to them and their organization. If the system (and its people) are to meaningfully and significantly improve service delivery there must be a culture of learning in evidence at all levels. They have a clear vision of what it takes to optimize learning for themselves and others. Their own practice exemplifies the priority of continuous and meaningful professional development. Lead learners are diligent in their learning efforts. By their openness and vulnerability to those who have something to teach them, by their own self-awareness and self-reflective practices – they are constant and consummate learners.¹²⁸ They give significance to transcendence.

Lead learners exude energy and wear their enthusiasm for learning where ever they go – this is one of the first things that others see. They are committed to thinking about thinking. They know what they know and what they don't know. They read and listen. They study people and think “systems.” They are obsessed with asking questions and dialoguing with both implementers and innovators. They aren't inclined to mimic the programs of other jurisdictions but certainly look to see what transferable principles and ideas might add value to

their own system initiatives. They initiate relationships with people who have different strengths than their own. Lead learners take delight in their carefully and consistently pursued efforts to place themselves on the learning curve.

Being a resilient¹²⁹ lead learner may convey warm and comfortable sentiments but to provide this kind of leadership is not always easy. To be a lead learner can be dangerous. It has been well said that “when you lead people through difficult change, you challenge what people hold dear – their daily habits, tools, loyalties, and ways of thinking with nothing more to offer perhaps than possibility . . . people push back when you disturb the[ir] personal and institutional equilibrium.”¹³⁰ Embracing learning and transformation for one’s self, mustering courage to provoke others to the compelling vision for ethical leadership is a major executive challenge. Lead learners are not only prudent early adopters’ but they take the risk to sponsor other innovation challengers (who might ordinarily, or otherwise, be marginalized).¹³¹ It is critical that busy and demand-burdened executive public servants be reminded that “leadership requires a learning strategy. A leader has to engage people in facing the challenge, adjusting their values, changing perspectives, and developing new habits of behaviour.”¹³²

Public servants join with other partners to assume a primary guardianship for the institutions of public service in African countries. Executive leaders function to mediate cultural diversity, conflicts of interests and change through a visionary and professional comprehension and apprehension of moral purposes. Public sector leaders need an entrepreneurial edge that is constantly on the look out for new opportunities and ways to challenge ineffectiveness, inefficiency and, instead, promote an engaged culture of quality service delivery. Public service leaders ascribe to the objective of promoting the cause of sustainable development in Africa and cooperate with other agencies in all matters relating to this objective. This objective clearly directs executives, individually and collectively, to link themselves with the larger socio-political environment and position themselves, personally and organizationally, as promoters of just and

sustainable causes to the betterment of society. This role addresses the need for public servants to be, and to be seen to be, contributive and strategic voices in the larger and external societal environment.

Entrepreneurial leaders do not settle for the status quo;¹³³ but, rather, understand the Zeigarnick Effect in their practice. The Zeigarnick Effect is the indicator of a leader's capacity to stay open to possibilities, engage new ideas, work around obstacles, and pick up on opportunities right up to the last moment.¹³⁴ When Zeigarnick is zero, the leader has a real urge to get things over with, follow the schedule and ignore any synchronicity, synergy, symbiosis, and serendipity within their sphere of experience and influence. The higher the stress the less adaptable leaders can be without Zeigarnick; we tend to stay with the familiar, and incrementalism or muddling through replaces any curiosity or sensitivity to other peoples' ways of knowing and doing. Comfortability, orthodoxy, complacency, and mediocrity are the offspring of zero Zeigarnick. High levels of opportunity sensing produce resilience and transformation for sustainable development beyond imagination, but with attendant risks and failures.¹³⁵ Entrepreneurial leaders of leaders motivate others to move off their zero Zeigarnick, with adaptive confidence. Entrepreneurial leadership enlivens by breathing new life into the public service system, civil society and other sector organizations and communities. It is understood that in the context of enormous challenges, "leaders must begin to supplement the existing mental models that preclude active cognition with new possibilities that may appear outside the box"¹³⁶ to other people in the organization."¹³⁷ The leader of leaders is a resilient learner who enthusiastically provokes and provides coherence to the culture of ethical leadership in the public service system.

Role of Servant of Leaders

The role of servant of leaders may seem like a non-heroic view of leadership but this role is crucial to the purposes of public servants and their constituents. When leaders assume the role of servant of leaders they effectively support the renewal, reproduction and transformation of the people around them.¹³⁸ Leaders serve as catalysts, animators, and servants to build high

performing teams, consisting of encouraged and enabled ethical leadership to the support of sustainable development in all its dimensions.

The re-emerging view that executive leaders ought to assume a servant role in their organizations is disconcerting to some and altogether comfortable to others. This is an anti-narcissistic and anti-egotistical approach to leading. The servant to leaders concept has gained significant attention in the leadership literature,¹³⁹ but has a long and noble history in the world of civil and public servants and courtiers. The servant-leadership concept can become an incredible force of good in public service systems when infused into the culture of a morally purposed and engaged learning organization. Servant leadership builds trust in relationships. Servant leaders do not elicit trust unless followers have confidence in their ethical behaviour and competence and unless they have a sustaining spirit that supports the pursuit of commonly forged goals.

Servant-leaders seek to enable, they are pleased to sponsor the promise of others and to see the achievements and contributions of others honoured with due recognition. The servant-leader is servant first; rather than leader-first.¹⁴⁰ The servant-first leader makes sure that other people's highest priority interests are being served. The most common test for servants of leaders asks: Do those I serve grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived?¹⁴¹ The servant of leaders asks: what do you need to help us create an ethical leadership culture and improve our services? And then responds by making a way for these expressed needs to be met in the best possible ways available. The marks of a servant of leaders is that this executive shows the way for others, points the direction, facilitates the development of goals by group consensus and leads by action with inspiration.¹⁴² The servant of leaders provides certainty of moral purpose and adaptive confidence in others. The genuine affection of servant leaders for other leaders is a mark of their true greatness.¹⁴³ Servant leadership are safe to follow and, consistently model the core ethical commitments as people are served and moral purposes are pursued.

Culture cultivator. To be effectual the culture of public service needs to reproduce ethical leadership. Heads and executives in the public service system have an agentic role in this occurrence. Mature servant leaders are identified by their ability to reproduce. Stated differently, the servant of leaders brings out ethical leadership in everyone; they create leaderful organizations.¹⁴⁴ This does not mean producing duplicate successors; but rather encouraging every person in the public service system to operate in their areas of strengths. To do this makes the executive a catalytic agent of public service units that are full of leaders. The cliché is true for reproductive leaders that success without a successor is failure. Some have said that ethical leadership succession is the first and final challenge of leadership.¹⁴⁵ Servants of leaders take the long view of the work as fostering a culture of engaged public servants and do what needs to be done, within their means, to deliver the best possible service to citizens. This causes servant leaders to think about their part in leaving an ethical leadership legacy.¹⁴⁶ A goal for servant leaders is to sponsor, model, coach, and mentor other leaders at various levels in their organization. Succession work is performed by facilitating and cultivating¹⁴⁷ mentorship relations throughout the organization and embedding the best of succession practices into the system culture.

Certainly attracting and retaining the best possible public servants will contribute to the strengthening of national public sector. Heads of the public service who determine to build an increasingly competent public service will continue work with mission and value-focused strategic designers and planners to “make space” for this generative investment in the country’s future. A wholistic view of both retaining talented public servants and becoming the employer of choice for the best possible future public servants will include framing and associate employment with moral purpose, with invitations to joining in nation building, with an ever-sharpening focus on human resource development and offers of inspiring advancement through nurture by trustworthy senior leaders and mentors.¹⁴⁸

One of the positive and vital features of an achieving public service is the attention that executives give to networking with other members of the public service and consciously supporting one another by personal example, advice and professional development relationships. Ideally, executive servant leaders are characterized by their ability to identify potential leaders, within and beyond their sphere of influence, and doing all they can to encourage, sponsor and facilitate the capacity development of these emerging leaders.

Sharing, dispersing, and unleashing leadership are distinct servant of leaders role activities that facilitate a multiplication of ethical leadership through reproduction. Effective leaders facilitate the development of able people and the design of useful systems to enrich their tenure. Public servants who are fulfilled in their work and fruitful in their efforts to provide their assigned services are fit contributors to the culture of ethical leadership. Servant leaders understand the wisdom of dispersed and distributed leadership together with the importance of nurturing leadership teams to accomplish the purposes of the public service. They have come to appreciate the necessity of leaders reproducing other leaders to make this possible.

In a flourishing learning organizations all are learners and all are people developers, each staff person is encouraged to participate in the knowledge network and problem tackling work. Leading the learning organization is not merely about the formal positional leadership; rather, it is about leaderfully¹⁴⁹ building the confidence of employees to engage in the vision. Executive leaders need to ensure that the strategies, structures, processes, and systems are in place so that public servants at all levels on units of the larger organization are touched with inspiration and mobilized to form relationships and thereby transform the public services into vibrant and profoundly agile and adept learning communities or communities of ethical practice. Adaptive leaders¹⁵⁰ are able to engage the entire organization in transformative knowledge transactions, authentic learning, and productive service delivery – and to do so with an infectious confidence.¹⁵¹

Servants of leaders are cultivators of cultures trust through their efforts to build authentic and purposeful relationships with other leaders throughout their public service organization. Able public servants work alongside their fellow leaders to establish challenging (but realistic) goals, co-establish plans to reach those goals, and add fuel to the enthusiastic pursuit and achievement of service delivery and sustainability goals.¹⁵² Executives understand that people work best when they work in their sweet spots,¹⁵³ enjoy their work, are offered time and space to develop themselves, innovate, master tasks and find flow in their good work. The servant of leaders makes every effort to cultivate self and group actualization because of the aggregate benefit to the organization mission and its constituents. Supportive, encouraging, constructive, generative, and transparent interactions with other leaders produce a satisfying, creative, high quality, positive, high energy and effective learning community.¹⁵⁴

As cultivators, lead public servants avoid the pathologies associated with toxicity, naïve relativism, narcissism, and egoism.¹⁵⁵ Servants of leaders work to juggle positive regard and reinforcement and critical insight in their solution-oriented and strategic mentoring. If coaching is focused on serving people in the performance of tasks, then mentoring might be seen as serving people in the development of self in the context of work and life. Serving as a strategic mentor gives attention to the mentee's personal and professional development but also to enhancing their work context, opportunities for exercise of potential and enriching their relationships and influence.¹⁵⁶

Servants of leaders are champions of congruity because its consistent expressions are rewarded with trust in relationships. A significant function of serving leaders is assisting them in their congruence.¹⁵⁷ Executive leaders serve the role of servants of leaders to influence their organization to build systems where quality services are advocated, supported and delivered to the people of Africa in ways consistent with the best principles of sustainable development.

Transformative coach-mentor. The transformational leader may be portrayed as the person who works with others to literally create the renewed vision of public service organization, as one characterized by ethical leadership.

Visioning processes are used to build commitment, energy, and social capital that transform dreams into reality. Such cultures are characterized by the executive leader's preferences (rooted in ethical commitments) to involve people rather than dominate; to empower rather than to control; and to encourage in creative action and risk taking rather than finding ways to restrict people. For servants of leaders working smarter is translated as working together as a covenanting organization of senior executives and public servants for the shared purpose of enhancing the quality of public services to Africa countries (big picture); while working with one issue or sector or person at a time (micro-picture). Transformative leaders know that they cannot do what needs doing alone and so they invite partners to participate in efforts to get extraordinary things done. Transformative leaders build teams with spirit and cohesion, organizational cultures that feel like the best of families or local villages might feel. They actively involve others in planning; giving people discretion to make their own decisions and encouraging people to feel like proud owners of the efforts. These leaders develop collaborative goals and give high priority to healthy relationships with colleagues. They are considerate of the interests of others. Transformational leaders know that relationships unlock and release support for projects. They ensure that when they win, everybody wins. Mutual respect sustains group efforts as leaders create atmospheres of trust and affirms human dignity. Transformational leaders function to nurture self esteem in others and make others feel strong, confident and capable. Without the provision of a sense of ethical vision and direction to achieve public service goals, the idea of shared leadership dissolves into anarchy.

It has been aptly proffered that “developing leaders is a more difficult challenge than building leadership skills, and that leaders today must be able to deal with complex issues and sometimes “lead by discovery.”¹⁵⁸ To the extent possible, all public administration “training” programmes (national civil service training schools, national training institutes of public administration, regional training and management institutes and universities)¹⁵⁹ need to focus on developing ethical leaders who add to the ethical leadership culture and increase

the capacity of the public service. Such training, education and development are supplemental to “on-the-job” mentorship and coaching.

To engage in transformative coaching and mentoring the public service executive not only assists people in the effective use of their gifts, skills and experience but encourages them to believe in the people and purposes they serve. This effectively engages people. The transformative coach affirms leaders in their confidences, competencies but especially in their belief in themselves, in themselves as persons, and who they can and will become.¹⁶⁰ This ethical leadership ethos invites people into the possibility of joining with others to accomplish previously unthinkable public service and the millennium goals.

Transformational coaching¹⁶¹ may be one-with-one, group-to-group, or person to group. Transformational coaching sponsors people, models the way and provides authentic mentorship.¹⁶² The servant of leaders will animate, galvanize, put supports and resources in place and facilitate the connecting of people into communities of practice, learning communities, and collaboratives to do better together than what otherwise might have been done without synergy, or symbiosis.

In a coaching role, they understand the difference between executive and legislative leadership.¹⁶³ A prominent leadership scholar said that, “Empowering leaders to not only take the initiative in engaging with followers, as all leaders must do. They also engage creatively, in a fashion that recognizes, and responds to, the material wants of potential followers and their psychological wants for self-determination and self-development nurturing self-efficacy and collective efficacy, fusing “self” and substantive motivations, framing needs, grievances, aspirations, conflicts, and goals in terms of values.”¹⁶⁴

Empowering leadership is multidimensional and, importantly, multi-directional such that “persons initially labeled leaders or followers come to succeed each other, merge with each other, substitute for each other. Leader and follower roles become ephemeral, transient, and even indistinct,¹⁶⁵ such that the system is palpably electrified with the force and dynamics of mutuality of purpose, passion, promise and performance.

A leader knows their political office holders, staff, their constituents, their citizen-clients and speaks their languages such that people believe the leader understands and has their best interests at heart. Only through an intimate knowledge of their dreams, hopes, aspirations, visions and values is a leader able to enlist their support. Servants of leaders ignite the flame of passion with their own expressions of enthusiasm for the compelling vision of sustainable development, their expressive communication of passion through vivid language. A great vision for ethical leadership comes from the heart, it belongs to and is the right fit for us and it dramatizes our dreams in radical, appreciative, empowering and compelling ways. Transformational leaders crystallize the message, work with others to make it clear, understandable, and acceptable in the minds and hearts of those who listen. Such servants of leaders are social architects because they provide or convey the symbols and meanings necessary to generate commitment.

A simple one word test to determine if someone is on the road to becoming a servant of leaders is their use of the word “we.” Collaboration, team building and empowering others are encouraged practices that proceed from a servant view of leading which functions to enable others to act, to feel strong, capable and committed. When people feel empowered they are more likely to use their energies to produce extraordinary results. It is clear that the executive leaders who will serve their country through the next decades will be ones who are able to deal with the pressures of complexity and uncertainty, take risks, and run to the danger. Servants of leaders are prepared to release power, trust their subordinates and stand accountable for the attitudes, actions and achievements of their organization.

Resonant leader. Executive leaders need to be agents of cultural change and even transformation. They are persons attuned to the big picture that consists of a relentless pursuit of ethical means to achieve just and betterment of all through sustainable development goals. These are straight-forward but sophisticated conceptual thinkers.¹⁶⁶ As an institution, the public service has become more inclusive and expansive in its services to constituents such that

leaders, at all levels in the delivery and support system, must continually be renewed in their efforts to provide quality service. Public executives are able to deal with unanticipated change, think forwards, backwards, and laterally, and all in both creative and constructive fashion.¹⁶⁷

Those who lead in a knowledge society need to exhibit constancy of moral purpose; be mindful of change processes; show their ability to improve relationships, knowledge creation and sharing; and be exceptional coherence-makers.¹⁶⁸ Moral purpose, mindfulness, and coherence-making are three elements closely allied with the notion of resonant leadership. It has been said that “great leaders are awake, aware and attuned to themselves, to others, and to the world around them. They commit to their beliefs, stand strong in their values, and live full, passionate lives.”¹⁶⁹ Executive leaders need to be mindful of their various unit cultures and intentionally engage of people in capacity building efforts. They need to hear what others think and engage in constant and coherent thinking and dialogue about: the future, the Ends, the greater good, the best interests of “the people,” and larger purposes entailed with producing sustainable change in the service of nation building. In addition to being mindful sense-makers, executive leaders are persistent in the development of adaptive confidence in both themselves and other professions in the public service.

Resonant ethical leaders pay attention to the little things but never loose sight of the distinction. The ancient Chinese saying – as the burden of the cart increases, the ox bows its head to the road; reminds the resonant leader to ask if, perhaps heavy loads and constant states of urgency and emergency are keeping them and others from the important issues and activities. Keeping a pace and attending to inputs, and through-puts are not allowed to usurp questions of purpose and Ends. Resonant leaders join with other colleagues to fight off goal displacement, distraction, discontinuity, and a dimming sense of what their core business is meant to be. Resonating or “being wired” to pick up on one’s own emotions, to have antennae to discern the tone and mood of circumstances, persons or crowds can be contagious and, obviously advantageous; however, dissonance can be equally as infectious, if leaders are

unwittingly carriers of unconstructive, passive-defensive, aggressive-defensive messages.¹⁷⁰

A healthy dose of thoughtful political realism is necessary so that resonant leadership is “always grounded in a particular time and place” and that intelligent leaders will “acquire a sense of smell,” as described earlier.¹⁷¹ Together with their community of discernment, the executive leader needs to sense, to apprehend, and to feel how ethical leadership needs to be fostered in a particular situation or part of the organization. The leader’s intelligence will “sense the pulse of a community, comprehend the dynamics of identity, public trust and moral purpose among people – what they hope, what they desire, and what they fear.”¹⁷² It has been said that “catastrophe awaits those who ignore or scorn reality.”¹⁷³ Executive leaders seek to resonate with real needs and to be present in those realities with all the appropriate public service assets. Resonate multiple-constituent leaders require for their presence: “the ability to connect authentically with the thoughts and feelings of others.”¹⁷⁴ If, indeed, the ultimate purpose of ethical leadership is not the survival or enrichment of executives but the transformation of the public service culture, communities, societies, institutions and the people they serve,¹⁷⁵ then the virtuous and visionary executive embodies this transformation in their presencing.

Role as Professional Advocate

Ethical leaders assume the role of professional advocates in at least three domains: as advocates of the best interests of the people, who are directly dependent on public services; as broker statespersons who focus politicians, citizens and others on the attainment of the common good; and as inspirers of warranted hope for a sustainable future.¹⁷⁶ These three ways of seeing the professional advocacy role of executive leaders includes supporting the cause of the institution of the public service, itself, as it aims to be characterized by its priority to achieve sustainable development goals. Public service executives know that what is implied in their public duty to act as professional advocates is that the population of Africa is dependent on public professionals attending to and serving their best interests, brokering and focusing on the common good,

and inspiring hope in the cause of sustainable development. This dependence carries with it a certain amount of vulnerability that, in turn, requires that advocacy must be grounded in ethical commitments. Experience and insight reinforce the need for public servants to extend their understandings of professionalism and ethical leadership, beyond merely being highly trained, technical experts to persons who possesses the specialized knowledge to work adaptively with others to solve complex social, economic and organizational problems.

As indicated “the work of public servants must be grounded in a deep understanding of public sector values and public sector principles. Public servants are especially responsible people – they are required to put the collective interest about their individual interest in all things and all circumstances.”¹⁷⁷ Executive leaders perform acts of advocacy for various constituencies and institutions. Heads and other leaders speaks on behalf of the cause of quality services and sustainable development, as essential social and human services, on behalf of those who are dependent on the State for their future, their quality of life and livelihood. This is more than a symbolic function of ethical leadership. Professional advocates tell stories, interpret events, communicate decisions, and handle crises in relation to the interests and good of those who are directly served by the public service system.

Peoples’ advocate. Executive officers lead the way in being advocates for the best interests of “the people.” While there must be others who join in this chorus, public service executives are the constant, consistent and steady voice calling for a peopled-focus. This aspect of the advocate role commends that leaders reaffirm, with passion, a traditional shibboleth of ethical leadership. Each decision or policy made must be made in the best interests of the country’s citizenry.¹⁷⁸ Certain special words and phrases have always been used to help groups to define duties, roles, mandates, and to distinguish insiders from outsiders (leaders from non-leaders). This is the function of a shibboleth. The shibboleth for public servant advocates is the best interests of the people. In other words, this is a an aspect of the leader’s role that constantly reminds

politicians, peers and all those in the public service that “the people are first.” It is about “the People.” The South African notion of “batho pele” comes to mind in this regard.¹⁷⁹

Ethical visions fade and priorities dilute if not constantly renewed. Renewal of moral vision is a crucial role for executive advocates. These women and men engage in powerful processes of regeneration and constantly work with others to rebuild and adapt traditions to present realities. It is common and proper that public service executives judge each other, and allow others to judge them, and their policy decisions and operations by the shibboleth of the best interests of those who are dependent on the public system- the People. Best interest doctrines have enormous potential use for these professional advocates. The best interest notion provides both a community and nation-wide focus for primary constituents of the public service. The notion of the best interests of the people is a key by which to assess the effectiveness of policy decisions, service delivery and executive activity. Best interest leaders provide a consensual plumb line by which diverse interests and demands can congregate and be aligned. In other words, public service leaders throughout the system need to constantly hear the refrains: “Does this service the best interests of the people?” “Does this policy, program or decision give clear evidence of our People First” values? “Would an objective assessor find tangible evidence in our work that we are truly serving the best interests of our citizens, our staff members, and our politicians?”

Broker of common good.¹⁸⁰ Sustainable development is an expression of efforts intended to enhance the common good. Much of public service leadership entails polarity management.¹⁸¹ While polar and contested notions such as public interest and the common good are difficult to define and harder to communicate, it is important to attempt to do so. The concept of common good has its roots in ancient Greek political thought and is associated with an ethical vision of community whose members are joined in the shared pursuit of values and goals held in common. The common good, or common weal, is focused on the favourable, moral and political condition of public life. Such conditions are by-products of dynamic interplay between institutions and citizens. The public

servant plays a huge role in mediating and harmonizing these interactions. These are communities comprised of persons whose own good is inextricably bound up with the good of the whole. Therefore, the common good refers to that which constitutes the well-being of the whole society (even, and especially, the least), its safety, the integrity of its basic institutions and democratic practices associated with good governance that preserve its core values. The provision of high quality and sustainable services is a compelling common good – this fundamental good requires professional advocacy. Common good refers to the Ends toward which the public service and members of the various communities cooperatively strive and where it does people flourish.¹⁸²

In contrast, the concept of public interest was first used to denote the goals of national security and prosperity. Public interest grows out of a vision of a rational alliance of self-interested individuals whose association is dedicated to the pursuit of mutual advantage. To promote public interest is to maximize the collective realization of individual interests and to promote the integrity and functioning of those social arrangements, institutions and values that make peaceful, orderly social life possible and mutually advantageous.¹⁸³

Both perspectives are helpful in terms of understanding the public and ethical duties of the public service executives, as professional advocates. The distinctions are vital to the negotiation of social contracts and distribution of benefits and burdens to support the delivery and identify the recipients of public services. The duties of public leaders extend beyond the realm of service to the public interest into the realm of service to the common good. While complete consensus might be an ideal goal, this is seldom attainable in our pluralistic societies. Flexible¹⁸⁴ and adaptable leaders work to offset conflict arising from such inevitable circumstances, especially as competition for resources and conflicting expectations of internal publics and outside influencers arise.

The roles of public servants have changed from the ethical spokespersons and executive managers of a public system that was perceived to be relatively homogeneous by colonizers to one where post-colonial negotiation and representation of diverse interests persist and dominate conversations. There is

an inherent danger that mediating public interests will be allowed to trump or marginalize the common good. It is for this reason that public servants seek to either be or to sponsor statespersons in the difficult work of forging higher ground. The larger the problems, the more diffuse the power, the greater the number of people involved, the more complex and ill-defined will be the challenges. To facilitate inclusion in the processes and at the same time ensure that action is directed to resolve the problems, leaders must be virtuous, strong, sensitive and conciliatory. The common good is an invisible hand or keystone for adjudicating complex public affairs. There are three Machiavellian concepts that underline the dynamics of sustaining the vitality of public affairs: “fortuna, or uncertainty; virtue, or the alliance of civic virtue and the necessary strength to sustain and enforce a political system; and corruption, which is the disappearance of civic values faced with certainty of the fortuna . . . the stronger the civic values, the lower the transaction costs linked to the enforcement of institutions.”¹⁸⁵ It has been suggested that “the common good is not only entrusted to the discernment capacity of individuals. It emerges from the practice of civic virtues employed by rules . . . it is a source of the legitimacy of decisions.”¹⁸⁶

It has been said that “while nations rage, the new economy adjusts, and world leaders negotiate, local ethical leaders are left to navigate the challenges of transforming the public service in keeping with the demands, interests, goods and needs of the new Millennium,”¹⁸⁷ there are at least four basic meta-values that professional advocates find themselves brokering.¹⁸⁸ These rarely express themselves in discrete form but are generally underlying most debates or stalemates in ethical politics. It is well for executive leaders to see themselves brokering these competing dreams. The view is that all of these dreams or meta-values are legitimate but parties or interest groups wish to see their dream privileged or brought into better balance with other meta-values.

There are people of conviction who place the political ideal of liberty or personal freedom as the top aspiration to be established, sustained or used as the trumping criteria for public policy making. This is a worthy ideal but one that

supports minimal government, deregulation, competition, individual independence, laws that protect political and economic liberty, merit-based decision making, innovation, entrepreneurial excitement, and rugged individualism.

On the other hand, some people of conviction have chosen to place the political ideal of equality as their higher-order dream. These people are conscious of social costs of unregulated development, disparities of wealth, opportunity, and power amongst people. Equal access to education, security, health care, and overcoming the plight of marginalized and disadvantaged persons¹⁸⁹ and groups provide urgent motivation for their decision-making.¹⁹⁰ Those who value equality for all want to reduce or eliminate the risk of having winners and losers in the State systems, organizations, and institutions. People concerned with equality want to recognize and even compensate for the fact of natural inequality.

Of course there are also people of conviction who place the political ideal of efficiency as their number one dream for the public service of a country. These people believe that maximizing efficiency in all activities must be the chief goal of good governance and decision-making. The energy one exerts must result in the greatest results possible. Wastage of time, talents, and resources is to be carefully avoided in production or performance activities. How can the public service lower the costs, maintain the quality, and create greater margins benefit from each act or decision? Those who hold this position are looking for optimal and unequal allocation of resources, where quality is produced for less and needs are met where feasible.

Finally, for our purposes, there are people of conviction who place the political ideal of community as their highest dream. Such people are concerned about the common good and the enhancement of high and long-term quality of life for all persons. They are convinced that short-term benefits should be weighed against long-term consequences. They argue that technology, industry, and profit should never cause the sacrifice of human wellness. These people advocate for the responsible management of the environment, conservation of

natural and renewable resources, and respectful uses of technologies.

Community-oriented people believe in the shared good life and are not inclined to see individuals benefit to the detriment of the common good. In transition times, situations and decisions that deal with political or ideological values must never to be confused with or be allowed to undermine ethical principles. All four hopes are important dreams that must be afforded a place at the political and bureaucratic negotiation tables of priority setting and public service budgets.

Significant wisdom is required to broker these dreams. This can be dangerous work.¹⁹¹ Fair processes and fair hearing needs to be provided for the proponents of these various and, sometimes, conflicting perspectives. It has been said that ethical leadership is the activity of “orchestrating conflicts”¹⁹² and “mobilizing people to tackle tough problems.”¹⁹³ This is certainly the case for the broker statesperson.

Inspirer of hope. Heads and executives in cultures of ethical leadership are purveyors of warranted hope in a sustainable future. The prospect of change can cause people to feel incompetent and powerless; create psychological confusion; a sense of loss and unpredictability. Because of this, transformative leaders provide training, professional development, and support structures for employees, encourage the requisite realignment of formal roles and relationships, and provide transitional rituals. It has been argued that “the first and last task of a leader is to keep hope alive.”¹⁹⁴ Leaders must encourage the hearts of their followers to keep on. Encouragement¹⁹⁵ implies putting courage into persons. Put another way, leadership that fosters hopefulness “consequently encourages outgoingness as well as a fundamental openness towards one’s environment, including crucially, the people in it . . . [it is] the belief that something is good . . . and so it is yearned for . . .”¹⁹⁶ “A good leader lives at the edge, between now and the next, and is able to engage and inspire individuals for the journey across the untraveled landscape to a preferred and optimistic future.”¹⁹⁷ There is much to be said for fostering sufficient resilience and imagination in public service organizations that people begin to entertain the inconceivable – what they thought was insurmountable becomes do-able.¹⁹⁸

Perhaps it is the best-kept secret of exemplary and energizing ethical leadership – leaders care deeply for others and the others know it. Ethical leadership is a relationship between leaders and the people that they aspire to lead. This is a provocative, inspiring, and instructive statement for leaders; but, also, one grounded in reality and is impatient with fatuous optimism, and lite notions of hope.¹⁹⁹ Desmond Tutu, famously has referred to himself as “a prisoner of hope.” How does hope contribute to the transformation we seek to generate, at individual, organizational, and societal levels? What must our leading, living, learning and language look like if we are to be purveyors of hope? Executive leaders identify and expunge habits of mind, language and actions that tend to displace or retard hope and are conscious of best practices in hope-giving that help to lead others into lives of service, flourishing and celebration of life.

It has been said that “perhaps the most important and perhaps the most neglected leadership virtue is hope. One reason why hope is neglected is because of management theories that tell us to look at the evidence, to be tough as nails, to be objective, and in other ways blindly face reality.”²⁰⁰ Ethical professionals make every effort to hold together that which is of value and relinquish or jettison all else.

The hope that is to be the executive’s first and last task has to do with an expectation of something desired and a confidence in relation to the future. As a verb it is a wish for something (i.e., I’d hope for better results from our service improvement efforts), an expression of confidence and anticipation (i.e., I hope to see you perform at such and such a level next summer). As an adjective (i.e., I am still hopeful) and adverb (i.e., she works hopefully with those precious people of such and such a village). Substantive hope is an empowering force in our lives as persons, and as participants in the public service. Hope validates, enriches, and supports the present yet hope is always forward-looking.

Executive leaders serve as mediators of cultural and social diversity of national, regional and local level communities by knitting together the values and interests of their multiple constituencies. There is clearly a need for multi-level, community-oriented executive leaders to garner, articulate and share a vision of the ideals that constitute the best of possible public services and to underline the

crucial place that sustainable development has in creating the future. Of course, ethical vision is the capacity to create and communicate a compelling momentum to achieve the desired state of affairs. To impute and impart clarity to a ethical vision and gather core commitments to attain the vision are vital functions of executive advocates. Leaders gain support for the ethical vision of sustainable development, as a priority institutional value. Leaders envision an uplifting and ennobling future.

A culture of ethical leadership²⁰¹ serves to support a public service full of advocates who influence communities and systems such that quality human and other services is supported and delivered to the people of Africa. To provide inspiring²⁰² leadership is to breathe life into a nation and its communities.²⁰³ It is all about getting conversations, dialogue, common purposes and relational participation going; and doing so in a fashion that focuses on what matters, generates enthusiasm, captures collective efficacy and creates a rhythm of working well together.²⁰⁴

Of course, there are many ways to describe the relationship of ethical leadership to various communities and constituents. As we have seen, ethical leadership barter for exchange of burdens and benefits; builds momentum through the development of an engaged culture, making ways for need fulfillment; binds the communities together in order to pull in a common direction that has significance and meaning for all; and bonds with people through relationships that become highly valued and habituated. Inspiring ethical leadership operates concurrently in all of these pursuits, contingent, of course, on the nature and the life cycle of the country.²⁰⁵

Role as Steward of Quality Public Services

The role of steward of quality public service entails the management of services and resources such that the highest possible level of excellence is achieved within the means provided. Entrusted stewards, strategic managers of resources and managers of quality performance are three key contextual sub-roles featured in this section. It is well said that “public organizations must have the capacity to achieve public policy results and civic results. This is a distinctive

characteristic of government and of public agencies.”²⁰⁶ This role is framed as one of stewardship because of its connotations of entrustment, transparency and accountability. In order to operate as professionals and to be granted the freedom and autonomy that is required to do the assigned work, executives have to earn the public’s trust through their daily actions as individual agents or stewards. Public trust is the key to professional and executive autonomy. Autonomy and accountability are mutually dependent concepts. The irony of the legitimate desire for ethical accountability arises from the tendency of accountability advocates to insist on using industrial and rational-bureaucratic measures in post-industrial and loosely-coupled, often irrational, and complex settings. Striving to establish sensible and reliable metrics for input, means, output, outcomes and impacts are essential tasks of executive stewards. Leaders seek to provide quality assurance through the distinct activities of monitoring, reporting, explaining, and justifying. These are forms of communication that have associated pathologies. The people of Africa and local communities expect accountability because of the responsibility assumed by public systems and through their increasing entitlement dispositions. Leaders are obligated through these conditions, to be accountable and to be answerable (legally and morally) for decisions and behaviours.

Entrusted steward. Stewardship infers entrustment and obligation to effectively manage resources and services in a fashion attuned to needs and aligned to whole-system values and priorities, including those of democratically elected governments.²⁰⁷ There are at least five basic principles related to the public trust²⁰⁸ to which public servants are held accountable. The principle of public trust is constituted by the public executive’s ensures that respect, trust and support are perpetuated throughout the public service organization and beyond. In reality and perception, this occurs by the assurance that political and bureaucratic functions are conducted without any wrongdoing and that even any appearance of wrongdoing is carefully avoided. The functions of executive offices and distributed administration of services are conducted in such a way that any

reasonable, objective, and fair-minded observer would have no concerns about the propriety of the system operations.

The principle of the public interest compels public servants to use the powers and resources of their public service office to advance the interests of the public rather than to obtain personal benefits or to support private interests that are incompatible with the public good. Scrupulous attention to best practices that reduce risks and diligent compliance to applicable laws and democratic processes are important. In order to pursue the broader public good, public servants need to put loyalty to democratic and professional principles above the demands of partisanship, narrow constituencies and interests that may be inconsistent with the general public interests. As leaders recommend to legislators the allocation of public resources and the formulation of public policies, they do so only after objectively evaluating information and deciding what would be in the collective interests of the public, from just distribution and sustainable development standpoints. Senior executives take appropriate steps to protect and safeguard the reputation of their Government Ministers, their own Office and the Offices of those with whom they work.

The principle of general accountability is evidenced when public service executives exercise the authority of their Offices in such away that the public is informed about decisions and wherein leaders are held accountable by the system, their political masters, professional organizations and their constituents for their actions. Accountability is often understood to entail provisions for transparency, disclosure and redress. Public servants are delegated public power to carry out their responsibilities. They are to do so efficiently, equitably, effectively, and ethically. Where public servants see that a particular policy is not achieving its intended purpose or is creating unintentional harms, or is wasteful or inefficient, they take the necessary steps to eliminate or improve the associated policies and procedures. Fairness, quality of services and the assurance of policies being implemented equitably, efficiently and economically are measures of this stewardship. Accountability is especially aided when public servants commit themselves to the prevention of unethical practices or unlawful

conduct, corruption, mismanagement, gross waste of public funds, danger to public safety, or any other sort of abuse of the public position, authority or resources. Executive leaders or any employees of the public service who, in good faith, believe that it is in the public interest to disclose unlawful or improper behaviour should know that they are going to be protected by the organization for this behaviour. When a public servant believes that the whistle should be blown then, with due care, they ought to follow prescribed processes and procedures for this.

The principle of respectability demands that public executives do everything they are able to do to safeguard the public confidence in the integrity of elected members of the Government, public processes and conduct of services by the professional and support staff within the public service. They do all that is possible to avoid any unreasonable or unmerited discredit to the processes of legislative deliberation and policy making or of the executive implementation of policies or decision making. Each public service executive conducts their personal and professional lives so as to reveal character traits, attitudes, and judgments that are worthy of the respect of their peers and by so doing demonstrate their fitness for the office of public service. Obviously members should be scrupulously honest and avoid any form of lying, deception, deviousness, hypocrisy, and cheating in their professional and personal lives, as this is inconsistent with principled executive leadership.

The principle of independent judgment demands that public service executives do all that is possible in their power to ensure that the Government, to whom they are responsible, and their respective staff, are able to make independent and objective judgments in the performance of their duties. Decisions and policies are decided on the basis of merit and principle and as much as possible free from conflicts of interest, either real or apparent. These basic notions integrated into the internal processes and practices of an ethical leadership culture ensure that public resources are secure and well taken care of.

Strategic manager. Effective leadership gives unrelenting attention to efficient management systems and technologies. This has been called the role of robust stewardship. Africa executive leaders, with their employing public services commissions and public colleagues, commonly face quandaries concerning the appropriate use of resources. The scarcity of accessible resources will continue in the near future and puts strain on the system. The need to develop alternate revenue sources, alleviate debt and a localized politics of shortages are among the factors that define the challenges of executives. Perhaps one of the most emotionally demanding challenges for executive public servants is related to avoiding unjust distribution of goods and services. Executive leaders often assume positions as arbitrators of goods distribution and work to correct past inequities. As managers of resources and service allocation, public servants combat socio-racial and economic favouritism and mediate special interest demands. Another major challenge encountered by executive leaders is their concern for employee and employer welfare issues. Leaders' capacities will continue to be challenged on many fronts as the best interests of citizens, staff members, and local communities are placed at risk or threatened. One advantage of the ethical leadership heuristic that is offered in this paper is the segmenting or categorizing of otherwise overwhelming issues through positive and practical role sets, grounded on stable and integrated principles of ethical leadership.

Leaders must give attention to the structures and functions that support the services and engage the resources of the public enterprise. These attentions take place in a complex organization that has been described as irrational and loosely-coupled. These management concerns need to be both appreciated and developed as baseline competencies and capabilities for each executive leader. Pragmatic leadership finds ways to monitor and regulate their organizational performance against established objectives and priorities. Attention to the implementation of well-conceived performance management systems is helpful to the fulfillment of this role. Executive leaders must influence the organization such that it adapts and matures, rearranges and abandons. Whatever elements

or actions that help stay the course as new conditions are experienced or anticipated are championed by the executive.

A test of practical leadership is the realization of intended, real change that meets people's enduring needs and improves the overall quality of services for the people of Africa. This is what sustainable development is all about. A leader's primary contribution is in their recognition of good ideas, the support of those ideas and a willingness to challenge the system in order that useful progress might be made toward agreed upon Ends. Responsible bravery and risk taking will increasingly characterize stewards who contribute to the ethical leadership culture of the public service system. Again leadership guided by self-imposed constraints of appropriate mission, vision and integrity will prevail. Pragmatic incrementalism brings about changes in the quality and productivity of public organizations, one step at a time.

Performance leader. There is no doubt that the public service in Africa, and for that matter in most jurisdictions, has entered into an era of institutionalized accountability, assessed improvement demands and the realization that it can no longer be "business as usual." Persistent failure²⁰⁹ is one of the driving forces. New public management, global economic pressures, citizen demands, ecological sensibilities, and numerous other factors combine to put the development of systems for assuring the quality performance high on the national agenda. In many human services and public sector domains there is a discernable movement to reduce variability, ironically in the context of ever-increasing diversity, to assure quality of outcomes against measures of efficiency (value for investment) and effectiveness (alignment of purpose and performance). The shifts in public policy instruments from an emphasis on inputs to outputs and the reduction of what counts is often in tension with what matters. Executive public servants are challenged to negotiate and mediate these shifts and tensions.

Comprehensive frameworks and plans for continuous improvement that use data to inform policy, planning, decision-making, and operations²¹⁰ are increasingly evident in the work-worlds of executive leaders. One key to wise

quality performance leadership is to balance external accountability (pressure) with capacity building (support) in a fashion that is wholeheartedly and unequivocally respectful, strategically sound and based on the integral practice of core commitments (as delineated in this document).

Further, executive leaders recognize the inadequacy of outmoded²¹¹ approaches to command, control, and coerce to produce conformity and to arbitrarily established standards using deficit language, de-motivating strategies and non-efficacious social instruments.²¹² Instead, confidence, competency and capacity building efforts that draw on the breadth, width, and depth of resident intelligence, influence and energy of the people within the system will help to close the gaps, rally sustainable efforts to improve and enhance the delivery of excellent public services for all.²¹³ A major aspect of public service executives work in this role of steward of quality services is to make sense of quality performance needs. This is a “dot-connecting” challenge. Positive pressure,²¹⁴ collaborative effort, appreciative processes, and profound, second-order improvement initiatives are identified as key approaches to ethical leadership in challenge areas.

Developing a culture of enacted ethical commitments, metrics for and collective pursuit of targeted goals, and the surrender of human, social and material capital resources to achieve these fall under the stewardship of executive public servants. At the very least, quality performance leaders build a framework of greatness, articulating timeless principles . . . getting things done with a diffuse power structure they work to build momentum through ethical leadership culture, developing metrics for each of the building blocks in the social missions of public services and relentlessly focusing on building capacity, strengthening strengths and co-demanding results on every investment of time, talents and treasures.²¹⁵ An important function of this stewardship includes helping people to define reality, saying thank you for great efforts, facing failure with new solutions, working on that which is within the realm of influence (not

obsessing with that which is beyond one's control), and exercising the promise of incremental improvement toward sustainable development goals.²¹⁶

Fundamentally, quality performance stewardship is encouraging and marshalling will power, energy and focus to achieve sought after and agreed-upon results through purposeful action.²¹⁷ The keys to quality performance can be described as exercising, executing and engaging disciplined ethical leadership, in the context of cultural readiness with the right people for the best of purposes. Knowing the people who are doing the core work; being realistic; co-setting clear role expectations and priorities; following through on commitments and promises; rewarding performance; and engaging in robust dialogue as one proceeds, with others, to get things done are key stewardship roles.²¹⁸ Executive leaders must serve the role of stewards of public resources and function to influence communities and systems such that the highest possible quality of public services is advocated, supported, and delivered to the people of Africa.

Approaches to Promulgation of Ethical Leadership for Sustainable Development

What is required for an enhanced level of ethical leadership in the public service? Certainly quick fix and simple answers have been found wanting. There have been a multitude of initiatives, programs, conventions, legal provisions, heroic efforts and sensible mechanisms offered as a response to this question over the last 20 years. These efforts have often met with small and incremental success and sometimes with frustration and abandonment.

To generalize, some efforts have focused on strategies of displacement and moral reculturation; with the view that good governance practices will prevent and substitute (eventually replace), prevent corrupt cultures and activity.²¹⁹ Some initiatives may be characterized as intentional commitments with proactive goals to achieve national integrity through agreement (i.e., charters, conventions, speeches, policy frameworks). Other approaches have sought to develop appropriate and strong ethical infrastructures to fight off corruption through preventative safeguards (i.e., legislation, policies, and rules to address identified vulnerabilities), detection (i.e., monitoring, auditing and

reporting), establishing oversight bodies, and prosecution of wrong-doing. Some initiatives have simply moralized the issue of corruption and commiserated about its damaging affect on nations' character, reputation, economy, human well-being, and development prospects. There are important efforts to train, educate, reward, guide, and further develop an ethically committed and competent public service (some efforts merely touching on capacity needs and others more deeply equipping public servants). There have been initiatives to make space for integrity champions and ethical encouragers. In some jurisdictions, ethical leadership is a condition of the public service that is not assumed but rather is explicitly expected through various public awareness campaigns and promotions, including inviting responsible scrutiny and disclosures by employees, citizens, multi-national studies and the media. And then, there are appropriating approaches to national integrity building that are multi-sectorial, strategically diverse, integrated, inter-jurisdictional, complex and sustainable. Internally, the array of approaches (as sampled above) are typically driven by a view that corruption, as a world-wide phenomena and a local societal issue can not be dismissively dealt with, through passive indifference nor faint-hearted gestures, because a country's integrity quotient is predictive of its future. The thesis of this paper has been that the response is to give first attention to creating a vision for ethical leadership in the public service that becomes enacted in the system's culture in such a way that credibility, trust and engagement are build and sustainable development goals are achieved as a natural consequence. In short, the way to promulgate ethical leadership in and throughout the public service, and in particular within senior management, is to explicitly determine and to prioritize the values, attitudes, technical expertise and ethical competencies which must be present in the organization to ensure goal attainment. This entails relentless commitment to embedding, developing and accumulating these capabilities for the sake of the vision, ideals and mission. Process indicators that support these developmental priorities will serve to represent these strategic efforts.

There are many elements to the processes of transformational change in nations, systems, organizations and the lives of people. This figure (Figure 5) chooses five benchmark elements (columns) to illustrate the complexity and essential nature of each element. Again, there are numerous key elements that haven't been included (i.e., processes of consultation, time frames, assessment, training and education, implementation details) but the purpose is to demonstrate the importance of using the best of our organizational intelligences and leaderful influences to make space for the transformations we purpose to achieve. In this case, Figure 5 is focused on a desire for achieving sustainable development goals through an enacted vision of ethical leadership.

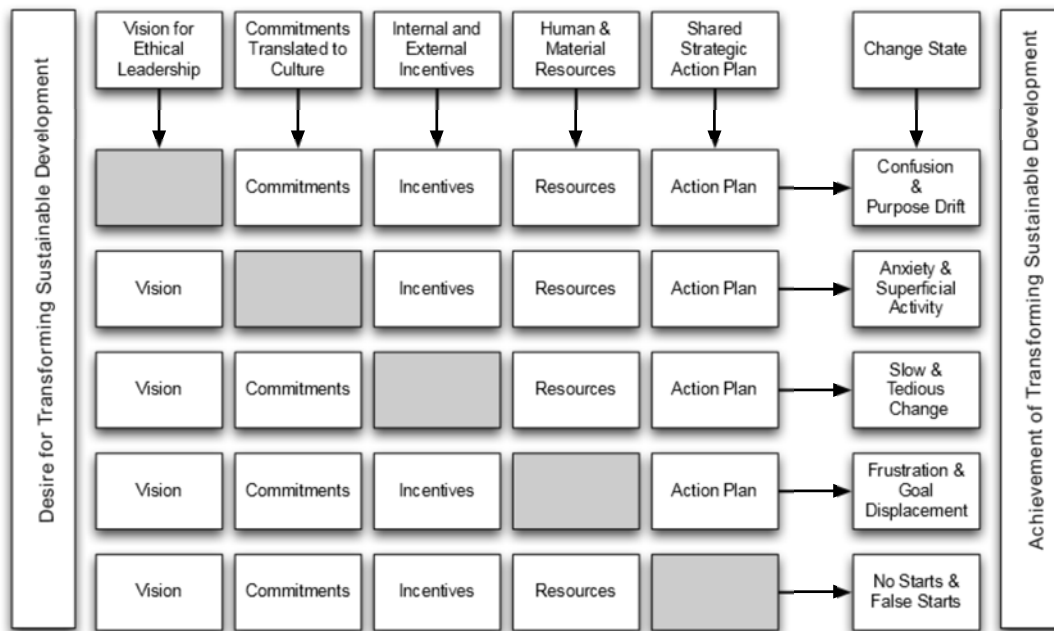


Figure 5. Complex Inter-connections: From Desires to Achievement

The consequences of missing elements are varied and profound. Reality is much messier, fluid, and complicated than depicted; just as reality is less linear, predictive and column-like. However, the contribution of this paper is to offer a vision for what ethical leadership might look like for African public service Heads and executives (column one). This vision captures the ideals, intentions, character, competencies, and ethical commitments that executives in the public

service would be well to continue to embody themselves and to support in others. As these commitments are translated into the culture of the public service (column two), the moral purposes, energy, enthusiasm and priorities that define the means and strategic directions of the public service are incorporated into the ways and habits of the public service system.

As was noted in Figures 3 and 4, when the vision for ethical leadership is enacted and begins to permeate the culture, then credibility begins to form and trust or social capital grows. When ethical commitments are translated into each of the contextual roles of public service executives (including those indicated in this paper), then the system responds by increasing engagement in the delivery of quality public services.

This ethical wellness, ecological, and “systems” approaches needs to be complemented with the economic perspectives that bring the importance of incentives and resources into the picture (columns three and four). Of course, intentions and ideals are not strategies and well-intentioned strategies need to be effectively operationalized. The elements are such that each needs ongoing attention, periodic adjustment, and constant renewal.

Operationalizing a systematic framework for improving ethical leadership in the public service is easier said than done. Put in the negative, preventing ethical misconduct is commonly engaged by efforts to promote the general public’s comprehension of ethical behaviour in the public service and by promoting a culture of ethical mindfulness and enactment. For example, campaigns to educate the public on and against corruption, peer consultative programs, peer review of performance, retreats, workshops, ethical dilemma case studies, public declarations, and leading by example in commitments to transparency and accountability have resulted in instances of decline in misconduct. Promoting accountability by explicitly enshrining and consciously embedding ethical values and standards into codes, laws, rules and reforms have been helpful.²²⁰ It is common to establish watchdog agents such as complaints commissions, special audit functions or bureaus for procurement to pay attention to the activities that are considered to be high risk. External

groups, including professional bodies (i.e., chartered accountants or Transparency International), are often involved in promoting ethical uprightness. Efforts aimed at preventing misconduct are accompanied by means to manage and process misconduct and discipline violators. Whistle blower protection, procedures for processing complaints, investigating alleged misbehaviour and sanctioning violators are a few of the mechanisms in place to handle misconduct when it occurs. Of course there are weaknesses in most systems and these various initiatives have met with uneven results across the various countries. Immunity clauses, reticence to disclose misconduct, self-interest, nepotism, prejudices, out of sync remuneration, political interference, conflicts of interest, complexity and complacency are just some of the limiting factors.

In practice, we know that you cannot mandate what matters. Internal and personal “buy-in” is required for there to be fullsome and wholesome uptake.²²¹ Every person – “yes,” every person – employed in the public service must be considered a change agent for sustainable development in order to progress and each of these persons has to figure out what this change means to them (so they fully engage). The more complex a problem and its solution, the less these initiatives (diagnosis and the prescription) can be “forced,” controlled or commanded into existence. We know that change and transformation are journeys, with uncertainties, surprises (positive and negative), and that unpredicted vagaries minimize the benefits of strictly adhered to blueprints (i.e., “good on paper . . . but . . .”). We understand that visions evolve, refine, adapt, and benefit from the exposure of experience, constructive critique and democratic insight. It is likely that most public service executives will have discovered that individual initiative needs to “share the stage” with collective initiative (and visa versa) and that both top-down and bottom-up approaches to change of culture and systems are necessary. Transformative achievements require connection with the wider environment, with partners, institutions and agencies beyond the public service. More might be said about change dynamics but suffice to indicate that reflecting on the processes of change is a key function for the executive leader.

Promising Practices

This background paper has been about the human and dynamic infrastructure of an ethical leadership culture that will predispose a public service system to achieve transforming sustainable development goals. In the few examples of promising practices that will be briefly showcased, there is an obvious absence of “personality,” “story,” and individualized narrative for leaderful animation. One would need to be intimately familiar with a public service system to be aware of the typically unsung but absolutely essential heroes and champions of system transformation. These are leaders who aggregate and galvanize ethical leadership for sustainable development. The irony of outstanding ethical leadership is that the collective community of executives and public servants contribute in ways often only known to each other and by singular decisions that may at the time seem insignificant. The obvious point is raised (again), that it isn’t programs, it isn’t codes, it isn’t good intentions that result in our desired ends (these are noble but disembodied ideals). Rather, it is morally purposed people of passion and promise who perform to embody, enact, and engage with others in the good governance of nations, through their public service roles.

There are many promising practices in terms of supporting value-based public service cultures and embedding ethical leadership into the garment of public service systems. In this section I will focus, in the end, on just one country’s efforts but will give passing mention to several other promising and commendable practices, with mere mention. The efforts in Finland, who do so very well on the IT indexes, nonetheless, work to control corruption in ways commendable.²²² Gambia’s codes and accessible web page efforts;²²⁴ Namibia’s work on ethics and good governance;²²⁵ Kenya’s - Public Service Officer Act;²²⁶ together with South Africa’s recent Legal Frameworks for Anti-Corruption and Ethics and their useful communications on ethics and values throughout their public service,²²⁷ Code of Conduct for USA Executive Branch,²²⁸ and the Hong Kong -Civil Service Guide all²²⁹ - all warrant attention.

Recent conferences, forums and workshops have provided many, many examples of interesting, potentially effectual and innovative efforts to enhance the integrity, prevent corruption, develop personnel, reculture the public service in value-based fashion or improve systems and structures in the cause of a stronger public service. In the realm of promising and long-sighted practices, the trend, over the last 15 years, in developing and promoting citizen and civic responsibility education is one to pay close attention to, especially in Europe, UK, Australia and Canada. These efforts have typically begun with a commissioned report and eventually rolled-out core curriculum development in the K-12 systems. The attention to identity, possession of civic virtues, agentic power of citizens, political and civil participation and social justice are common. This educational investment in the wider and more formative systems hopes to yield enhancements and social capital for the future. One might mention the effort in Singapore to develop next generation leaders, as a promising practice for others to consider.²³⁰ Also in Singapore there is the initiative to “spark, develop and fund initiatives that can create new value for the Public Service and fundamentally improve the delivery of public service.”²³¹ In the Netherlands, individual government departments are responsible for creating their own code of conduct using a Model Code of Conduct as a reference.²³² Work done in Canada and the United Kingdom on ethical risk, in association with management accountability frameworks warrant attention.²³³ Canada’s Institute for Citizen-Centred Service (ICCS) recently released research that examines how Canadians experience government services. The claim is that this survey makes “Canada unique in the world in being able to measure and demonstrate a consistent improvement in citizen satisfaction with public sector service delivery over a ten-year period.”²³⁴ In the United Kingdom (since April 1, 2011) a dual role of Civil Services Commissioner²³⁵ and Commissioner of Public Appointments²³⁶ has been developed. The Office of the Commission for Public Appointments (OCPA) regulates processes by which Ministers make appointments to national and regional public bodies. The OCPA publishes a Code of Practice, with occasional guidance, investigates complaints, monitors compliance, issues

annual report, develops a diversity and talent strategy, collect statistics and promote equality of opportunity – all in an effort to sustain the principle of selection to public appointments on merit. As one might expect, there are many approaches and resources available for enhancing the training, education and development of those in the public service.²³⁷

In addition to this sampling there have been some helpful comparative writings on leadership ethics and integrity in public service sector which include examples of promising strategies (some situated and some with possibilities for emulation), including: Comparative Conflict of Interest in the Americas,²³⁸ the United Nations' Capacity Development for Reforms - Values and Ethics,²³⁹ Extra Territorial Work on Anti-Corruption and Integrity in Public Service,²⁴⁰ Public Service Ethics in the New Millennium: The Evolving Canadian System,²⁴¹ Proceedings from International Public Ethics Management conference, which includes a review of including perspectives on East Africa,²⁴² and an excellent Comparative Study of Ethics in Public Service in the European Union.²⁴³

Finally, there is much to admire in the Australian Public Service (APS) efforts to embed values and ethical leadership into the culture of their public service system. Because APS has some resonance with the underlying assumptions and offerings of this paper, it is featured in a bit more detail here. Public values were enshrined in the Australian Public Service Act 1999 (the Act). Essentially, they call for the Australian Public Service and public servants to be professional, ethical, apolitical and to engage actively with the government of the day. In 2001, the government made a commitment to improving the structures and governance practices of statutory authorities and office holders across the Commonwealth public sector.²⁴⁴ This established governance principles and provided further support for the rule of law, the independence of the judiciary and its separation from the other two arms of government (i.e., the parliament and the executive).

The Australian government's approach to service to clients and citizens was set out in a common set of principles outlined in the Client Service Charter

Principles in 2000.²⁴⁵ These principles contain mandatory elements in relation to service standards, feedback options and reporting on performance. Each agency then adopted a range of approaches to monitor public satisfaction. These have included mechanisms to measure and report on agency performance and obtain and respond to feedback from the public. In its 2001 guide, *Some Better Practice Principles for Developing Policy Advice*,²⁴⁶ the Australian National Audit Office provided a useful checklist to assist agencies improve their practice.

As indicated, the Australian Public Service values were incorporated into the Public Service Act. As in Figure 6, the APS values, together with the Code of Conduct, provide the ethical framework that underpins the public service's "relationships with the government and Parliament, with the public, at work and personal behaviour." Agency heads are required to uphold and promote these generic values in their organisations and the Public Service Commissioner evaluates the extent to which agencies uphold the values, and the adequacy of their systems and procedures for ensuring compliance with the Code of Conduct. A crucial and commendable aspect of the Australian example is the view that "to deliver integrity in public administration, APS officials need real skills, not just good intentions. Role-relevant skills should have to be developed and demonstrated by individuals before they can be considered eligible to be promoted to positions of responsibility."²⁴⁷



Figure 6. The APS Values Framework

In 2008, the Australian Government expressed its aspirations for the APS as having the following seven elements: 1. reinvigoration of the Westminster tradition of an independent public service with merit-based selection and continuity of employment between governments; 2. a professionalised public service committed to excellence; 3. evidence-based policy making processes as part of a robust culture of policy contestability; 4. enhanced strategic policy capability; 5. strengthened integrity and accountability; 6. broadened participation in government through inclusive policy processes; and 7. a contemporary view of service delivery emphasising both effectiveness and efficiency.²⁴⁸

This desire²⁴⁹ was to strengthen the Australian Public Service and resulted in the creation of a reform advisory group. The advisory group confirmed the purposes of the APS as: 1. Serving the government of the day, including by striving to be a professional and rational advocate of ideas that are in the best long-term interests of Australia; 2. Fulfilling important accountability

responsibilities, through Ministers, to the Parliament; and 3. serving the public, within the policy and program framework determined by the government.

In the context of best practice in public administrations around the world,²⁵⁰ the advisory group stipulated a set of essential excellence criteria for the APS. The APS must: 1. have a values-driven culture that retains public trust; 2. provide high-quality, forward-looking and creative policy advice; 3. deliver high-quality programs and services that put the citizen first; 4. provide flexible and agile responses to changing realities and government priorities; and 5. be effective and efficient in all operations.²⁵¹

A key insight in the Australian Advisory Group report indicated that: “Another key characteristic not explicitly captured by the Act [Public Services Act of 1999]—but one that is arguably essential for any good public service—is the retention of public trust and confidence in the system of government and its institutions. To ensure we have in place the right culture for the APS to achieve high performance and retain public trust, it may be timely to reaffirm our commitment to the fundamental values underpinning our system, and reconsider whether we might be able to better articulate and communicate them.”²⁵²

The Australian Public Service story is still being written. Work continues to be done on the formulation (wording and format of Code), specific leader training, induction and development programs and performance standards that align with these values have been developed and are regularly reviewed, and a last point to mention is that the more recent “innovation in the public service” theme²⁵³ (Empowering change: Fostering innovation in the Australian Public Service) of Government is inextricably connected to public service values.

Australia provides some promising initiatives, programs, and articulations of ethical leadership in public service systems and has used information technology very well to get its message out to citizens and public service employees.²⁵⁴

Concluding Remarks

The first focus of this paper was to clarify what public servants, and their organizations, are most likely to mean when using the term ethical leadership.²⁵⁵

The paper offers that the function of ethical leadership is most positively represented by those public servants whose practice is undergirded with a predetermined set of ethical commitments²⁵⁶ and integrated into their contextual roles as: leader of leaders, servant of leaders, professional advocate and steward of the ethical resources. For Heads of Public Service in Africa, in their all-important work²⁵⁷ of fostering ethical leadership for sustainable development, this enactment and engagement of the entire system and its public service cultures will lead to increased credibility, trustworthiness and quality service delivery. Basic questions for Heads and executives include: What understandings of ethical leadership will best serve public servants, and their constituents, during the next five to ten years? and in what positive, ideal, integral, context relevant, and theory-savvy ways might the roles of public service leaders be best represented such that sustainable development might be achieved and the good of the people of Africa attained. The question is often asked: “what capabilities, old and new, will government need to serve in the 21st century?” “what capacities will be needed to address complex issues in the increasingly unpredictable environment of our globalized economies, networked societies, and fragile biosphere?”²⁵⁸ and “what do the contextual realities and adapted roles of executive public servant entail to deliver public services and build nations?”

The diverse contexts and environments of African countries clearly impinge on the roles, and relationships, processes and practices of ethical leaders. As indicated, ethical organizations are immersed within an increasingly excited, incessantly fast-paced, and globally-connected environments. These environments or eco-systems are becoming more and more influential in the formation, reformation and development of local and national communities, established and sustained in the name of ethical purposes. The challenges of adapting to external forces and the demands for internal integration and sense-making through reculturing ethical systems have never been greater. One rather cynical commentator has suggested that decades of environmental “denial” have continued such that imbalances and conflicts have grown into rather big messes

or, at the very least, into large challenges. Of course, it often falls to public servants to mediate or broker these challenges with other partners and system participants.

To reiterate, the position of this background paper has been that leadership is ideally expressed as rooted in seminal ethical-commitments and manifest in the public service culture. The paper indicated that it is the executive leaders' function to influence communities, cultures and systems such that the highest possible quality of service is advocated, supported and delivered to the people of Africa. This function is best accomplished by public service executives who practice with predetermined ethical commitments and integrate these into their contextual roles as: leaders of leaders, servants of leaders, professional advocates and stewards of quality education. As public servants continue to provide exceptional ethical leadership, they require many traditional and innovative capacities and competencies. These may be aligned and attuned to the foundational ideals reflected in this paper: Heads and executive leaders require clear and renewable insights about how their various ethical commitments roles fit into their day to day work lives, and perhaps most importantly, these men and women require the courage to do what they know. Concurrent with the vision for ethical leadership in the culture of public services throughout Africa, this author asserts that a parallel conceptualization of ethical leadership for sustainability must also be uniquely formulated, promulgated and embodied for political leaders (in a fashion complementary to the above bureaucratic formulation).

Note: A minimalistic approach has been taken with respect to references used in the preparation of this paper in order to shorten the overall length of the paper. A full reference is available upon request to author.

¹ Confucius indicated that trust in government is more important than providing a disciplined army, or even sufficient food for all the people, since without it nothing can be achieved. This author has published numerous articles on leadership and trust, available upon request.

² Parks, 2002, p. 2.

³ Parks, 2002, p. 2.

⁴ It is no small matter to define the “good society” as an outcome of “good governance.” Connected with word “good” when talking about governance are many allied words, including: legitimacy, trusteeship, fiduciary duty, due process, procedural fairness, democratic, the public interest, rule of law, transparency, accountability, disinterestedness, continuity, reliability, diligence, loyalty, equity, efficiency, representativeness, responsibility, responsiveness, and integrity.

⁵ Commonwealth Secretariat, 2006a, p. 12.

⁶ Examples from Commonwealth Secretariat, 2006b.

⁷ Jreisat, 2010, p. 620.

⁸ Jreisat, p. 620.

⁹ Jreisat, p. 623.

¹⁰ Jreisat (2010), with Cremer (2008) agree with the other commentators that the “literature relentlessly refers to the retarding effects of corruption on development and society” (p. 626). They say that education and training that develop “broad recognition with African society that the impact of unethical and criminal practices in the public sector is unsupportable, resulting in a loss of confidence in public institutions and erosion of the rule of law itself” (p. 628).

¹¹ Awortwi, 2010, pp. 724-725.

¹² Volumes 1 and 2- United Nations (2001): <http://www.ictregulationtoolkit.org/en/Publication.1413.html> and <http://unpan1.un.org/intradoc/groups/public/documents/un/unpan001699.pdf>

¹³ Integrity will be examined further in this paper but an excellent operational definition is offered as follows: “a quality of excellence that is manifested in a holistic and integral manner in individuals and organizations. It is based on ethics and noble values and their concrete manifestation in daily lives” (Tap, Commonwealth Secretariat, 2009, p. 5)

¹⁴ Commonwealth Secretariat, 2006a, p. 20

¹⁵ Wheatley (2007) and Denhardt & Denhardt (2003) provide acclaimed descriptions of “old public administration,” “new public management,” and “new public service.” This paper implicitly suggests that decadal churnings in areas of transparency, accountability, value-management, and integrity of service delivery may be part be explained by paradigmatic balkanization.

¹⁶ Commonwealth Secretariat, 2009, p. xiii-xiv

¹⁷ There are two broad approaches to these topics: an anti-corruption and rules-based, compliance approach (deficit and repair orientation) and the principle-based and integrity approach (asset and aspiration orientation). This paper is skewed towards the later; yet, also hopes to capture the sobering realities and natural consequences that so often accompany conversations using the former approach Menyah (2010, p. 5) and others make this same distinction.

¹⁸ Gardner, 1990, p. 10.

¹⁹ Providing direction and guiding others are commonly associated with leadership function: Provide guidance (Staub, 1996); mobilize to shared aspirations (Kouzes & Posner, 1995); sets purpose/direction (Jaques & Clement, 1994; Kotter, 1990; Ulrich, Zenger, & Smallwood, 1999); establishes direction (Conger, 1992); development of a clear and complete system of expectations (Batten, 1989); articulate strategy (Yeung & Ready, 1995); giving direction (Jacobs & Jaques, 1990; Mileham & Spacie, 1996); sets the purpose or direction (Jaques & Clement, 1994); direct and command (Cox & Hoover, 1992); sets clear and agreed goals (Eales-White, 1998); set standard of performance (Deal & Kennedy, 1982); regulate the course (Rost, 1993); brings forth authentic action in response to issues (Terry, 1993); determine strategy (Moxley, 2000); make things happen (Harris, 1989; Nanus, 1989; Sadler, 1997); bias toward action (Bennis, 1997); employs dynamic planning (Napolitano & Henderson, 1998). Guide and structure collective behaviour patterns (Edinger, 1967). Leaders will guide the organization (Wadsworth, 1997); guide a group to consensus (Naisbitt & Aburdene, 1990); guide group in a beneficial direction or valuable destination (Wadsworth, 1997); to guide (Cox & Hoover, 1992); guide organization to new levels of learning (DePree, 1989). These sets of references were drawn from a number of sources but particularly from the analysis of Winston & Patterson (2006) who sought to develop an integrative definition of leadership in International Journal of Leadership Studies, 1(2), 6-66.

²⁰ Daft, 2001, p. 19.

²¹ Marquis & Huston (2003).

²² We search for welders for our fractured lives, but we need “seeing” before welding. Can blind welders make a smooth joint? That’s why our relationships don’t hold (Kreeft, 1987, p. 33)

²³ Influence is perhaps the most common single word associated with leadership and is commonly invoked in definitions of leadership, together with delineation of roles. The role of the leader is to motivate (McGregor, 1960); interpersonal influence (Tannenbaum, Weschler, & Massarik, 1961); process of influencing the activities of an organized group (Rauch & Behling, 1984); process of influencing the activities of an individual or a group (Hersey & Blanchard, 1988); attempt at influencing the activities of followers (Donnelly, Ivancevich, & Gibson, 1985); art of influencing others to maximum performance (Cohen, 1990); influence through communication (DuBrin, 1997); influential increment over and above mechanical compliance with the routine directives of the organization (Katz & Kahn, 1978); leadership requires power to influence the thoughts and actions of other people (Zelenik, 1992); influence process to get people to willingly do what must be done and do well what ought to be done (Cribbin, 1981); influence behaviour toward desired end (by word or deed) (Engstrom, 1976); acts which influence to shared direction (DuBrin, 1997); influence agent (Edinger, 1967); process of influence-persuasion (Hollander, 1978); two-way influence relationship (Hollander, 1978); influential increment over and above mechanical compliance (Katz & Kahn, 1978); influence members that is successful (House & Baetz, 1979); influences group activities (Rauch & Behling, 1984); influence behaviour of another individual or group (Hersey, 1997); all about influence (Maxwell, 1993); influence planned change (Harris, 1989); influences dreams (Danzig, 1998); influences individuals or groups to think (Capezioo & Moorehouse, 1997); influence between leader and follower (Hollander, 1978); influence activities of organized group (Rauch & Behling, 1984); ability and willingness to influence others so they respond willingly (Clawson, 1999); influence outside of formal authority (Blank, 1995); social influence that aids and enlists support to accomplish (Chemers, 1997); interpersonal influence directed to attaining goals achieved through communication (Donnelly, Ivancevich, & Gibson, 1985; DuBrin, 1997); influence people so that they will contribute (Koontz & Weihrich, 1990); influencing actions of individuals, groups, and organizations to get results (Olmstead, 2000); organizational influence (Hinkin & Tracey, 1994).

²⁴ See Pennington, 2000; Thrall, McNicol, & Lynch, 2003.

²⁵ Gardner (1987, p. 4) said that "The interaction between leaders and constituents is one of the most central topics within the study of leadership." Rost (1991) apologized for the simplicity of his position that, "since leadership is a relationship, leaders must interact with other people . . . both leaders and followers form one relationship." In his view they are two sides of the leadership coin. According to Burns (1978, pp. 19-20), "The essence of the leader-follower relation is the interaction of person with different levels of motivations and of power potential, including skills, in pursuit of a common or at least joint purpose." Words such as transmission, transaction, and transformation are words that connect people with each other and with the future. He contrasts transactional leadership with transformational leadership as a temporal bargaining amongst people versus a moral engagement with other persons. Transactional or exchange theories of leadership have a long history of addressing the relationships between leaders and those they lead.

²⁶ The eight millennium development goals provide an example of sustainable development goals and their targets. A responsive and citizen-focused public service will give attention to these goals as priorities: 1. Eradicate extreme poverty and hunger; 2. Attain universal primary education in all countries; 3. Promote gender equality and empower women; 4. Reduce child mortality; 5. Improve maternal health; 6. Combat HIV/AIDS and other diseases; 7. Ensure Environmental Sustainability; and 8. Develop a global partnership for development

²⁷ Koranteng (2010, p. 13) "Research has shown that the values of an organization or department strongly influence employee behaviour and decision making. In particular, corporate culture serves to let employees know what beliefs and behaviours [are supported] and those not tolerated."

²⁸ The Australia-New Zealand School of Government Institute for Governance (2009, p. 9) has put this quite well: "Trust in government" is increasingly an issue of public concern. It is self-evident that such trust must be earned: governments, and those public officials who act in their name, must ensure that the public institutions through which ordinary citizens experience "government" are trustworthy. Officials who cannot reliably identify and deal with "the ethics problem" appropriately constantly put their organisation (and their managers) at risk. Conflicts of interest, misconduct, abuse of position, breach of fiduciary duty, negligence, criminal acts, corruption, politicisation, and whistleblowing – these are just the starting point of a long list of risk-areas which must be managed effectively. Received May 24, 2011
http://www.dpmc.gov.au/consultation/aga_reform/pdfs/0128.pdf

²⁹ Of course there are now a multitude of intelligences with regard to leadership: emotional intelligence (Goleman, 1995); appreciative intelligence (Metzker & Thatchenkerry, 2006); social intelligence (i.e., Albrecht, 2006); moral intelligence (i.e., Lennick & Kiel, 2005); executive intelligence (i.e., Menkes, 2005); partnering intelligence (i.e., Dent, 1999).

³⁰ A paper delivered to the 2005 European Group for Public Administration (EGPA) states that a Public Service code of ethics and conduct plays an important role in motivating and compelling public servants to act in the public interest. European Group for Public Administration, Values and motivation in public administration, 2005, p. 3.

³¹ The African Public Service Charter was adopted ten years ago, by the 3rd Biennial Pan-African Conference of Ministers of Public Service, in Namibia. The Charter provides an ethical framework as well as rules governing relations between the public service and the users that must underpin responsive and citizen-focused service delivery. According to the Commonwealth Secretariat report (2008, pp. 35-36), "The Charter: Defines a framework to guide the public services in Africa in taking legislative, regulatory, technical and practical measures to create favourable conditions for the proper functioning of public service. It expresses the political and moral commitment of the African States to improve service

delivery and ensure the efficient use of the resources. The Charter reflects on issues affecting public services: the working conditions of civil servants, rewarding good initiatives, promotion of professionalism and efficiency; and, The Charter, defines the principles and rules of conduct for public servants in order to foster a neutral and stable environment conducive to the strengthening of ethical values and the improved image of public service. These are enumerated below.

³² Adopted by the 16th Ordinary Session of the The Assembly, held in Addis Ababa, Ethiopia, January 31st, 2011. Retrieved May 26, 2011: <http://www.au.int/en/content/african-charter-values-and-principles-public-service-and-administration>.

³³ Professionalism in African Charter (2011)

- Public Service Agents shall demonstrate professionalism, transparency and impartiality in the performance of their duties.
- Public Service Agents shall demonstrate excellence and innovation in their performance of duties.
- Public Service Agents shall be required to perform their professional duties and show courtesy, integrity and neutrality in dealing with users.
- Public Service Agents shall act responsibly and in accordance with the national laws and regulations.

³⁴ Ethical Behaviour in African Charter (2011)

- Public Service Agents shall demonstrate integrity and respect all rules, values and established codes of conduct in the performance of their duties.
- Public Service Agents shall not solicit, accept, or receive directly or indirectly any payment, gift, donation, or reward in kind or cash, for services rendered.
- Public Service Agents shall on no account use their positions for political or personal gains. In all circumstances, they shall act with impartiality and loyalty.

³⁵ Incompatibilities and conflict of interest in African Charter (2011)

- Public Service Agents shall not participate in making decisions or intervene in situations in which they have vested interests in order not to compromise their impartiality or cast doubt over the image of the administration.
- States Parties shall clearly stipulate norms of incompatibility and conflicts of interest in national laws.
- Public Service Agents shall not occupy any position, engage in transactions or hold financial, commercial or material interest incompatible with their duties or responsibilities.
- Public Service Agents shall respect the confidentiality of documents and information in their possession or at their disposal in the exercise of their duties.
- Public Service Agents shall refrain from unduly profiting from offices they previously occupied.

³⁶ Preventing and combating corruption in African Charter (2011)

- States Parties shall enact laws and adopt strategies to fight corruption through the establishment of independent anti-corruption institutions.
- Public Service and Administration shall constantly sensitise public service agents and users on legal instruments, strategies and mechanisms used to fight corruption.
- State Parties shall institute national accountability and integrity systems to promote value-based societal behaviour and attitude as a means of preventing corruption.
- State Parties shall promote and recognize exemplary leadership in creating value-based and corruption-free societies.

³⁷ Declaration of assets in the African Charter (2011)

- Public Service Agents shall declare their assets and income at the beginning, during and at the end of their service as prescribed in national laws and regulations.

³⁸ The Australia-New Zealand School of Government Institute for Governance (2009, p. 12) has said this about the limits of codes. "Codes of Ethics – by themselves – are of little or no value in disciplinary matters, either because no manager will take the risk of making a disciplinary charge on the basis of vague general ethics principles in the absence of specific conduct standards, or if they do, because an appeal usually succeeds (and the manager's reputation suffers accordingly). Where this happens, very soon managers will avoid taking disciplinary action, usually by deliberately failing to see the disciplinary problem."

³⁹ Several years ago, Heads of Public Service in Commonwealth Africa said they "believed that ethics are linked to good conduct and ethical leadership stems from having a good moral background with regard to behaviour and attitude and a proper set of criteria to achieve specific objectives." They said that "ethical leadership is [about] knowing how to act in the right way and to set an example by maintaining principles and core values." An ethical leader is supposed to be beyond reproach. These Heads of the Public Service reiterated the following: "a value-based public service could not be achieved without ethical leadership. If a leader is corrupt they cannot influence others not to be corrupt also. Ethical leadership is the foundation of a value-based public service. It involves the proper use of resources and creating the necessary environment and conditions for socio-economic development. Ethical leadership provides for clear objectives; creates a conducive environment in which to achieve those objectives; ensures that resources are properly managed; and acts as a role model for others. [These] Heads of Public Service were aware that they are required to champion ethics and values

systems in the public service and to lead by example. It was noted that the moment someone becomes unethical, they are no longer a leader because they kill the vision and passion in people" (Commonwealth Secretariat, 2009, p. 21).

⁴⁰ In a recent Forum, Dr. Tap defined ethics as "a set of moral values and principles which form the standards guiding the code of conduct of individuals, organizations and professions." He is reported to have indicated that ethics "includes norms and standards of conduct governing an individual or group in relation to their responsibilities as public officials." He also said that people have basic values such as trustworthiness which they get from the socialization process, which are transformed into institutional values such as accountability once they become employed, and instrumental values such as being effective, which enhance people's productivity in the work-place (Commonwealth Secretariat, 2009, p. 5).

⁴¹ Commonly cited examples are: corrupt (dirty hands) versus integrity (clean hands) choices; secrecy versus transparency; preferential treatment versus fair consideration of merit; honour versus abuse of privilege; or perhaps to give the best advice versus the easiest advice.

⁴² Aspen Summit, 1992.

⁴³ Ackerman & Maslin-Ostrowski, 2002. Leader as wounded healer.

⁴⁴ A few other examples include: The principle of neutrality: Asserts that "the public service that serves the interest of the public shall not discriminate against its employees because of their personal traits. The public service as a whole remains neutral in respect to the government of the day and this fundamental principle will be respected by all administrations." The principle of legality states that "public service should be provided in strict compliance with the law." The principle of continuity states that "public service should be provided on an ongoing basis and in all its component parts, in accordance with the rules governing its operation" (Commonwealth Secretariat, 2009, pp. 41, 42).

⁴⁵ In addition, "public servants must constantly renew their commitment to serve citizens by continually improving the quality of service, by adapting to changing needs through innovation, and by improving the efficiency and effectiveness of government programmes and services offered; and public servants must also strive to ensure that the value of transparency in government is upheld while respecting their duties of confidentiality under the law. An ethical public service is that which embraces and practises ethical values such as: a) Public servants should perform their duties and arrange their private affairs so that public confidence and trust in the integrity, objectivity and impartiality of government are conserved and enhanced; b) Public servants should act at all times in a manner that will bear the closest public scrutiny; an obligation that is not fully discharged by simply acting within the law; c) Public servants, in fulfilling their official duties and responsibilities, should make decisions in the public interest; and d) If a conflict should arise between the private interests and the official duties of a public servant, the conflict should be resolved in favour of the public interest." (Commonwealth Secretariat, 2009, pp. 42, 43).

⁴⁶ The word "conscience" is a combination of the Latin word "scire" (to know) and con (together). It is knowledge together with one's self. MacArthur, 1994, p. 45.

⁴⁷ Myers, 2004.

⁴⁸ Curran, 2004, p. 14.

⁴⁹ Ouspensky, 1988, p. 16.

⁵⁰ Curran, 2004, p. 3.

⁵¹ An example of this was provided by Gundu (2010, p. 15).

⁵² Conscience is sometimes referred to as the "canary [bird] in the [underground] mine." It will tell us if the air and prospects for purposeful organizational viability, health and sustainability are present or absence

⁵³ Kekes, 1991, p. 101.

⁵⁴ Halpin, 2003.

⁵⁵ Kekes, p. 104.

⁵⁶ Scheffler, 1985.

⁵⁷ Scheffler, p. 11.

⁵⁸ For example, we know that potentials shrink with lower literacy and increased age – we need to alter these conditions and find innovative ways to breakthrough in the delivery of redemptive education.

⁵⁹ It is one thing to identify potential; it is another matter to realize potential. As a society, we need to understand that the time-based and means-based thresholds for human formation need to be adjusted. First world societies seem quite

committed to this time-based approach. The problem, of course, is that for various reasons the constraints of time are not adequate for all persons. It takes some people longer to learn – some start late and some have interrupted learning experiences. There is also the one means fallacy which suggests that all people learn in the same ways through the same conventions and institutions. Well this is just not the case.

⁶⁰ See the Androcles Chronicles for a story re-told in the context of “ubuntu leadership” by Hassen (2009, p. 8). Also see: Bekker, C. (2008). Finding the other in Southern African business leadership. *Regent Global Business Review*. April, pp. 18-21.

⁶¹ Spillane, 2006, p. 58 cites Thompson's view that there are three types of interdependencies (reciprocal-requiring input from others; pooled – sharing common resources; and sequential – depending on completion of work by others.

⁶² Spillane. pp. 57-67.

⁶³ When discussing ethical decision making, the temptation may be to focus on the nature the ethical challenge or conflict, the content of ethical thinking, the outcomes desired and the context within which a decision must be made. These are important but not primary. People and relationships trump these considerations.

⁶⁴ When leadership is seen atomistically and is detached from the follower and context, then the leader becomes the sole object of measure. When this is the case the duty of the public service leader is essentially to self and the consequences of behaviour are calculated by the impact of decision on the leader alone. I contend that there is no life, breath, vitality or virtue in a view of leadership that has no dependence on other people and its context. I think that all ethical doctrines warrant focus but no more than egoism as a way to understand “bad leadership.” The moral wrestlings of leadership challenge us to identify the content of their ethical alternatives, eliminate unacceptable options and affirm the best of their ethical considerations. I suggest a theoretical dismissal of egoism as a toxic doctrine and an advocate for the elimination of egoistic leader practices will bring benefit to all. See Walker (2007) Anti-egoistic school leadership: Ecologically-based value perspectives for the 21st century.

⁶⁵ Buber, 1970, p. 62

⁶⁶ Balswick, King, & Reimer, 2005, pp. 27-49.

⁶⁷ Daft, 2001, p. 27.

⁶⁸ Cloud, 2006, p. 31.

⁶⁹ Cloud, 2006.

⁷⁰ Collins, 2001, p. 20.

⁷¹ Badaracco, 2006; Badaracco, 2002.

⁷² Bailey, 1988.

⁷³ Shelton, 1997.

⁷⁴ A key insight in the Australian Advisory Group (2009) report indicates that: “Maintaining trust and confidence arguably depends on a robust approach to transparency and openness. Transparency ensures that the public is well informed, that taxpayers can determine whether their tax dollars are being spent effectively and efficiently, and that as” (p. 16). Further they say, “any decisions as possible impacting on the public and the public interest are subject to appropriate scrutiny. An open approach requires a culture of disclosure and cooperation which facilitates the transmission of ideas and allows critical review of performance and actions” Another key characteristic not explicitly captured by the Act [Public Services Act of 1999] —but one that is arguably essential for any good public service—is the retention of public trust and confidence in the system of government and its institutions. To ensure we have in place the right culture for the APS to achieve high performance and retain public trust, it may be timely to reaffirm our commitment to the fundamental values underpinning our system, and reconsider whether we might be able to better articulate and communicate them” (p. 13).

⁷⁵ The United Nations conference, Building Trust in Government in the 21st Century, in 2007 identified that trust in the public sector is usually hindered by the existence or perception of corruption within a public service

⁷⁶ Values that are seemingly common to all countries include: integrity, impartiality, objectivity, honesty, dedication to the public service, and retaining public trust.

⁷⁷ According to Dr. Diogo, “An ethical public service is one that ensures public confidence and trust in the integrity, objectivity and impartiality of government; acts in a manner that bears close public scrutiny; makes decisions in the public interest; and where there are conflicts of interest, resolves them in favour of public interest” (Commonwealth Secretariat, 2009, p. 2)

⁷⁸ Dr. Diogo and others have indicated that “principles and ethical values are not sufficient without ethical leadership and leading by example” (Commonwealth Secretariat, 2009, p. 2).

⁷⁹ In the UN General Assembly Resolution (57/277) on Public Administration and Development, the significance of an efficient, accountable, effective and transparent public administration is underlined as vital to the realisation of internationally agreed goals such as the Millennium Development Goals (MDGs).

⁸⁰ Hargreaves & Fink (2006), indicate that “the core meaning of sustain is to hold up; bear the weight of; be able to bear (strain, suffering, and the like) with collapse” (p. 23).

⁸¹ Hargreaves & Fink, p. 23.

⁸² Fullan, 2005, p. ix.

⁸³ Hughes & Hosfeld (Spring 2005, p. 15) said that “guiding sustainability through an organization requires a distinctive type of leadership.” These characteristics include: 1) having passion and vision with a willingness to lead from the senior most parts of the organization, 2) thinking systemically with a long time horizon. This includes a capacity to leverage relationships and think outside the box, 3) encouraging a participatory organizational culture and one that embraces learning and constant efforts to find “new” solutions and strategies when “old” ways don’t seem to work, 4) modeling a willingness to learn and to communicate that sustainable development is “everyone’s job”, and 5) teaching others, constantly advocating, repeating and repeating the message of sustainable development at every opportunity.

⁸⁴ UNESCO Commission is cited by Hargreaves & Fink, as saying that the four fundamental types of learning are: learning to know, learning to do; learning to be; and learning to live together. These authors add learning to live sustainability to the list.

⁸⁵ Lingard, Hayes, Mills, & Christie, 2003, p. 10.

⁸⁶ Hargreaves & Fink, pp. 31-33.

⁸⁷ Hargreaves & Fink, pp. 53-54.

⁸⁸ Hargreaves & Fink, p. 62. Some, say these authors, have argued for “good nepotism” (p. 65).

⁸⁹ Collins, 2001, pp. 20-32; Fullan, 2005, pp. 30-31.

⁹⁰ In 1987 the United Nations Brundtland Commission adopted a formal vision for sustainability as “development that meets the needs of the present generation without compromising the ability of future generations to meet their own needs.” Sustainability has provided a way of understanding that encourages and makes a way for humans to live and work for decades and generations not only without causing harm or depleting environmental, social and economic resources but improving and enhancing the quality of life and overall wellness of all things living. As discussed in Hughes, P., & Hosfeld, K. (Spring 2005). The leadership of sustainability: A study of characteristics and experiences of leaders bring the “triple-bottom line” to business. Seattle: Center for Ethical Leadership.

⁹¹ Many, many approaches have been taken to accountability design. Supply-driven measures include creating and adopting of ethical codes and professional standards, establishing an Office of Ombudsman within public service institutions, with mandates in areas of human rights, anti-corruption, good governance. The typical demand-driven approaches include programs or initiatives to encourage democratization and popular participation, public sensitization and mobilization, activities with civil society organizations, set forth laws and regulations to support public rights and entitlements, facilitating effective media services, developing information and data collecting procedures and systems, and various forms and mechanisms for public disclosure (see 2007 Commonwealth Forum of Heads Report, p. 24).

⁹² It has been suggest that to implement ethical leadership there are several requirements: 1. a holistic approach in addressing issues of ethics, accountability and integrity and service delivery in Africa; 2. a way of ensuring multi-stakeholder participation which should include the public sector, the private sector, civil society and the media; 3. systems and structures for the enforcement and management of decisions pertaining to ethics and values; 4. a plan and capacity to conduct periodic evaluation and feedback on how the public service is performing (Commonwealth Secretariat, 2009, p. 11).

⁹³ Terry (2001, pp. 119-121) identified eight subsystems that require attention of leadership: culture, climate and relationships; direction; work structure and process; management and leadership; people; information; facilities and equipment; and financial subsystems.

⁹⁴ Hargreaves & Fink, pp. 256-265.

⁹⁵ Jreisat (2010) said “corruption generates distrust in government, fosters many negative institutional characteristics, wastes resources, and intensifies the deterioration of public services. Corruption and underdevelopment seem to reproduce each other” (p. 622).

⁹⁶ Mrs Florence Mugasha, Deputy Secretary-General of the Commonwealth Secretariat in address to the Forum of Heads in 2006 (Commonwealth Secretariat, 2007, p. 40). Mrs. Mugasha also reminded delegates that “political leadership only deliver through the public service, which remains the principal delivery arm of government. By extension any failure on the implementation of these noble ideas is reflected in the poor performance of the public service.”

⁹⁷ Commonwealth Secretariat, 2009, p. 13.

⁹⁸ See Soder, 2001 on the languages or grammar of leadership.

⁹⁹ For example, delegates to the Third Forum of Heads of the Public Service in 2006 “unanimously agreed that in order to effectively uphold accountability and transparency in the delivery of public services, both the political leadership and senior executives should not only hold themselves accountable, but must be seen to be accountable and responsive to citizens demand for accountability.” The Heads indicated that they needed to: “**Lead** the public service leadership to demonstrate integrity and high ethical conduct in the management and stewardship of public services. **Define** accountability and transparency standards in public services and communicate standards to all managerial and supervisory levels in public services. **Revisit** public service rules, regulations and communication procedures and align them to transparency and accountability standards. **Train** public officers on accountability procedures, communication, information and media management and build in the process for succession planning and mentoring in order to nurture a credible and committed leadership in the public services. **Improve** communication, consultation and briefing on government strategic priorities, programmes, projects and build into these processes mechanisms for citizen’s participation and contribution. **Provide** regular briefs on the performance and results created in the delivery of planned public services” (Commonwealth Secretariat, 2007, p. 26).

¹⁰⁰ Cross, Parker, & Cross, 2004.

¹⁰¹ Build trust (Kouzes & Posner, 1995); build teams (Bradford & Cohen, 1984; Crosby, 1997; Ulrich, Zenger, & Smallwood, 1999); build self-managing teams (Bridges, 1996); team builders (Ragins, 1999; Snyder, Dowd, & Houghton, 1994); build a team spirit (Harung, Alexander, & Heaton, 1999); build relationships with people (O’Conner, 1997).

¹⁰² Fullan, 2003.

¹⁰³ Self-confidence and adaptive confidence (a loyalty one’s self is an attribute that accompanies leadership in all forms. Dares to be themselves (Munroe, 1997); self-awareness (Bennis, 1997; Bushe, 2001); self-esteem (Bennis, 1997); self-confidence (Auguinis & Adams 1998; Napolitano & Henderson, 1998; Roberts, 1990); secure sense of strengths (Miles, 1997); possess a belief in self (Heskett & Sclesinger, 1996); self-confidence with humility (Heskett & Sclesinger, 1996); understands oneself (Crosby, 1997); determination (Cox & Hoover, 1992; Snyder, Dowd, & Houghton, 1994); submit self to mirror test and find comfort with person there (Drucker, 1997); self-efficacy (Harung, Alexander, & Heaton, 1999); confidence (Meyer, Houze, & Slochta, 1998); determination to achieve (Meyer, Houze, & Slochta, 1998); awareness of self (Spears & Lawrence, 2002); conscious of weaknesses and strengths (Maccoby, 1981); disciplined and determined (Snyder, Dowd, Houghton, 1994); decisive (Implicit-leadership-theory measure) (Harung, Alexander, & Heaton, 1999; Smith, 1996); conviction (Bardwick, 1996; Taffinder, 1997); focused and disciplined (Napolitano & Henderson, 1998); welcomes criticism and fights paranoia (brutally honest with self) (Smith, 1996).

¹⁰⁴ Leadership energizes (Bennis & Goldsmith, 1997; Nanus, 1989; Senge, 1990); breathes life into the organization (Senge, 1990); is active (White, Hodgson, & Crainer, 1996; Zelenznik, 1989); ensure energy is released and sustained across initiatives (Taffinder, 1997) and participates actively (Kent & Moss, 1990).

¹⁰⁵ For courage and passion in the literature see Roberts, 1990; Snyder, Dowd, & Houghton, 1994; Tichy & Devanna, 1990; and Napolitano & Henderson, 1998.

¹⁰⁶ Raines & Ewing, 2006

¹⁰⁷ Bourgon, 2009, p. 12.

¹⁰⁸ Lencioni, 2002, points to trust, authentic harmonization, solid commitment, clear accountability and focus on results as keys to functional teambuilding (Also see Wilson, George, Wellins, & Byham, 1994).

¹⁰⁹ Leaders organize resources—human people (O’Connor, 1997); organize wide range of resources (Rusaw, 2001); art and process of acquiring, energizing, linking, and focusing resources of all kinds (Bradshaw, 1998); focus on resources (Bradshaw, 1998); champions of resources (Waitley, 1995); have resources needed to form networks (Kanter, 1995); provide resources needed for continuous improvement (Fitz-enz, 1997); dedicate resources to process innovations (Kanter, 1995); and cultivate diverse resources (Napolitano & Henderson, 1998).

¹¹⁰ Connecting is often a theme in the leadership literature: Creating connections (Daft & Lengel, 1998) partnerships (Daft & Lengel, 1998); perceives others as part of the same whole rather than as separate goal for people to feel a sense of belonging to something bigger and more important than just an individual job (Daft & Lengel, 1998); possess willingness and ability to involve others (Schein, 1992); elicit participation (Schein, 1992) ability to convince others—including those

you cannot interact with face-to-face to support you (Sadler, 1997); helps people to see themselves as components in a system (Deming, 1986); connects people to the right cause (Murphy, 1996); create enthusiastic support for the goals of the business (Fitz-enz, 1997); strategic alignment (Heskett & Sclesinger, 1996); break down barriers (Shelton, 1997); partnership building (Essex & Kusy, 1999) (Daft & Lengel, 1998); feels personal value comes from mentoring and working collaboratively; with others (McGee-Cooper & Trammell, 1995).

¹¹¹ Diligere is to highly value and esteem responsibilities and relationships.

¹¹² Webster's dictionary.

¹¹³ See Wheatley, 1992, 2005; de Gues, 2002.

¹¹⁴ Capra, 2002, 1996.

¹¹⁵ Capra, 1996, p. 11.

¹¹⁶ Hargreaves & Fink, 2006, p. 164.

¹¹⁷ Capra, 1996, p. 10.

¹¹⁸ Parks, 2005, p. 53.

¹¹⁹ Hargreaves & Fink, p. 175.

¹²⁰ Taylor, 2009, p. 22.

¹²¹ The context, host culture and, indeed, particular features of the ecosystem into which public sector reform and capacity building initiatives seek to make an impact are vital to success (Ornnet, 2006; Batley & Larbi, 2004; Batley, 1999). A nation's culture may be usefully described in many ways and along several dimensions: individualistic or collectivistic; degree of uncertainty avoidance; time orientation; status/class structures; order of authority; patterns of dependence; power distribution expectations (Hofstede, 2005).

¹²² Castells, 2001; Castells, 1996.

¹²³ Neilson & Pasternack, 2005, p. 226.

¹²⁴ Fullan, 2006, p. 74.

¹²⁵ Heifetz & Linsky, 2002, pp. 75-100.

¹²⁶ Coordination and collaboration are common activities associated with leadership: Foster collaboration by promoting cooperative goals (Kouzes & Posner, 1995); collaborators (Cox & Hoover, 1992; Kanter, 1997); brings out people's abilities to coordinate (Jacobson, 2000); gets people to move along with him/her and each other with competence (Jaques & Celment, 1994); causes others to act or respond in a shared direction (DuBrin, 1997); champions of cooperation-understanding-knowledge (Waitley, 1995); collaborative and interdependent (McGee-Cooper & Trammell, 1995); coordinator (Quinn, 1988); advocate partnering and collaboration as preferred styles of behaviour (Fitzenz, 1997); understands benefits of cooperation and losses from competition (Deming, 1986); build collaborative relationships (Napolitano & Henderson, 1998).

¹²⁷ Notice that Dr. Tap, in his presentation to Forum, asserted that good governance is about how decisions are made and the process by which decisions are implemented and not implemented. In the public service good governance is about having high levels of skills and competencies to deliver results, good administration and management of resources, and public institutions delivering services with integrity while ensuring customer satisfaction in the most cost-effective way. He asserted that good governance means competent management of country's resources and affairs in a manner that is open, transparent, accountable, equitable and responsive to the people's need. This provides a helpful perspective of the relationship between quality service delivery and good governance (Commonwealth secretariat, 2009, p. 6).

¹²⁸ Sergiovanni, 2005.

¹²⁹ See Henderson & Milstein, 2003; Krovetz, 1999.

¹³⁰ Heifetz & Linsky, 2002, p. 2).

¹³¹ The literature talks about leaders who take risks (Napolitano & Henderson, 1998; Bradford & Cohen, 1984; Wilson, O'Hare, & Shipper, 1990); Risk taker (Shaskin & Burke, 1990); Ability to take risks (Cain, 1998); Make tough decisions (Cain, 1998) Seize opportunities (Bradford & Cohen, 1984); Making and taking risks—creating opportunity (Taffinder, 1997); Seizing chances when presented (Cox & Hoover, 1992); Personal risk (Conger & Kanungo, 1998); Experiments and takes risks (Yeung & Ready, 1995); Take initiative beyond job requirements (Bergman, Hurson, & Russ-Eft, 1999).

¹³² Heifetz, 1994, p. 276.

¹³³ Challenges the status quo diplomatically (Caroselli, 2000); challenges the status quo positively (Caroselli, 2000); challenging the process (Kouzes & Posner, 1995); does not maintain the status quo (Conger & Kanungo, 1998); challenge the norm (Taffinder, 1997); go beyond the status quo (Taffinder, 1997); by confronting and challenging the status quo-searches for opportunities (Yeung & Ready, 1995); busts the bureaucracy (Shelton, 1997); breaks down hierarchy (McGee-Cooper & Trammell, 1995); maintain a sense of outrage (willing to take the heat and pressure from above to correct wrongs) (Smith, 1996).

¹³⁴ Neilson & Pasternack, 2005, p. 115.

¹³⁵ Hess & Cameron, date, p. 167.

¹³⁶ The literature ascribes innovative thinking and creative action to leaders but fresh thinking doesn't need to come from the positional leader if this person knows how to gather these ways of thinking from others: Creative (Bennis & Goldsmith, 1997); creative and innovative ability of work force will help their organization break away from the pack and remain competitive in global economy (Buzan, Dottino, & Israel, 1999); creative thinking (Harung, Alexander, & Heaton, 1999); creativity indefinitely (Buzan, Dottio, & Israel, 1999); is an original (Bennis, 1997); innovate (Bennis, 1997); develop fresh ideas to long-standing problems and open issues (Snyder, Dowd, & Houghton, 1994); innovating (Bennis & Goldsmith, 1997); high level of innovation (Cox & Hoover, 1992); think in new and fresh ways (Lombardo & Eichinger, 1997); brings the organization out of the box (Jacobson, 2000); capacity of a human community-people living and working together to bring forth new realities (Senge, 1990); initiating (Bennis & Goldsmith, 1997); developing perceptual alternatives (Dinkmeyer & Eckstein, 1996); open mind that welcomes the novel and unusual ideas (Schein, 1992); ignite innovation (Corbin, 2000); meet the challenge of oneself to improve (Lombardo & Eichinger, 1997); make improvements continuously (Barnes, 1996); greatest effort and most insightful thinking (Wadsworth, 1997); conceptual skills (Bennis, 1997); uses intuition and foresight to balance fact-logic-proof (McGee-Cooper & Trammel, 1995); stays current with emerging trends (Napolitano & Henderson, 1998).

¹³⁷ Hess & Cameron, p. 167.

¹³⁸ Hunter, 2004.

¹³⁹ Adair, 1987 shift away from "boss."

¹⁴⁰ See Wildavsky, 1984 the notion of "the nursing father."

¹⁴¹ Greenleaf, 1991, p. 13.

¹⁴² Frick & Spears, 1996.

¹⁴³ Servants of leaders care for others and know how to work with them. Identify, evoke, and use the strengths of all resources in the organization-the most important of which is people (Batten, 1989); interpersonal (Moloney, 1979; Schriesheim, Tolliver, & Behling, 1978); interpersonal interaction (Schriesheim, Tolliver, & Behling, 1978); read and understand others (Staub 1996); skill in building relationship with others (O'Connor, 1997); generates confidence in people who were frightened (Bardwick, 1996); concern for well-being (Shelton, 1997); focus on relationship (Humphrey, 1987); friendly (Kanter, 1997; Tyagi, 1985); reciprocal relationship (Kouzes & Posner, 1995); caring (Maccoby, 1981); focus on interpersonal interactions to increase organizational effectiveness (Schriesheim, Tolliver, & Behling, 1978); responsibility to represent followers needs and goals they want to achieve (Plachy, 1987); about people (Bennis & Goldsmith, 1997; Maccoby, 1981; Mileham & Spacie, 1996); knowing people are the primary asset of any organization (Buzan, Dottino, & Israel, 1999); engage the whole person (Corbin, 2000); emotional side of directing organizations (Barach & Eckhardt, 1996); interpersonal skills (Hinkin & Tracey, 1994); sensitivity to members needs (Conger & Kanungo, 1998); treats with respect (Tyagi, 1985); create emotion by generating certainty in people who were vacillating (Bardwick, 1996); concerned with what others are doing (Grint, 2000); helps people see themselves (Deming, 1986); people skills (Bennis, 1997); understands people (Deming, 1986); sensitive to what motivates others (McGee-Cooper & Trammell, 1995); guide workforce so they are valued as part of the team (Buzan, Dottino, & Israel, 1999); believe in people (Tichy & Devanna, 1990); nurturing humane organizations and communities (Crosby, 1997); support individual effort (Bergman, Hurson, & Russ-Eft, 1999); guidance (Wilson, George, Wellins, & Byham, 1994); nurture the right relationship processes (Barnes, 1996); studies results with the aim to improve his/her performance as a manager of people (Deming, 1986); humanity (Napolitano, & Henderson, 1998); tries to discover who—if anybody—is outside the system and in need of special help (Deming, 1986); take care of people (Smith, 1996); thank people (Smith, 1996); appreciate people (Smith, 1996); recognize people (Smith, 1996); show compassion (Bergman, Hurson, & Russ-Eft, 1999); nurture the leader-follower relationship (emotional) (Smith, 1996).

¹⁴⁴ According to Raelin (2003, pp. 11-44), leaderful practice is concurrent (more than one leader can operate at the same time), collective, collaborative, and compassionate.

¹⁴⁵ Hargreaves & Fink, 2006, p. 55.

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- ¹⁴⁶ Hargreaves & Fink, p. 58 discuss demographic turnover.
- ¹⁴⁷ Neilson & Pasternack, 2005, pp. 21, 148.
- ¹⁴⁸ Kim, 2008
- ¹⁴⁹ Raelin, 2003.
- ¹⁵⁰ Heifetz (1994, pp. 22-23) described adaptive leadership as being characterized by the learning required to address conflicts in the values people hold, or to diminish the gap between the values people stand for and the reality they face" (p. 22). He contrasted this with "influencing the community to follow the leaders' vision" (p. 14).
- ¹⁵¹ Heifetz, 1994.
- ¹⁵² Goal attainment in the context of learning communities and ethical systems are crucial aspect of leadership function: Influence toward goal achievement (Sogdill, 1958); toward goal achievement (Donnelly, Ivancevich, & Gibson, 1985); efforts toward goal achievement in a given situation (Moloney, 1979); toward the attainment of some goal or goals (Donnelly, Ivancevich, & Gibson, 1985); inspires as to goals (Munroe, 1997); accomplishment of a goal through the direction of human assistants (Prentice, 1961); successfully marshals his human collaborators to achieve particular ends (Prentice, 1961); gets them to move along together with competence (Jaques & Clement, 1994); move towards production goals (Boles & Davenport, 1975); aimed primarily at attaining goals (Hollander, 1978); influence to goal attainment (Moloney, 1979); elicit goals (Staub, 1996); adopt personal-active attitudes toward goals (Zalenznik, 1989); causing willing effort to be expended to achieve purpose (Jacobs & Jaques, 1990); accomplish common task or goal (Chemers, 1997); achieve organizational goals (Meyer, Houze, & Slechts, 1998); responsible to accomplish tasks (Fairholm, 2001); helps the group to achieve its goals, increase effectiveness (Bushe, 2001); accomplish the leaders agenda (Crosby, 1997); provide transcendent goals (Batten, 1989); evaluates progress towards objectives (Murphy, 1996); goal clarification (Hinkin & Tracey, 1994).
- ¹⁵³ Buckingham & Coffman, 1999; Buckingham, 2005.
- ¹⁵⁴ Cooke & Lafferty, 1989/1997.
- ¹⁵⁵ See Walker & Donlevy, 2006. Beyond relativism to ethical decision making. *Journal of School Leadership* 16(3), 216-239 and Walker & Sackney (2009). Anti-egoistic school leadership: Ecologically-based value perspectives for the 21st century. In D.N. Aspin & J.D. Chapman (Eds.) *Values Education and Lifelong Learning*. New York: Springer Press.
- ¹⁵⁶ Cloke & Goldsmith, p. 111.
- ¹⁵⁷ Congruence is a quality of connectedness or unity between our thoughts, feelings, words, tone of voice, body language, facial expressions and actions . . . our behaviours match our values [and that of our employing organization] . . . avoid[ing] false impression"(Cloke & Goldsmith, p. 15).
- ¹⁵⁸ David Waung in the closing session of CAPAM's Building Public Leadership Capacity (August 2009, p. 7).
- ¹⁵⁹ See Awortwi, 2006, p. 93.
- ¹⁶⁰ Cloke & Goldsmith, 2003, p. 88.
- ¹⁶¹ See Berguist, Merritt & Phillips, 1999.
- ¹⁶² Houston, *The Mentored Life*.
- ¹⁶³ Collins, 2005, p. 11, According, to Collins, "in executive leadership, the individual leader has enough concentrated power to simply make the right decisions . . . legislative leadership relies more upon persuasion, political currency, and shared interests to create the conditions for the right decisions to happen."
- ¹⁶⁴ Burns, 2003, pp. 183-184.
- ¹⁶⁵ Burns, p. 185.
- ¹⁶⁶ Fullan, 2001.
- ¹⁶⁷ From Summary Report CAPAM's Building Public Service Leadership Capacity (August 2009).
- ¹⁶⁸ Fullan, 2001.
- ¹⁶⁹ Boyatzis & McKee, 2005.

¹⁷⁰ Boyatzis & McKee (pp. 31-32). Dysfunctional approaches such as perfectionism, abuse of power, oppositional defiance, avoidance, overdependence, retreat to convention, and bureaucratization are all monsters that can be created by dissonant leadership (See Cook & Lafferty, 1989/1997).

¹⁷¹ Jenkins & Jenkins, 1998, p. 62.

¹⁷² Jenkins & Jenkins, p. 65.

¹⁷³ Jenkins & Jenkins, p. 193.

¹⁷⁴ Halpern & Lubar, 2003, p. 3.

¹⁷⁵ Jenkins & Jenkins, p. 193.

¹⁷⁶ Of course one might expect to find numerous references to inspiring and motivational leadership in the literature: Inspires others to go (Munroe, 1997); motivates and inspires (Kotter, 1990); motivates by satisfying basic human needs (Kotter, 1990); causes people to respond with vigor (Danzig, 1998); inspires people to understand the social, political, economic, and technological givens (Crosby, 1997); produces movement in the long-term best interest of the group (Kotter, 1990); recognize that people must motivate themselves (Cain, 1998); inspire extra effort (Bradford & Cohen, 1984); catalyze, stretch and enhance people (Batten, 1989); comprehend that humans have differing motivation forces at different times and situations (Koontz & Weihrich, 1990); ability to inspire (Koontz & Weihrich, 1990); motivation (Ragins, 1989); inspire enthusiasm (Vaughn, 1997); inspire staff to discover natural creativity, express creative ideas freely (Buzan, Dottino, & Israel, 1999); create a motivational climate (Batten, 1989); inspire others to lead (Humphrey, 1987); inspiring (Kent, Crotts, & Aziz, 2001); conceptualization (nurture abilities to dream great dreams, think beyond the day today) (Spears & Lawrence, 2002); motivates across generation boundaries (Essex & Kusy, 1999); exhibit extraordinary levels of motivation to enable group members to learn change (Schein, 1992).

¹⁷⁷ Bourgon, 2009, p. 14.

¹⁷⁸ Numerous authors have given significant attention to the notion of "best interests" with respect to children and the United Nations Declaration and Convention of the Child, all use the phrase "best interest" as a measure for behaviour that brings benefit to specific population. For example:

Bailey, 2006; Gaylin & Macklin, 1982; Illingworth & Murphy, 2004; Kopelman, 1997; Noddings, 2005; Pruett, 2000; Shapiro & Stefkovich, 2000; Smith, 1998; Spence, 2000; Stefkovich & O'Brien, 2004; Tirri & Husu, 2002; Vojak, 2003; Walker, 1995; Walker, 1998a; Walker, 1998b; Wallace, 2000.

¹⁷⁹ "Sotho adage meaning "People First," is an initiative to improve the service orientation of public servants and to encourage them to strive for excellence in service delivery and commit themselves to continuous service delivery improvement" (See Commonwealth Secretariat, 2008, pp. 7, 36, 79-80). The Batho Pele White Paper set out eight principles for transforming service delivery –These are expressed in broad terms in order to enable national and provincial departments to apply them in accordance with their own needs and circumstances. The eight Batho Pele principles are: 1.Citizens should be consulted about the level and quality of the public services they receive and, wherever possible, should be given a choice about the services that are offered. 2.Citizens should be told what level and quality of public services they will receive so that they are aware of what to expect. 3.All citizens should have equal access to the services to which they are entitled. 4.Citizens should be treated with courtesy and consideration. 5.Citizens should be given full, accurate information about the public services they are entitled to receive. 6.Citizens should be told how national and provincial departments are run, how much they cost, and who is in charge. 7.If the promised standard of service is not delivered, citizens should be offered an apology, a full explanation and a speedy and effective remedy; and when complaints are made, citizens should receive a sympathetic, positive response (White Paper on Transforming the Public Service Delivery, Batho Pele, 1997).

¹⁸⁰ Secretan, 1996.

¹⁸¹ Terry, 2001, pp. 349-356; Johnson, 1992.

¹⁸² Rochet (2010) cites Gaston Fessard in what calls "a way that is particularly operational for public management" as a definition for common good:

- Sharing the good: either it is a question of natural collective goods, or the question concerns a voluntary decision whereby people can benefit from large scale projects or positive externalities;
- The community of the good: is the good for the whole community; and
- The goodness of the common good; which is the systematic effect of the common good. Is the sharing of the good superior to the sum of the goods shared?

¹⁸³ Original citation from former public service paper is not available.

¹⁸⁴ There is considerable attention to flexibility in the descriptions of effective leaders: Flexible (Kanter, 1997); flexible about people and organizational structure (Maccoby, 1981); conceptual flexibility (Heskett & Sclesinger, 1996); principled flexibility (Staub, 1996).

¹⁸⁵ Rochet (2008, p. 501)

¹⁸⁶ Rochet (2010, p. 301)

¹⁸⁷ Walker, 2006.

¹⁸⁸ See Sanga and Walker, 2005.

¹⁸⁹ See Ryan, 2006.

¹⁹⁰ Adair, 1996.

¹⁹¹ Heifetz, p. 235; also see Heifetz & Linsky, 2002.

¹⁹² Heifetz, 1993, p. 22.

¹⁹³ Heifetz, p. 15.

¹⁹⁴ Gardner, 1990; also see Razeghi, 2006.

¹⁹⁵ Encouragement is often mentioned in the leadership literature (i.e., Encourage the heart (LPI Leadership Practices Inventory; Kouzes & Posner, 1995); Support (Ragins, 1989); Cheerlead, support, and encourage more than judge, criticize, and evaluate (Blanchard, 1996); Provide encouragement needed for continuous improvement (Fitz-enz, 1997); Encourage and reinforce (Wilson, George, Wellins, & Byham, 1994); Improves self-encouragement and mental skills (Dinkmeyer & Eckstein, 1996).

¹⁹⁶ Halpin, 2003, p. 15.

¹⁹⁷ Paul Getty cited by Taylor, 2009, p. 23.

¹⁹⁸ Neilson & Pasternick, 2005, p. 213.

¹⁹⁹ Tinder, 1999.

²⁰⁰ Sergiovanni, 2005, p. 77.

²⁰¹ Australia-New Zealand School of Government Institute for Governance (2009, p. 19) joins with others to advocate a "systems-thinking" approach to integrity in government. This approach anticipates specific threats to ethical standards and systemic integrity in the public sector; gives attention to systemic threats that may weaken adherence to core public sector ethics values and practices, commitment to good governance by officials and citizens. The approach works to strengthen the ethical competence of civil servants, and mechanisms to support "professional ethics" promote institutionalized ethical competence and an ethical culture. This culture, in turn, supports professional responsibility, self-discipline, the rule of law, and training and development. The Institute says that developing administrative practices and processes that promote systemic integrity will require effective implementation through effective performance management techniques.

²⁰² Adair, 2006.

²⁰³ Leadership is often associated with efforts to deal with barriers and building synergies among people: Reduce barriers by encouraging conversations (Daft & Lengel, 1998); break down barriers between departments/people (Shelton, 1997); encourage openness (Bradford & Cohen, 1984); promote openness (Barnes, 1996); synergizes stakeholders (Murphy, 1996); seeks synergy (Napolitano & Henderson, 1998); build group synergy (Buzzan, Dottino, & Israel, 1999); builds an sense of unity (Daft & Lengel, 1998); sees similarities rather than differences (Daft & Lengel, 1998); common ground (Daft & Lengel, 1998); sense of community based on what people share (Daft & Lengel, 1998); always says we rather than me (Vaughn, 1997); building community (Spears & Lawrence, 2002).

²⁰⁴ Wenger, McDermott, & Snyder, 2002.

²⁰⁵ Sergiovanni, 2005, pp. 172-178; Sergiovanni, 2000.

²⁰⁶ Bourgon, 2009, p. 12.

²⁰⁷ Despite the 50 year old distinction between management and leadership, public servants manage, as well as lead. A useful distinction is to say that members manage things and systems and lead people. The literature on leadership does not ignore the management function: Manage systems and keep them as stable and serviceable as possible (Vaill, 1998); set standards (Smith, 1996); understands and conveys to others the meaning of a system (Deming, 1986); takes a systems approach (Napolitano & Henderson, 1998); pumps life and meaning into management structures and brings them to life (Barach & Eckhardt, 1996); align and ensure the match between organization and strategy (Covey, 1996); engender organizational capability (Ulrich, Zenger, & Smallwood, 1999); fully commit to a long-term strategy of building a valuable institution (Covey, 1996); assembly and reassembly of organizational components, including project teams-locations (Essex & Kusy, 1999); effective management of risk (Cox & Hoover, 1992); active management by exception behaviour (Waldman, Ramirez, & House, 2001); good management (Fairholm, 2001); management skills (Humphrey, 1987); blend multiple organizational models (Corbin, 2000); understands a stable system (Deming, 1986); manage projects through cross-functional teams (Barnes, 1996); manage cross-functional purposes (Bergman, Hurson, & Russell, 1999).

²⁰⁸ Public trust in government is typically connected to interrelated trust in politicians, the public service, the structure of the political system and its governance, accountability and transparency. Beyond this social-economic factors and the influence of the media account for the levels of trust. "There has been a decline in public trust in government throughout the world and that this trend has continued despite improvements in the quality of government services, increased efficiency and economic prosperity." See: State Services Authority, A Matter of Trust: Trust in Government, working paper no. 2, 2007. and, also, Bourgon, J. (2009). Why Should Governments Engage Citizens in Service Delivery and Policy Making in the OECD, Focus on Citizens: Public Engagement for Better Policy and Services, pp. 199-206.

²⁰⁹ Fullan, 2006, p. 17.

²¹⁰ Fullan (2006, p. 18) reports that "ineffective leadership, weak governance, poor teaching standards, lack of external support, and "challenging circumstances have been reported in some jurisdictions to be the reasons for underperforming schools. Unequal education is attributed to numerous vulnerable factors, including poverty and poor schools."

²¹¹ See Berliner, D. (2005). Our impoverished view of ethical reform. Teachers College Record, 1-36.

²¹² Langdon, 2000, p. 197 provides an example of a performance approach that continues to appeal to many policy makers and reformers. While authors, such as Langdon, provide some helpful rational-technical structure to performance work, they tend to minimize by the relative weight of attention what they themselves call human consonance ("harmony or agreement among components) and conditions for successful alignment of performance (pp. 235-247).

²¹³ Fullan, 2006, p. 46 describes the three basics of literacy, numeracy, and well-being of students as "set of things you should absolutely specialize in" as schools. While Sir Ken Robinson (2006) adds engaging student creativity as a fourth basic (www.ted.com/tedtalks/tedtalksplayer.cfm?key=ken_robinson)

²¹⁴ Fullan, 2006, p. 89.

²¹⁵ Collins, 2005, pp. 1-31.

²¹⁶ Neilson & Pasternack, 2005.

²¹⁷ Bruch & Ghoshal, 2004.

²¹⁸ Bossidy & Charan, 2002.

²¹⁹ Much as been written about the negative affects of poor governance and corruption. To rehearse the obvious for the record some of the points commonly raised for the negative effects of lack of governance, these are enumerated here: 1. Abuse of power and position: Without proper accountability and transparency, holders of public office are "free" to impose their interests above the public or national interests as in public sector procurement, awarding of contracts and approval of licenses, usually at the expense of efficiency, and cost effectiveness; 2. Wastage of resources: Lack of accountability and transparency often leads to wastage and misuse of government funds. Projects at the behest of interested parties are planned and approved in spite of their high cost, low strategic importance and the public's objections. 3. Corruption and poor delivery system: A public service that is not transparent and with low accountability will breed corruption, abuse of power and a poor delivery system. The inability of the public to question decisions and actions of public servants will lead to the lack of trust of the public on the government's ability to protect society's needs. 4. Erosion of competitiveness: The lack of governance in the public sphere will result in an increase in the costs of doing business and an erosion of the nation's competitiveness. In an increasingly competitive international environment, this will lead to a decline in domestic as well as foreign direct investments. Job creation will be slow, leading to an increase in the unemployment rate. Technological capability will stagnate without any new infusions from outside. 5. Overall, people's quality of life will fall, causing dissatisfaction and social disorder (Taken from K.W. Toh: Promoting Accountability and Transparency, Aug. 2007 and Commonwealth Secretariat, 2009, p. 50)

²²⁰ There is not need to be exhaustive here BUT there are many codes that those who wish to renew or design their codes might consider:

United Nations

- International Code of Conduct for Public Officials United Nations General Assembly Resolution A/RES/51/59, 82nd plenary meeting, 12 December 1996 Annex to resolution 51/59: Action against corruption. <http://www.un.org/ga/documents/gares51/gar51-59.htm>
- The Guide, Governance Ethics, G02A, Ethics of Good Governance United Nations Development Programme. <http://unpan1.un.org/intradoc/groups/public/documents/eropa/unpan002618.pdf>

Council of Europe

- Model code of conduct for public officials; Appendix to Recommendation No. R (2000) 10, adopted by the Committee of Ministers at its 106th Session on 11 May 2000. [https://wcd.coe.int/wcd/ViewDoc.jsp?Ref=CM\(2000\)PV1&Language=lanEnglish&Ver=final&Site=CM&BackColorInet=C3C3C3&BackColorIntranet=EDB021&BackColorLogged=F5D383](https://wcd.coe.int/wcd/ViewDoc.jsp?Ref=CM(2000)PV1&Language=lanEnglish&Ver=final&Site=CM&BackColorInet=C3C3C3&BackColorIntranet=EDB021&BackColorLogged=F5D383)
- Recommendation CM/Rec(2007)7 of the Committee of Ministers to member states on good administration. <https://wcd.coe.int/wcd/ViewDoc.jsp?id=1155877&Site=CM>
- Organisation for Security and Co-operation in Europe (OSCE)
- Best practices in combating corruption, especially chapter 6 "Building and maintaining an ethical public administration". http://www.osce.org/publications/eea/2004/05/13568_67_en.pdf
- Organisation for Economic Co-operation and Development (OECD)
- Recommendation on Improving Ethical Conduct in the Public Service, 23 April 1998. <http://www.oecd.org/dataoecd/60/13/1899138.pdf>
- Recommendation on Guidelines for Managing Conflict of Interest in the Public Service, June 2003. <http://www.oecd.org/dataoecd/13/22/2957360.pdf>

European Commission

- Communication from Vice-President Kallas to the Commission on enhancing the environment for professional ethics in the Commission (SEC(2008) 301 final, 5 March 2008). http://ec.europa.eu/commission_barroso/kallas/doc/com2008_0305_ethic_en.pdf
- Report on the implementation of the Ethics Action Plan with respect to the Statement of Principles of Professional Ethics (internal document available on the Commission's Intranet).
- Practical Guide to Staff Ethics and Conduct (internal document available on the Commission's Intranet).

Czech Republic

- Code of Administrative Procedure, 500/2004 Coll. Act of 24th June 2004. <http://du-praha.cz/drurad/CAP-extrakt.pdf>

Denmark

- Guide on good behaviour in the public sector, Danish State Employer's Authority, June 2007 <http://perst.dk/~media/Publications/2007/God%20adfaerd%20i%20det%20offentlige%20-%20Juni%202007/God%20adfaerd%20juni%202007-pdf.ashx>
- Guide on public officials' freedom of expression (Vejledning om offentligt ansattes ytringsfrihed), September 2006. http://jm.schultzboghandel.dk/upload/microsites/jm/ebooks/andre_publ/vejledning%20om%20offentligt%20ansattes%20ytringsfrihed.pdf

Estonia

- The Public Service Code of Ethics, annexed to the Public Service Act, 25 January 1995 <http://www.legaltext.ee/et/andmebaas/tekst.asp?loc=text&dok=X0002K9&keel=en&pg=1&ptyyp=RT&tyyp=X&query=avaliku+teenistuse>
- Estonian Judges' code of ethics, 13 February 2004 <http://www.nc.ee/?id=682>
- Code of Conduct of the Estonian Bar Association, 8 April 1999 <http://www.advokatuur.ee/?id=73>
- Code of Conduct of the Estonian notaries, 15 February 2001 <http://www.notar.ee/5956>

Finland

- Civil Service Ethics Finnish Ministry of Finance, 31.03.2000 http://www.vm.fi/vm/en/04_publications_and_documents/01_publications/06_state_employers_office/89879/name.jsp
- Values in the daily job - Civil servant's ethics, a handbook for the state administration, Finnish Ministry of Finance, June 2007. ISBN 978-951-804-714-1 **Summary in English:** http://www.vm.fi/vm/en/04_publications_and_documents/01_publications/06_state_employers_office/20070614Values/name.jsp

France

- The "Marianne Charter", French Public Service and State Reform Ministry, 2005 (LaCharte Marianne). http://www.fonction-publique.gouv.fr/IMG/pdf/CharteMarianne_20050103.pdf
- The charter of the public service ombudsmen, Paris, 2004. http://www.mediateur-republique.fr/fic_bdd/pdf_fr_fichier/1176890798_Charte_.pdf

Hungary

- Code of Ethics for the officials in the Ministry of the Interior, 1999 <http://www.brdsh.hu/vegyes/kodex.html>
- Code of Ethics for Judges, 2007 http://www.birosag.hu/engine.aspx?page=jogszabalyok_tara

- Code of Ethics for Custom Officers, 2003 http://www.vam.hu/data/vpop_altalanos/vpop_kodex.html
- Code of Ethics for Tax Officials, 2008 http://www.afeh.hu/data/cms52407/etikai_kodex.pdf
- Code of Ethics for Policemen, 2007 <http://www.police.hu/magyarendorseg/etikaikodex>
- Code of Conduct of Municipal Administrators concerning clients in a capital district, 2008 (Budapest Főváros XXIII <http://www.soroksar.hu/Ugyfelszolgalati-charta/A-Polgarmesteri-Hivatal-etikai--kodexe->

Ireland

- The Civil Service Code of Standards and Behaviour, Standards in Public Office Commission, September 2004 (revised in September 2008), <http://www.sipo.gov.ie/en/CodesofConduct/CivilServants/File,727,en.pdf>

Malta

- The Public Administration Act, First schedule, Code of ethics, pp. 27-30. <https://ehealth.gov.mt/download.aspx?id=1838>

The Netherlands

- The Dutch code of good administrative behaviour, The Hague, January 2009. <http://www.rijksoverheid.nl/documenten-en-publicaties/brochures/2009/06/23/brochure-nederlandse-code-voor-goed-openbaar-bestuur.html>

Portugal

- Deontological Charter of the Public Service Diário da República - I Série-B, n°64 - 17-03-1993.
- Ethical Charter of Public Administration, July 2002 <http://www.mj.gov.pt/sections/documentos-e-publicacoes/doc-e-pub-2/carta-etica-da/>

Romania

- The Code of Conduct of civil servants, February 2004 (LEGE nr. 7 din 18 februarie 2004). http://www.cdep.ro/pls/legis/legis_pck.http_act?nr=7&an=2004

Slovakia

- The Ethics Code of the Civil Servants, Office of the Civil Service of the Slovak Republic, July 2002. http://km.undp.sk/uploads/public/File/AC_Practitioners_Network/Slovakia_Codex_Ethics_Civil_Servants.doc

Spain

- Code of Conduct of the Civil Servants, Law nr. 7/2007, Title III. http://noticias.juridicas.com/base_datos/Admin/l7-2007.t3.html

United Kingdom

- The Seven Principles of Public Life, Committee on Standards in Public Life. http://www.public-standards.gov.uk/About/The_7_Principles.html
- The First Seven Reports, A review of progress, Committee on Standards in Public Life, September 2001. http://www.public-standards.gov.uk/Library/OurWork/First7Reports_ProgressReview.pdf
- The Civil Service Code, Standard Note SN/PC 3924, Library of the House of Commons, February 2006. <http://www.parliament.uk/documents/commons/lib/research/briefings/snpc-03924.pdf>
- Civil Service Values for UK civil servants, November 2010. http://www.civilservice.gov.uk/Assets/civil-service-code-2010_tcm6-37859.pdf

²²¹ This point is one of many offered by writers on system and institutional change, including Fullan and O'Connor.

²²² See: http://www.ramp.ase.ro/en/_data/files/articole/9_02.pdf

²²⁴ See: <http://gov.gm/psc/regulations.html>

²²⁵ See: <http://www.ictregulationtoolkit.org/en/Publication.1416.html> and http://www.9iacc.org/papers/day1/ws1/d1ws1_lhdupisani.html

²²⁶ See: <http://www.ictregulationtoolkit.org/en/Document.1418.pdf>

²²⁷ See: http://www.cafrad.org/Workshops/Tanger1012_05_10/documents/LEGAL%20FRAMEWORKS%20OF%20ANTI-CORRUPTION%20AND%20PUBLIC%20SERVICE%20ETHICS.pdf and

<http://www.psc.gov.za/newsletters/docs/2010/PSC%20NEWS.pdf>

²²⁸ See: 2003: <http://www.ictregulationtoolkit.org/en/Publication.1410.html>

²²⁹ See: 2006, <http://www.ictregulationtoolkit.org/en/Publication.1420.html>

²³⁰ Singapore for Developing Next Generation Leaders (Singapore Administration Service, A Vision for Clarity: Management Associates Program, 2006). Singapore's 'Management Associates Program', grooms future public service leaders. This is a 3-4 year program, designed to give the future leader a broad range of experiences working in a number

of agencies, as well as the opportunity to undertake a wide range of training and development programs. Participants are recruited either as graduates, from the public service commission scholars program, or lateral-hires, with the prerequisite being either a first or second class upper honours degree. The program begins with a 3-month foundation course, which includes visits to ASEAN countries. At the conclusion of the program, outstanding participants are invited to join the Administrative Service.

²³¹ See: Innovation in service delivery: The Enterprise Challenge (TEC), www.tec.gov.sg

²³² European Union Public Administration Network, Comparative Study on the Public-service Ethics of the EU Member States, 2006
http://www.vm.fi/vm/en/04_publications_and_documents/01_publications/06_state_employers_office/Comparative_Study_on_the_Public_Service_Ethics_of_the_EU_Member_States.pdf

²³³ See Sanier's work: http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1539686 and UK Strategy Unit. 2002. Improving Government's Capability to Handle Risk and Uncertainty:
<http://www.cabinetoffice.gov.uk/media/cabinetoffice/strategy/assets/su%20risk.pdf>

²³⁴ See: <http://www.iccs-isac.org/en/cf/> or <http://www.iccs-isac.org/en/cf/cf4.htm>

²³⁵ Retrieved May 26, 2011: <http://civilservicecommission.independent.gov.uk/>

²³⁶ Retrieved May 26, 2011: <http://publicappointmentscommissioner.independent.gov.uk/>

²³⁷ Several examples of materials developed and made available to public servants (California Institute for Local Government examples, retrieved May 26, 2001):

Perks Issues: http://www.ca-ilg.org/sites/ilgbackup.org/files/Basics_PerkIssues_watermark.pdf

Fair Process Laws: http://www.ca-ilg.org/sites/ilgbackup.org/files/Basics_FairProcessLaws_watermark.pdf

Transparency Laws: http://www.ca-ilg.org/sites/ilgbackup.org/files/Basics_TranspLaws_watermark.pdf

Ethical Law Principles: https://www.ca-ilg.org/sites/ilgbackup.org/files/EthicsLawPrinc_WM.pdf

Personal and Organizational Ethics: http://www.ca-ilg.org/sites/ilgbackup.org/files/Basics_PersOrgEthic_WM.pdf

Personal Financial Gain: https://www.ca-ilg.org/sites/ilgbackup.org/files/Basics_PersFinancialGain_WM.pdf

Walking the Line: http://www.ca-ilg.org/sites/ilgbackup.org/files/resources/2005_-_Walking_the_Line.pdf

Doing the Right Thing: http://www.ca-ilg.org/sites/ilgbackup.org/files/Doing_the_Right_Thing_w.pdf

Success in the Public Service: http://www.ca-ilg.org/sites/ilgbackup.org/files/2006_-_Success_in_Pubic_Service_w.pdf

Everyday Ethics - Ongoing topics posted advice: http://www.ca-ilg.org/sites/ilgbackup.org/files/resources/Everyday_Ethics_Article_List_by_Title_1.pdf

Ethics Compliance Best Practices: http://www.ca-ilg.org/sites/ilgbackup.org/files/resources/2005_-_Ethics_Law_Compliance_Best_Practices.pdf

²³⁸ See this 2004 publication: <http://www.ictregulationtoolkit.org/en/Document.1426.pdf>

²³⁹ See this 2007 United Nations work:

<http://lencd.com/data/docs/229-AB-ethics%20and%20values%20in%20civil%20service%20reforms.pdf>

²⁴⁰ See this 2010 publication: http://www.japss.org/upload/2._Mojeed%5B1%5D.pdf

²⁴¹ See: http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1555805

²⁴² See: http://www.griffith.edu.au/_data/assets/pdf_file/0017/23462/wef-conference-proceedings-part-2.pdf

²⁴³ See this 2006 document: <http://www.dgap.gov.pt/media/0601010000/finlandia/Comparative%20study.pdf>

²⁴⁴ The Review of the Corporate Governance of Statutory Authorities and Office Holders was released in mid 2003.

²⁴⁵ See: <http://unpan1.un.org/intradoc/groups/public/documents/un-dpadm/unpan044936.pdf>

²⁴⁶ http://www.anao.gov.au/uploads/documents/Some_Better_Practice_Principles_for_Developing_Policy_Advice.pdf

²⁴⁷ From: http://www.dpmc.gov.au/consultation/aga_reform/pdfs/0128.pdf

²⁴⁸ Prime Minister, the Hon Kevin Rudd PM; Address to the Heads of Agencies and Members of the Senior Executive Service, 30 April 2008.

²⁴⁹ K Rudd, 'John Paterson Oration', Australian and New Zealand School of Government Annual Conference, 3 September, Canberra, 2009.

²⁵⁰ These best practice criteria included the following: "There is widespread recognition that public services of all shapes and sizes are operating in more challenging strategic environments in which policy challenges require more flexible, innovative, integrated and networked approaches. Commonly expressed characteristics of high performance that emerge include: 1. innovation—particularly the need for innovative policy solutions to address complex policy challenges; 2. citizen centric philosophy—enabling citizens access to government, improving consultation and providing a citizen centred approach to service delivery; 3. whole-of-government and whole-of-public-service ethos—recognising the increasing need to work across traditional boundaries to deliver results and the importance of embedding a unified ethos across the public service; 4. transparency and accountability—including making more government data and information available to the public and a commitment to greater openness; 5. fiscal responsibility—acknowledging that in tight fiscal environments governments must ensure they achieve value for money as well as results. Frameworks for good public administration have also been developed by a number of governments. For example, an Accenture study commissioned by the United Kingdom's National Audit Office identified five characteristics of good public administration: 1. Responsiveness; 2. Transparency; 3. Accountability; 4. Equity; and 5. public service ethos.

²⁵¹ http://www.dpmc.gov.au/consultation/aga_reform/docs/reform_aust-govt_admin.pdf

²⁵² 2009, p. 13

²⁵³ See: <http://www.apsc.gov.au/mac/empoweringchange.htm>

²⁵⁴ <http://www.apsc.gov.au/values/>

²⁵⁵ Perhaps the most extensive definitional analysis of leadership has been undertaken by Joseph Rost (1993). Rost concluded his study by suggesting that 21st century leadership is: "An influence relationship among leaders and followers who intend real changes that reflect their mutual purposes" (p. 102).

²⁵⁶ Value commitments are commonly cited in the leadership literature: Rational exchange of values (Schlesinger, 1967); articulate values (Yeung & Ready, 1995); operate from a set of inspiring core values and beliefs (Fitz-enz, 1997); define, shape, and use core values (Heskett & Sclesinger, 1996); common ground based on shared values (Daft & Lengel, 1998); values based (Meyer, Houze, & Slechta, 1998); ensure structures and systems in organization reflect values (Covey, 1996); higher states behaviour in terms of principles, values, and intentions (Kent, Crotss, & Aziz, 2001); have values and beliefs that serve as basis for direction and action (Snyder, Dowd, & Houghton, 1994); show tolerance of diversity and intolerance of performance, standards, and values (Fitz-enz, 1997); they are value driven (Tichy & Devanna, 1990); models values (Napolitano & Henderson, 1998); well-integrated values system (Cox & Hoover, 1992); live the values of "my unit" (Heskett & Sclesinger, 1996); develops core values (Napolitano & Henderson, 1998).

²⁵⁷ The paper does NOT make an effort to prescribe nor proscribe a comprehensive checklist for desirable leader traits or behaviours

²⁵⁸ Bourgon, 2009.