



Ethical Leadership Project

...your report on our quest for a morally transformed society through ethical leadership

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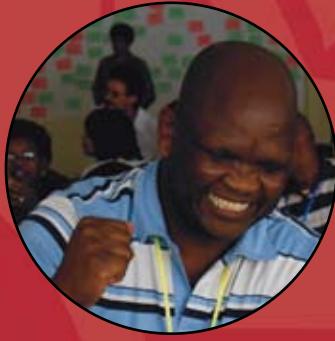
## INSIDE THIS ISSUE...



Find out all about the ELP's GENDER CONFERENCE on PAGE 2



Our all-new INTERVIEW SECTION! Find out about the challenges & rewards of the fight for gender equality from the leaders who have made it their life's work on PAGE 7



The ELP was approached by several organisations to hold WORKSHOPS on ethical leadership & other common social issues - find out about some of these events: held by the ELP for the Dept. Of Correctional Services & the Community Of Faith on PAGE 8

# Every Leader's Paper



## Habits, Habits & Choices?

ELP Boardmember Nico Koopman writes on Ethical Leadership in South Africa

The Ethical Leadership Project (ELP) aims at the development of ethical leadership in all walks of life in our young democracy. We would like to see that every citizen exercises leadership and responsibility in the different spheres of South African society, namely the political and economic spheres, the area of civil society and also the area of public opinion formation.

What do we mean when we talk about ethics? Ethics normally refers to the intentional reflection about ethos, about morality, about good and bad, about the way we live and behave.

### Towards habitats where life blossoms

The word "ethics" and "ethos" come from the Greek word *ethos*, which means habitat. This word originally referred to the habitat of animals, to that safe space, the shelter where animals could live and flourish. Morality or ethos functions like a habitat in society. It provides safety, security, shelter, a safe haven in which people can live in harmony and where human life and other forms of life can really flourish and blossom.

The motto of the Western Cape "a home for all" coincides with this vision of ethical living, moral living, a life in safety, security and dignity, a life of peace and joy.

Various religious traditions and secular traditions spell out visions of the good habitats, of good societies. The South African Bill of Rights with its emphasis on dignity, equality, freedom, justice and equity articulates such a vision.

And this is one aim of the ELP: to strengthen citizens, leaders who live with this moral vision of a habitat for all living beings, humans and the rest of creation. We contribute to the formation of leadership who help to create spaces where life can blossom.

### Towards habits that contribute to a life of dignity

The moral life is not only about the vision of good habitats. It is also about the development of people with good habits. People with good habits are people of virtue, character and integrity. Virtues are actually incarnated, embodied values. For centuries virtues like justice, courage, wisdom/discernment, and self-control/moderation are cherished. Various traditions give deeper content and meaning to these virtues and even extend the list.

All over the world the awareness is growing that we will not have safe habitats unless we develop public virtues, civil virtues among our citizens. The vision of *human rights*, for instance, is important, but not enough – we also need *right humans*.

The programmes of the ELP strive to contribute to the development and formation of citizens with good habits, with public virtue and character, who help to build a good society.

### Towards good choices

Good habitats and good habits enable us to make good, right and wise choices in the end – not only to make the right choices, but also to implement those decisions. Responsible ethical living means that we live concretely, that we do not just adhere to good visions, that we do not only dream about virtuous lives, but that we live out our principles concretely and courageously.

The ELP wants to assist people with the task of making good, right and wise choices in line with the vision of good habitats, and in line with the good habits we embody.

Prof. Nico Koopman  
Stellenbosch University



# Ethical Leadership In & Through



**The aim of this thought-provoking and relevant two-day conference was to explore the correlation between ethical leadership and gender.**

Looking cool and elegant in her light olive blazer, Ms. Pramilla Vassen, chairperson of the Ethical Leadership Project, offered a short but warm welcome to the delegates and speakers. With enthusiasm and eloquence, she introduced the audience to the Project and its myriad roles and goals and stressed the importance of discussing and debating critical issues relating to ethical leadership (in this case, issues of gender) before introducing the next speaker.

Deputy Minister Sue van der Merwe, from the Dept. of Foreign Affairs, stepped up to the lectern to deliver (in the words of one delegate during the subsequent Q&A section) "a rather provocative, and very important keynote address". The Deputy Minister emphasized the crucial role of ethical leadership within all sectors of society as a means to build social capital within not only the nation, but the continent and the world at large. As she said: "Issues of ethical leadership remain critical to the process of consolidating our democracy...The goal has always been the attainment of freedom and justice – of the rejection of imposed forms of authority, of racial and gender domination...Our democratic agenda is predicated on the transformation of our society from an unjustly divided one to a just and equal South Africa."

In the Q&A session that followed, delegates posed several insightful questions, with the main threads involving crime, safety and security, violence and the role of regulation in gender transformation. In her response, the Deputy Minister referred to the book *Macro-Social Trends In South Africa* (published by the Policy Unit Of The Presidency), a document designed to evoke discussion about, among other things, issues of South African identity and the link between moral renewal and changing attitudes towards crime and violence. The minister indicated that conferences like this one are essential in addressing such critical social issues.

A panel on issues of gender-based violence was next on the programme, chaired by the ELP's Deputy-Chairperson, the imitable Rev. Courtney Sampson. Smiling and chatting to the panellists as he made his way to the lectern, Rev. Sampson then introduced the audience to the next speaker, Rev. Bafana Khumalo (Co-Director, Sonke Gender Justice Project).

Rev. Khumalo's presentation, *The Scourge of Gender-Based Violence: Seeking Creative And Positive Male Involvement*, set the tone for the session – impassioned, eloquent and sincere from the get-go. "My thesis," Rev. Khumalo stated, "is that we cannot resolve issues of gender-based violence, in my view, without involving men in those processes." Rev. Khumalo asserted that, while capacitating women on their rights is, of course, critical, "in situations where gender violence encapsulates their relationships, we are actually exposing women to serious dangers...We need to concomitantly work with men so that

we can all sing from the same sheet." This drew murmurs of agreement from the crowd, a sound that soon escalated in volume and intensity as Rev. Khumalo continued, contextualising and defining the challenges of gender-based violence and child abuse, elaborating on non-physical forms of violence, and pondering a society that elicits contradictory responses to perpetrators of violence.

On reaching one slide in his presentation, entitled *Why work with men?* Rev. Khumalo spoke with intense conviction, "...We need to bring men on board and challenge them and educate them to consider their positive role in our gender transformation and to not see it as a threat to what it means to 'be a man'...We see changes that are positive... which are a glimpse of hope... we see men beginning to talk about issues of sexual and reproductive rights, which hitherto has been seen as a 'woman's domain'."

Prof. Sheila Meintjes (Political Studies Dept., Wits) bounced up to the lectern. "I want to quote, to start off my talk," she began, jumping right in, "*Graca Machel: we are living at the moment through a war upon our children*". Prof. Meintjes then defined child abuse, maintaining that the meaning of child sexual abuse is as significant as the act of abuse itself, and elaborated on the significant link between abuse and power.

After such a fervent, thought-provoking and indeed, disquieting introduction to her presentation, the Prof lessened the tension

somewhat, peppering her speech with small observations and anecdotes that had the audience chuckling good-naturedly, "Now, I'm going to give you a little lesson in a term I think is fabulous: *Androcentrism*. It means: male-centred, male-defined value systems." Prof. Meintjes stated that in these kinds of societies men may see dominating behaviour as "within their cultural and normative rights" and that research has found that "the risk of abuse in societies is most likely in those where men are expected to exercise power over women and children." She calls this *a culture of male entitlement*. Women (and children) in androcentric societies tend to accept this as the norm (as with one example the Prof uses *"He shows his love when he beats me"* - a terrifying concept, and shockingly familiar).

On the subject of preventative measures, the Prof asserted that strategies need to take into account the full range of abuse, and to fully comprehend the maelstrom of emotions surrounding gender-violence.

Prof. Meintjes' presentation was a stirring one, and one couldn't help but feel a lump rise in the throat as she once again quoted Graca Machel - this time in closing - with: "*An assault on our children is an assault on ourselves - on the essence of our humanity*."



**Dept. Of Foreign Affairs Deputy-Minister Sue van der Merwe delivered the keynote address**



## Our report on the ELP Gender Conference

Held on September 12<sup>th</sup> & 13<sup>th</sup>, 2006  
at the Kramer Law Building, University of Cape Town

Next on the panel was the candid and engaging Ms. Lungiswa Memela (Western Cape Network for Violence against Women; Women's Centre).

"Socialisation," She began, swift and to the point, "is such a crucial thing in our lives. ..We as parents, or as family members [must] look at socialisation and [the roles we play]. When a child is born, the doctor says boy/girl, and we immediately separate them - we think in pink, we think in blue..." Using precise and vivid imagery, Ms. Memela pointed out that we send messages all the time - what are the real-life counterparts of toys like plastic guns, cars, dolls and tea sets, after all? And when a boy-child cries and is told to 'learn to fight back' or 'take it like a man', what is that child learning about expressing his emotions? Ms. Memela highlighted the role of tradition in the socialisation of men and women, "In my culture, when we get married, older women will come together to give you advice: 'things will happen in your marriage - you might be mistreated...' This, Ms. Memela opined, reinforces the idea that abuse is an inevitable by-product of marriage, and should one experience abuse, one would certainly not go to those older women for support - "Why? Because you were *prepared*. [You'd imagine them saying:] 'Why are you making such a big fuss about this? You were *told* this was going to happen!' [And facing the prospect of] being so ridiculed, you would think 'maybe it's me', [after all] this happened to your mother, your aunts, your grandmother..."

Ms. Memela shook her head and sighed, "I am not against culture... But there are things in each culture that we need to scrutinise - *keep the good stuff, and chuck out what's not good!*"

Ms. Nazma Hendricks (Rape Crisis; The POWA/GAF One-In-Nine Campaign), was a late replacement speaker for Ms. Carrie Shervier (POWA), but to hear her eloquent, well thought out and impactful presentation, one would never know that she'd had scarcely two hours to prepare. She ran the audience through the work and purpose of Rape Crisis and the One-In-Nine campaign. She spoke about confusing messages perpetuated by the media and the link between these messages and the rise in rape statistics. She spoke about sending the *right* messages, and using the media as a *tool* in the fight against rape. But perhaps most passionately, she spoke about the necessity for unity in the fight to eradicate gender-based violence in all forms. In her words: "We need to start thinking strategically about how we can work together... I think this is the problem with civil society and with NGOs: there is no cohesive communication, there is no united front - where do we then have leadership? ..I think partnerships are very important... We need to start showing a more cohesive, united front."

The myriad roles that culture and tradition play in gender-based violence; contraceptives; the Jacob Zuma rape trial; parental responsibility; harmful leadership practices; the increasing incidence of sexual violence against gay women as a specific group... the list of topics broached in the Q&A session that followed the panel was comprehensive, and one would need an entire article to follow each thread satisfactorily.

Suffice it to say, a fascinating array of complementary and clashing points of view swirled in that hall, the enthusiasm of the crowd playing itself out at every turn. Indeed, the short tea break that followed was so alive with discussion and debate that it could have qualified as an impromptu breakaway session.

Interest thoroughly engaged, the delegates were filling up their recently vacated seats in the lecture hall in no time for the next panel discussion, billed in the programme as: *Women's and Men's roles with respect to Socialisation, Religion, Culture & Tradition* - a panel that would prove to be the most controversial segment of the conference.

The confident, articulate and level-headed delivery of Ms. Ndashe's opening statement was very appropriate for a discussion on (in her words:) "a subject that is too often debated with a lot of emotion, and has the potential to be ..extremely divisive". In this case: *"the contestations, or the tensions, that exist between customary law and the struggle for women's rights."*

Ms. Ndashe spoke about the formation and evolution of our Constitution and the views of the various lobby groups that were involved. Focusing on the Right To Culture, Ms. Ndashe clarified that: "The Right To Culture is recognized [in the Constitution] *But:* the recognition of the Right To Culture is *made subject to the other rights in the Constitution*" Ms. Ndashe asserted that this is an important qualification

to make, and one that was subject to many contentious debates - in her words: "Other groups wanted [the Right to Culture to be independent to the rest of the Constitution] - that when you deal with issues of custom, the right to equality, human rights standards and the Constitutional framework does not come into account. ..That customary law has its own checks and balances [and] should be left alone to develop on its own..." That argument, Ms. Ndashe informed the audience, was not successful. Instead, "The underlying values of the Constitution... freedom, dignity and equality... [became] a duty imposed on all spheres of government, but mainly on the legislature - a duty to *develop* customary law so that it is *consistent with the Constitution ...*"

Ms. Ndashe went on to say: "[The distortion of customary law is an historical problem in this country, and] it's important to look at how the distortion of customary law happened [during apartheid], and what the impact was on women." Ms. Ndashe stated that Roman-Dutch law, the common law, was extremely patriarchal, but, through development, those patriarchal features were minimized. Customary law, on the other hand, was treated as a lesser system of law, and wasn't given the same benefit. "So when you look at common-law and customary law, they are worlds apart - and so ..the argument that customary law is discriminatory to women [is justified]."



**The Gender-Based Violence Panel (from left)**  
**Rev. Khumalo, Prof. Meintjes, Ms. Memela & Ms. Hendricks**

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"With the advent of the Constitution [which is a] compromise document, South Africans agree that this is what we are aspiring to as South Africans. So I think it is misleading for people, whenever there are reforms that are directed toward customary law, to reject [them] and say it is 'an imposition of Western laws'. It is not that! It's the will of the people that is founded in the Constitution, it is ensuring that what we aspire towards in the Constitution *lives!*"

Ms. Ndashe elaborated on the many customary laws that have been adopted/affected by the legislature - the Recognition of Customary Marriages Act, for instance, and its manifold impact on women: e.g.

the inclusion of community of property laws within these marriages; Lobola not determining custody of children in the event of a divorce, etc.

In her closing, Ms. Ndashe leaned forward, stressing her words with a tattoo of finger-taps, "We should not lose sight of [the Constitutional Mandate] whenever we decide to engage in issues of culture and gender... [There is a view that new laws] will be rejected by members of the community because it's foreign, because they *don't understand* these rules. ...I think it is *patronizing* to people who live under customary law to say that they will not be capable of understanding the developments that are taking place within our country - that they will *have to reject* [new] legislation that is designed to protect their rights."

On the view that women's rights movements 'remove the women from the protection of the community' Ms. Ndashe states: "What the law is saying is: women who live under customary law and enjoy protection can continue [to do so], but those who do *not* wish to be bowed by discriminatory laws have another forum to remove their dispute to where it could be adjudicated according to the principles of the Constitution."

Undoubtedly the most controversial speaker at the conference, Adv. Mwelo Nonkonyana (Member of Parliament, Chair of the Congress of Traditional Leaders of South Africa) carried himself to the lectern with the air of an army general. His opening was engaging, evoking laughter from the crowd as he described the events which led to his appearance at the conference. Once the audience had quieted, he stated, in a grave and methodical manner, that: "...I heard my colleague here [talking about the Constitution]. I made that Constitution, was part of the hard process through. And, I was not there at the Constitutional Assembly... - but I need to tell you, *it does not have the Royal Assent as yet.*" This caused many murmurs to ripple through the crowd. "It is a Constitution that was passed by Parliament, which we opposed in the Constitutional Court. I'll tell you why: ...One of the constitutional principles was that the institution of traditional leadership as a system of governance must be entrenched and protected in the Constitution - that was agreed to." Here the Advocate grew more vehement, "That our traditional norms and values, as Africans of African Origin, must be recognised and protected - because we didn't want to be subject to another form of oppression [from] the West. ...Our view is that our constitution must be *African first!*"

Adv. Nonkonyana made the qualification that when it comes to equality between men and women, one must consider both the *vertical application* of the principle (equality between the state and the individual) and the *horizontal application* (between individuals). He then stated that while he agrees with the vertical application, "when it comes to the *horizontal application*, there are problems. 1) I can not be equal to my mother - never... and 2) I have got many wives, as you



(from left) Rev. Sampson, Dr. Jobson, Adv. Nonkonyana & Ms. Ndashe

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may know. They are all my wives, but they can never be equal - there is a senior one, and a junior one!" At this point, the audience erupted in a maelstrom of responses and Rev. Sampson had to call the house to order before it subsided enough to allow Adv. Nonkonyana to continue. Adv. Nonkonyana quoted an excerpt of an objection lodged at the Constitutional Court, which maintained that this "*horizontal application of the Bill Of Rights*" nullified the protection afforded to indigenous law in the Constitution. A further consequence, according to the Advocate

(and the objectors), is that it frustrates the development of African traditional law. "

'..Patriarchal principles, which underlay much of indigenous law, will be outlawed by the Bill Of Rights, thereby undermining the core of indigenous law. This would put such hallowed institutions as Lobola in jeopardy, open the way to allowing women to succeed to the monarchy on the same basis as men, and prevent fathers from claiming damages for the seduction of [their] daughters' .

After several further points, Adv. Nonkonyana summed up by saying: "In our system, the roles of men and women are clearly defined, as the law of nature - only women can give birth to children... And of course we must protect women and children - there is nothing in our culture that says that we can do what we please with women. ..Women are the core of our family - they must be protected by us, and

by the institution... ...As traditional leaders, we feel that the Constitution is the problem. ...We would like our women, really, to be our mothers, to counsel us, to build us. We want to protect them at all costs so that at the end, we can guarantee that we will have children... ...And that all of us can be proud to be African!"

Dr. Marjorie Jobson (Commission to Protect & Promote the Rights of Cultural, Religious & Linguistic Communities; MEDUNSA) was the last speaker on the panel. "*Leadership makes a difference.*" She stated, her soft-spoken delivery underlined with conviction. She quoted Cornell West, who asserts that bloodshed was averted in South Africa by the leadership of President Mandela: " *he influenced South Africans, in all their diversity, to choose the path of dialogue rather than vengeance.* "

" She asserted that "the world of the transition negotiators would have remained an all-male political [arena] had it not been for the leadership of women - who inserted themselves into the process and ensured [the] voice and presence of women... South Africa, in its transition, was blessed with a calibre of ethical leadership that enabled us to successfully negotiate a treacherous terrain. And that leadership was honed over many years - it came from a context of struggle and the social values that informed that struggle. Men and women both contributed to that struggle, they shared the experience of race and class oppression - but women carried the additional burden of gender oppression..."

Dr. Jobson then posed the question: What then, could form the ethical basis for reconstructing and transforming society? Dr. Jobson stated that "*the capacity to be ethical is not gendered - it can be grown in all of us.*" She went on to define what she termed "the ethical stance" as being unafraid to encounter and "be in solidarity with" the suffering and/or oppression of others, maintaining that "This working and active wrestling in the world" can give meaning to one's life, and is a behaviour that can be learned and imitated by young people.

"We need to rethink our understanding of culture, tradition and religion - just as we have been shaped by these institutions, so we too need to shape them. ...Like all institutions in our society, [they] have to be explored against a Constitutional framework that refuses to privilege one gender over the other..." Dr. Jobson suggested that one of the major issues to explore is the clash between the "*honour code*" and the "*human rights code*" across our institutions, especially within culture, tradition and religion. In her conclusion, Dr. Jobson stated, with emotion, "Men and women, living with courage and respect, can *enhance* [each other's] freedom... We can invite a different future."

produce transformative processes and practices that will concern, engage and benefit women and men **equally**."

Ms. Fester stressed that one needs to "disaggregate" gender, and remember that "we need to intersect gender with race, class, abilities, location, language groups, religion, etc." Ms. Fester spoke about the fact that gender mainstreaming, though a wonderful concept, has yet to be applied with success, in her summation, she states: "*I'm saying that we can't have wonderful policies in the boardroom if the bedroom remains the same!*"

The erudite and (despite a rather nasty cold) well-spoken Dr. Desiree Lewis (Women & Gender Studies, UWC) was up next, speaking on the same topic as Ms. Fester. Dr. Lewis stated that despite the SA government's adoption of the Beijing Platform For Action (indicating its acceptance of gender mainstreaming), gender mainstreaming is seen as

an ineffectual, meaningless process. She asked, "Why is this the case? What are the reasons for the cynicism about mainstreaming? And equally importantly, of course - how can we think about transformation



(from left) Ms. Pillay, Dr. Lewis, Mr. Botha & Ms. Fester

beyond the limits of the current definitions and strategies of mainstreaming?" In answering these questions, Dr. Lewis examined three main topics: 1) "the setting of agendas by the State and international donors"; 2) "the dominance of what could be described as 'state feminism' and professionalization in leadership"; and 3) "thinking about alternative leadership towards sustainable and meaningful gender mainstreaming".

Dr. Lewis stated: "The growing numbers of women who assume positions of power take up these positions in deeply patriarchal contexts - Gertrude was alluding to this - the problem arises when mainstreaming does not involve *critiquing* [these contexts]. There's a naive belief that simply increasing women's *quantitive* participation amounts to mainstreaming. What this does amount to though, is what critics... have described as 'femocracy' - a situation where women in power end up implementing dominant patriarchal agendas, rather than being agents for change."

In summation, Dr. Lewis stated: "There will always be a need for vigilance... we cannot afford to be complacent about any of the laws related to gender that are currently in place..."

The Q&A session that followed those three compelling speakers covered various aspects of all three presentations. The colonial definition of African tradition and its effect on current perceptions; the challenges of enlisting men in the gender mainstreaming process; the role of parents in gender mainstreaming; the lack of funding; tabloids, the media and its impact on gender identity; and gender mainstreaming in education were only a few of the topics discussed during this fascinating session.

Following a short tea break, Ms. Pillay introduced Mr. Dumisani Rebombo (Engender Health, Men As Partners), and his paper, *Moral Transformation, Health & Sexuality (incl. Reproductive Rights & HIV/AIDS)*.

Mr. Rebombo introduced his paper by stating that even though most of us cherish the Constitution and the values that it upholds, it is not always "culcated down to the ground level". Mr. Rebombo maintained that it is our social responsibility, in his words, "to address the decaying moral fibres of our society. Our democracy is challenged by this. I think this is attested to by the challenges that are there - whether you're talking about crime, homophobia, tribalism, corruption, the list goes on..." Mr. Rebombo defined morality before stating: "I think the mistake we make is to assign a certain sector (or sectors)... [to be] the 'Custodian of Morality'. It needs to be inclusive." Mr. Rebombo stated that we can't leave moral transformation to the law alone, for example, since the law does

The Q&A session that followed was highly contentious. Emotions and tempers flared, and the house had to be called to order several times. Issues of pride, sensitivity, identity, policy, hypocrisy and governance, as well as more specific topics (more about the Zuma rape trial, various details involved in various traditional customs, and so on) all came up during the course of the session (which ran way over time).

The lunch break came at just the right moment - the delicious aromas and wide selection of appetizing goodies at the buffet table did much to soothe ruffled feathers and raw nerves.

After lunch, the delegates split up into several breakaway discussion groups to tackle (quoting the programme:) *Women, Men & Morality: A Critical Introspection*. Facilitators guided each group discussion with a number of set questions.

The next day began with a welcome and introduction by Ms. Pramilla

Vassen, who elaborated on the research (and methodology) of the Ethical Leadership Project. Ms. Vassen thanked the delegates for their participation and input, then introduced the chairperson for the day's proceedings, ELP board member,

the concise and astute Ms. Miranda Pillay.

Ms. Pillay welcomed each speaker warmly before addressing the audience. Speaking with the practiced ease of a teacher, Ms. Pillay introduced Mr. Mbuyiselo Botha of the SA Men's Forum, and his presentation *The Relationship Between SA Men's Identities and Women's Equality*.

The exuberant and charming Mr. Botha immediately set the audience at ease, evoking guffaws from the crowd with an anecdote about a case of mistaken identity he suffered - displaying not only a dry and self-deprecating wit, but also a wily grasp of the art of persuasion, as his seemingly off-the-cuff story segued perfectly into a point about the way that men have been socialized to respond to conflict with anger. Mr. Botha's boundless energy and engaging turn of phrase had the audience rapt as he noted some of the recurring, oppressive themes of this socialization: "You must be a man, you must be strong, you must never show emotions. ... You must always display how powerful you are, you must always provide, you must always protect." Women's equality poses a threat to that identity, and this results in many double standards, Mr. Botha stated. He shook his head and sighed, looking woeful as he illustrated his point by telling a story about a Cabinet Minister who saw nothing wrong in indicating to his wife that there is a set of rules for Parliament and a different set of rules for home. "Now imagine that man. [He] is supposed to be involved in different political schools of thought, supposed to change the mind-set of young boys... But [he] believes strongly that his identity, as a man, is located within the power that he has... These are the issues that, as men, whatever culture we come from, we have to confront."

Mr. Botha stated unequivocally, "*Women's equality also benefits us [as men]*. The moment we make a connection between our own political liberation as men, and the liberation of women, then we will begin to see that... it must enhance who we are. ... For as long as [men's identities] in this country (and the world over) ... are coached in oppressing women, their own liberation is hollow - is meaningless..."

Closing with a joke (of course), Mr. Botha left the lectern to gusts of laughter and a massive round of applause.

Ms. Pillay introduced Ms. Gertrude Fester (Gender and Research in Education Specialist), whose purple ensemble and gorgeous gravity-defying hat hinted at the flamboyant manner in which she would deliver her paper - *The Implications Of Gender Mainstreaming*.

Ms. Fester prefaced her speech by candidly sharing her views on the previous day's discussions. Briefly outlining the history of gender mainstreaming on a global level, Ms. Fester then defined the term comprehensively, including that: "Gender mainstreaming seeks to

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not necessarily change individual perceptions or values, but instead to educate ourselves with the help of the law.

Mr. Rebombo emphasized the fact that low moral standards compromise our health and sexuality. He defined health as more than just the absence of disease, but as a state of complete wellbeing - physically, emotionally, mentally and spiritually. He also stated that we cannot ignore the fact that fewer men take care of their sexual and reproductive health in general. "The relational aspect of this to women is that women's reproductive and sexual health can be compromised. Therefore, efforts that target to work with men should not be ridiculed and undermined."

In conclusion, Mr. Rebombo remarked that "...Young people (and older people) need to be taught the right values early and often, starting from the home. ...I think a sound public opinion - influenced by many good voices - is needed. [We need] a social transformation movement - so that all South Africans can be reached with these messages."

Once Ms. Pillay had introduced her, Prof. Tammy Shefer (Dept. of Women & Gender Studies, UWC) took the lectern enthusiastically, starting off by reminding the audience of Ms. Fester's boardroom-bedroom analogy and thanking her for providing such a perfect quote to preface her own paper: *Gender & Power in the Negotiation of (Hetero)sexual Relationships in Contemporary South African Contexts*. Prof. Shefer continued amiably, "In the last 15 years we've had a proliferation of research on men and women and their bedroom practices - and this has been primarily spurred on by the imperative of HIV/AIDS, but also by feminists and also by those who are concerned to challenge gender power relations and gender-based violence. It's been increasingly recognised that we cannot challenge HIV and AIDS without looking at gender roles [or] gender power inequalities - and [that] heterosexual intimacy is a site of gender power inequality that both reflects [and reproduces] broader gender power inequalities between men and women." The Prof inclined her head to the side, "Gender, class and power intersect in very complex ways to make it very difficult for women, and in particular young, ..poor women, to negotiate safe sex, and to assert their sexual desires and their sexual rights. ...We see that poor women's economic dependence on male partners makes it incredibly difficult for them to negotiate heterosex - it's not only sex workers... who are in transactional relationships with men."

Prof. Shefer went on to describe the traditional ways in which gender identities are constructed in our society, "For example, when you look at the roles that men and women are supposed to play in their sexual relationships,

men are still expected to be active, to be assertive, to be the ones who control and dominate. Sex is seen as a male realm, it's something that 'men know about' - women are led, women follow."

Prof. Shefer grew even more animated as she detailed the way in which culture is used to legitimize and rationalize those kinds of roles and as a means to protect certain privileges and dominant identities. The Prof made reference to 'The Male Sexual Drive Discourse' (i.e. the idea that men are ever-ready, urgent, unable to control their sexual drive) being used to explain sexual assault (shifting blame to a women's mode of dress, for instance). She noted with a troubled frown that "this rape mythology is very much out there"

"People have begun to argue for a positive discourse ...on women's sexuality and women's desire." Prof. Shefer emphasized this point, "*The notion here is that if women cannot say 'yes'* - this is what I want, this is what I desire, this is what I like', *then they also cannot say 'no'* - I do not want to have unprotected sex, I do not want to have sex." Prof. Shefer also addressed the double standards concerning sexual roles in society and their link with problematic and unsafe sexual practices for both men and women. "...Endemic in South African society is the way

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in which violence and coercive practices are bound up with 'normal' heterosexual relationships. ...Inclusively, there is also a powerful link between HIV, sexuality and violence on multiple levels. ...Violence or the threat of violence has [also] been shown to be linked with unsafe sexual practices. ...[Also] the way in which HIV/AIDS is stigmatized in our society... means that women in particular are suffering... physical and emotional abuse as a result of their HIV status... women are blamed." Prof. Shefer asserted that while it is crucial to draw attention to gender power and for research of this kind, "we also need to be very careful about the inadvertent effects of the kind of picture that emerges..." For example, if we look at the bulk of research, if we look at the media, you see women constructed as ..passive, disempowered victims, not as agents who can control their own destiny. We need to move beyond those kinds of images, which ultimately reproduce the very same things that we are trying to challenge. ..."

In summation, Prof. Shefer stated that "in terms of ethical leadership - we need positive role models, especially from leadership, of alternative ways of being men and women, more broadly, but also in our intimate and sexual relationships."

Ms. Pillay thanked Prof. Shefer for an insightful paper before introducing the soft-spoken but pacy Prof. Theresa Barnes (Dept. Of History, UWC). Prof. Barnes mentioned that the title of her paper was *Gender Roles & Discrimination In The Workplace*, but the title of her talk was *Ethics & Gendered Practices In Higher Education Institutions*. The Prof established a working definition of patriarchy, then posed the question, "does that idea apply in and to higher education institutions as workplaces? Do universities undermine or support the idea that ..masculinist practices of dominance should prevail? My research interests have been on how universities as institutions continue - in structured ways, not in ways that are subject to individual decision-making - to reproduce gendered regimes of knowledge-production [i.e. research, discussions, education of students and the rewarding of scholarly excellence]." Prof. Barnes pointed out that "feminist theories tell us that... gendered regimes ..code power and authority as male attributes."

"This is a system where successful male students become 'real' men and where successful female students become 'honorary' men [Masters, Bachelors, etc.] - at a graduation procession men and women [wear] the same ..flat hats and gowns - which are derived from the traditional attire of European male medieval scholars." She maintained that ethical leadership has to play a crucial role in higher education - to persistently interrogate and scrutinize the educational and academic structures of institutions. In her conclusion Prof. Barnes states that by failing to grapple with these tasks, "...we alleviate the historic mission of the post-colonial academy which essentially is to theorize, celebrate and honour how far we have come; to develop new sources of knowledge about old problems and to re-tool what is already known to deal with new problems".

The Q&A session that followed was candid and thought-provoking. Many participants demonstrated appreciation for the new insight which they had gained by the presentations.

After lunch, Ms. Pillay introduced the next speaker, Dr. Maretha De Waal (HOD Policy & Research, Commission For Gender Equity) who would speak on the topic *Gender, Globalization & Poverty*.

Dr. De Waal began her presentation most affably, evoking chuckles from the audience as she joked that, as a seasoned lecturer, she was used to people falling asleep after lunch and wouldn't notice. As she continued with the introduction to her paper though, the very opposite effect occurred - one could almost feel every delegate sitting forward in their seats as Dr. De Waal talked about this global issue. She stated that: "Massive inequality in the distribution of wealth is one of the most important and perhaps most obvious forms of social division in our society. Massive disparities of wealth persist within and between countries, and changes to the pattern of wealth reflect changes in the national and global levels... The world's economic system simultaneously creates extreme wealth and extreme poverty." Dr. De Waal goes on to explain different social divisions within society, and the roles that these divisions play in economic power-sharing. "...Various writers argue that women have come to figure particularly prominently among the new poor. While the absolute figures do suggest an increase, it is evident from earlier data that women have always been most susceptible to

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## INTERVIEWS

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**Dr. Marjorie Jobson  
(CRL, Medunsa)****On the work of the CRL**

Our work is divided into particular focus areas, and I am part of the research committee. Our main research has been into language: language and education, language in economic life, and how do you advance language rights. Especially because most of our complaints are related to language.

**On empowerment and equality**

It starts at the school level with actually getting more maths and science teaching, and exposing young [rural] people that there is more than just nursing and teaching... One of things that struck me in Grahamstown, where I am based now, is that there are a lot of previously disadvantaged schools in Grahamstown East, but there are hardly any students at Rhodes University that have come out of those schools... And what they were finding is that there was virtually no career guidance and very few role models in their community. We need to inspire these young people.

**On the Women's Movement**

I was very worried about this whole move to launch a progressive women's movement. I just think it's not really dealing with the issues, it's dealing with the surface. I really think what could drive a women's movement is the vulnerability to HIV, because that is a catastrophe for women, especially the disproportionate burden of infection, the burden of care is carried by women and of course it's women who have the fewest resources.

**Rev. Bafana Khumalo  
(Sonke Gender Justice Network)**  
**Tell us about the problem of cultural diversity?**

Part of the problem is that we believe that culture is static, it never changes. And we hear a lot of that here in South Africa, where someone refuses to do something because it's not part of their culture. Well, no culture is static. Cultures are by their very nature dynamic. Culture change, cultures adapt to the challenges that they face. We need to call a bluff on that. Cultures that are not life-enhancing, that are not helping us to grow as a community should be discouraged. I mean, really there's no reason you keep something simply because it is cultural. If it is not helpful, why do you not debunk it. I think the challenge we are facing as a society is to say how do we find those positive elements within cultures, because it's not just one, we don't have

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homogeneous cultures in South Africa. And all of them have some positive contributions to make. How do we develop those positive elements, and grow with them?

To me it is strange how people always draw on the negatives to try and protect what they call a cultural terrain. I challenge men, including traditional leaders, that there is no culture that I am aware of that says that it is proper to assault their spouse to prove their manhood, none. I can say that without fear of contradiction. In almost all cultures men are meant to protect and provide, to be positive elements in their families. So this notion is really not cultural at all, people use culture to distort the wrongs they are doing, saying it is cultural. We need to be much more nuanced than that, and challenge people.



We cannot support issues such as child brides, just because it is part of a cultural ritual. We need to look at the beneficiaries of these cultures. The king may be happy but what about the dreams, aspirations of those chosen... There are issues of virginity testing, how do you deal

with this, when there are still are these myths that if you sleep with a virgin, you cleanse yourself of HIV... We need to be responsible enough to say look thus far and no more. If these things don't help us, they are actually creating problems, we must adapt them so they relate to a human rights culture and advance us... For me these are challenges we face as a community, that we institute these changes that will move with where we are and where we seek to be going, in terms of our constitution, in terms of a clear value system that says this is what we define as a dignified human being, and we must not apportion that to some people and not to another...

**Dumisani Rebombo  
(Engender Health; MAP)****Tell us about Engender Health...**

Engender Health is an International NGO working in 40 offices in 19 countries; and in South Africa specifically Engender Health has a programme called Men As Partners (MAP) which works to encourage men to take a stand against gender-based violence, first in their own lives but also in their communities. And the second focus is on HIV-Aids - prevention, care and support issues, and we'd like to see more men involved in those.

**How do you get men interested and involved MAP?**

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In some circles, it's a challenge.

We hold workshops - these are some of the strategies we'd use - peer education, we'd engage the media, we involve the arts to send out the messages, but those are not the end, they are just means to the end. I think our aim is to create spaces where we can dialogue with men around these issues, but not only that. We need to see if maybe some of these men would be willing to undertake some of the suggestions we've found,

on the ground and from other people. We also work with women's organisations because if you talk gender-based violence for instance, more women would be subjected to that than men. We're not saying men aren't abused by their partners, but we can't even start comparing men and woman around those issues. So we cannot say that Engender is a men's movement to the emancipation of women, we need to be partners to women's initiatives.

**So your work focuses on both sexes?**

Yes, but with a sharper focus towards working with men. Engender Health with its 60 years of history has been working primarily with women, relating to reproduction and health issues but following the Cairo Declarations positioning itself to say that there was this missing link - working with men. So the Men As Partners programme deliberately goes out to recruit more men, but we do also work with women.

**Is there a correlation between morality, sexuality and health?**

Yes, yes. In my opinion health is not just the absence of disease. Health is the complete wellness being of one. How can I say I am this healthy person when I lack in good morals, that would affect how interact with others. Yes, I think there is a serious link. Like I said, health is not just the absence of disease.

**Dr. Mbuyiselo Botha  
(SA Men's Forum)****Tell us about the SA Men's Forum**

We are actually part of the Men as Partners programme. It's a collective of organisations that are part of the new wave of men who are against violence, against patriarchy and against the degradation and abuse of women. So in a way it is another struggle that these men are waging, against violence on women and children.

**How does the SA Men's Forum deal gender-based violence?**

More violence against women advocacy, writing in the media,

engaging the television and other organisations that promotes patriarchy such as your church, your mosque, your temple. And what the Men's Forum would do is also involve the youth and especially the boy-child. Because what we have done previously in this country is focus on the girl-child, and then we are leaving the boy-child to the world of crime, the world of hijacking so we are trying to say - there's an alternative, to become a better man. You can have a life that is non-violent. Because violence is something you learn.

**What are your views on the concept of equality?**

We think equality is actually achievable and it's practical. It's why we need to make the false dichotomy between the political liberation and social liberation. It is important to acknowledge that while women are still oppressed, men are not completely liberated. That is why most men want to say political liberation is okay, but woman's liberation or emancipation is a no-no. The issue of equality is going to be a long long haul. We are going to have to learn that women are incoherently equal to men. Equality is actually central to our government's law so it is incorrect that equality is un-African. Inequality is the same as saying human rights are only good for certain people. And we need to make that point, that equality is actually a human rights issue.

**What do you think about moral regeneration in this country?**

I think it is a very important programme that the government has launched, to say that there are certain values that are extremely innate within us as human beings. And one of those is Ubuntu - which says I

am because you are, you are because I am and Ubuntu would totally reject certain practices so it is very important, especially in the African culture, where violence against women was looked on as an embarrassment. When a man would beat up his wife, he would be disciplined, because he would be an embarrassment to the men folk. He would be ostracised, marginalised, so the moral regeneration plays a very central role in saying let us bring back those values, those values that made us distinct as Africans, distinct as men. That is to say you would never allow someone to go hungry, to go poor, and never allow someone to be violated. Because violating someone else was like violating yourself. And the moral regeneration programmes must be central in creating a normal society in this country.

## Ethical Leadership In & Through

# Women & men in THE WORKSHOPS

### ELP Gender Workshop At UWC

The first ELP Gender Workshop was held on Saturday, October 21st, 2006 at the University of the Western Cape, for community leaders from the Belhar, Bishop Lavis, Delft, Elsies River and Ravensmead communities.

Once the buses arrived on that sunny day, bringing with them a diverse and very enthusiastic mix of delegates, registration and breakfast flew by in a blink, and as they filed into the lecture room, a mellifluous buzz of chatter and the occasional burst of song flitted along with them.

ELP Project Co-ordinator, Ms. Sue Mcwatts, warmly welcomed the crowd, introducing them to the Ethical Leadership Project and the objectives of the workshop. She then asked them to fill out a questionnaire assessing their current knowledge of ethical leadership. The delegates would be asked to fill out another, identical questionnaire at the end of the workshop. In this way, ELP researchers could assess the participants' pre-existing knowledge of ethical leadership and gauge how effective the workshop was in terms of ethical leadership training.

After pens had stopped scribbling and the questionnaires had been collected, Ms. Mcwatts introduced Dr. Clint Le Bruyns (ELP Board Member) who gave a warm welcome of his own, the animated icons jumping merrily to and fro on the first slide of his PowerPoint presentation behind him adding to the amiable and relaxed atmosphere as he outlined the topics he would discuss during the day.

Dr. Le Bruyns began by introducing the participants to the background and motivations of the Moral Regeneration Movement in South Africa, the Ethical Leadership Project and its vision of a *morally transformed society through ethical leadership*. Rather unexpectedly, Dr. Le Bruyns produced a slide with a number of little illustrations on it - each showing different ways in which a person could learn to ride a bicycle. Dr. Le Bruyns grinned, "Some people would say the best way is to *watch others*, some would prefer to go to the library and take out a book on bike-riding and *research* the subject, others would enrol in a school, or get a tutor and *educate* themselves about it, and then,

of course, one could just grab a bicycle and *do it...*" Using this metaphor, Dr. Le Bruyns cleverly illustrated and explained the importance of an organisational or societal methodology for realising one's vision.

"But what is ethical leadership?" Dr. Le Bruyns asked. The delegates created a forest of up-held hands, and as each got a turn to answer, various keywords and emphases emerged (responsibility, change, initiative, values, integrity, morals, and so on). By encouraging individuals to respond to and question one another, guiding, moderating and elaborating where necessary, keeping the tone conversational and accessible, Dr. Le Bruyns allowed the concept of ethical leadership to emerge organically within the group - and afforded researchers the opportunity to further gauge the group's understanding of ethical leadership. It became apparent that, while all participants had a basic understanding of the concepts of 'ethics' and 'leadership', assimilating the two into 'ethical leadership' was a foreign notion.

Not to worry. Dr. Le Bruyns was more than up to the challenge of educating them on the meaning, nature and implications of ethical leadership in society, and did so with gusto. He explained (for example) the public nature of ethical leadership - that it transcends private actions/concerns - and to the concept of responsibility (and its myriad meanings) as a pivotal feature in ethical leadership, methodically and patiently revisiting ideas, elaborating on keywords raised and somehow getting a joke or two in edgewise.

After a short tea break, the focus of the workshop shifted from the meaning and nature of ethical leadership to its relation to gender issues and challenges in society. Once again, Dr. Le Bruyns showed innovation and creativity in tackling the subject matter. He used a very entertaining group exercise (entitled *Puzzling Cultures*) to expose the way in which gender roles (and societal culture in general) contributes to both constructive and destructive modes of behaviour.

This practical and highly interactive exercise was a hit. The participants were randomly separated into groups of 8-10 people. The groups were then given one of four possible 'cultural classifications' (the Rubees, the Emeraldees, the Amethystines and the Sapphirines). Each group then received

an envelope containing information about their assigned culture - the norms, customs and gender roles that their culture embraced, their relationship to the other three cultural groups, and their expected mode of behaviour (especially concerning interaction with one another and with individuals/groups from the other 'cultures'). The envelopes also contained easily identifiable 'puzzle pieces' which one could describe as the 'currency' or 'prized possessions' of each group (bits of string for the Rubees, paperclips for the Emeraldees, etc.). Each group got some of their own, and some of the other groups' puzzle pieces. Each group's goal was to obtain all pieces of their culture's puzzles from the other groups - by using only *non-verbal* methods of negotiation (and of course, still faithfully abiding to the modes of behaviour unique to their culture).

Once the exercise was over, and the rule of silence could be ignored, the participants were chomping at the bit to describe what they had encountered. With much laughter, a healthy measure of competition and a degree of pride, each group described their particular negotiations, victories and challenges during the exercise, and Dr. Le Bruyns had the rather entertaining task of drawing correlations between these fiction-based interactions and real-world scenarios. The participants caught on immediately, offering their own examples and observations. All in all, the exercise proved to be a very successful method of illustrating how cultural influences on behaviour, gender roles and conflicting/responding objectives influence societal culture. It also showed how easily perceptions, without the apposite information, can be skewed by one's own belief system and cultural values.

After a delicious lunch, Mrs. Ulanda Jacobs (Mosaic Facilitator & Trainer) started her talk, first explaining the difference between one's sex and one's gender. She then elaborated further on the concept of gender, using examples, and commenting on the impact of various gender stereotypes and socialised norms. It became evident from their comments and responses that the participants had a fair understanding of basic gender-related concepts. Mrs. Jacobs then established, allowing the participants to shape the discussion with questions and comments, that society and socio-economic conditions have an influence on gender roles - and therefore, that if those aspects change, gender roles would change too. Mrs. Jacobs steered the discussion to further explore gender roles, using examples and case studies to illustrate her points while allowing the segment to be as interactive as possible. She talked about gender-stereotyping and gender in the workplace, with the participants listening keenly, voicing opinions and asking questions. The participants actually ushered in the next topic



of discussion - gender-based violence (GBV) - by raising the fact that perhaps more and more women were being "attacked" because of changing gender roles.

After a five minute break to fill cups and grab biscuits, Mrs. Jacobs and the participants broached the topic of gender-based violence, defining it and discussing examples of it (substance abuse and its relation to GBV was raised quite comprehensively here). Mrs. Jacobs then elaborated on the different types of violence and abuse - emotional abuse, physical abuse, sexual abuse and financial abuse - providing examples and discussing each type with the participants at length. Mrs. Jacobs then led a role-playing exercise, asking the participants to play out various scenarios based on what they had learned. The mini-plays were revealing in terms of the participants' understanding of GBV and conflict resolution, and so mostly serious - but with at least one would-be thespian within each group 'hamming' it up for comedic effect, there were several instances of much-needed comic relief!

After that insightful and energising session, Ms. Mcwatts summarised the day's events, thanked the participants, facilitators and staff for a very effective workshop, and implored the participants to share what they had discovered about ethical leadership and gender with others.

Was the workshop effective? Well, the participants didn't stop discussing and deliberating ethical leadership and gender - not during lunch, not during tea, not while queuing to board the bus...

### ***The ELP Gender Workshop For The Dept. of Correctional Services***

***On the 19 October 2006, the Gender Equity Unit, UWC facilitated a workshop on ethical leadership & gender-based violence for personnel of the Dept. of Correctional Services (DCS) for the Ethical Leadership Project.***

After introductions and welcomes by Ms. Sue Mcwatts (ELP Project Co-ordinator), Mr. Steven Tlala (DCS) and an opening prayer from Pastor Jerome Samuels (DCS), the energetic and emphatic Ms. Vanessa Ludwig (Gender Equity Unit, UWC) conducted the plenary session, outlining the principles of ethical leadership and gender (including gender-based violence).

Through audience participation, Ms. Ludwig focused on the factors that are taken into account when judging behaviour as ethical or unethical, and looked at how those factors influence one's definition of ethical leadership. Elaborating where necessary as she guided the discussion, Ms. Ludwig stated that leadership is about conduct, and that that conduct is determined by

the person's values and principles. Values and principles, she maintained, are the cornerstones by which we judge ourselves and others - they determine our attitudes and behaviour.

She then highlighted the importance of socialisation in the formation of these values and principles (family, community, culture, religion, the state and the media were identified as agents of socialisation).

Therefore, Ms. Ludwig asserted, *values and principles are not inherent, but learnt.*

The example of a child growing up was given to indicate the process of socialisation: Each family has its own values and principles which are determined by a number of different factors – from culture to religion. Whatever happens within the home (whether it is a loving or violent home; whether women are respected or mistreated) will to a large extent determine how that child behaves. If a child is taken to church every Sunday morning, that child will consider it normal. If the priest is seen as the authority on morality, the child will come to accept this as such and respect the values and principles espoused by the priest. At a certain age the child is taken to school. Schools are state institutions of socialization. Here the child learns some values which are consistent with the family and religion, and some which are not. This is often where children first learn that not everyone has the same values and principles and has to negotiate her / his way around these things. Values, like culture, are therefore not static. They keep changing depending on circumstances. They start to shift.

Correctional Services, for example, was shown to have its own set of values and principles which were not necessarily the same as those of all of its personnel. This creates conflict. Where 'official' and 'personal' values clash, individuals have to make a decision on how to behave. More often than not, people tend to go with their individual beliefs and values. For example, many people speak about equality and respect for all because it is the politically correct thing to do, but their actions show that they do not value equality. Thus it was concluded that it is important for those in leadership positions to practice what they preach. This is ethical leadership.

During the discussions that followed key influences determining values and principles in the DCS emerged. Examples of some of these are: social background; politics - the transition in the country and within DCS; DCS's militant history; a still-patriarchal structure; the prevalence of Bible Law in DCS; abuse of power and the resulting negativity; and a lack of gender sensitivity. The values and principles that underline the concept of rehabilitation were also discussed, and the

participants, in general, showed a commendable level of compassion and commitment regarding the rehabilitation of the offenders in their charge.

The next topic of discussion was *Human Sexuality, Gender-Based Violence (GBV) & Ethical Leadership.*

Ms. Ludwig explained that in order to understand GBV one must understand the gender roles that men and women are socialized to adopt and how those roles impact on power-relations between men and women.

She invited the participants to share their understanding of the difference in which boys and girls are raised and what the impact of these differences are on their attitudes and behaviour. In the enthusiastic discussion that followed, several points were raised, for instance: DCS personnel are mostly men who have been socialized, both by society and the culture in the DCS, to behave in a very macho way. As a result there is a lot of sexual harassment. There is also a belief in the DCS that women are not suited for leadership and jobs that require it and should "stick to things like administration and social work".

The last point led to very animated discussion, particularly raising the question: what is a 'suitable' position for a woman in an organization such as the DCS? It was felt that women should not be allowed to work in certain sections as they were at risk of violence, particularly sexual assault, by inmates. Only 2.5% of inmates are women and that is the main reason for there being more male personnel in the DCS. Others felt that this was just an excuse for male domination and the exclusion of women as male warders were also at risk of violence. Furthermore, this did not explain why women were often excluded from leadership positions.

This session sharply brought out the gender divide and sexist attitudes of the majority of the male personnel. Comments such as "It is better to separate men and women in prisons because ladies use their sexual powers to attract men"; "It is matter of love. The male wardens fall in love with female inmates and vice versa"; "It is difficult for males to work in a female prison. The relationship is often that of aggression". It was also raised that in Pollsmoor there have been instances where female officers have had relationships with inmates. The women were silenced to a large extent in this session. Where women did speak up, there was generally a concerted effort by the men to contradict and silence them. Even though the facilitator encouraged women to speak, in the face of continuous sexist remarks, the women remained silent. This is a problem that needs serious attention.



# Ethical Leadership In The Public Service

## An ELP Workshop for Dept. of Correctional Services Management Staff

The ELP was requested to conduct a workshop for Senior Management Staff of the Dept. of Correctional Services (DCS) – W. Cape on Thurs. 16 Nov. '06 at the Protea Hotel in Saldanha Bay. The ELP sessions formed the 1st part of a 2-day workshop for key leaders & role-players in the DCS.



### A word with...

**Mr Steven Tlala**  
(Regional Coordinator For Care, Dept. of Correctional Services)

#### Why did the DCS approach the ELP for assistance?

DCS approached the ELP as it has a mandate to form partnerships with organs of civil society in its effort to rehabilitate offenders.

#### How does the DCS conceptualise ethical leadership & moral renewal in the correctional services?

According to a draft conceptualisation document on the moral renewal of the DCS, moral renewal is defined as the process of searching for what is good & to replace what has been lost with the good that exists. Ethics is then referred to as the set of principles that informs ones actions, right or wrong.

#### Briefly, what is the framework of the intervention DCS seeks from the ELP?

The framework of intervention should cover aspects of training officials in ethical leadership as well as designing a structured programme based on the MRM.

#### How successful were the ELP workshops in DCS?

The workshops managed to unravel the concepts of ethics & morality as well as providing a clear perspective on the practical application of ethics in a work environment.

#### What outcomes were expected from these workshops?

To assist officials in understanding concepts of morality & ethics in the work environment.

#### What will DCS be doing, in terms of ethical leadership programmes, in 2007?

We will be designing structured programmes for moral regeneration & training officials as facilitators of these programmes.

#### How do you think these programmes are going to impact on DCS?

More offenders would be reached through these programmes and they would therefore have a positive impact on their rehabilitation.

It was a beautiful day in Saldanha Bay - and clearly reflected in the sunny dispositions of the ELP staff as they busily set up the registration area and checked on table settings before the delegates arrived. ELP Board Member, Dr. Clint Le Bruyns whistled a tune as he put up and sprayed adhesive on several sheets of paper - setting up another of his innovative group exercises (more on that later). Once the participants did arrive, registration was over and done with in the blink of an eye, and the DCS Senior Management Staff were in their seats and thumbing through their training manuals and folders in no time.

Mr. Mtshombeni (Regional Head of Corporate Services, DCS) welcomed the participants on behalf of the Regional Commissioner, before handing the mic over to Mr. Steven Tlala (Regional Coordinator For Care, DCS) who added his own welcome and outlined the goals of the workshop. Ms. Sue Mcwatts (ELP Project Coordinator) added her thanks, explained the research questionnaires the participants had received and introduced the staff, facilitators and technical crew. She then asked Pastor Jerome Samuels (Chaplain, DCS) to provide an opening prayer, which he did with enthusiasm.

Dr. Clint Le Bruyns then started the main business of the day - beginning his presentation: *Ethical Leadership In The Public Service*. After introducing the participants to the background and motivations of the Moral Regeneration Movement in South Africa, Dr. Le Bruyns explained that the ethos of the ELP is based on its vision and commitment to a morally transformed society.

Participants were then asked to individually reflect on how the DCS was doing in terms of ethical leadership and public service. Dr. Le Bruyns emphasised that the ethical challenges within the DCS were not unique but part and parcel of the complex and difficult experiences of human life encountered in all spheres of society.

Dr. Le Bruyns pointed to the projection screen showing his current slide: a line drawing of a large tree suffering the attentions of several people all trying to climb it - some were at the base trying to find a handhold, others were swinging from branches in the outer reaches, some were getting tangled with leaves in the middle, and a few were at the top, hanging on desperately or looking quite relaxed. "If this tree is the DCS," Dr. Le Bruyns began, laser-pointer flashing from one point of the drawing to the other, "Where are you at? And Why?" Each table formed a group to discuss this question. The participants - a lively and enthusiastic bunch - obviously liked this visual metaphor, as the group discussions around this question were wonderfully animated. Dr. Le Bruyns listened carefully as participants volunteered their answers, and one could almost hear the cogs turning in his head - noting where each person positioned him/herself within the organisation, assessing motivational levels and perceptions about the DCS...

dynamics of ethical or unethical behaviour - specifically, the motivations that inform one's actions. As in the Community of Faith workshop (pg. 10), Dr. Le Bruyns then explained how values underline one's motivations. Understanding this concept is key, Dr. Le Bruyns maintained, to paving the way for more constructive solutions and strategies to tackle unethical behaviour in the DCS.

Next up was the *Story Wall* group exercise. The participants were split up into four groups - each gathering in a different corner of the room. Adorning one wall in each corner were large sheets of paper arranged in three columns (labelled '1980s', '1990s' and '2000s') and three rows (labelled 'Nation', 'DCS' and 'Personal'). Dr. Le Bruyns then asked the participants to relax and close their eyes, he then ran them through a 20-minute reflective exercise, asking probing questions, encouraging them to remember the 80's and 90's and to reflect on the 2000's, and what was/is happening to the nation, DCS and in their personal lives during those times. Their attention was then brought to the neat stacks of coloured cardboard next to each wall. "Take as many cards as you need," Dr. Le Bruyns encouraged, instructing them to write down any key words or phrases that had come to mind during the reflective exercise, and to place each card in their appropriate place on the wall. The story walls grew like plants in a stop-motion animated sequence - within 15 minutes, the pages were practically dripping with the pink and green cards.

Each group's facilitator - Ms. Mcwatts, Dr. Le Bruyns, Ms. Karin Gildenhuys (ELP Board Member) and Ms. Lutasha Ndesi (Former ELP Research Coordinator) - then began the group discussions, drawing out observations about the story wall from the participants. They explored the connections between the different eras and the issues that meandered through them in pink and green; they examined correlations between the events, experiences, feelings, interconnections, etc. and ethical or unethical actions, they talked about various themes that emerged; but most of all, they spoke about how the words on those cards influenced their lives, their country and their workplaces.

All in all, for about half an hour, the participants and facilitators engaged in a fascinating, thought-provoking, insightful and fairly emotional discussion. Many of the participants expressed great appreciation for this exercise - as one participant remarked "It was like therapy. I knew these things, mostly, but [the exercise] put it together and made it clear. It was very helpful."

After a well-deserved tea break, Dr. Le Bruyns held a general debriefing session about the story walls. Using practical examples, he then explained and elaborated on the following concepts: value centres, the hierarchy of values, the hierarchy of needs, socialisation, leadership philosophy and agency. To demonstrate the application of these concepts to real-life scenarios within DCS, each table-group was assigned one of six case studies to discuss around the framework of stakeholders, issues,



Dr. Le Bruyns then shifted the attention of the participants to the underlying



resources and options. A representative was chosen in each group to report back on the group's findings - focusing especially on the motivational dynamics and factors that might be in play in each scenario.

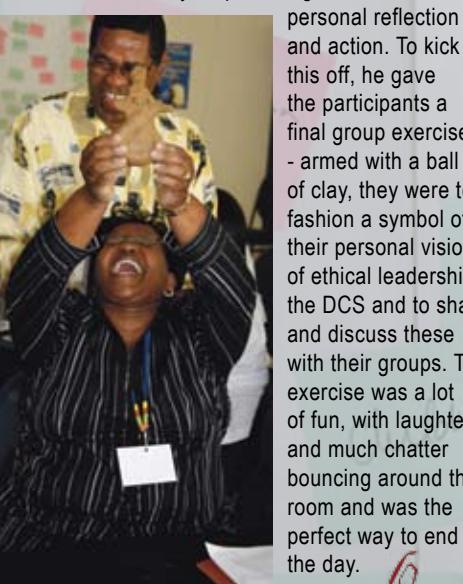
During and after a delicious lunch, the groups got together to tackle the case studies.

The report-back session afterwards was alive with discussion. As Dr. Le Bruyns analysed each response, he suggested that the concepts discussed in his presentation had not been applied in their group discussions. Besides the ordinary difficulties inherent in any ethical case study, it became increasingly clear that the participants had been conditioned/accustomed to 'managing' situations, drawing on policies and regulations to determine standard practices, rather than 'thinking outside of the box' (*transactional* versus *transformational* leadership). Dr Le Bruyns challenged them to adopt the transformational leadership paradigm (which he explained extensively) and to be *personal* rather than *positional* leaders (these concepts were explained comprehensively as well). A long open discussion ensued. Dr Le Bruyns detailed the underlying dynamics within the case study scenarios and the implications it could have for DCS. Participants were encouraged to ponder the matter further. The participants then raised a flurry of questions, which Dr. Le Bruyns answered patiently and succinctly.

Following a short break, Dr. Le Bruyns spoke about ethical leadership, and the roles that responsibility, interpretation, accountability, social solidarity, the concept of the 'common good' and a hierarchy of values play in being an ethical leader.

Dr. Le Bruyns drew the workshop to a close by emphasizing the need for

personal reflection and action. To kick this off, he gave the participants a final group exercise - armed with a ball of clay, they were to fashion a symbol of their personal vision of ethical leadership in the DCS and to share and discuss these with their groups. This exercise was a lot of fun, with laughter and much chatter bouncing around the room and was the perfect way to end the day.



# Community Of Faith

## A workshop on Ethical Leadership

This workshop formed part of the final segment of the Community Of Faith's Church Leadership Development Programme in Franschoek on Sunday, Oct. 29th, '06

Surrounded by a beautiful green landscape typical of Franschoek, a group of church leaders listened avidly as Dr. Lionel Louw (ELP Board Member) warmly welcomed them to the workshop. He then said a short opening prayer before handing the mic to ELP Chairperson, Ms. Pramilla Vassen, who gave a welcome of her own and outlined the mission and vision of the ELP.

Following an orientation by Ms. Sue Mcwatts (ELP Project Coordinator) and the completion of research questionnaires, Dr. Clint Le Bruyns (ELP Board Member) gave his excellent and highly interactive presentation on ethical leadership.

In one of the segments of his presentation, participants were divided into small groups and asked to discuss the following questions: What are a few of our 'burning issues' at present (in the community, province, nation)? What leadership roles do you fulfil at present (in your community, church, workplace)? To what extent, if any, is there a connection between our 'burning issues' and our leadership roles?

An insightful report-back followed, and many 'burning issues' (e.g. drugs, abuse, violence, HIV/AIDS, crime etc.) and (personal and positional) leadership roles were identified and elaborated on. Observations were made and discussed, e.g. leadership is a personal response, but not a private matter (it has a public dimension and responsibility); there is an urgent need to empower leaders with knowledge, skills and values in working towards moral renewal; ethical leadership should be practiced at all levels and in all spheres of life; responsibility is a pivotal feature in the ethical leadership paradigm.

During this discussion, Dr. Le Bruyns elaborated on the meaning of responsibility. He described a *responsible* leader as a person who is responsive to people and the realities of life, who is consistently conscious of the consequences and impact of his/her actions and who contributes positively and constructively to social solidarity in the midst of life realities and societal challenges. Following on this description, Dr. Le Bruyns talked about the motivational factors and dynamics (both ethical and unethical) behind one's actions. He explained that every person acts from his/her own set of *value-centres* (e.g. materialism, status, importance, etc.) - in plainer terms, your actions are motivated by the things that you place a high value on (e.g. someone who values status might buy a flashy car he/she can't really afford; someone who values their family's security might join a neighbourhood watch, etc.). Scrutinizing one's values (and the hierarchy of those values) therefore is important in the practice of ethical leadership.

After a short tea break, the focus of the workshop shifted from the meaning and

nature of ethical leadership, looking instead at its relation to everyday challenges in society. Dr. Le Bruyns used a very entertaining group exercise (entitled *Puzzling Cultures*) to expose the way in which societal culture in general contributes to both constructive and destructive modes of behaviour.

Judging by the participants' responses and comments in the discussion that followed, the group exercise had clearly illustrated how culture, norms, customs, values, expectations and assumptions are critical factors in forging a particular kind of society and therefore require scrutiny in the process of moral transformation.

The next discussion was about how ethical leadership applies to concrete public life challenges in society. The participants talked about many societal case scenarios (taxi protests, racism, wage strikes, refusal to pay rates, corruption and fraud, slow service delivery, all types of abuse, crime, etc.), and Dr. Le Bruyns provided a comprehensive step-by-step framework for approaching these various challenges in public life - a set of guidelines that would make interpreting the situation and choosing the correct action or intervention less complicated.

Ms. Lutasha Ndesi (former ELP Research Coordinator) complemented Dr. Le Bruyns' framework by outlining and summarising H.E. Tödt's framework for ethical decision-making, using real-life examples and scenarios to clarify the various methods described.

The participants then discussed, in groups, how they could implement these frameworks to tackle the challenges facing them in their specific contexts. In the inspiring report-back session that followed, it became clear that these frameworks would prove to be very useful tools in the future.

After that inspiring session, Dr. Le Bruyns summarised the days events, and encouraged the participants to model and cultivate ethical leadership in all spheres of their lives.

Ms. Mcwatts closed by thanking the participants, and, as always, asked the participants to share what they had discovered with others.

The Community of Faith were very pleased with the workshop, expressing their appreciation by making a generous R2000 donation to the ELP.

\*For a more comprehensive description of Dr. Le Bruyns' presentation and the group exercise 'Puzzling Cultures', please read the report on the ELP's Gender Workshop at UWC (pg. 8)

† For more details on this framework and other aspects of this workshop, download the full report on this workshop at the ELP's website: [www.elp.org.za](http://www.elp.org.za)

## Cont. from pg. 6

poverty because of their weakness in the labour market, their domestic burden, the distribution of resources within households, and so on. This illustrates how social divisions can stack up in particular ways - in this case, gender inequality and economic disadvantage..."

Dr. Clint Le Bruyns (Beyers Naude Centre, University of Stellenbosch, ELP Board Member) was up next, focusing on the same theme. Dr. Le Bruyns defined globalization comprehensively, highlighting the different dimensions of globalization (i.e. cultural, political and economic). He posed the question, "Is globalization a gateway to greater prosperity or greater poverty? ..We recognise that it has had a very ambiguous impact ..it's a mixed bag. [In Africa] the impact of globalization seems to be experienced more in its negative dimension..." Dr. Le Bruyns included some ironic and humorous graphics in his slide presentation to display some of the ambiguities of globalization - one particularly potent image, entitled 'Global Economics: Survival Of The Richest' displayed a businessman climbing the steep incline of a line in a profit projection graph, using human skulls as stepping stones. The caption stated 'Never have so few taken so much from so many for so long'. Dr. Le Bruyns, elaborated, "A new sense of domination, many of you would argue, under globalization, a new kind of colonialisation." Another simple image got a rise from the audience - two faces, with the Nike symbol as their mouths. One, labelled 'Wearer', had the tick facing the right direction, as a smile. The other, labelled 'Worker', had the tick inverted, as a grimace, as Dr. Le Bruyns explained, "The bags and shoes bring a smile to the Wearer, but to the Worker, there are various issues to be raised under globalization in terms of cheap labour, exploitation..."

Dr. Le Bruyns also linked the notion of globalization with the feminisation of poverty, emphasising the plight of women in this process.

Dr. Le Bruyns explained the vision and mission of the ELP and moral transformation and its manifold definitions, before stating, "putting the issue of globalization in this discussion underlies the importance of context - that ethical leadership, gender justice, gender equality [are] issues that play themselves out not in a vacuum, but in a concrete reality, a concrete context. ..Globalization is one of those descriptors, or descriptions, of the context in which we live today..." In his summation, Dr. Le Bruyns explained the *transformationalist perspective*: "Globalization as a phenomenon, as big and as complex as it is - the way it impacts life, in all its complexity, is not cast in stone. Because who informs all those complexities? It's human beings like you and me. As long as human beings ..are behind policies that affect people negatively, behind global decisions that compromise people's dignity and human rights - as long as human beings are behind that, there is always the possibility of change. There's a possibility of us influencing those movements, those discussions, in a way that can work for the better wellbeing of society."

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In the Q&A session that followed, many topics were raised and discussed, e.g.: the feminisation of poverty; capitalism, trade unionism, NEPAD and the neo-liberal economic agenda; the differences in the impact of globalization pre- and post-1994; female refugees and refugee legislation in general; and the Basic Income Grant. Appreciation for the high quality of the conference and speakers was expressed by many as well.

In her rather stirring summation and closure, Ms. Pramilla Vassen



(from left) Maretha De Waal and Dr. Clint Le Bruyns

reiterated the themes and salient points of the conference's discussions, as she stated, "We've packed in a lot in these two days - we did that because we don't have another opportunity and we wanted to really give the very best material [to you]." Ms. Vassen emphasized that transformation "happens from the *heartspace* - it happens when we begin to open our hearts, when we begin to welcome, when we begin to embrace - then we are talking about *real* transformation. Other than that it remains on the level of intellectual capacity and once we are stuck in that mode, we remain in a state of judgement. And when we're in a state of judgement, transformation does not happen - that alone begins to separate us. So we want you to be mindful of ..these two days of information (and I think it's been *potent* with information) and take it back into your various spheres - communities, NGOs, government, wherever. Become that agent - own morality, own that ethical leadership within you!" Ms. Vassen talked passionately of the past and future work of the ELP before thanking each individual ELP staff member for the superb job they did with the conference. "The power distribution," Ms. Vassen maintained emphatically, "lies not with the political leadership, but within each and every community, person, child, mother, father... it lies within each and every one of us!"

As the delegates streamed from the hall, out of the building and into the sunlight, the spark of inspiration further brightening each face, one could only marvel in the face of that power, and feel joy in the promise of tomorrow.

### We want to hear from you!

Please forward letters & comments to ELP Research Coordinator Gordan Dames ([damesg@cpct.ac.za](mailto:damesg@cpct.ac.za)) Contributions in the form of articles & pictures are more than welcome too! For more info visit: [www.elp.org.za](http://www.elp.org.za)

### Coming up in the next issue of Every Leader's Paper:

- The Ethical Leadership In & Through Labour Conference
- Ethical Leadership In & Through Labour Workshops
- More Interviews & Articles!



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