BACKGROUND

The ethical framework of the Ethical Leadership Project is located within the Moral Regeneration Movement (MRM) developed nationally, and the Premiers Office in the Western Cape. It is a joint research and teaching project of the Moral Regeneration Movement (MRM), the Beyer’s Naude Centre for Public Theology/University of Stellenbosch, University of the Western Cape and Cape Peninsula University of Technology. The Ethical Leadership Project (ELP) is aligned with the constitution of the country and has a strong human rights culture. In order to realise the MRM’s broader vision of developing, enhancing and sustaining a human rights culture, reflective of a democratic South African Society, ethical leadership has been identified as a priority as an initiative of the Western Cape.

VISION OF ELP

A morally transformed society through ethical leadership.

MISSION OF ELP

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

OBJECTIVES

The formulation of objectives for the project was largely influenced by the *iKapa eLihlumayo* pillar that emphasizes the need to contribute to social capital formation in the Western province through promoting ethical and accountable leadership.

The aim of the Ethical Leadership Project is to:

- Contribute to the development of ethical leadership in various spheres of society, viz. politics, economy, civil society\(^1\) and the media.
- Explore ways of moral transformation that would promote, advocate and instil values which underpin a culture of human rights in a democratic society.
- Through interdisciplinary, in-depth, evidence-based and participatory research explore processes and ways in which moral (re)construction and development of ethical leadership can be enhanced.

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\(^1\) By engaging, interacting and interfacing with educational institutions, faith communities’ religious organisations, sport, culture, families, neighbourhoods, advocacy groups, etc.
Through research articulate the modes\(^2\) and avenues\(^3\) of moral formation and moral transformation.

On the basis of research offer opportunities for education, training and skills development through conferences and workshops.

Document conference and workshop proceedings as educational resource material for future training programmes, workshops on ethical leadership and new research initiatives.

To contribute to building social capital in the Western Cape Province.

To ensure the sustainability of the Project through relevant, reliable service that will enhance the credibility of the project and secure future funding.

**FOCUS AREAS**

**Development of Ethical Leadership**

Any process of transformation process requires able leaders to take it forward. Leaders at 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 continually aspire to set the standard for ‘morality’.

**Moral transformation must aim at developing and nurturing such leadership!**

**Youth**

The youth are the ones who bear most of the brunt of moral decay. They are often perceived as the agents of immoral behaviour or helpless victims who need some external intervention. They themselves decry the lack of role models and opportunities for right living.

**Moral transformation must aim at harnessing and supporting the energy and creative spirit of youth towards moral renewal!**

**Education**

As the Chairperson of the MRM cautions: “It little profits a nation to boast about thousands of teachers, doctors, engineers, accountants, lawyers, priests, scientists and all kinds of skilled personnel if these are devoid of moral values. Did Nazi Germany or Apartheid South Africa not boast of similarly citizenry? Yet it was the same professional and skilled persons that were turned into monsters that sent helpless persons to gas chambers, conducted experiments on human bodies without their consent and mercilessly killed people for being different from them. “Equally, in our times, it is skilled people who steal government funds and thus prevent the delivery of social services to the needy.

**Moral transformation must aim at making our education system emphasise moral formation as one of its core functions both in theory and in practice!**

**The Family**

The family in all its cultural and religious manifestations is an important agent of socialisation and a major instrument for nurturing values, attitudes and behaviour.

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\(^2\) Socialization, discipline, value transmission, character formation, moral development, etc.

\(^3\) Families, neighbourhoods, schools, sport and cultural bodies, art, media, etc.
Moral transformation must aim at strengthening the family unit!

*Crime and Corruption*

The prevalence of crime and high levels of corruption manifests a deep loss of respect for human life: a profound lack of patriotism and care for others and sickening degree of greed and selfishness.

Moral transformation must aim at combating the root causes of crime and corruption in all their manifestations!

*Religion*

Religious belief and practices is another key agent of moral formation. Given the diversity of religious belief systems in our communities and the propensity of formal religion to proselytise, the power of religion as an agent of moral renewal is weakened.

Moral transformation must aim at fostering greater religious tolerance and cooperation for moral renewal!

*The Media*

The media is generally negative when reporting about moral issues. Media economics are seen to dictate that good news do not sell, whilst negative news does. Therefore, in pursuit of commercial imperatives, the media is likely to concentrate on news that sells (which are often negative) at the expense of good news (news that do sell). This fuels perception that the country is generally immoral!

Moral transformation must aim at ensuring that the media does also carry positive stories of moral courage and renewal!

*Arts, Sports and Culture*

A strategy is required to counter problems in the Western Cape such as gangsterism and substance abuse, by introducing alternative lifestyle choices that contribute positively towards society.

Moral transformation must aim at combating negative lifestyle choices by introducing positive lifestyle choices!

*Politics and economics (Trade Unions, business and political organisations)*

According to the Charter of Positive Values, the socio-economic rights that are part of the constitution must be seen as more than inspirational rights. We need to overcome the entrenched inequalities of the past and present; oppose greed, selfishness and undue self-enrichment, overcome corruption, foster transparency and ensure competent and fair management and employment practices.

Moral transformation must aim at the promoted of opportunities for everyone to share the resources of the country and the achievement of human dignity and material well-being for all!
TARGETS FOR ELP INTERVENTIONS

Individuals and Communities
Most of the citizens of the country, with their varied cultural backgrounds and expressions, uphold the ideal of high personal moral conduct. Indeed many South Africans are people of high moral values and conduct. Everyone recognizes that morality requires that individuals should be of a good moral standing, but it is more than that. Attempts to develop a transformed, peaceful, just and caring society must include the creation of moral communities in addition to developing moral individuals. Our families, our neighbourhoods, our schools, our places of work, our places of worship, our places of entertainment, our businesses and social clubs are communities and which must become moral communities and agents of moral communities and agents of moral transformation in the broader society.