

A Content and Contextual Comparison of Contemporary Leadership Approaches with specific Reference to Ethical and Servant Leadership: An Imperative for Service Delivery and good Governance

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Samevatting

Hierdie artikel stel 'n konsepsuele model voor wat die noodsaaklikheid van etiese leierskap beklemtoon, ten einde 'n etiese klimaat en 'n sterk etiese kultuur in die openbare sektor te vestig. Die model berus op twee fundamentele eietydse leierskapbenaderings wat noodsaaklik is vir die vestiging van 'n etiese klimaat en 'n sterk etiese kultuur om sodoende effektiewe dienslewering en etiese owerheidshandelinge in die openbare sektor te verwesenlik. Dit blyk dat die onlangse opstande oor swak dienslewering op plaaslike owerheidsfeer nie net die gevolg is van onbevoegde amptenare nie, maar die resultaat is van 'n gebrek aan etiese leierskap en etiese handelinge deur openbare amptenare. In die artikel word aandag aan bepaalde wetgewing en aanverwante beleide verleen wat etiese gedrag en doeltreffende dienslewering beklemtoon. Daarna word bepaalde eietydse leierskapbenaderings met spesifieke verwysing na etiese leierskap, en leierskap van diensbaarheid, sowel as die ontwikkeling van etiese leierskapsvaardighede in die openbare sektor in oënskou geneem.

1. Introduction

Progress has been made in South Africa's commitment to build a strong culture of ethics and accountability among public officials by putting in place numerous legal frameworks to direct behaviour and practices. While it is generally accepted that the necessary legislation and principles exist to ensure ethics, good

governance and service delivery, the lack of enforcement is a challenge. In addition there is a growing concern about government's ability to promote good governance, accountability and to deliver quality services. Concern is raised in 2009 by the Auditor-General, Terence Nombemhe, in Parliament about the levels of financial skills and general knowledge among public servants that seems to be disastrously low. The result is ongoing financial irregularities, corruption, negative audit reports and maladministration at all spheres of government. In addition the Minister of Cooperative Government and Traditional Affairs (COGTA) declared that many of the 283 municipalities are in a state of paralysis and dysfunctional (Anon, 2009:10). In some semi-rural municipalities the danger is that municipal governance is increasingly seen as superfluous, wasteful institutions lacking effectiveness and legitimacy and whose operations depend on extensive support from other spheres of government. A number of municipalities have been placed under administration mainly due to governance failure to provide effective services. A study by the SA Local Government Association (SALGA) found that one in three municipal councillors cannot read or write. It stated that more than two thirds of councillors, including those who serve on mayoral committees, don't understand their roles, their responsibilities or local government legislation. The study also found that councillors in many municipalities are unable to provide effective leadership and effective oversight in affairs of their municipalities. Other concerns are deployment placements, political interference and incompetent municipal councillors and staff that contribute to ineffectiveness, poor service delivery, high levels of corruption and maladministration (Anon, in *The daily sun*, 2010:2; Anon in *Bulletin*, 2009:1; GOGTA, 2009:10).

The recent incidents of unrest at the local sphere of government raise questions about the municipalities' ability to provide effective services. In most municipalities and other spheres of government political and managerial leadership is perceived to be poor, resulting in a lack of vision, lack of integrity and indecisiveness on important service delivery issues. Corruption, unethical behaviour and maladministration in the context of the public sector can be seen not only as individual acts, but also as the result of unethical leadership. The result is that unethical leadership is like a cancer eroding the nation and its leaders' morality. It further leads to a drop in standards of service delivery. Consequently, unethical leadership has a major negative impact on the public confidence in government's ability to promote good governance and effective service delivery.

The introduction of the Local Government Turnaround Strategy (LGTAS) explicitly provided a strategy to restore the confidence in government at local

sphere and to re-build and improve the basic requirements for a functional, responsive, accountable, effective and efficient developmental local government. These aims resulted in the formulation of five strategic objectives of the LGTAS, namely: to ensure that local sphere meet the basic needs of communities; to build a clean, responsive and accountable local government; to improve functionality, performance and professionalism in municipalities; to improve national and provincial policy, support and oversight to local government and strengthen partnerships between local government, communities and society. The announcement of the strategy was received with skepticism. A strategy alone will not be enough to ensure that municipalities will deliver effective services. The enforcement of statutory legislation and the appointment of competent and effective municipal leaders and staff who know how to deliver are needed (Anon, 2009:1; GOGTA, 2009:2).

It is therefore apparent that elected political office-bearers and public officials (functionaries) should take ownership for their actions and advocate and enforce professional ethics in the public sector. The effective functioning of a public institution begins with its leadership. It is clear that the need for effective leadership becomes an imperative in combating ineffectiveness, unethical conduct, poor service delivery and corruption in the public sector.

Taking all the concerns into consideration, it seems that the challenge of leadership, good governance and effective service delivery seem increasingly complex. Good governance, is not only reflected in terms of value driven perspectives which manifest itself in effective, legitimate democratic government, but also in the ability of the leadership to influence subordinates to contribute towards a positive change for the benefit of society as a whole (Kroukamp, 2007:60). The seven primary characteristics of good governance as cited by Anon in Parliament Research Unit (2008:2-3) entail the following: discipline and commitment by senior management to promote sound ethical behaviour, transparency, avoidance of conflict of interest, accountability, responsibility, fairness, and social responsibility. These principles should be promoted by functionaries in all spheres of government.

This article argues that ethical leadership and servant leadership is an imperative to establish an ethical climate and a strong ethical culture that is needed for the promotion of good governance and effective service delivery. Firstly, attention will, *inter alia*, be focused on an overview of current legislative and policy framework to direct effective service delivery and ethical behaviour in public sector institutions. The current contemporary leadership approaches will then be discussed, with specific reference to ethical and servant leadership. Finally, the development of effective leaders to promote sound ethical behaviour, service

delivery and good governance will be discussed. Attention will be focused on legislative frameworks to promote effective service delivery, good governance and ethical conduct in the public sector.

2. Legislative framework

The delivering of services, as well as ethics and ethical behaviour in the South African public sector context, occurs within a definite legislative and policy framework. The following are examples of some acts and white papers to promote effective service delivery, as well as to direct the ethical behaviour of public functionaries in one way or another.

- Chapter 10 of the 1996 *The Constitution of the Republic of South Africa* contains specific provisions pertaining to public administration. In this regard, a number of fundamental ethical guidelines, which should be considered and upheld by all public personnel in the provisioning of services to society, are found in section 195.
- *The White Paper on Local Government*, 1998, contains specific provisions pertaining service delivery, namely, the principles for service delivery, approaches to service delivery and service delivery options.
- *he White Paper on the Transformation of the Public Service*, 1995, emphasizes the promotion of a professional service ethos and greater accountability.
- *The White Paper on Transforming Public Service Delivery*, 1997 (Batho Pele), establishes a framework for the improvement of public service delivery and concurrently ethical behaviour.
- *The Public Service Act*, 1994, as well as the *Public Service Regulations* of 2001, promote high standards of ethical behaviour. Chapter 6 stipulates the procedures to be followed when dealing with inefficient officials and in section 20 provides a comprehensive list of those offences considered to be misconduct.
- *The Public Protector Act*, 1994, provides regulations of the dismissal of members of the public service in cases of corruption, misconduct maladministration and unlawful enrichment of public functionaries.
- *The Labour Relations Act*, 1995, promotes fair labour practices. Schedule 8 contains the Code of Good Practice, which constitutes a guideline for employers, particularly regarding dismissals for misconduct.
- *The Executive Members' Ethics Act*, 1998, establishes a code of ethics of executive members aimed at promoting open, democratic and accountable government of which executive members must comply in performing their official responsibilities.

- *The Code of Conduct for Public Servants*, 1998, provides clear guidance as far as the ethical conduct expected from public servants.
- *Public Financial Management Act*, 1999, promotes ethical behaviour of public functionaries.
- *The Public Service Anti-Corruption Strategy*, 2002, proposes a holistic and integrated approach for combating unethical conduct and corruption.
- *The Public Audit Act*, 2004, emphasizes sound ethical behaviour of public functionaries.
- *The Prevention and Combating of Corruption Activities Act*, 2004, is aimed at preventing and combating corrupt activities and provides for specific requirements for reporting corruption.
- *The Local Government Municipal Structures Act*, 1998, the *Local Government, Municipal Systems Act*, 2000, and the *Local Government Municipal Finance Management Act*, 2003, provide the criteria, norms, standards and principles, mechanism and processes that are necessary to enable municipalities to ensure effective service delivery.

From the above it is apparent that numerous legislative frameworks are in place to guide effective service delivery, as well as to direct ethical behaviour in the public sector. The lack of enforcement, however, is often a challenge (Visser, 2006:3). The reality is that legislative frameworks and code of conducts on their own do not result in good governance, high standards of professional ethics and effective service delivery. The real challenge lies with the level of implementation, enforcement and compliance. What is needed is the presence of effective leadership, competencies and integrity at all spheres of government. It is therefore apparent that public functionaries should influence subordinates through leadership to promote good governance and effective service delivery. Attention will be subsequently focused on the contemporary leadership approaches.

3. Contemporary leadership approaches

There are as many definitions of leadership as there are scholars attempted to define it. Further there are no consensus among scholars and practitioners to define, and explain the importance of leadership. Marcaloso (2007:5) holds that the frustration with leadership is that people don't know what it is in that people tend to confuse leaders with political activists who made the most promises, legendary heroes, sport stars or people in top positions. The truth is that leadership is an activity in which anyone can engage, irrespective of their position or status. Mandating that such a person is self-differentiated has personal integrity and is psychologically and emotionally mature. Marcaloso (2007:5) further holds that as long as people romanticise the notion of leadership in that they imagine

that there is something mysterious about it, people allow themselves to be misled. This paves the way for undemocratic behaviour, manipulation, the abuse of power, self-interest and it leads to the rise of tyranny. Bass and Stogdill (1990:11) mention that leadership has been conceived as an exercise of influence, a particular behaviour, a matter of personality, a form of persuasion, and a power relation. The author further holds that leadership is an instrument to achieve goals, an effect of interaction, a differentiated role, an initiation of structure and it also focuses on group processes.

In light of the above, Sum (2007:3) defines leadership as the ability to apply philosophical, psychological, social, cultural, political, economical, ethical, technological, and institutional internal and external environmental awareness to influence subordinates toward the achievement of goals by working with them and through them. Sum (2007:3) further argued that philosophical awareness focuses on the extent that the leaders are able to apply their conceptual skills to set directions and vision. The psychological awareness assists leaders to interact and communicate with their subordinates effectively. It also refers to the leaders' ability to apply their mental and emotional intelligence together with their interpersonal skills in dealing with a diverse workforce. Social awareness refers to the leader's ability to create harmony in the institution. Cultural awareness refers to the leader's ability to create a shared system of beliefs and values. On the one hand political awareness in institutions refers to the leader's ability to use power, and dependency to solve conflict, negotiate and allocate limited resources effectively. On the other hand economic awareness refers to the leader's ability to use financial resources cost-effectively in respect to the institution's day-to-day operations and service delivery responsibilities. Besides, ethical awareness refers to the leader's moral action and conduct and what is conforming to professional ethical principles and standards. In addition technological awareness as cited by Sum, (2007:3) refers to a leader's capability to apply technology in order to achieve the goals of the institution. Lastly internal and external environment awareness refers to the leader's ability to see the institution as part of a system, influenced by internal, external and global influences. In addition to the current service delivery challenges in South Africa, leadership in this article as cited by Malan and Smit (2001:33) refers to the process of carrying out the responsibility to create an institutional environment that encourages and promotes growth, development and to direct and influence functionaries to achieve the public sector's purpose effectively, efficiently and ethically as possible.

Over the last few decades numerous theories and models of leadership were developed. Theories of leadership attempt to explain the nature of leadership or the factors involved in the emergence of leadership while models indicate the interplay among variables that are conceived to be involved (Edwards, 2009:50). Bass and Stogdill (1990:37-54) categorise the following leadership theories namely: the personal and situation theories; interaction and social-learning theories; theories and models of interactive processes; perceptual and cognitive theories and hybrid explanations that will be discussed below.

The personal and situational theories include the trait and situational theories. The trait theories consider personal qualities and characteristics that differentiate leaders from non-leaders. In direct opposition to the trait theories are the situational theorist that sees leadership as a matter of situational demands. Besides, personal-situational theorist holds that leadership contains elements about the person as well as elements about the different situations (Bass and Stogdill 1990:37-43). The interaction and social learning theories such as the leader-role theory tries to explain leader-follower relationship a consequence of the leader's interaction with followers, as well as circumstances involved. Another theory under this category is House's, path-goal theory, that suggest it is the leader's task to assist followers in attaining their goals and to provide the necessary direction and support to ensure that their goals are compatible with the overall objectives of the institution. In addition Fiedler's contingency model proposes that effective group performance depends on the proper match between the leader's style and the degree to which the situation gives control to the leader.

According to Bass and Stogdill (1990:47-49) theories and models of interactive processes propose that the leader's initiation of structure enhances the follower's ability to manage the situation, whereas the leader's consideration for the welfare of the follower enhances the subordinate's satisfaction with the situation. The multiple-screen model of Leister and Fiedler, that explained the relationship between the leader's intelligence and their group performance serves as an example. The perceptual and cognitive theories such as the system analysis and rational-deductive decision trees theories emphasize the perceptual and cognitive aspects of leadership. Besides, the hybrid explanations as mentioned by Bass and Stogdill (1990:52-54) refers to visionary and transformational leadership approaches. One of these is the full range of transformational leadership theory that explicitly focus on four correlated dimensions namely, charismatic leadership, inspirational leadership, intellectual stimulation and individualized consideration that focus on developing and transforming people. In addition to the above, numerous contemporary leadership approaches have been introduced in recent years, such as value-based leadership, ethical leadership and servant leadership.

The question is what leadership approach is needed to promote good governance and effective service delivery in an ethical manner in the South African public sector? Attention will be subsequently focused on ethical leadership and servant leadership as a tool to promote effective service delivery and good governance.

4. Ethical and servant leadership approaches in context

4.1 Ethical leadership

It is necessary to define unethical leadership before the concept ethical leadership can be conceptualised. Unethical leadership as cited by Malan and Smit (2001:33-34) refers to the inability of public sector leaders to carry out their responsibility to create an institutional environment that encourages and promotes growth and development. It refers to the inability of functionaries to direct and influence public sector employees to achieve the public institutions' mission goals (Malan & Smit, 2001:33-34). The reality as described by Howard in Dames (2008:108) is that the practice of leadership seems to have descended into being more about the accumulation of power and self-interest than the upholding of basic ethical principles.

Brown in Neubert, Carlson, Kacmar, Roberts and Chonko (2009:158) defines ethical leadership as the demonstration of appropriate conduct through personal actions and interpersonal relationships. It also entails the promotion of ethical conduct through effective communication, reinforcement and decision-making. Besides, Edwards, (2009:50) emphasized that ethical leadership in the context of the South African public sector entails that functionaries should model ethical conduct and their behaviour and practices should demonstrate high professional ethics and accountability in their day-to-day activities that advocate and enforce professional ethics in the public sector as a whole. One could argue that ethical leadership entails more than only influencing employees to achieve the goals of the institution. Thus, ethical leadership entails that leaders should sacrifice their own self-interest and places the public institution's interest above their own. Ethical leadership further implies that leaders should model high professional ethics in all their day-to-day actions, decisions and conduct.

In light of the above Caldwell, Bischoff and Karri (2002:162) and Schein in Spangenberg and Theron (2004:2) list the following roles that ethical leaders should fulfill, namely:

- to place the institutions interest over personal and self-interest;
- to establish written codes of ethical conduct;
- to create formal mechanisms to enforce ethical conduct as well as formal mechanisms how to deal with ethical problems;

- to show commitment to ethical principles and codes of conduct through influence on corporate culture;
- to establish an ethical culture by how managers monitor and control activities, how they react to critical events and what criteria they use for recruiting, selecting, rewarding and dismissing institutional employees;
- to act as role models in establishing a positive ethical climate;
- to articulate and embody the purpose and ethical values of the institution;
- to promote ethical decision-making;
- to create a living conversation about ethics and values among subordinates;
- to create mechanisms of dissent;
- to create a system of shared values in the institutions by emphasizing the core values of the institution; and
- to frame actions in ethical terms.

It is therefore apparent that ethical leaders should fulfill specific roles to establish an ethical climate and an ethical culture in the public sector. An ethical climate refers to the shared perceptions of what is ethically correct behaviour, as well as how functionaries should behave when facing ethical dilemmas. An ethical climate should be established by implementing formal systems of ethical codes of conduct, audits, standardised procedures, ethics training and ethical principles. Functionaries at all levels should have a primary role in shaping the ethical climate by exemplifying what is appropriate through their behaviour, conduct and interactions. Therefore, functionaries modeling ethical behaviour provide clarity about what is acceptable and what is unacceptable behaviour. Such a work climate allows subordinates to flourish and it leads to the establishment of a strong ethical culture. At the core ethical leaders reduce anxiety associated with uncertainty in ethical situations and dilemmas by being considerate, open, trustworthy and honest (Neubert, Carlson, Kacmar, Roberts, & Chonko, 2009:160). Taking the above-mentioned aspects into consideration it follows that an ethical climate should consist of the following dimensions as illustrated in figure 1, namely: ethical vision (ethics have to be reflected in the institutional vision and mission statements); ethical philosophy (shared system of values and principles), ethical structure (proper ethical policies, guidelines, rules regulations, and codes of conduct); and ethical edification (ethical development and training). Such an ethical climate leads to the establishment of a strong ethical culture in the public sector.

In addition to the abovementioned numerous models of ethical leadership were developed in recent years. Such a model is the 4-V model of ethical leadership that aligns the internal (beliefs and values, vision, virtues) with the external

(behaviours and actions) for the purpose of advancing the common good of the institutions and the community as a whole (Grace, 1996:2). This model holds that ethical leadership begins with an understanding of a person's own core values. Secondly, vision in this model refers to the ability to frame the ethical leader's actions, particularly in service to others. This model further holds that ethical leaders foster virtue by practicing virtuous actions and behaviour that are acceptable. Three additional elements of this model are service; *polis* and renewal. The first element, service, refers to the ethical leaders' values that are tested through service. Grace (1996:2) is of the opinion that the *polis* implies that the ethical leader should implement their vision through a public act or service to the community. The last element, renewal, implies that the ethical leader has to renew their actions to ensure that it is in congruence with their values and vision.

Andrews in Spangenberg and Theron (2004:1) is of the opinion that the implementation of ethics raises the following challenges that institutions face, namely: the development of the public functionaries as a moral person; the influence of the institution as a moral environment (ethical climate and ethical culture); the actions needed to map sound ethical behaviour and to ensure enforcement takes place to keep functionaries on track. It is argued that when public functionaries' actions and behaviour promotes integrity, ethics, trust, fairness, honesty and accountable behaviour it seems to create a cycle in which ethical leadership perpetuates an ethical work climate in which employees flourish.

Taking the above into consideration it is further argued as depicted in figure 1 that ethical leadership entails the following dimensions, namely:

- ethical integrity, (sacrifice self-interest for the sake of institutional interest);
- ethical visionary, (create an ethical vision and a system of shared core value);
- ethical influence, (create and implementation of a system of shared core values, codes, ethical mechanisms, systems etc);
- ethical alignment, (promotes ethical decision-making in all day-to-day activities, live ethics through actions and conduct);
- ethical enforcement, (enforcement of policies, rules regulations, codes of conduct etc); and
- ethical impetus, (leading ethical initiatives and reward ethical contributions).

It follows that functionaries should apply these ethical leadership dimensions to instill a strong ethical climate and strong ethical culture in order to promote good governance and effective service delivery in an ethical manner.

4.2 *Servant leadership*

Greenleaf in Steers, Porter and Bigley (1996:731-732) holds that the leader is first seen as a servant to others. This notion to serve focus on two aspects, on the one hand to serve the subordinates they lead. It arises from the appreciation of the impact that the leaders can have on others. This type of leader has a commitment to the growth and development of their subordinates. On the other hand to serve for the sake of the larger purpose or mission of the institution, arises from a leader's commitment and responsibility to achieve the mission and objectives of the institution effectively. Therefore, servant leadership promotes the valuing and development of followers, as well as the development of the community through effective service delivery (Kuzmenko, 2004:5). Such a leader provides leadership for the common good of those led, and place the interest of the institution and those served by the institution above their own self-interest. Thus, servant leadership is not about self-interest, it is about being a servant for the common good of the institution and the community served by the institution.

Such a servant leader portrays a strong ethical character by taking on the role of a servant, but also the nature of a servant which is demonstrated by their total commitment to serve others through effective service delivery and good governance. Greenleaf in Steers *et al.* (1996:732-733) holds the following characteristics of servant leaders:

- they are visionary leaders “foresight in practice”;
- they have effective communication and active listening skills;
- the choice to lead;
- to see service as a fundamental goal;
- community building as a way to establish environments in which people can trust each other;
- they have the ability to conceptualise;
- the use of power to serve in that they are committed to the growth of people; and
- the nurturing of the community by addressing their needs effectively as a why to provide joy and fulfillment in meaningful work.

Besides, Sendjaya, Sarros and Santora (2008:406) identified the following characteristics of a servant leader, namely: voluntary subordination, authentic self, covenantal relationship, responsible morality, transcendental spirituality and transforming influence. Sendjaya, *et al.* (2008:406) holds that servant leaders see others (peers and subordinates) as equal partners in the institution unlike most leaders who protect status symbols as a means of establishing distance between themselves and others (voluntary subordination). The author further argue that

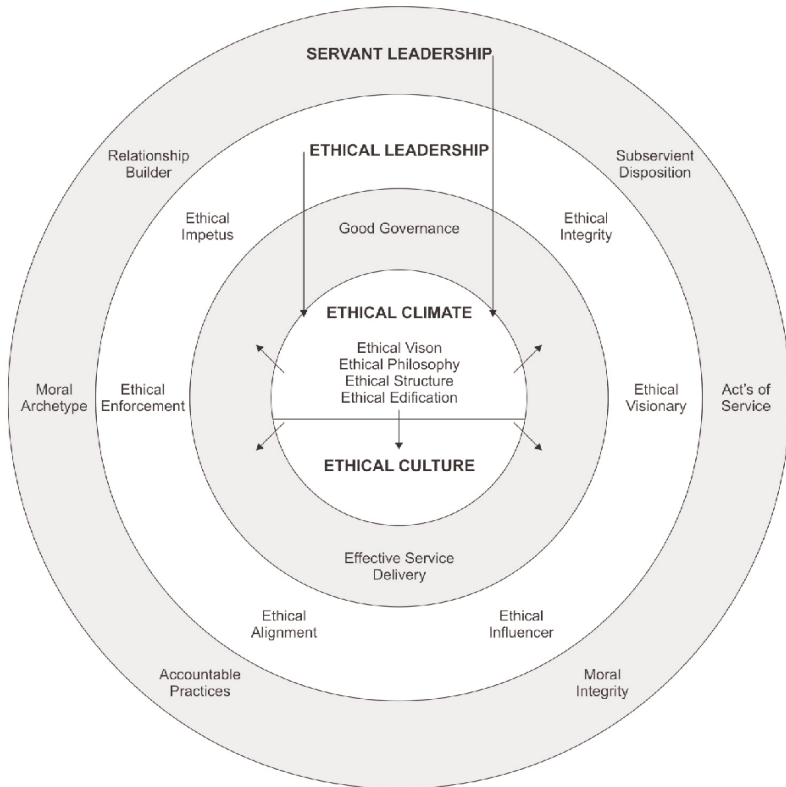
servant leaders are capable of leading authentically by displaying humility, integrity and accountability (authentic self). Servant leaders focus on shared values, mutual trust, commitment and concern for the welfare of others (covenantal relationship). Unlike other leaders where ethical principles are compromised for their own self interest, servant leaders promote moral reasoning and moral actions, as well as encourage others to engage in it (responsible morality). Furthermore, servant leaders focus on the calling to make a difference in the lives of others through service (transcendental spirituality). Servant leaders seek to influence subordinates through visioning, trust and modeling by setting the ethical example in a visible and tangible way (Sendjaya, Sarros & Santora, 2008:406-409). Thus, servant leaders strive to bring about a positive change in the ethical climate of the institution. The above characteristics clearly distinguish servant leaders from other contemporary approaches of leadership.

From the abovementioned it can thus be deduced that servant leadership entails the following dimensions as illustrated in figure 1, namely:

- effective subservient disposition (servant to others needs – place institutional interest before own self-interest);
- acts of service (servant through acts of service and service delivery);
- effective moral integrity (promote integrity, moral actions and moral reasoning);
- effective accountable practices (ensure accountable and transparent practices);
- effective moral archetype (influence moral behaviour through role modeling); and
- effective relationship builder (builds internal and community relationships through effective service delivery).

It is imperative that servant leadership plays a meaningful role in all spheres of government to create an ethical climate and culture that leads to the promotion of good governance and effective service delivery. However, leadership should not only be the responsibility of functionaries, all public officials, managers and public employees should take responsibility for leadership to support good governance and ensure effective service delivery. The author's conceptual model is illustrated below in Figure 1, which indicates the importance of servant leadership and ethical leadership she proposes to create an ethical climate that is needed to establish a strong ethical culture that is needed to promote good governance and effective service delivery in an ethical manner.

Figure 1: A conceptual model of the relationship between ethical leadership, servant leadership, an ethical climate and an ethical culture, good governance and effective service delivery



5. Development of ethical and servant leaders

Despite extensive legal and policy provisions such as the *Local government turnaround strategy* to promote the practice of good governance and effective service delivery there is a growing gap between policy intentions and leaders' ability, to provide effective services. The proof of success lies with the successful enforcement, implementation and compliance. Although leadership development alone will not solve the ongoing service delivery challenges in South Africa it should contribute to the development of functionaries' leadership abilities to

create an ethical climate that leads to the establishment of an ethical culture that is needed to promote good governance and effective service delivery. What is needed is the appointment of competent functionaries who can deliver, followed by intensive training and development initiatives such as leadership development initiatives. One could further argue that leadership development is an imperative in that public functionaries should influence subordinates through leadership to promote good governance and effective service delivery. All functionaries (political office-bearers and public officials) should become servant and ethical leaders that directs and influence employees to achieve the public sector's purpose in an ethical, professional and accountable manner.

On the one hand leadership development for public servants is provided by the Public Administration Leadership and Management Academy (PALAMA). Leadership development forms part of the executive development programme of executives at national and provincial sphere that focus on leadership approaches such as inspirational leadership, African leadership, leadership ethics and good governance (PALAMA, *Leadership for good governance* 2009:5-6). Such development initiatives should be compulsory for all functionaries in the public service. Furthermore, servant and ethical leadership approaches should be included in these leadership development initiatives to promote good governance and effective service delivery.

On the other hand the Local Government Leadership Academy (LOGOLA) is responsible for the leadership development at local sphere. Leadership development provided by the Local Government Leadership Academy is not compulsory and emphasizes the transformational leadership approach. Leadership development should be compulsory for all functionaries at local sphere. Furthermore, other leadership approaches such as ethical and servant leadership should be included in the leadership development initiatives of all councillors, municipal managers and senior personnel at local sphere. If leaders at this sphere are exposed to this type of leadership training and development it would very likely enhance their competence of handling ethical dilemmas. It will further enhance their ability to influence subordinates to serve the community through good governance and effective service delivery.

6. Concluding remarks

The discussion above emphasized that there is a definite relationship between ethical leadership, servant leadership, an ethical climate and ethical culture that is needed to promote good governance and effective service delivery in the public sector. Numerous incidents of unrest at local sphere of government, high levels of corruption, unethical behaviour and maladministration can be seen not only as

individual acts but also as the result of unethical leadership and it has a major negative impact on public confidence in the public sector as a whole. Although a variety of ethical frameworks, code of conducts, an anti corruption strategy, local government turnaround strategy and other mechanisms and approaches are in place, the proof of success lies with the successful enforcement, implementation and compliance. The reality is that there is a need for competent leaders and staff at all spheres of government that place the interest of the institution and the community above their own self-interest. Ethical leadership as shown in the conceptual model can play a meaningful role in the creation of an ethical climate that leads to the establishment of a strong and ethical culture that promotes good governance and effective service delivery. As further shown in the conceptual model, additional leadership abilities are required by ethical leaders such as ethical integrity, ethical visionary, ethical influencer, ethical alignment, ethical enforcement and ethical impetus. Besides, a servant leader provides leadership for the common good of those led, and place the interest of the institution and those served by the institution above their own self-interest. These leaders focus on effective service delivery, promote integrity, moral actions and moral reasoning ensure accountable and transparent practices, influence moral behaviour through role modeling and build internal and community relationships through effective service delivery. Future research might benefit from collecting data from multiple public sector institutions so that the data could be aggregated to assess the impact of ethical and servant leadership in public sector institutions.

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