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FIELD: GOVERNMENT

What is Ethical Leadership?

According to the encyclopedia dictionary, dictionary and websites, and from personal experiences in a range of Leadership Processes, the response below would provide a both objective and subjective position in response to the posed question.

Ethical Leadership is defined as normative conduct through personal actions and inter-personal relations. By 'normative' the definition assumes a subjective moral position on human behavior at any given time and space and circumstance.

Key virtues and values of human behavior at all times, space and circumstances including at Leadership Processes include but not limited to: justice; service; selflessness; honesty; trust; respect of others; courage to take defend a moral course, community; inclusion; consultations; constructive joint effort and consensus; voicing on behalf of the voiceless; and legitimacy.

A decision taken at any one time with the above background ought to reflect that the decision taken given the circumstances, was the best option out of the many others. Sometimes in philosophical studies, there are moments when the decision taken considers a lesser evil among many negatives.

Ethical Leadership therefore mainly across the normative Pillars of Governance and Development Processes, would embrace, adopt, assimilate, advocate and own the above values as offered. By 'normative pillars of Governance and Development Processes', this Task borrows from the African Peer Review Mechanism (APRM), and the New Partnership for African Development (NEPAD), both initiatives of the African Union. The said Pillars are namely the Socio-Economic Pillar activities; the Economic Pillar activities, the Corporate Pillar activities, the Political Pillar activities and the Cross- Cutting Pillar activities/ Facets. Indeed, the APRM Initiative is Voluntary Head of African States Self-Assessment of their levels of Good Governance and Development in a given time of periodic Review. Kenya's APRM process was implemented between 2003 and 2007. The outcomes of the Report were mainstreamed in the Country's National Plans of Action of that period.

The World of humanity has some Leaderships to point at as examples of Icons of Ethical Leadership: Opinions differ though. Nelson Mandela of South Africa, Mother Teresa of Calcutta, Martin Luther King of the United States of America, Franklin Roosevelt of the United States of America who ended the African European Slave Trade, the Christian Biblical Saints, the Muslim Spiritual Leaders as Mahatma Gandhi and many others.

Religious Beliefs and Institutions tend to be situated in the spaces of Humanity as advocates of Human Welfare and Well-Being. Most Religious Teachings therefore enhance the Moral Ethical Fibres and whether in their Doctrinal Teachings and Practice point to levels of Social Justice and Humanity against all the other evils that have and continue to be experienced within the same religious doctrines and practices.

In the APRM Initiative, Humanity tends to objectively and subjectively posits similar needs and wants.

In the Socio-Economic Pillar activities, normative human beings needs remain: Food; Water; Fuel/Environment; Clothing; Shelter; Education and Health.

In the Economic Pillar activities normative human beings seek ways of meeting the Socio-Economic namely: human capital; Government Taxes; Natural Resources; Donor Relations whether Multi or by- Lateral; Non-Governmental Support, Societies and Charities and Groups, and philanthropy; Diaspora Transfers and many other Transfers.

In the Corporate Pillar activities, normative human beings tend to look at the Role of the Corporate Business World in Relation to Governance and Development Processes. These Corporates are classified within clusters from the multinational clusters to the smallest enterprises at the individual or family and community levels.

The Political Pillar activities normative human beings look at the Political Leadership Processes in place, the Leaders they have democratically/ethically managed to elect, the decision-making processes at the National or County or Community levels on Resource Mobilization and Distributions for their ultimate Welfare and Well-Being.

The Cross-Cutting Facets/activities point to: the Information, Education and Capacities in place not just in the Leadership but also among the Electorates; the Constitutional Policy and Dispensation programming and implementation; the Law legal practice of the land in the dispensation of justice and rule of law; Security; and specific targets of vulnerable Groups (the elderly, widows/widowers, orphaned children, unemployed youths, the terminally sick, those with physical or mental disabilities,and the marginalized communities and refugees).

Several Questions then emerge:

(1) Does Ethical Leadership across the Four Pillars of Governance and Development across these Pillars entail knowledge of the normative human Pillar activities, and how they intertwine working together towards ultimate Welfare and Well-Being of daily human thoughts, decisions and actions?

2. Where such normative knowledge is missing, who takes Accountability of any GAPS that could be construed as outside the norm?

3. In Legal provisions, lack of knowledge is not defense. In Spiritual teachings, humanity perishes due to lack of knowledge.

4. If lack of knowledge is not legal defense and Spiritually humanity perishes due to lack of knowledge, it assumes certain dimensions of Ethical Leadership Responsibility on ensuring that knowledge is shared or disseminated.

5. Ethical Leadership entails Informed Decisions Making and Choices to build the criteria for the same normative human actions at both personal and inter-personal levels.

Attempts to describe Ethical Leadership call for reflections on the other side of the divide, namely unethical leadership.

Unethical Leadership Processes posit illegal and harmful effects on humanity and institutions or organizations. Unethical Leadership Processes may include and are not limited to: self-interest; disrespect of others; seeks quick wins as opposed to long-term effects; corruption, oppression and suppression of ethical moral positions. Unethical Leadership can be destructive to the point of loses and even death.

Unethical Leadership Processes dismantle Institutions by use of destructive power and control. Often than not, such institutions tend to remain weak as the Capacities for their Strengths and Foundations are undermined by the same vices at play especially nepotism, destructive controls and suppression of objective considerations or thought.

At inter-personal levels, unethical Leadership relations tend to be coercively inclined. Every worker and actions is a suspect. Joint Think-Tanking, Consultation, and Consensuses are never given space as conducive work environments for higher productivity. Intimidation and job insecurity abound. Some unethical Leadership relations can indeed be abusive, unwarranted castigating, Gender-Biased and even sexual abuse.

A bottom line unethical Leadership relation across Government and Corporate Institutions is that of degrading and denying meritocracy.

Unethical Leadership demotes and never promotes. It does not reward. It's negative.

The Diagrams below are some of Summaries of the Information shared in this Bid on Ethical Leadership. Most the Information has been captured in the text. Any other Information outside these References as already pointed out, is based on personal professional knowledge, education and field experiences gathered over the last over 25 years of Governance and Development work Processes. <https://images.app.goo.gl/CDeDGfzGFzArmbCy5>. <https://images.app.goo.gl/UyB6Z1xMDnGCThR18>.