

**THE ROLE OF ETHICAL LEADERSHIP IN TIMES
BETWEEN TIMES**

BY



PROFESSOR GORDON N ZIDE

- **CHAIRPERSON: GOVERNING COUNCIL: SETH MOKITIMI METHODIST SEMINARY**
- **PROFESSOR EMERITUS (IN ANTHROPOLOGY) : UNISA**
- **VICE-CHANCELLOR & PRINCIPAL (DESIGNATE): VUT**

EVENT: SMMS GALA DINNER

DATE: 20 MAY 2017

TIME: 19H00

1. INTRODUCTION

The subject of Leadership has been written about for a very long time and covers such aspects as:

- Business
- Cultural
- Traditional
- Spiritual
- Political
- Religious and
- More recently Ethical

It goes without saying that at the heart of all styles of Leadership – Ethical Leadership plays a very important role as this is about the moral fibre of society. Indeed even Business Leadership can only put its money where its mouth is and where there is evidence of Ethical and Moral Leadership. King IV equally catapults Ethical Leadership to a category of its own and it is because of these considerations that I thought it prudent to address you on this subject.

The topic of my presentation reads thus:

“The Role of Ethical Leadership in Times between Times”

The topic is appropriate because of the current political climate in the Country where “Winds of change are blowing everywhere as things fall Apart” - to borrow both from Harold Macmillan and Chinua Achebe.

2. SOUTH AFRICA AT THE CROSS-ROADS

Whilst it is common knowledge that the Constitution of the Republic of South Africa is the Supreme Law of the Country and that which has to be upheld, honoured, respected and protected by all the citizens of the Country and above all by the State President, who, on being inducted into office, took an oath that he will uphold, honour, respect and protect the Constitution in discharging his duties, it was however, a sad day in 2015, when the President made a public apology to the South African population that he had in fact failed to uphold, honour, respect and to protect the said Constitution. This was a public admission of guilt by the Highest Office in the land that it had breached and violated the trust which the people of South Africa had bestowed on the said office – Typical of the South African population, the response to the admission of guilt received mixed reactions – with some people calling for the President to be impeached whilst others suggested that he had done an honourable thing by apologizing to the country for his demeanors – fact of the matter is that the President has since then failed to show any remorse and continues to run the Country with a series of blunders. The question which this presentation will equally attempt to address is whether or not the Country, has any

Moral and/or Ethical Leadership, especially at the top? Is the Country at the cross-roads? Is there any hope for the Church to steer the ship in the right direction?

As we are meandering and wondering in a maze of managerial and a political Leadership crisis, we will ignore an objective response to these questions only at our own peril, the reality of the situation is that the country is at the cross roads of Ethical and Moral Leadership as things are indeed falling apart- people continue to dance on board a leaking titanic and are not aware of the tsunami which lies ahead! South Africans, living true to the guiding principles of UBUNTU/BOTHO and to the Mandela's engendered spirit of Truth and Reconciliation decided to let go of the President on this one!.

But the question which is consistently bothering all South Africans who have displayed an undying love for the economic, political, social and moral state of the country is :

“QUO VADIS SOUTH AFRICA?”

The question is being asked against the backdrop of a looming ethical leadership in the country which has also prompted both the S & P Global Ratings and Fitch to downgrade South Africa to a junk-status, much to the chagrin of Nelson Mandela who had earlier argued that South Africa would never again be “the skunk of the world” He was speaking and expressing himself from an ethical leadership point of view – something which is totally lacking in the current political conjecture.

It is therefore important that for the Country to have a sound, ethical and moral leadership, the entire Political Landscape has to be overhauled, and that the same has to engender moral values which are synonymous with the South African deep-rooted spirit of African -Humanism.

3. THE CHURCH AS THE BED-ROCK OF ETHICAL LEADERSHIP

It cannot be right for the President of the Country to argue that the Church has no right to be involved in politics and that all it has to do is only to pray for politicians. It cannot be right! The Church, since time immemorial has always been involved in politics. The Church has always provided the state with an ethical compass to measure its moral rectitude and direction. The African National Congress (ANC) was founded in a small Methodist/Wesleyan Church in Bloemfontein (Waaihoek) in 1912. Amongst the Founder members of the ANC were Methodist Ministers of Religion. The late Rev ZK Mahabane was one of the first Presidents of the ANC during its formative years. This was so, so that the church could give the Politics of the day an ethical approach to socio-political matters. The church had always provided the soul and the conscience of ethical morality for the country!

It is common knowledge that some Ministers of Religion played a prominent role in being the voice of the voiceless, and the conscience of the Nation, and thus it cannot be correct to argue that Ministers of Religion have no role to play in Politics. The converse to the assertion is actually true!

Whilst the list is long and cannot be exhaustive, the following are some of the Ministers who responded to **"A KNOCK AT MIDNIGHT"** and thus fought against the powers and the forces of darkness

- Rev Dr Martin Luther King (Jr) Civil Rights Activist – USA
- Rev Jesse Jackson – Civil Rights Activist - USA
- Rev Trevor Huddleson
- Rev Beyers Naude
- Rev Ernest Nkathazo Baartman
- Rev Dr Khoza Mgojo
- Rev Sam Buti
- Rev Manas Buthelezi
- Rev Alan Boesak
- Rev Arnold Makhenkesi Stofile
- Rev Bongani B Flnca
- Rev Prof Itumeleng Mosala
- Rev Dr Prof Peter John Storey
- Archbishop Desmond Mpilo Tutu
- Rev Dr Prof Barney Nyameko Pityana
- Bishop Malusi Mpumlwana
- Rev Alex Borrain
- Rev Dr Simon Gqubule
- Rev Soga
- Rev Mcebisi Xundu
- Rev Dr Stanley Mokgoba
- Rev Dr Mvume Dandala
- Rev Andile Mbete
- Presiding Bishop Ziphozihle Daniel Siwa

These men of the cloth were frequently arrested and tortured by the Security Police for standing up straight in an upside down environment and therefore standing for truth and justice in the midst of adversity. It therefore cannot be correct to say that Ministers have no role to play in politics. They remain the conscience and the soul of society. They provide ethical and moral leadership where none exists. The Church thus has a responsibility of providing ethical and moral leadership the country is so poor of and one may add that even in some instances, Business and Industry do fall short of ethical leadership, hence the call for the soul of an Institution/Organization.

Whenever unethical actions rear their ugly heads, moral and ethical leadership has to be the voice and the conscience of society. Of course, ethical, leadership is expected to bring back ethical values and morality into our country's political space

and thus ensuring a sound economic and investor confidence. If the country continues to move on a downward spiral, it shall only be echoing the sentiments expressed by J P Kotter in his book "Our Iceberg is Melting" (2005).

4. WHAT THEN ARE THE UNETHICAL BEHAVIOURAL PATTERNS WHICH REQUIRE ETHICAL LEADERSHIP?

Ethical Leadership requires the application of foresight, knowledge, understanding, judgment and trust; all of these principles are at the heart of ethics and morality in a civilized society.

- It is unethical for instance for nurses at the Hospitals to leave patients unattended and go on strike;
- It is unethical for teachers to leave learners, months on end without tuition;
- It is unethical for civil servants to use departmental procurement systems to enrich themselves at the expense of Government;
- It is unethical for civil servants to take funds ear-marked for social-grants and use them fraudulently for their own good;
- It is unethical for members of the South African Police Services (SAPS) and Traffic Officers to accept bribery from members of the Public and likewise, it is unethical for members of the Public to bribe members of the SAPS and Traffic Officers and thus trying to beat the system;
- It is unethical and immoral for members of the South African Police Services(SAPS) to shoot and kill defenceless and unarmed people when they express their anger and frustration to the Government's lack of Service Delivery, through peaceful protest-actions and demonstrations;
- It is unethical and immoral for members of the SAPS to have been seen and watched by the entire international community, dragging a handcuffed "would-be culprit" behind a fast moving police van for 500 meters;
- It was unethical, as it was an indictment to the SAPS and the South African Government, to have been seen and witnessed by the entire international community, brutally beating up a defenceless and unarmed Andries Tatane – a teacher who was participating in a peaceful protest-action against lack of Service Delivery in Fauresberg in the Free State. Andries Tatane subsequently died a painful death as a result of the brutal beating, reminiscent of the apartheid regime;
- It is unethical for law-enforcement officers to be the ones who break the laws of the Country and become a danger and a threat to the society they are supposed to protect;
- It is unethical at Universities for Academics not to mark students' scripts and it is unethical for anyone without valid cause and reason to miss deadlines and to adopt a lackadaisical approach to anything that one does;
- It is unethical to flout, breach and violate Institutional Policies and Procedures for purposes of personal aggrandizement;
- It was unethical as it was a security risk for the South African Government to have allowed the plane of the Guptas to land at the Military-base in Groenkloof – a key point area;

- It is also unethical to fraudulently effect changes/alterations on a document knowing full-well that doing so is wrong;
- It is also unethical to manipulate procurement processes of an organization in order to benefit those close to you and by extension to equally benefit your kindself and thus pursuing personal aggrandizement;
- It is unethical for anyone in an organization to use one's authority and/or position of influence to syphone funds from the Institution to enrich oneself at the expense of the trust bestowed upon him/her by the said institution;
- It is unethical for any one in a position of authority to ask for sexual favours to his/her subordinates in order to secure them top-positions in an organization.

Based on the above expressed statements, it can therefore be stated that ethical leadership assumes impartiality, integrity and objectivity, welcomes accountability, accepts transparency and openness, and attempts to maximize value for money. Ethics is therefore the basis of service excellence in governance as well as in Leadership.

Ethical Leadership is better described by Martin Luther King (Jr), (1992:26), as he posits:

“A time like this demands strong minds, great hearts, true faith and ready hands; Leaders, who the lust of the office does not kill; Leaders, who possess opinions and a will; Leaders, who can stand before a demagogue and damn his treacherous flatteries without winking; Tall leaders, sun crowned, who live above the fog in public duty and private thinking.”

The kind of ethical leadership described by Dr Martin Luther King (Jr), is the one which will engender a spirit of excellence, not only in Business but equally so in our Country as well as in our Church. It goes without saying that even Tertiary Institutions which are led by such hegemony would hopefully be in a position to promote excellence in service-delivery as they would be living above “The fog in public duty and in private thinking”. No clandestine and/or surreptitious deals would be signed at the expense of the Public and/or Private Entities.

The term “ethics” originates from the Greek word “ethikos”. When the Greek term was later translated into Latin, it was translated as “moralis”. The common origin of the terms “ethics” and “morality” explains why it has become fashionable to use the two terms inter-changeably. In both its Greek and Latin version, ethics (morality) refers to the character or manners of a person. The focus is therefore on the kind of a person that someone is (i.e the person's character), and on how the person interacts with the others (i.e the person's manners). This shows that Ethics is about the “self” and its interaction with “others”.

While ethics in general deals with what is good or right in human interactions (and interaction between human and animals and the environment), business ethics (or ethics in governance) focuses on what is good and right in the governance operations of a business entity. It is therefore crucial to draw a close relationship between ethics and excellence in governance. The success of any business or organization lies in its ethical conduct/ethical business transactions. It stands to reason that “unethical behavior in organisations is often attributed to unethical individuals. Such individuals are termed “bad apples”. “They are seen as morally corrupt and it is often suggested that the solution to unethical behavior in business lies in removing the bad apples” (Rossouw et.al;2007:9).

The role of ethics in governance takes many forms and shape but the following as propounded by Rossouw et.al (2007:iii), can be mentioned.

- Excellence in governance must always be governed by the highest ethical standards so that it does not lead to exploitation and abuse;
- In order to foster high ethical standards, for purposes of proper governance, codes of conduct for employees should be in place and that there should be measures to enforce these;
- Applied ethics should form part of the broader philosophy of the governance structures of an organization so as to enhance ethical grounding for employees’ work and their personal lives. Doing so would be a welcome recognition of the fact that our work has to be executed on the basis of professionalism and excellence.

Addressing the issue of professional ethics, Solly Benator, in an article which appeared in the Cape Times on 14 February 2006, argued:

“Professionals play an important role in society. Indeed, society would not function effectively without trustworthy professionals. This raises questions about the ethics of how institutions operate and exert influence on those who work within them. In the face of the powerful forces eroding professionalism, there is a great need to promote core professional values.”

The above statement undergirds the essence of ethics in governance as our work has to be executed ethically and morally. Ethical Leadership is a philosophy which should not be seen to be operating only at the top of an organization but one which needs to cut across the different echelons of an institution.

In this regard, Michael Maccoby, author of The Leader, as quoted by Hickman and Silva (1986:28), argues:

“A new model of leadership that expresses an ethic of self-development is needed not just at the top, but at all levels of large (and small) business, government, union and non-profit organization.”

The achievement of excellence and ethics requires effort and, at times pain. The very process of confronting and addressing problems head-on, calls for the greatest effort, but only by extending our greatest effort can we win exceptional and durable skills. New Age Executives might think of themselves as marathon-runners who must toil to prepare themselves to go the distance, surmounting all obstacles that block their paths. Such ethical marathon-distance managers recognize barriers, challenges, obstacles and problems as the very impetus of their growths. Winston Church once summarized this assertion very well when he argued:

“To every man there comes in his lifetime that special moment when he is figuratively tapped on the shoulder and offered the chance to do a very special thing, unique to him and fitted to his talent, what a tragedy if that moment finds him unprepared or unqualified for the work which would be his finest hour” (Kickman & Silva, 1986: 34 – 35).

Arduous as the task of promoting organizational ethics and excellence can be, the above authors give the following advice to organizations which seek to promote ethics and excellence in the work-place:

“When morale sags and excellence declines, many managers begin to feel frustrated and powerless. They grow defensive, a posture that makes it impossible to adapt skills to a new environment. You cannot impose iron-clad techniques and procedures on organizations. Rather, you must master a whole group of new skills that help you to flow with different or changing conditions.” (Hickman & Silva, 1986: 35)

From the above analysis, an argument can be advanced that ethics and excellence are two sides of the same coin and that where ethical leadership has been embraced and developed, organizational performance and productivity will be the outcome. Advocateurs and Agents of Ethical Leadership not only believe in excellence and orderliness but are equally the embodiment of social justice, fairness, transparency, honesty, accountability and sticklers for adherence to procedures and policies.

5. THE WINDS OF CHANGE ARE BLOWING ALL OVER SOUTH AFRICA AS THE LACK OF ETHICAL LEADERSHIP DEEPENS

As the Winds of Change are blowing All over South Africa in the midst of Things Falling Apart, the Country is in dire need of Ethical Leadership – a Leadership which is not only about the economic needs of the people but equally about their ethical and moral values. Investors cannot be persuaded to plough in their money into a country which is ethically and morally bankrupt, corrupt and wanting, as to do so would be like dancing on board a leaking titanic. Three challenges facing our country have always been identified as:

- Poverty;
- Inequality; and
- Unemployment,

But ironically, the following challenges which are at the heart of ethical leadership do not receive the political prominence as those mentioned above. Could it be that they are touching and challenging the very core of the current political dispensation? The challenges I am referring to are the following:

- Corruption & Kleptocracy
- Fraud & bribery
- Tenderpreneurship and Personal Aggrandisement
- State Capture

Because of these glaring unethical activities, the country is on the verge of collapsing as things fall apart. Whilst blaming apartheid has become synonymous with the present-day political space, it cannot be that the present political leadership, whenever it runs short of ideas it finds comfort in blaming apartheid for its own inadequacies. The country cannot be bonded to apartheid forever and thereby giving it a status it does not deserve by consistently referring to it even when we could do without it. By consistently blaming apartheid, we are indirectly glorifying it and its architects are probably jumping in their graves with joy as they are probably saying:

“Our policies are still felt even though we are no more! There is nothing they can do without us. We are still a pain and an albatross around their necks!”

This is a very sad state of affairs for our country. Indeed, winds of change are blowing all over South Africa as things fall apart due to the lack of ethical and moral leadership. We are living in a very sick society and it would perhaps be good to mix Business Ethics with Christian Ethics for the country to come out of the leadership morass it has found itself in.

Using apartheid as a scapegoat whenever we have run short of creative ideas holds the country hostage to an evil system of yesteryear.

Things falling apart are glaringly obvious in the following areas:

- Decaying infrastructure

- Poor System of Education – Both Basic and Post School Education
- Poor Health Services
- Inadequacy of Purified Water in General but in Rural Areas more specifically
- Our Justice System protecting the perpetrators of evil rather than the victims.
- Lack of decent ablution facilities both in rural and informal settlements
- Mushrooming of informal settlements in urban areas
- No job opportunities both in the Rural and Urban Areas for the Youth as well as for the recently graduated students and those who matriculated but could not further their studies beyond matric.
- The declining economy of our country as a result of it having been down graded to a junk-status by both S & P Global Rating and Fitch
- Parliament being reduced to a circus as it has lost its decorum and modicum of decency

The abovementioned challenges cannot be solved by making promises, after promises without there being palpable evidence of action taken. Only through ethical leadership can there be visible action taken and not endless promises made.

The current political leadership quagmire in the country is perhaps giving an opportunity for the hegemony to look at the mirror and say:

“if this is who we are, then there is something palpable and plausible that we can do to make a difference to the lives and welfare of those who voted us to office.”

The mirror cannot lie because it depicts people in exactly the way they are. Once we have seen our blind spots in the mirror, we would then reflect with a view to conducting a self-assessment, self-evaluation and self-correction. Only an ethical and values-driven leader would take such corrective measures. Ethical Leadership is the one which is not ingrained in the morass of self-interest and self-aggrandisement and therefore filling its stomach and that of its immediate relatives, friends and family at the expense of the people it is leading. An ethical leadership is the one which creates and opens opportunities for development and empowerment for immediate and future generations without expecting any kickbacks or financial benefit. Developing and empowering future generations helps them to confront the socio-economic challenges facing our country. This is a scenario which Professor Klaus Schwab, the Chairperson of the World Economic Forum, pointed at the meeting of the said forum recently held in Durban when he argued:

“Future belongs to talentism and not capitalism” (The Star, 2017, P4)

At this Convention, Klaus went on to argue:

“everywhere there is a crisis of leadership – people feel they live in a precarious situation – they expect fast solutions for complicated problems and many populists are exploiting the situation. But in the end, we can have prosperous and peaceful world if we come back to being value-based.”

The Chairperson of the World Economic Forum (WEF) Professor Klaus Schwab advised that the essence of leadership today rests on three values, viz.

- **Respect for Human Leadership and Diversity;**
- **To serve the Communities you (we) belong to, above self-interest;**
- **And to be a Trustee for future generations**

It was evident in Schwab’s presentation that the proposed solutions to the endemic problems facing Africa as a Continent, lie in educating and empowering the youth, a point which I had alluded to earlier on in my talk. A forward looking leadership would be the one which would take advantage of the benefits brought about by technology; as technology empowers many people.

In his book: “The Fourth Industrial Revolution” (2017: 108), Klaus Schwab, the Founder and the Executive Chairman of the World Economic Forum, gives a succinct description of an Ethical Leader, when he argues:

“Leaders must also prove capable of changing their mental and conceptual frameworks and their organizing principles. In today’s disruptive, fast-changing world, thinking in silos and having a fixed view of the future is fossilizing which is why it is better, in the dichotomy presented by the Philosopher, Isaiah Berlin in 1953 essay about writers and thinkers, to be a fox than a hedgehog. Operating in an increasingly complex and disruptive environment requires the intellectual and social agility of the fox rather than the fixed and narrow focus of the hedgehog. In practical terms, this means that leaders cannot afford to think in silos. Their approach to problems, issues and challenges must be holistic, flexible and adaptive, continuously integrating many diverse interests and opinions”.

An ethical and a transformative leader therefore is the one who puts the interests of the people first and as the old cliché says : **“Real Leaders eat last, whereas overnight Leaders eat first.”** This statement seems to be in sync and in alignment to the one expressed by Prophet LaNdwandwe in her book: “Akusiko Kwami Kwebantfu” (litt. It is not about me – it is about the people) in which she articulates the Philosophy of the Late King Sobhuza II of the Kingdom of Swaziland.

Ethical Leadership is also about treating people with respect and dignity which are the two cornerstones of ethics and morality. Ethics and Excellence in Governance is about embarking on a journey from the familiar to the unknown. However, this journey has to start somewhere and with someone, and that someone is your people in the organization. It is precisely because of the realization of the importance of people in an organization that Peters T J and Waterman R H (Jr) (1993) : 238), aptly had to say:

“Treat people as adults. Treat them as partners; treat them with dignity; treat them with respect; Treat them – not capital spending and automation- as primary source of productivity gains. These are the fundamental lessons from excellent companies research. In other words, if you want productivity and the financial resource that goes with it, you must treat your workers as your most important asset....”

This is a profound advice that comes from those who know managerialism better and what ethical leadership is all about and how well-run organizations flourish and perform when they put ethical leadership at the centre of their operations.

6. ETHICAL LEADERSHIP AND MIDNIGHT CHALLENGES

Ethical Leadership is needed as our Country is facing three kinds of Midnights, as it is on the downward spiral of a disastrous precipice:

These midnights are described by the late Rev Dr Martin Luther King Jr (1981), as follows:

- It is midnight within the social order – Family lives are broken and there is no support base. It is midnight because people are dying of natural and unnatural causes and the number of orphans, widows and widowers is increasing. Yes! it is midnight and ethical Leadership is more needed now than ever before.
- It is midnight within the psychological order – Everywhere paralyzing fears harrow people by day and haunt them by night. Deep clouds of anxiety and depression are suspended in our mental skies. More people are emotionally and mentally disturbed today than at any other time of human history. (Remember the 100 mentally ill patients who died at the hands of non-carrying Health Officials in Gauteng Province). All of these threats are indicative of the fact that it is midnight within the inner lives of human beings as ethical leadership is non-existent.
- It is also midnight within the moral order – At midnight, colours lose their distinctiveness and become a sullen shade of grey. Moral Principles have lost their distinctiveness for

modern man, and for some of the present-day generations of politicians, absolute right and absolute wrong is a matter of what the majority is doing.

Right and wrong are relative to likes and dislikes and the customs of a particular community. We have unconsciously applied the Einstein's Theory of Relativity, which properly deserves the physical universe to the moral ethical realism. Midnight is the hour when men desperately seek to obey the "eleventh commandment", "thou shall steal but not get caught." According to the ethic of midnight, the cardinal sin is to be caught and the cardinal virtue is to lie, but one must lie with real finesse. It is right to steal, if one is so dignified that if caught, the charge becomes embezzlement, not robbery – we have seen this happening with some of our Government Officials. It is permissible even to hate, if one so dresses his hating in garments of love that hating appears to be loving (e.g. the Oscar Pistorius vs Reeva Steenkamp case). The Darwinian Concept of the survival of the fittest has been substituted by a philosophy of the survival of the slickest. This mentality has brought a tragic breakdown of moral standards and indeed has brought about moral decay in our society and the midnight of moral degeneration deepens (Martin Luther King Jr: 1981: 58 – 60).

7. WHAT ETHICAL LEADERSHIP SHOULD DO

When faced with challenges and desperations, ethical leadership dictates that people should act in a particular manner and that manner is the one better described by Kent M Keith as quoted by Martin Luther King Jr (1981:xii), when he argues:

"People are illogical, unreasonable and self – centered.

Love them anyway

If you do good, people will accuse you of selfish ulterior motives

Do good anyway

If you are successful, you will win fake friends and true enemies

Succeed anyway

The good you do today will be forgotten tomorrow

Do good anyway

Honesty and frankness make you vulnerable

Be honest and frank anyway

The biggest men and women with the biggest ideas can be shot down by the smallest men and women with the smallest mind.

Think big anyway

People favour underdogs but follow top dogs

Fight for the underdogs anyway

What you spend years building may be destroyed overnight

Build anyway

People really need but may attack you if you do help them

Help them anyway

Give the world the best you have, and you'll get kicked in the teeth

Give the world the best you have anyway

An ethical leader is the one who against all odds and adversities, grow an organization to greater heights, and

He/she does so by:

Growing an institution/organization:

From Good to Great

From Great to Awesome

From Awesome to Auspicious

From Auspicious to Ostentatious

From Ostentatious to Incredible

From Incredible to Remarkable

From Remarkable to Fantastic

From Fantastic to Fabulous

From Fabulous to Magnificent

From Magnificent to Majestic

From Majestic to Splendid

From Splendid to Spectacular

From Spectacular to Revolutionary

From Revolutionary to Victory

From Victory to Contentment!

An ethical leadership should be a visionary; a visionary like the late Robert Sobukwe, who, in addressing the Fort Hare Graduating Class of 1949, inter alia said:

“Let me plead with you, Lovers of my Africa to carry with you into the world the vision of a new Africa, an Africa reborn, an Africa rejuvenated, an Africa re-created, young AFRICA. We are the first glimmers of a new dawn” (Pogrand, B: 2015: 36).

And so, an ethical leader is the one who sees afar; seeing things which are probably hidden from the eyes of those whom he/she leads.

It is precisely because of this visionary aspect of an ethical leader, that Leo Buscaglia would always conclude his motivational speeches, by saying:

“ONLY YOU CAN MAKE THE DIFFERENCE”

These words are therefore synonymous with an ethical leader as they conjure a mental attitude of a leader who is able to stand up for truth and justice in the midst of adversities.

thus, Leo Buscaglia says:

“ONLY YOU CAN MAKE THE DIFFERENCE”

- You alone can bring magic and humor, and joy to the people you encounter;
- Anything you dream, by the very nature that you can dream it, makes it possible;
- The purpose of life is to help others. And if you can't help them, would you at least not hurt them!
- You can make things happen that you never thought you could!
- The greatest risk in life is to risk nothing. The person who risks nothing, does nothing, has nothing and is nothing.
- To be is to do – and to do is to do now, because tomorrow might not be there.
- You have everything you need to be so much – don't settle for less!
- There is no end to human potential – and there is so much more to learn.
- The time for action is now, and only you can make the difference!

I THANK YOU'