

Compasiosn

Linguistics, English



Fear and Corruption Leadership encompasses diverse and dynamic activities, concepts, and decisions in the line of duty. The outcome of the leadership style employed by the party in power depends on the qualities, traits, character, personality, and interests of this party in the position held.

Machiavelli holds that the party in power should work its way to be feared rather than loved (Machiavelli 67), while Aung San holds that fear instigates corruption (San 174). Remaining in power can be achieved through other alternative means other than fear, but corruption can indeed be triggered by fear.

Ruthless style of ruling could be an adequate means through which a person in power remains in power. However, there are other stronger means to keep the same power even without creating fear among the people. Ensuring that one maintains strong allies in leadership can ensure that power remains oriented towards the same person over time. On the other hand, fear instigates and builds up opposition over time, making the situation even worse with time. In fact, gaining the people's favor can adequately account for power. This is due to creation and development of trust among the involved parties.

Machiavelli's purpose in the text is one-sided. This is due to the fact that the text only highlights the need for a prince to only mind his own concerns in relation to retaining power to himself, as opposed to working for and with the people to gain power. A selfish aspect relating to power and authority is noted in the text. The audience bound to go by the provisions of this text are of dictatorial personality. In other words, the text's credibility cannot hold in a democratic society that seeks to uphold justice, compassion, rights, and

freedoms of the people. Machiavelli's argument is logical, but unethical to some extent relative to the tone used to present the argument.

Aung San Suu Kyi argues that fear to lose power instigates corruption. This text is essentially positioned in the contemporary trends of gaining power and authority. Parties in power go to higher extents in ensuring that they remain in power, and corruption is just but of the realized practices in this line. The thought of losing power serves as the source of myriad evils in leadership. This is due to the fact that leadership roles are accompanied by power and authority. Once power is gained, those in power often get reluctant in giving it up once their term is done.

The change of scenario from a party with power to one without power corrupts the minds of many people, especially those in leadership positions. Once they get installed in the respective positions that award them significant powers, remaining in power becomes a long term objective. As a result, corruption is born, jeopardizing the concepts of truth, justice, and compassion that power should actually safeguard (San 247). In other words, the fear to lose power corrupts the minds, decisions, and activities of the persons involved, as they try to make sure that they remain in power.

Aung San Suu Kyi's text addresses contemporary experiences in relation to power and authority. The current global leadership and its people are addressed, including democratic and dictatorial societies. The facts presented in the text are credible to the society today. The emotions and logic realized in the text explain current experiences in power concerns around the world. Corruption is critically linked to the fear of losing power.

Works Cited

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Machiavelli, Niccolo. *The Prince*. New York: Interactive Media, 2012.

San, Aung. *Freedom from Fear: And Other Writings*. New York: Penguin Adult, 1995.