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The Ethical Leadership Project
It's role as a key contributor for a morally transformed society

ABSTRACT

The objective of this article is to introduce the work of the Ethical Leadership Project to the broader scientific public; and to document the project's specific contribution. This is the first in a series of articles which focus on the various research activities of the project. The project's central contribution is in the development of ethical leadership on all levels of society, for example, religious and secular traditions, family, youth, gender, labour, business, politics, education, media, sports, arts and culture. New Modes for moral transformation were explored to foster ethical leadership knowledge, values and skills. The vision of ethical leadership has been developed through evidence-based and participatory research; education, training and skills development through different conference and workshop proceedings. The ELP embodies in essence the development of a "RDP of the soul" conviction fostering ethical leadership for a morally transformed society.

1. INTRODUCTION

Leadership by example is not only the most pervasive but also the most enduring form of leadership. And because the world is becoming more interconnected, standards of leadership have an impact that extends around the globe. Now, as ever before, a higher standard of leadership will serve us all (Nair 1996 cited by Lazarus 2009)[1].

This article is part of a series of articles (Dames 2008; 2008) and serves as an introduction and a frame of reference for the work of the Ethical Leadership Project (hereafter ELP). The article does not represent a pure scientific or a theological perspective (compare Dames, 2009 in this regard). The purpose of this article is threefold, namely to provide a perspective, in retrospect, on the work of the ELP between 2005 and 2009; to disseminate the ELP's research results for the broader scientific public; and to make a distinctive contribution for the South African public with specific reference to the work of the ELP.

2. BACKGROUND OF THE ELP

The Ethical Leadership Project was founded as the Western Cape's response to the initiative of the national Moral Regeneration Movement (hereafter MRM)[2]. The ideals of MRM were translated

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1 "In most if not all spheres of life, leadership development is considered to be a key lever for change. It is relevant, therefore, that the Moral Regeneration Movement has identified this area in its overall approach to building a moral society" (Lazarus, 2009:75).

2 Richardson (2002:2) cited Cedric Mayson's view, announced at the launch of MRM: "nowhere else in the world today will you find a conference coming together from every sector in society committed to solve its moral challenges together". Richardson (2002:3) added that the MRM meeting pointed out that "there is an unacceptable level of immorality in the country, sufficient to be worrying to those concerned with and

by the ELP into the specific focus on *Ethical Leadership* and were instrumental in the visioning and embodiment of the ELP. The ELP is a partnership between MRM, The Premier's Office in the Western Cape, The Beyers Naudé Center for Public Theology at the University of Stellenbosch, the University of the Western Cape, and the Cape Peninsula University of Technology (www.elp. org.za, 2009).

The rationale for moral regeneration in South Africa was highlighted by the former President, Nelson Mandela who called for the "RDP of the soul"[3] as an integral part of the conviction to build and sustain a moral human rights culture as the embodiment of our democratic constitution and the bill of human rights. Leaders in the country sensed a growing need to address the following question:

> What is required for the formation of good South African citizens – people of good
> moral character who can make a contribution toward transformation in family
> life, schools, faith communities, businesses, political parties, the media, advocacy
> groups and service organisations, in the economic sector and various structures of
> governance?

This is the question to which the ELP has consequently structured its ethos and methodology to engage with leaders on all levels of civil society (www.elp.org.za, 2009). The overall mission of the ELP could be defined as "a change process aimed at personal, professional, societal, and organisational transformation" (compare Zuber-Skerritt 2007:37).

2.1 Objectives of ELP

The following objectives form the basic framework of the ELP, namely to contribute to the development of ethical leadership on all levels of society[4]; exploring ways of moral transformation that could promote, advocate and instil values underpinning a culture of human rights in a democratic society; exploring processes in which moral transformation and development of ethical leadership can be enhanced through interdisciplinary, in-depth, evidence-based and participatory research; articulating the modes[5] and avenues[6] of moral formation and moral transformation through research; offering opportunities for training and skills development through conferences and workshops; documenting conference and workshop proceedings as educational resource material for future training programmes; conducting workshops on ethical leadership and new research initiatives; contributing to build social capital in the Western Cape Province; and ensuring the sustainability of the project through relevant, reliable service that will enhance the credibility of the project (www.elp.org.za, 2009). The abovementioned objectives

responsible for the economy, with tourism and the international image of the country, as well as with the general morale of the populace".
3 Botman (2007) observed at the *Conference on Moral Regeneration and Poverty Alleviation* that the former president, Nelson Mandela, analysed the South African society in the late 1990's as a reality with a deep spiritual need for morality and coined the "RDP of the soul" notion, next to the existing national RDP programme for socio-economic development. The "RDP of the soul" implies that ethics can be learned and taught and is an inherent human ability (Gray 2007).
4 Lazarus (2009:71) perceives the ELP's work as a commitment to embrace diversity in the South African context which locates the project within a relativist paradigm. She holds that this reflects a tolerance of other perspectives and (ideally) a real openness to engage with other views and allowing oneself to be transformed.
5 Refers to socialisation, discipline, value transmission, character formation, moral development, etc (Van der Ven, 1998).
6 Refers to families, neighbourhoods, schools, sport and cultural bodies, art, media, etc.

will ultimately serve as an indicator whether the ELP has indeed achieved its objectives.

2.2 Conceptualisation

Concepts that characterise the ELP will briefly be described to provide a theoretical frame of reference. The basic concepts of the ELP are captured in its vision and mission statement:

Vision: A morally transformed society through ethical leadership.

Mission: To empower a critical number of leaders, at all levels of society with knowledge, skills and values to foster moral transformation.

The following concepts: *"ethical; leadership; morality; transformation; society, ethical knowledge, skills and values"* will be defined.

2.2.1 Leadership[7]

The concept "leadership" refers to leadership positions on all levels of society, namely organisations, institutions, federations, unions, political parties as well as generally unrecognised servant (emerging) leaders. Lazarus (2009:74) holds that leaders on all levels and in all sectors of society are perceived as *role models* and should therefore be persons of integrity, and good examples, who themselves *inspire* to set the standard for morality. Leadership embodies the qualities of an inclusive responsibility, adheres to morally good and noble values and has a positive influence and impact on others (Koopman 2005:20-21). It should include traits of right moral conduct - people of good habits, virtue and character; embodying justice, discernment, temperance and courage (see also du Preez, 2007:1). Leaders are principally social beings and affect others through their actions, choices and decisions which have social consequences (Stob 1978:3). The social responsibility of leaders should guide them in becoming progressive agents in society, local communities and corporate organisations (Mbigi 2005:1).

2.2.2 Ethical (Ethics)

The concept "ethical" refers to the embodiment *and* critical reflective activity of leaders to be aware of and to make informed ethical engagements in and through their actions, decisions and worlds of practices. Ethical leadership is a living laboratory and lens that looks subjectively and objectively to the habits, conduct, attitudes, action of people in their different contexts. The objective is to demonstrate and provide good, right and just ethical knowledge, actions, behaviours and verdicts (Stob 1978:3).

2.2.3 Morality

The concept "morality" derives from the Greek terms *"mos"* or *"morale"* – traditionally it referred to the word *"customs"*. The concept generally refers to the distinction between good and bad, wrong and right, just and unjust (Dept. Religion and Theology, 2005:2). Morality could also refer to the general principles and practices of a community characterising the community's total live regarding what is right, good and just for that specific community[8]. Modern ethicists define ethics with reference to *the good person* rather than *the good or right action* (Richardson 1994:93). The goodness of a person is always in relation to the particular community in which the person belongs. The *good* is thus socially relative. Morally commendable persons or their

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7 Leadership is the ability to influence others towards the achievement of goals that contribute to a worthwhile purpose, such as professional, organisational leadership development and improvement of practice (Zuber-Skerritt 2007:1).

8 Shutte (2009:107) argues that "*real morality* is the unchanging human nature we all share that is the objective standard for what is good or bad. Human beings can be good - or bad - at being human".

conduct in one community is not necessarily regarded in the same light in other communities (Richardson, 1994:93). Communities shape its peoples' character and their character reciprocally contributes to the kind of community they belong to as members (Richardson 1994:93).

The position of Van der Ven (1998:3) is worth noting for future reflection on and possible application to the ELP's conceptual framework. He views ethics and morality as synonymous terms and differs from other scientists who apply ethics in a teleological and morality in a deontological sense. Ethics are about what is good and special, especially in the light of *the good life*. Morality in this framework is about that which is right with regard to specific norms and obligations. The term "morality" refers to the praxis of moral sensitiveness, actions, experiences and convictions of daily living. The term "ethics" are in essence not viewed and applied as a scientific reflection on morality.

2.2.4 Transformation
The concept "transformation" refers to something or someone that is both formed and transformed into a new or alternative form. Kretzschmar (1994:3) applies Nürnberger's definition of ethics *(a reflection on what ought to be and how we can be liberated and motivated to bring it about)* to develop his epistemology of transformation. Reflection and rational analysis alone does not suffice. People should also be liberated and motivated to translate their own believes and convictions into practice. Ethics should not only focus on people's or communities' ideals, but on the process in which people, situations and structures can be transformed. The skills to identify and analyse situations of despair and oppression should be employed to empower leaders in becoming and acting differently (Kretzschmar 1994:3). The capacity for transformation resides in effective leadership in promoting personal and social change (Mbigi 2005:1). Transformation is also the preparation of the mindset to enable and facilitate tangible change, something which is currently not possible (Kapp 2007:11).

2.2.5 Society
The concept "society" refers to the general and communal world of living. Society in this article refers specifically to the multi-cultural Western Cape community. We live in Africa and are not a homogeneous society (Kasenene, 1994:138). Africa embodies different perspectives and experiences profound and radical changes. These changes are as a direct result of colonialism, Western culture, education and technology, the influence of the West and the East and numerous local and (intra-) national changes. "There is thus nothing like a single African world-view or culture" (Kasenene 1994:138)[9].

Social contexts are primarily agents for moral formation. The attitudes, knowledge, behaviour and skills of people are accordingly formed and transformed (Kretzschmar 1994:11). Communities have a matrix-temporal influence (past, present and future) on people's moral behaviour and habits. Leaders act not only as individuals, but as members of their respective groups or communities. These groups or communities have both an inclusive representative and an embodiment role (Stob 1978:3).

2.2.6 Knowledge, Skills and Values
The ELP's body of knowledge, skills and values consist of collective results obtained from

9 President Thabo Mbeki (DSTV Parliament Channel, October, 2007) recently called for the development of an ubuntu Africa Worldview. The ELP's future research projects could demonstrate a great measure of intent if it should do research on the correlation of the ubuntu philosophy and the implications thereof for ethical leadership and a morally transformed society.

different research initiatives, conference and workshop proceedings (www.elp.org.za, 2009). The concept "knowledge" refers to theories, concepts, lenses and frameworks; "values" refer to conduct, attitudes, and habits characterising the good, right and just person, society, practice or organisation; and the concept "skills" refer to the applied techniques, methods and procedures in realising ethical leadership and a morally transformed society.

3. THE ELP METHODOLOGY

The ELP's methodology is both research and educational orientated. Action learning[10] and action research[11] is descriptive of the vision and practice of the ELP. The project on the one hand is informed by research and on the other hand informs and strengthens research. The ideal is to generate and enhance new research projects. Research strives for knowledge and theory building with the specific aim to foster the formation of ethical leadership. Knowledge and theory building as such is scientific as well as community orientated. The epistemological approach represents contributions from academics, reflective practitioners and members of the general public. It is worth noting that the ELP's methodology is primarily aimed at a morally transformed society.

Different focus areas, namely family, youth, gender, religion, media, politics, labour, business and etcetera, make up the scope of the ELP's research. These study fields represent what could be cited as communities of practice with its own unique and diverse body of knowledge and experiences (Etienne Wenger, 2007; www.ewenger.com).

Conference and workshop proceedings form the primary vehicles for the development of knowledge and theory building[12]. The applied methodology of the project is in essence based on participatory action research principles and practices (www.elp.org.za, 2009). Zuber-Skerrit's (2007:41) application of participatory action research (PAR, hereafter) has a direct value for the work of the ELP. Zuber-Skerritt holds that PAR is based on the theories of participation, democracy and pluralism. She maintains that PAR's primary objective is "social activism with an ideological and spiritual commitment to promote people's (collective) praxis [Rahman & Fals Borda 1991:25] and to help increase the control of the common people over their own lives and over the processes of knowledge production, storage and use" (Zuber-Skerritt 2007:41). Lazarus (2009:68) argues that the ELP's key focus is moral transformation as the ability for inner (personal) and external (ubuntu) transformation. She holds that the ELP's methodology consists of "many spirals of conversation, debate, development and learning".[13] Zuber-Skerritt's (2007:40)

10 Refers to "… learning from concrete experience and critical reflection on that experience, through group discussions, trial and error, discovery and learning from one another. It is a process by which groups of people (whether managers, academics, teachers, students or 'learners' generally) work on real issues or problems, carrying real responsibility in real conditions" (Zuber-Skerrit 2007:37).

11 "Action research, … means critical, collaborative research into complex practical problems, involving people at the coal face and being accountable to stakeholders through continuous reflection on action, evaluation and critical self-evaluation, leading to the individual participant's professionalism, organizational learning/development and a published contribution to knowledge in practice and theory." (Zuber-Skerritt 2007:38).

12 It must be emphasised that action research focuses on the direct link between intellectual knowledge/theory and action. The objective should be that each inquiry contributes directly to the empowerment of people and their communities (Reason & Torbert [2001] in Coghlan & Brannick 2006:14).

13 Lazarus's (2009:76) suggestion should be valued and tried, namely that the ELP methodology should make room for the "mediation of moral development" (cited by Green 2006) and Mbigi's (2005) notion of African indigenous educational methods for the creation of new consciousness and paradigms, through rituals, ceremonies and narratives.

reference to Kemmis and Mc Taggart's [1988:5] definition of action research correlates with the ELP methodology: "Action research is a form of collective, self-reflective inquiry that participants in social situations undertake … The approach is action research only when it is collaborative and achieved through the critically examined action of individual group members".

The collaborative and critical reflective nature of the ELP's methodology is most apparent in its various programmes. ELP conferences and workshops focus on the generic theme *ethical leadership in and through …* the respective field of research. The different themes are descriptive of the participatory nature of the project. Reference to the words *"in and through"* involves a two-pronged view *looking in* and *looking out*. This dual approach of the ELP's conferences and workshops affirms the ethical leadership capital that already exists in the world of a specific focus area (for example, labour/business). It also stimulates constructive critique about the scope and quality of ethical leadership in the respective focus areas (Le Bruyns 2009:363). The premise of the generic approach is that academics, reflective practitioners and participants in society are key role players in the reflection process of ethical leadership *within and from outside* their respective fields/worlds of interests/work (www.elp.org.za, 2009). Villa-Vicencio and De Gruchy's (1994:xi) perspective on this point, is of significance: "Ethics is never reflection for the sake of reflection. … Doing ethics involves participation in an action-reflection-action continuum".

The ELP's objective is to create space for dialogue, story telling, discussion, education and training on the specific and relevant generic theme.

4. THE CONTEXT OF THE ELP

The ELP functions within and against unique historical and modern socio-economic and political conditions and challenges characterising live in the Western Cape[14]. The Western Cape is facing multiple moral and ethical challenges today. These challenges manifests simultaneously on both personal and psychological, social and structural levels, as well as in the domain of philosophy, ideology, culture, and at local, national, and even global, or international level (Kretzschmar 1994:3). Rusmussen's (1993:34) depiction of "community's changing face" is descriptive of a liquid society and its challenges. The context in which the ELP functions speaks about the absence of a proper social structure that fosters social cohesion and cooperation. Terreblanche (2006:55) in this regard, is spot on: "We do not have the shared values, the common ideological connections, the cross cutting cleavages and the common history necessary to cement the population into some kind of community." He argues that a lack of the necessary socio-economic stability and a unifying ideology is indeed manifested in the high levels of violence, crime and lawlessness. The *Conference on Moral Regeneration and Poverty Alleviation* on the 20th of November 2007 at the Stellenbosch University highlighted the high levels of drug and alcohol related occurrences of crimes. The reality of the Western Cape's context is best illustrated by the presentation thereof by the media (without critiquing the ways in which media reports on societal issues). However, the sensational manner in which the media in the Western Cape reports on crime and immorality, calls for research in the near future to address the ethical dynamics of the media.

The daily news reports in South Africa and the Western Cape specifically is testimony

14 The Western Cape is today renowned for its high unemployment, alcohol and drug abuse, high crime rates, domestic violence and sexual abuse as a direct result of crime incidences. Crime activities are often linked with gangsterism which rife on the poverty-stricken Cape flats. There is an estimated 100 000 gang members affiliated to 137 gangs of which 28 gangs is the most notorious for its brutal rapes and killings in the area (Special Assignment, SABCnews 12/10/2004). The political instability of the Western Cape adds to a general view and experience of an insecure and violent society (Ozinsky 2007).

of the fact that society lack social cohesion and is faced with increased socio-economic instability and political uncertainty. *The Weekend Argus (August 11, 2007)* report could characterise the sentiments of life in our future society. The attack on, and the state of our socio-economic and moral fibre is under a constant challenge and threat (compare *The Weekend Argus*, August 11, 2007). These stories and pictures of the Western Cape are proof of the factual reality of a society that have to deal with unethical persons and immoral practices and situations on all levels of its existence.

Democratic South Africa is also being confronted with unequal structural and ideological challenges which need urgent readdress in order to build social cohesion and social capital. Inadequate service delivery in local communities created the scenario where "the poor arouse fear" in local governments. Compassion for the poor seems to be a distant ideal! (The Weekend Argus, August 11, 2007). Fisher's article *Let's face it, we're all still racists* serves as a reminder that 'racial' South Africa has instead become "public decent citizens". He claims that "the language of racists has become more sophisticated" (The Sunday Times, August 5, 2007). Certain television programmes, like *Andries Plak* (TV 2, 2007), Afrikaans music songs, the development of private property estates, accessible to people with only "club membership" indirectly promotes and sustains structural, demographic and racial ideological inequality.

The question of violent crime[15] in South Africa in comparison to crime in general was addressed by *Die Burger* (7 April 2007). The following factors were cited as key causes of violent crime in our society: materialism and broken families; poverty of the soul which leads to drug abuse; a feeling of helplessness about the future; and an urge for instant satisfaction. The general public have no realisation of what is in fact happening in the townships. The media informs the public only about those cases which get published. The plight of families affected by violent crime was highlighted as becoming more despondent, because perpetrators are never being caught[16]. The daily consequence is that families have to live with and do not get closure to their horrific crime experiences[17].

The following newspaper headline *"The Cape of Crime"* with the subheading *"People we trust the most have become the perpetrators"* emphatically depicts the immoral and unethical reality of the society we live in (The Cape Argus, July 4, 2007). The same article described the national and provincial statistics on violence as an illustration of the degrees of immorality in society (Die Burger, 7 December 2007). Murder statistics decreased by 6,6%. President Mbeki responded by stating that the report on crime in South Africa was clouded with "populist perceptions". His reaction and the reality of high levels of crime is in itself a kairos moment of immoral and unethical indictment.

The questions which this article, therefore, poses are: 1) how poor communities, crippled by the facts and experiences of crime, could ever become morally transformed communities; and 2) whether the notion of ethical leadership or a morally renewed society remains only an academic oxymoron (Mcwatts 2007). The Western Cape represents the highest crime statistics in the country, specifically with regards to contact crimes such as murder, indecent

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15 Pearson argues that we have lost confidence in our ability to attain truth together. He believes that violence is the last resort to a culture which has no trust in a shared search for truth (Pearson 2009:64).
16 Mpumlwana (1994:189) argues that violence is culturally inculcated and legitimised. He holds that the traditional ethical debate on violence focussed on war (excluding other forms of violence) as an indictment of society.
17 A recent news article in *Die Burger* (2007: date unknown) addressed the 'vulgar' nature and methods of publications in *Die Son* (a local) newspaper which emphasizes the 'cold truths' of crime, violence and corruption in local (poor) communities. These stories seem to mirror the 'cultural identity' of violence, murder, theft, rape, hunger and pain as a daily reality of the poorer communities in the Western Cape.

assault and common assault. The dramatic rise in the number of child killings in the province is a factor for concern and action.

The vision for ethical leadership and the mission of the ELP for a morally transformed society, against the abovementioned background, should be assessed by the questions of *whether* and *how* its programmes address these challenges.

5. THE ELP'S PROGRAMMES

The ELP developed progressively over the last five years and continues to innovate itself in the light of the abovementioned socio-economic and moral challenges. The project's programme cycle consists of three annual urban conferences and six rural workshops. The objective of these workshops is to conduct in depth participatory action learning and training on the respective conference theme. The project has successfully planned and organised ten different conferences and twenty related workshops, namely:

5.1 Ethical Leadership in and through Family Conference (Cape Town; 17 and 18 August 2005)
The objective of this conference was to investigate and rediscover new ways in which the *family* could illustrate a vision of hope, which would contribute to a vision for a good society, as well as to be a channel for moral formation and transformation.

Two regional workshops, based on the outcomes of the Family Conference, were held in Elim (Elim Moravian Church Hall) and Gugulethu (JZ Zwane Centre) on 4th November 2005 and 22 November 2005, respectively.

5.2 Ethical Leadership in and through Religion Conference (3 & 4 May 2006).
The objective of this conference was to investigate and (re) discover ways, in which both religious and secular faith traditions could revive, energise and embody a vision of moral formation as well as moral transformation.

Three regional workshops, based on the outcome of the conference, were held in Franschoek (29 October 2006), Wesbank (19th April 2006) and Philippi (11th May 2006). The objectives of these workshops were to: 1) create an awareness of how incidents of intolerance and discrimination impact on the participants' lives; 2) develop insight and self-knowledge into their own psyche; 3) challenge stereotypes and prejudices; and 4) develop an understanding of other cultures and religions within their communities.

5.3 Ethical Leadership in and through Youth Conference (22 & 23 June 2006).
This conference's objective was to explore and stimulate new and creative ways, of 1) how youth could identify the core content and structure of moral values; 2) discover how to integrate these values into all levels of their lives; and 3) foster a positive peer culture, self expression, reflection, positive thinking and community action.

Two workshops, based on the outcome of the conference, were held in George (27 July 2006) and Paarl (2 August 2006). The objectives of the workshops were the: 1) creation of hope for young people, their peers and future generations; 2) developing of healthy self-esteems for young persons living in a new democratic South Africa today; 3) ethical leadership as a reflective and embracing aspect for young people/leaders; and 4) media's role in portraying positive and or negative values, norms and standards for young people today.

5.4 Ethical Leadership in and through Gender Conference (12 & 13 September 2006).

The objective of this event was to scrutinize the role of gender in ethical leadership focussing on critical aspects in society.

Two regional workshops, based on the conference, were held. The first workshop was conducted for staff members of the Department of Correctional Services (hereafter DCS), Western Cape at the Goodwood Correctional Facility (19 October 2006). The objectives of the workshop adhered to DCS's Conceptualisation of Moral Renewal, namely to: 1) assist officials in character building; 2) empower persons in making ethical choices and decisions; 3) contribute to ethical leadership and moral renewal in society; 4) create, develop and contribute to acceptable ethical values and norms in DCS; 5) heighten ethical consciousness amongst officials; 6) assist in eradicating gender based discrimination and violence in the workplace; and 7) increase officials' understanding of sexual health issues.

The second workshop took place at the University of the Western Cape (UWC) on the 21 October 2006. The objectives of the community workshop[18] were to: 1) build and strengthen ethical leadership in these communities by stimulating critical thinking and discussion; 2) create hope in situations of domestic violence, abuse, gender inequality, corruption, and all forms of abuse; 3) foster healthy relationships in order for ethical leadership to transpire within the context of gender based violence, health (HIV/AIDS) and sexuality; and 4) reflect on and embrace ethical leadership within the light of increasing cases of domestic violence, child neglect and abuse.

An additional workshop for senior management personnel of DSC took place at Saldana Bay on 26 November 2006. The objectives of the workshop were to: 1) recognise the factors and dynamics that motivate ethical or unethical actions and leadership in public life; 2) define the basic components of ethical leadership that contribute to a transforming society and; 3) commit to ethical leadership in the public service.

5.5 Ethical Leadership in and through Labour Conference (3 & 4 April 2007)
The objectives of this conference were to: 1) explore ethical best practices amongst the leadership in the labour movement and; 2) raise awareness and motivate further development thereof.

Two regional workshops, based on the outcomes of the conference, were held in Worcester (26 May 2007) and Saldana (28 July 2007). The objectives of the workshop were to: 1) contribute to the public good (democratic ideals, human rights culture, social capital development, moral renewal); 2) understand what leadership means and how ethical leadership contributes to moral transformation in society through the fostering of knowledge, skills and values and; 3) apply this knowledge, skills and values to different labour contexts in which dynamics of change and conflict present ongoing moral challenges for people in their places of work.

5.6 Ethical Leadership in and through Business Conference (26 June 2007)
The objectives of this event were to: 1) investigate the contributions of existing business practices and initiatives in business for a morally renewed society; 2) sought what these practices were, raise awareness; assist in further development of these practices; and 3) analyse the challenges confronting business with respect to ethical leadership.

Two workshops, based on the outcomes of the conference, took place in Paarl (31st October and 1st November 2007). The objectives of these workshops were to: 1) contribute to the development of ethical leadership which would contribute to a morally transformed society; and 2) to foster ethical leadership responsibility for, respectively, *economic* and *gender* justice in business.

18 The audience of this workshop consisted of members from the Belhar, Bishop Lavis, Delft, Elsies River and Ravensmead communities.

5.7 Ethical Leadership in and through Politics Conference (6 & 7 September 2007)
The objectives of the conference were to: 1) investigate the contributions of existing politics practices and initiatives in political parties and government for a morally renewed society and; 2) find out what these practices were, raised awareness of the same and to assist in further development of these practices and to analyse the challenges confronting politics with respect to ethical leadership.

Two workshops, based on the outcomes of the conference, took place in Khayelitsha (17 and 18 September 2008). The objectives of these workshops were to: (1) focus on and explore the local "ethical practices" in politics and the "ethical role" of leaders in local government; (2) identify the "*ideal ethical practices"* in and through political leadership, and (3) analyse the socio-economic reality *of ethical leadership practices*, as experienced and perceived in and through the Khayelitsha communities.

5.8 Ethical Leadership in and through Education Conference (25 June 2008)
The objectives of this conference were to: (1) reflect on the principles and values of ethical leadership with reference to educational policies and practices; (2) examine existing policies' success in reforming inequities of the past; and (3) investigate whether educational institutions implement policy and whether these policies are sufficient in dealing with contemporary socio-economic challenges.

Two workshops for learners from four High Schools, based on the outcomes of the conference, took place in Atlantis (21st October and 22nd October 2008). The objectives of these workshops were to: 1) engage with Grade 11 learners in two separate workshops, re ethical leadership knowledge, values and skills in and trough education in the Western Cape; and 2) explore the effectiveness of education with specific reference to the socio-economic realities in schools and civil society in the Western Cape.

5.9 Ethical Leadership in and through Media Conference (25 March 2009)
The objectives of this conference were to (1) analyse how the media can contribute towards nation building; and (2) analyse and deconstruct the ethical role the media has played and should play in shaping public opinion.

One workshop, based on the outcomes of the conference, took place at Cape Peninsula University of Technology Bellville Campus (20 April 2009). The objectives of the workshop were to: 1) create an awareness of the media's role in South Africa's democratic processes; 2) explore it's role in forming and influencing public opinion; 3) explore the meaning and implications of ethical leadership for young future journalists; 4) explore the formative and transformative role of media with specific reference to the socio-economic realities in local communities in the Western Cape and nationally; and 5) foster ethical principles of justice, freedom and equity in media for nation building and the development of a morally transformed society

5.10 Ethical Leadership in and through Arts, Sports and Culture Conference (26 March 2009)
The objectives of this conference were to: 1) analyse how arts contribute towards nation building; 2) foster ethical leadership in a professional sporting environment; and 3) promote a cultural of diversity and nurturing the diversity of cultural expression in society.

One workshop, based on the outcomes of the conference, took place in Kayamandi (15 April 2009). The objectives of the workshop were to: 1) measure the moral status quo of local communities with reference to ethical leadership practices in arts, sport and culture; and 2) explore the formative and transformative role of arts, sport and culture with specific reference to the socio-economic realities in local communities in the Western Cape.

6. CONCLUSIONS

The ELP should be viewed in and through the difficult socio-economic, political and moral challenges of South Africa, specifically in the Western Cape to address these moral challenges.

It can be concluded with relative affirmation, measured against the results of the ELPs research proceedings that it did succeed in realising some of its objectives. The project succeeded in its attempt to create awareness, a platform for dialogue, education and participatory action learning and training on ethical leadership. However, this achievement does not suggest that the project realised the ultimate outcome of its intended objectives, but that it did succeeded to materialise its research methodology and impact in and through various communities and leadership circles in the Western Cape and the broader South Africa.

A key contribution of the ELP is that it brought a new dimension through its specific focus on *ethical leadership*. Another value of the project is that it provided civil society with a unique platform for mutual and interactive dialogue with its own representative leaders. The ELP gathered people of different socio-economic and cultural backgrounds, ideologies and race in a non threatening learning and engaging setting. Reflective practitioners, community leaders, academia and civil society could reflect and engaged on the question of ethical leadership in and through their respective lenses. The ELP are succeeding in the creation of an awareness of knew knowledge and language about ethical leadership and moral transformation.

6.1. Conclusion
The ELP plays a key role in the transformation of the conditions and world views of individuals, leaders, communities and organisations.[19] The ELP made various informative contributions and fostered new knowledge, skills and values for moral transformation in the Western Cape's communities of practice.

It should, however be stated, that no social programme can ever exonerate itself in the realisation of the ultimate moral transformation in society. The ELP is conscious of the fact that it serves only to build capacity on leadership level and that the outcome of its initiatives lies in the hands, hearts and legs of our country's collective leadership.

6.2. Recommendation
The concept and methodology of the ELP should become a nationally acclaimed initiative. The concept "leadership" should be redefined to include emerging leadership in urban and rural communities. These communities represent people who are usually the 'primary' resource and active agents for moral transformation.

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19 **Newspapers** (*Die Burger and The Argus)* have reported on key issues raised at Conferences and have promoted the ideals of the ELP. Two radio broadcasts (20 September 2007) were facilitated by the Researcher. Rev Courtney Sampson and Fatima Shabodien partook in the Afrikaans radio programme, *Praatsaam* of RSG on the subject: *13 years after apartheid: the quest for democratic governance;* and the Researcher on the *Rekenskap* programme. The question: *Is ethical leadership and politics reconcilable?* ELP and especially the Politics Conference formed the basis of the radio broadcasts.

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TREFWOORDE
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Eties
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