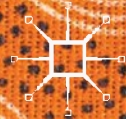


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LEAD: LEADERSHIP EFFECTIVENESS IN AFRICA AND THE AFRICAN DIASPORA



Terri R. Lituchy, Bella L. Galperin,
Betty Jane Punnett



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LEAD: Leadership Effectiveness in Africa and the African Diaspora

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Terri R. Lituchy

I would like to dedicate this book to Nobel Laureate Archbishop Desmond Tutu for the significant impact you made on me during Semester at Sea Spring 2016; and to my parents, Rhoda and Arthur Lituchy.

Bella L. Galperin

For my parents, Samuel and Colpan Karan; my husband, Daniel Robert; and children, Lev Isaac and Liam Zev, with love.

Betty Jane Punnett

For Don, Manda, Jay, Meg, Dax, Abigail, Mya and Olivia, with love.

FOREWORD

You can't be human all by yourself, and when you have this quality—*Ubuntu*—you are known for your generosity. We think of ourselves far too frequently as just individuals, separated from one another, whereas you are connected and what you do affects the whole world. When you do well, it spreads out; it is for the whole of humanity. —Desmond Tutu

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Bella L. Galperin

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Betty Jane Punnett

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Africa: Open for Business

Betty J. Punnett

INTRODUCTION

Africa—what does the word bring to mind? For some, it conjures up images of animals migrating across the Serengeti and safaris to see lions, elephants, giraffes, rhinos. For some, it evokes the harsh memories of poverty and war. For some, it stirs up feelings of reverence as it is the birthplace of mankind. All of these are part of the picture of Africa, but for businesspeople today, *Africa* means opportunity. *Africa*, especially now, is open for business.

Some years ago, any survey outside of Africa would likely have found that the words most commonly associated with Africa were “war”, “disease”, “poverty”, “starvation” and the like, all words with negative connotations. Africa was often described as the “forgotten continent” or the “dark continent”. Today, this is no longer the case. The new descriptors for Africa are “open for business”, “African lions” (referring to successes of countries and businesses), “African solutions for Africa”, and so on. The world’s view of Africa has changed over the past decade and there is a new, or renewed, interest in Africa for positive, rather than negative, reasons.

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This is one of the reasons we chose to write this book. This book provides a research-based, and practical, understanding of African leadership styles and what is effective in Africa. Africa is a large continent with many countries and cultures, as we will emphasize time and again, and here we provide both a broad picture of Africa and a more detailed look at the diversity of specific countries. The insights contained in the book will be valuable for African leaders, managing in Africa, and for African managers interfacing with non-African counterparts, as well as for foreigners going to Africa. This is indeed a new look at leadership that will be invaluable to anyone studying Africa or working with African counterparts. A primary audience for the book is business and management students. A secondary audience is managers, managing in the African context—both local, African managers and those from other countries who have a major interest in Africa.

The chapters draw on the extant research on African countries, and this is used to provide a context for, and a picture of, effective leadership in Africa. The book's primary authors are not domiciled in Africa and in many ways they provide an "outsider's" view of Africa. This is complemented by the input of the many coauthors who live and work in Africa, who provide an "insider's" view. In addition, the various country chapters include comments from "insiders" and "outsiders" regarding their practical, real-life experience of leadership effectiveness in each of the countries. These commentaries provide a practical, experienced view to add to the picture provided by the research reviewed in the chapters. In this initial chapter, we aim to give an overview of Africa, from a business and management perspective.

This book fills an important gap in the literature. Most of the literature focusing on leadership is from a Western perspective and does not provide sufficient knowledge of the factors that contribute to leadership effectiveness in the African continent and the African diaspora. This book considers leadership from an Afro-centric perspective and answers questions such as: (1) What are the components of leadership from an African perspective? (2) How does culture impact leadership in Africa and the African diaspora? (3) What are the similarities and differences between leadership in Africa and the African diaspora? This book contributes to the literature by understanding the role of culture and its impact on leadership. The book is built around the Leadership in Africa and the Diaspora (LEAD) research project that examines leadership in various African countries as well as the African diaspora (note that there is a chapter which discusses the LEAD project in detail). It begins by examining today's Africa, which is open for business,

as well as the culture of Africa and how these affect leadership in Africa. The next section examines leadership in various African countries as well as the African diaspora in the USA, Canada, and the Caribbean. It concludes by synthesizing the material throughout the book and considers the exciting idea of mankind's birthplace as the new frontier for global business.

The book draws on global research that includes African countries, such as that including Hofstede's cultural value dimensions and the world value survey, the GLOBE leadership work, Littrel's preferred leadership style research, and the LEAD research project. It also draws on indigenous studies of leadership and management undertaken by African scholars, including African concepts such as *Ubuntu* and the Talking Tree. This research-base will ensure that the material provided in the book is evidence-based. This material will be presented in a way to make it easily accessible to managers and practitioners.

The book also includes anecdotal material from academics and managers within Africa and those who have worked in African countries. Personal experiences, combined with empirical research, give a well-rounded sense of the reality of leadership in various African countries. The main authors, Terri Lituchy, Bella Galperin, and Betty Jane Punnett are not African, but they have worked closely with many African colleagues. They recognize that they are "outsiders looking in" and they complement this through the many coauthors for country chapters, and through the comments of Africans providing the "insiders looking in" reference point. One feature of the book is inclusion of information on the African diaspora, which ties in the diaspora's values, beliefs, and preferences to those of African countries. The African diaspora has received very little attention in any literature, and we believe this is a unique contribution to the literature, and one that readers will find attractive.

Although the book's title is *LEAD: Leadership Effectiveness in Africa and the African Diaspora*, we acknowledge that it is impossible to cover all of Africa. Africa is a very large continent with many countries, only a subset are covered in the book. The countries covered are those of most interest to businesspeople, as well as those where there is extant, although limited, research. The authors do not attempt to cover countries where there is no existing leadership research.

Due to the impressive size of Africa and growing importance of the African continent, there is a need for books on Afro-centric leadership. If businesses and NGOs are to be successful in Africa, their managers need to understand the realities of Africa, and various African countries. This book is intended to provide such understanding. The insights contained

in the book will also be valuable for African leaders, managing in Africa and for African managers interfacing with non-African counterparts. Our intent throughout the book is to identify similarities and differences across African countries and to compare African countries with various other countries and regions. We use the similarities and differences to highlight and explain leadership styles and practices that are likely to be effective in the African context.

AFRICA'S NEW REALITY

In order to explore leadership in Africa, and various African countries, it is important to recognize that, as with so many topics, the extremes are not necessarily the reality; instead, reality is usually somewhere in-between. Today there are still many parts of Africa where war, disease, and poverty remain, and in the past, there were parts of Africa that were doing well. Africa is a very large continent, encompassing more than 50 countries. One list of countries in Africa (Countries of the World, 2016) identifies a total of 54 countries, but other sources (Answers Africa, 2016) caution that it is not entirely clear the absolute number of territories that can be considered as countries. Nevertheless, it is safe to say that there are many and varied countries making up the African continent. These range from large countries, such as Algeria which accounts for about 7 % of the landmass to small island countries, such as Seychelles, consisting of 115 islands along the continent's eastern coast. Egypt is also considered an African country, and belongs to the African Union (AU) although part of its territory is in Asia, and statistically it is often considered with the Middle East. Africa is the second largest continent in the world, measuring over 11.5 million square miles (over 30 million square kilometers), with a population of over a billion. *The Economist* has published maps of Africa, attempting to illustrate its true size, showing that China, India, Japan, Mexico, the USA, and Western Europe could all fit into the African space at the same time. These maps have been questioned, but they do serve to reinforce the fact that the African continent is very large. (The Economist, 2010). The following data lists the countries of Africa, with their respective nominal gross domestic product (GDP) in US\$ billions in 2015 and their GDP per capita, latest figures available.

A listing of African countries in order of their nominal GDP in 2015 puts Nigeria as the largest economy overall in terms of nominal GDP, at USD billions 568.508 with South Africa second at 352.817 (see Table 1.2 in the Appendix). The smallest economies are Sao Tome and Principe at

0.335 and Comoros at 0.648. These numbers are a reflection of factors such as physical size, population, resources, and investment. What they clearly indicate is the large variation around the continent in economic size and strength. GDP per capita is a better indicator of the level of wealth or poverty in a country. GDP per capita, as illustrated in the table also varies substantially. It ranges from quite high, 15,543.2, in the Seychelles and 18,918.3 in Equatorial Guinea to very low, with some countries under 500, including 255.0 in Malawi, 286.1 in Burundi, 358.5 in the Central African Republic, 427.4 in Niger, 448.3 in the Democratic Republic of Congo, 457 in Liberia, and 484.1 in the Gambia; other countries, such as Somalia (542.6), Eritrea (544.5), and Ethiopia (573.4) are just over the 500 level. According to the World Bank, Sub-Saharan Africa's growth is projected at an average of 3.7 percent in 2015, down from 4.6 percent in 2014. In spite of this slowing of Africa's biggest economies, the GDP was projected to grow at an average of 4.4 percent in 2016 and 4.8 percent in 2017 (World Bank, 2016)

It is the size and variety that in many ways makes Africa an attractive place to do business. Africa is rich in natural resources, such as diamonds, salt, gold, iron, cobalt, uranium, copper, bauxite, silver, and petroleum. It is a large producer of cocoa beans, as well as a variety of woods and tropical fruits. It is known for its large animals and is home to the great apes, elephants, giraffes, lions, rhinos, and many more. Parts of Africa are well-developed tourist destinations, other parts are virtually uninhabited wilderness. Kaberuka (2010) wrote in a McKinsey Report that, because Africa was among the fastest-growing parts of the world between 2001 and 2008, with average growth of 5.6 percent a year, businesses were interested in capturing the opportunities generated by this growth environment. He said that growth was partially stimulated by a commodity boom, but stable macroeconomic conditions and structural reforms, privatization of state-owned enterprises and lower barriers to competition, all contributed to the impressive growth. In addition, inward foreign direct investment increased substantially, more than tripling during the period, including inflows from the Gulf countries and from both China and India.

OPPORTUNITIES IN AFRICA

Foreign Direct Investment (FDI) into Africa rose from \$2846 (US millions) in 1990 to \$50,041 in 2012 (United Nations Conference on Trade and Development [UNCTAD], 2013). FDI in 2012 was 17 times greater

than in 1990. Clearly investors have seen Africa as an attractive place to invest, and many African countries have been interested in attracting outside investment. Businesses have woken up to the reality of African opportunities. This has meant an influx of non-Africans into Africa and ever-increasing interactions between non-African and African managers.

There has been increasing interest in Africa as a place to do business over the past decade. This chapter explores the reasons for this interest. The chapter outlines the current levels and trends in trade and investment in the African continent. It focuses on those countries where there has been greatest interest. The chapter also considers the sources of investment flows into Africa and the benefits and concerns about these flows. A particular focus is on China's growing relationship with Africa and how this relationship impacts on broader geopolitical relationships. The chapter also considers Africa's outward investment and how this is expected to grow over the coming years.

Throughout the chapter (and the book), we make every attempt to provide the most up-to-date and comparable figures available. Readers will note, however, that sometimes the information presented is as much as five or more years old, and that figures may be presented for different years for different countries and transactions. Unfortunately, this is unavoidable, because information is taken from many and varied sources, and these sources do not always have recent and complete information available. The information provided gives an overall picture and sense of the realities of Africa today, but anyone doing business in Africa will need to seek more specific information to guide his or her strategies. This is especially true for individual countries, as what is true generally for Africa as a whole, may not be the case for a particular country, at a particular time.

Why the Interest in Africa?

Interestingly, one reason for the current interest in Africa seems to stem from the People's Republic of China's (PRC) growing interest and growing investment in Africa. The PRC's need for resources to fuel its own growth has made Africa very attractive to the Chinese. The rest of the world has heard of the Chinese interest, and now it looks as though the countries and regions of the world are vying to compete with the PRC in Africa.

It is true that China's involvement in African countries has been growing dramatically in recent years. According to the Xinhua News Agency (2012) trade between China and African countries reached 163.9 billion

U.S. dollars in the first ten months of 2012, up 20 % year on year, and China's foreign trade with African countries was expected to hit a record high in 2012 as a result of favorable trade policies, according to the Ministry of Commerce. Investment also increased substantially. In 2012, the Chinese ambassador to South Africa said that at the end of 2011 China's cumulative FDI in Africa exceeded \$14.7 billion, up 60 % from 2009. Aid is also an important component of the relationship between China and Africa (Brautigam, 2009). A noteworthy point is that China's foreign aid to Africa is increasing as a percentage of total aid that China provides. In a 2011 white paper, aid to Africa in 2009 made up 45.7 % of China's total aid, while from 2010 to 2012 the share for Africa climbed to 51.8 %, a 6.1 percentage point increase and it is the largest among all regions (Sun, 2014).

More recently, the PRC has been moving to more manufacturing in Africa. According to Wonacott (2014) the Chinese, faced with rising labor costs at home and negative perceptions about their employment practices in Africa, have been setting up new factories on the continent and hiring more Africans. These companies' efforts will test whether the masters of low-cost manufacturing (the PRC) can be as productive in Africa as they are in China. In 2011, China's investment in Africa was still dominated by mining (30.6 %), but manufacturing accounted for 15.3 % and was growing. Other important sectors were finance (19.5 %) and construction (16.4 %).

These figures for the PRC in Africa need to be considered in relation to figures for other countries and regions. In 2009, total global aid to Africa was in excess of \$34 billion and China's share was relatively small, about \$1.5 billion or 4 %. The European Union (Ancilleri et al., 2014) claims to be Africa's most important trading partner, and that Sub-Saharan Africa was the largest recipient of European Union (EU) development funds, receiving 20.5 billion euros in 2009. China-Africa trade has grown rapidly since 2000, but interestingly, it remains relatively balanced with African countries both exporting to and importing from China.

The numbers relating to China and Africa are also questionable. David Shinn (2012), the former US Ambassador to Ethiopia, said that he believed that no one, including officials in China, knows the reality of China's investment in Africa, and that it is not even clear how FDI is defined by China. He commented further that China's ambassador to South Africa had reported that investment of various kinds exceeded \$40 billion, among which \$14.7 billion was direct investment but did not explain the

difference between the various kinds of investment. Nevertheless, it was clear that most of the investment has gone into energy, mining, construction, and manufacturing. In spite of these concerns with the figures, most experts conclude that investment is substantial and growing.

In the next section of this chapter, we provide some information about the positive realities of Africa for those interested in doing business there. This is followed with some of the more negative realities.

THE POSITIVE REALITIES OF AFRICA

Africa's economy has been growing rapidly. According to UNCTAD (2013), GDP for all of Africa, in US\$ millions, was \$557,503 in the period 1996–2000 and in the period 2007–2011 it was almost three times that at \$1,569,472. GDP grew 44 % from the 1996–2000 period to the 2001–2006 period and 96 % from then to the most recent period. This puts Africa's GDP at a similar level to the Association of South East Asian Nations (ASEAN) countries, whose total GDP is \$1,633,163. The ASEAN countries include the “Asian Tigers” that were the economic wonders of the world a decade ago. Some African countries are likely to be the “African Lions” or “African Elephants” of the coming decades.

Africa's rapidly growing economy provides many opportunities for businesses. This is true simply because increasing GDP means that most people have more money to spend on goods and services. It is particularly true in Africa, because the growth is from a very low initial standard. The poorest people now have the means to buy basic necessities. Many people have become what we might term middle class, and they now want more of the goods and services that improve lifestyles. The rich can afford more luxuries. The opportunities in Africa therefore span a very wide spectrum, from providing access to battery recharging for the poor through refrigerators, freezers, washers, dryers and the like for the middle class to designer clothes and fancy cars for the rich.

As noted, Africa is very large. The map produced by *The Economist* that was mentioned earlier was intended to demonstrate graphically the enormous size of the African continent. At over 30 million square kilometers including adjacent islands, it covers 6 % of the Earth's total surface area and 20.4 % of the total land area (Nations Online, 2016). Africa, as of 2013, is home to 1.033 billion people according to World Population Review (2014), second only to Asia. The geographic size of Africa has both positives and negatives for businesspeople. On the one hand, it

represents a continent of enormous potential. On the other hand, there are many countries within the African continent, and each is different, so “doing business in Africa” means understanding many different environments. Throughout the upcoming chapters we emphasize this reality.

Africa is also very diverse, as we continue to emphasize. Its countries range from very small, the Seychelles at about 45 square miles and 70,000 inhabitants, to very large, Algeria with about 200,000 square miles and 2.3 million inhabitants. Formerly, Sudan was considered the largest country in Africa, but this has changed now that it has split into North and South Sudan. GDP per capita, as a measure of individual spending power, also ranges substantially. According to the World Bank (World Bank, 2016) in 2010, Equatorial Guinea’s GDP/capita was just over \$36,000 (based largely on oil production) while Burundi’s was about \$300. Countries also differ in terms of factors such as geography, history, language, political systems, and religion. This diversity provides opportunities as well as challenges. On the plus side, diversity means that a business can find a niche for just about any product or service. On the down side, it means that it’s important to analyze each country as a different environment—doing business in Africa is doing business in many different and distinct countries.

Africa is generally resource rich. The Chinese have been well aware of the benefits of exploiting Africa’s resources to help fuel their own growth. For some, this has been a mutually beneficial relationship, allowing African countries to gain from foreign investment while the Chinese access the resources they need. According to Mikva (2015), its mineral deposits make it one of the richest natural-resource-laden places on Earth. Botswana relies on diamonds for a major part of its GDP; the Democratic Republic of Congo is estimated to have more than \$24 trillion worth of untapped raw mineral ore deposits; South Africa (in addition to diamonds and gold) is the world’s largest producer of chrome, manganese, platinum, vanadium, and vermiculite, and the second-largest producer of ilmenite, palladium, rutile, and zirconium; Namibia has a wide array of mineral resources and its 46 % of the continent’s uranium brings in nearly a quarter of its annual income; Guinea produces more than 95 % of Africa’s bauxite, and in 2005, was the only African producer of alumina—it is critical to meeting world aluminum demand. As these examples illustrate, natural resource availability is a major reason why foreigners are interested in Africa.

Table 1.1 Comparison of several African countries with the World and USA: Percentage of total population

<i>Age range</i>	<i>World</i>	<i>USA</i>	<i>Angola</i>	<i>Benin</i>	<i>Botswana</i>	<i>Chad</i>	<i>Ghana</i>	<i>Liberia</i>	<i>Malawi</i>	<i>Zimbabwe</i>
0–14	26	19.4	43.2	43.8	32.9	44.7	38.6	43.2	46.9	46.2
15–24	16.8	13.7	20.5	20.1	21.6	20.6	18.7	19.7	20.2	20
25–54	40.6	39.9	29.3	29.9	37	27.8	33.8	31.5	27.1	28.5
55–64	8.4	14.5	2.9	2.8	4	3	4.1	3.1	2.7	2.4
Older	8.2	13.9	2.9	2.8	4	2.9	4.1	3	2.7	2.4

Note: Data based on African Development Bank (2012)

Africa is generally a “young” continent in terms of population, with the working age population about two times that of the non-working age population, and expected to grow to three times by 2050 (African Development Bank, 2012). There are substantially high proportions of populations under the age of 55, and few people over 55. This varies from country to country, but it is generally true across countries. The following data (African Development Bank, 2012) compare population by age for the World, the USA, and several African countries (selected randomly) (Table 1.1):

These data show clearly that the African countries have substantially younger populations than the world as a whole, and the same is true of a comparison with the USA. The USA has 28.4 % of its population over 55, while the African countries are as low as 4.8 % (Zimbabwe) and overall those included above are at 6.2 %. The USA has about 70 % under 55, while African countries are closer to 95 %. A young population means many people available for work, especially at lower levels in organizations. In much of the rest of the world, especially the developed countries (such as those in North America and Europe, as well as Japan) and China, populations are ageing, retiring, and becoming unable to work as productively as before. This can mean a shortage of willing and able new labor force entrants. This is not the case in Africa. A young population may have disadvantages as discussed in the next section, but a clear advantage is access to a large number of employees.

Africa has been the source of many new, innovative, and creative products and services in recent years. Partly, this is because Africa’s lack of infrastructure has forced people to develop different and alternative approaches to overcome environmental limitations. Cell-phone banking,

“personal” bankers coming to people’s homes, creative uses for solar, and so on. There are many positives about today’s Africa, and these positives provide opportunities for business people seeking new and growing prospects. These positives should not mean that we overlook the negatives.

SOME NEGATIVE REALITIES OF AFRICA

It is particularly important for those considering doing business in Africa to be very conscious of the challenges associated with Africa. It is unfortunately true that when we hear news of war, it is often in the context of African countries and the same is true of terrorist attacks. In early 2014, as this chapter was initially being written, the following were all on the news:

- The Central African Republic was involved in a civil war. Christian militias in the Capital had attacked Muslims and forced an exodus of virtually all Muslims, who feared for their lives.
- South Sudan was at war, engulfed in widespread killings that had largely broken down along ethnic lines. It was estimated that thousands had been killed in six months of fighting and about one million had left their homes. There was also an on-going border dispute with its neighbor Sudan, and questions as to whether Sudan was supporting the rebels in South Sudan.
- In Nigeria 300 school girls had been kidnapped and it was feared that they might be sold. There were several other major attacks by the Boko Haram group, including one in Northeastern Nigeria that was reported to have killed 300 civilians. Boko Haram is a fundamentalist Islamic group whose name translates loosely as “Western education is forbidden/a sin”. They operate mainly in the northeast of Nigeria, but have links with other groups, including al-Qaeda.
- In northern Uganda and South Sudan, the Lord’s Resistance Army (technically a Christian group) was still at large. This group’s infamous leader, Joseph Kony, is well known for many reputed atrocities, but particularly the use of child soldiers.

As of March 2016, the Nigerian girls had still not been found and Boko Haram remained a threat, illegal migrants from Africa continued to flood to Europe, too many dying on the way, Egypt and other countries have experienced terrorist attacks, southern Sudan is still at war, and drought and starvation are faced by many across the continent. Africa may be open

for business, but there are many problems to be solved and challenges to be overcome.

Many people in Africa remain poor and youth unemployment is relatively high. The earlier discussion of GDP/capita of the countries of Africa illustrated the poverty that is the reality of many African countries. Even where GDP/capita is relatively high for Africa, income disparities mean that there are a few wealthy people and many people who are poor. Even with a growing middle class and growing incomes, many people live essentially at a survival level. Poverty and youth unemployment has resulted in outward migration, often using illegal routes, which can be dangerous. In so far as African migrants can find a better life elsewhere, this can imply a “brain drain”, with better educated and more desirable people moving away from Africa. This may make it more difficult to find appropriately qualified managers and employees in Africa.

Poor infrastructure is also a challenge in many parts of Africa. Airports are older and not well kept; the same is true of ports and shipping facilities. Roads are limited and city roads, overcrowded. Educational and health facilities and resources are sometimes minimal. These infrastructure limitations can make doing business in Africa more difficult. These limitations need to be examined to understand the impact that they can have on a particular business or strategy, so that accommodations can be made to deal with them.

Corruption has long been seen as a problem in Africa, and continues to be so, although many countries are attempting to change the attitude that corruption is a norm. Corruption in this context generally refers to extra, “under-the-table” payments being necessary to get business done at all, and to ensure that business goes smoothly. Payments can range from small payments to immigration and customs officials to millions of dollars to government officials to ensure decisions go in your business’ favor. Transparency International prepares a Corruption Index that rates countries in terms of corruption. The index relies on several different sources and is generally considered a reliable reflection of reality in different countries. In their 2014 map of the world, virtually all of the African continent fall within the corrupt range. Somalia is rated at the bottom as the most corrupt country. Eritrea, Libya, South Sudan, and Sudan are all in the bottom ten. Only Botswana, Cape Verde, the Seychelles, and Mauritius scored in the top 50. Wages in African countries are relatively low and officials may rely on “extra payments” to make ends meet; law enforcement may be lax in terms of enforcement of corruption regulations

and people take advantage of this. The expectation of extra payments is a difficult issue for managers who are asked to make these payments and companies need to have policies in place to guide managers.

When we discuss the negatives associated with doing business in African countries, there is a tendency to allow these to overwhelm the positives. This is partly because outside of Africa, the continent has long been seen as the “dark continent” and news reports of African countries have emphasized war, terror, starvation, illness, deaths from migration, and the like. In reality, if we talked about any country or group of countries, there would be negatives that could be identified. In Canada, it could be the poverty of the aboriginal people, their high rates of suicide and lack of education. In the USA, it might be the high rates of gun violence, with more than 32,000 deaths attributable to firearms in 2011 (Gun Policy, 2016), of which 11,000 were homicides. In Europe, in 2014, the near civil war in Ukraine could have far-reaching consequences for NATO countries, as well as Russia and its allies. In Thailand, one might identify the fact that it has had the highest number of military coups of any country; in the Caribbean, the new introduction of mosquito-borne diseases; in Turkey, continuing demonstrations; in Colombia, drug smuggling; and so on.

Businesspeople do not avoid these countries or regions because of problems they may face in these locations. Rather, they use the information about the problems to ensure that they plan for them, and mitigate the risks. In addition, forward-thinking businesspeople assess the disadvantages to look for opportunities. A story has been told for decades of two shoe salesmen going to Africa in the early 1900s. One returned and said, “they don’t wear shoes, so there is no opportunity”. The other returned and said, “they don’t wear shoes, so there is a huge opportunity”. The second one got very rich selling shoes in Africa. Similarly, today there are many such opportunities. There are entrepreneurs, both local and foreign, making fortunes by taking advantage of what Africa lacks. The following examples are based on BBC radio reports over the past two years. Many smaller villages do not have electricity but crave modern entertainment. One entrepreneur goes from village to village with a solar-powered ice-cream machine and DVD player—playing movies and selling ice cream to the local residents. Another group has developed a modular solar system which begins by providing energy for one light at a cost that is lower than people previously paid for kerosene. As households save enough money, they can add to the system, with other lights, cooking equipment, even entertainment. Wind-up radios were originally developed for parts of

Africa that had no electricity, and now they are sold in North America and Europe for camping and emergencies.

The previous examples illustrate that apparent negatives can be the basis for developing successful business opportunities. Of course, the positives provide even more opportunities. As noted earlier, the improving economies in Africa mean that there are opportunities across the spectrum, ranging from products and services for the very poor to ones for the very rich.

OUTWARD INVESTMENT

Over the last decade, the outward investment picture has changed, from being dominated by the developed world to one where developing countries are playing an ever bigger part. According to UNCTAD (2013), outward investment from developing economies reached a record level of \$460 billion in 2013. Combined with \$100 billion from transition economies, these outward flows accounted for about 40 % of global FDI. African countries shared in this, even though their investments are relatively small. According to UNCTAD (2013), between 1990 and 2008, outward investment from Africa rose from \$650 million to \$9309 million. The numbers vary from year to year and from country to country. In the 2008 report, Algeria and Libya accounted for much of the outflows. This would certainly have changed today. Nevertheless, we can expect that as African countries become better off, and benefit from inward investment, they will themselves look for investments outside their countries, and outside of the continent. Foreign businesses who establish a presence in Africa can work with their African counterparts to succeed in Africa as well as to help the African businesses succeed outside of their home countries.

SUMMARY

This chapter has introduced the idea that Africa is “open for business”. African countries’ economies are growing and foreign businesspeople are increasingly seeing Africa in a positive light. We have discussed the opportunities that are opening up in Africa and we also pointed out some of the challenges that businesses face in African countries. Understanding the opportunities as well as the challenges help managers make the most of the opportunities while dealing with the challenges. The forecast for Africa for 2016 is not as positive as it was a few years ago, but expectations are for

continued economic growth, as well as increases in trade and investment. We believe that Africa as a whole, and many specific countries continue to be exciting from a business perspective. This means that understanding effective leadership in this context is critical so that businesses can be successful. It seems clear, from the discussion of Africa as the new frontier for business, that understanding the cultural environment of African countries and the essentials of effective management in this context is valuable for African managers and for those outside going to Africa, as well as managers working together. The intent of this book is to provide a better understanding of these issues to contribute to more effective leadership around the African continent. The upcoming chapters of the book provide specific information on these issues.

APPENDIX

Table 1.2 Listing of African countries (nominal GDP \$ billions; GDP/capita)

<i>Name of country</i>	<i>Nominal GDP in billions of dollars</i>	<i>GDP per capita</i>
Algeria	214.063	5484.1
Angola	131.401	5900.5
Benin	8.747	903.5
Botswana	15.813	7123.3
Burkina Faso	12.543	713.1
Burundi	3.094	286.1
Cabo Verde	1.871	3641.1
Cameroon	32.549	1407.4
Central African Republic	1.783	358.5
Chad	13.922	1024.7
Comoros	0.648	810.1
Congo—Republic of the	14.135	3147.1
Congo, Democratic Republic of the	32.962	448.3
Cote d'Ivoire	34.254	1545.9
Djibouti	1.582	1813.6
Egypt	291.538	3148.7
Equatorial Guinea	147.308	18918.3
Eritrea	3.858	544.5
Ethiopia	54.798	573.4
Gabon	17.228	10772.1
Gambia	0.807	484.1
Ghana	38.648	1441.6
Guinea	6.624	539.6
Guinea-Bissau	1.022	567.8

Table 1.2 (Continued)

<i>Name of country</i>	<i>Nominal GDP in billions of dollars</i>	<i>GDP per capita</i>
Kenya	65.9	1358.3
Lesotho	2.088	1034.2
Liberia	2.027	457.9
Libya	41.119	6573.2
Madagascar	10.593	449.4
Malawi	4.258	255
Mali	12.074	704.5
Mauritania	5.061	1275
Mauritius	12.616	10016.6
Morocco	107.005	3190.3
Mozambique	16.386	585.6
Namibia	13.43	5408.2
Niger	8.169	427.4
Nigeria	568.508	3203.3
Rwanda	7.89	695.7
Sao Tome and Principe	0.335	1810.7
Senegal	15.579	1067.1
Seychelles	1.406	15543.2
Sierra Leone	4.892	766
Somalia	NA	542.6
South Africa	352.817	6482.8
South Sudan	13.07	1115.1
Sudan	63.815	1875.8
Swaziland	3.4	3477.1
Tanzania	49.115	955.1
Togo	4518	635
Tunisia	46.995	4420.7
Uganda	26.312	714.6
Zambia	27.066	1721.6
Zimbabwe	13.663	931.2

Note: Data based on World Bank (2016)

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A Cultural Perspective of Africa

Terri R. Lituchy and James Michaud

INTRODUCTION TO AFRICAN CULTURE

This chapter provides an overview of African culture. Africa and its culture are diverse. Africa has a long history of oral traditions and beliefs that stress an interconnection between the physical and spirit realms, food, dance, and artifacts. Arts and crafts show both completely indigenous forms and a blend of influences from Arabia, Europe, Christianity, and Islam. A challenge in dealing with culture in and of Africa is the tendency to treat the continent as an undifferentiated whole. There are significant differences between nations, regions, tribes, and language groups. These differences are the result of geography, history, religions, and traditions that have unified groups of people over time. Some of these differences will be mentioned here.

African countries are rich in tribal tradition and culture. As such, tribes as well as businesses often display hierarchical tendencies. Relationships are important and are based on trust rather than contracts. Land, for

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example, is often held in trust by clans and communities, and possession or right of use is based on ancestral presence rather than purchase. A few researchers have looked at indigenous concepts of culture such as *Ubuntu* (Mbigi, 2000; Mangaliso, 2001), spiritualism (Mbigi & Maree, 1995), and The Big Man (James, 2008).

Ubuntu is important in many Africa cultures. *Ubuntu* is a form of collectivism with a focus on building and maintaining community. *Ubuntu*, or collectivism, has a strong impact on leadership behaviors and leadership effectiveness in Africa. There is a prevalence of *Ubuntu*—a humanistic approach with an emphasis on respect, human dignity, compassion, relationship building, personal interaction, and mutual respect—in Africa (Browning, 2006; Ford & Miller, 2014; Ncube, 2010; Wanasika et al., 2011). *Ubuntu* comes from the phrase, *umuntu ngumuntu ngabantu* which translates as “a person is a person because of other persons” (Bekker, 2008).

In The Big Man model, James (2008) discusses the dimensions of power associated with The Big Man including all-powerful; fearsome, all knowing; and, infallible. According to The Big Man model, legitimate power is achieved because leaders are wise as elders and through ancestry (Beugre & Offodile, 2001). The oldest person in a group is revered and honored. In social situations, the oldest person is greeted and served first.

Spirituality and spirits is another theme specifically in Sub-Saharan African culture. Smith (2003) recounts that the idea of spiritualism is having a connection to the land, to one’s ancestors, and to the power of the universe. In some Sub-Saharan African cultures, ancestors are seen as needing to be taken care of to maintain their existence as spirits, who are able to guide, advise, and support family members (Smith, 2003). Traditionally, there was a preference for a chieftain who was tough and cunning enough to be able to control the spirits in order to defend his people. The chieftain frequently interacted and consulted with his people to show he was one of them to keep them contented (Smith, 2003).

Although there are many similarities regarding these traditional aspects of culture, Africa is a continent of over one billion people with very different cultures. Africa is often broken down into four geopolitical sub-regions: North Africa, West Africa, East Africa, and South Africa. In this book, we cover Egypt, which is considered part of North Africa as well

as the Middle East; Kenya, Tanzania, Nigeria, and Ethiopia in the East; Ghana in the West; and South Africa.

The Egyptian culture has been influenced by its rich ancient history, colonialism, wars, and its government power. The culture is also heavily influenced by the Islamic religion. Egypt is family-oriented and relationship-driven, with honor an important facet of interpersonal relationships. The caste system, though not formalized, does not allow for significant upward mobility of its citizens into the most wealthy and influential class of Egyptian citizens. Nor is there much social interaction between the wealthiest and the rest of the populace. Laws, rules, regulations, and controls are used to reduce uncertainty, while inequalities of power and wealth exist in the society. This creates a situation where leaders have ultimate power and authority. Egyptians value respect for authority, ancestors, and religion.

East African countries, including Kenya, Tanzania, Nigeria, and Ethiopia are rich in tribal traditions and cultures. This transfers to the business society as well. As such, companies display hierarchical tendencies. As you would expect in a hierarchical culture, leaders in East African countries lead quite strongly. Furthermore, as age is highly valued, leaders are often from the older generations. The oldest person in a group is revered and honored. In social situations, the oldest person is greeted and served first. *Ubuntu* is a collective brotherhood that is found in East African cultures. *Ubuntu* includes supportiveness, cooperation, and kindness to the group.

A paternalistic leadership style is often used by Ghanaian managers. This is due to the traditional tribal rule system where the chief is seen as the father of the community and therefore has the approval of the community to make decisions with a few “wise men” without recourse to broad consultations with the masses. The benevolent autocratic leadership style is further emphasized by the high-power distance present in the Ghanaian culture, which means that subordinates expect and accept the unequal distribution of power and hence see an ideal leader as someone who will tell them what to do. In fact, some studies have concluded that in Ghana, a leader or manager who often seeks the opinion of his subordinates is likely to be seen as weak and incapable (Zoogah & Beugré, 2012).

Typical cultural values among South Africans include spiritual collectivism; humility and helpfulness; and *Ubuntu*. Moral standards are based on

ancestral precedents, and there is inherent trust and belief in the fairness of leaders (Van Zyl, Kleynhans, & Du Plessis, 2011).

In this next section, we look at the theories and dimensions of culture as presented by Hofstede (1984) and the GLOBE study (House et al., 2004). We then present new research from the LEAD project (Lituchy et al., 2013; Lituchy & Punnett, 2014; Senaji et al., 2014).

HOFSTEDÉ'S DIMENSIONS OF CULTURE

Geert Hofstede was one of the first researchers to examine values of culture in a business setting. He surveyed over 116,000 IBM employees in 40 countries about their work-related values (Hofstede, 1984). He discovered four basic values or dimensions along which work-related values differed across cultures: power distance, uncertainty avoidance, masculinity/femininity, and individualism/collectivism. He later added long-term orientation/short-term orientation (Hofstede et al., 2010), and indulgence/restraint (Hofstede, 2011) to some of the countries in his study. He does not look at African countries individually but presents results of the subregions.

Power distance is the distance between people in society, or inequality. This means there is a hierarchical order in organizations with power being focused at the top instead of being diffused throughout the organization. In collectivist cultures, people are members of few groups and loyalty to the group is important. These “in-groups” can be collections such as their family, extended family, religious or community organizations, and school or work. Feminine means that people focus on well-being or the quality of life, whereas a masculine culture focuses on work and material goods. In feminine societies, relationships and society are more important than work and material success. A society with high uncertainty avoidance does not like to take risks and does not like the ambiguity of the unknown. These societies will typically shun multiple points of view as this raises doubts about what the singular truth is. A short-term orientation society is one that takes the past into consideration, traditions are retained and staying the course is valued. A long-term orientation society looks to and plans for the future and is adaptable to changes. A high score in indulgence includes having a positive attitude, being optimistic, having a desire to enjoy life and have fun, and being permitted to engage in whichever activities and

whatever speech one wishes. Details on Hofstede's research can now be found on-line at <http://geert-hofstede.com/countries.html>.

Looking at Hofstede's dimensions of culture, he states that Egypt is similar to other Arabic countries (The Hofstede Centre, 2016). Arabic countries score high on the power distance dimension, which means that people in society are not equal, people accept a hierarchical order. Arabic countries are considered to have collectivistic cultures. They are relatively feminine societies. Arabic countries also have a high preference for avoiding uncertainty and very low indulgence.

On Hofstede's dimensions of culture, the West African countries, including Ghana, are grouped together. They are high on power distance. People from West Africa scored low on individualism. West Africans are in the middle on masculinity. They are high on uncertainty avoidance. People of West Africa are very low on long-term orientation. They also scored high on the indulgence dimension.

According to Hofstede (1984), East African countries, which include Nigeria, Kenya, Tanzania, and Ethiopia are considered collectivistic societies. They are high on power distance, which means that employees accept a hierarchical order in which everybody knows their place. They are masculine societies in which leaders are expected to be decisive and assertive, the exception being Tanzania which is slightly more feminine than masculine (The Hofstede Centre, 2016). East African countries are moderate

Table 2.1 Scores of countries and regions on Hofstede's cultural dimensions

	<i>Power distance</i>	<i>Individualism</i>	<i>Masculinity</i>	<i>Uncertainty avoidance</i>	<i>Long-term orientation</i>	<i>Indulgence</i>
Egypt	high	low	med	high	very low	very low
Ghana	high	Very low	med	high	very low	high
Nigeria	high	low	high	med	low	high
Kenya	high	low	high	med	x	x
Tanzania	high	low	med	med	low	low
Ethiopia	high	low	high	med	x	x
South Africa ^a	med	high	high	med	low	high
United States	low	very high	high	med	low	high

Source: Based on Data from The Hofstede Centre, 2016

x = data not available

^aData is for white South Africans only

on uncertainty avoidance and score very low on long-term orientation. Data on the new indulgence measure is lacking for this region, as is data on long-term orientation. Though data for Tanzania shows that it is seen as modestly low on indulgence, and data for Nigeria shows it is high on indulgence, while both countries are low on long-term orientation (The Hofstede Centre, 2016).

South Africans are moderate on power distance, high on individualism, high on masculinity, and moderate on uncertainty avoidance. In addition, South Africa is low on the long-term orientation dimension, which means they are more normative than pragmatic, and they are high on indulgence. According to Hofstede's finding, South Africa is different from both West and East Africa and on individualism; and from West Africa on long-term orientation (LTO was not measured in East Africa). It should be noted that scores from South Africa were for white South Africans only, who are a minority of the population.

When comparing these scores to a typically Western country like the USA, as can be seen in Table 2.1, the most striking differences are in power distance and individualism. All of the African countries involved have a much stronger social hierarchical structure and are much more concerned about others in their social groups. These cultural differences will inevitably influence how a leader is supposed to act, what a leader is supposed to do, and the latitude in decision-making power they have to do it in African countries versus the West. For example, in the West, a low-power distance and high individualism indicates a preference for a collaborative leader who shares power and is less concerned for the social and emotional needs of those he or she leads.

Global Leadership and Organizational Behavior Effectiveness (GLOBE)

The GLOBE research was among the first large-scale comparative studies to examine leadership across countries (House et al., 2004). The GLOBE project uses a quantitative approach to examine middle managers in Sub-Saharan countries (Littrell, 2011) and the Middle East. In Sub-Saharan Africa, GLOBE countries included Zimbabwe, Namibia, Zambia, Nigeria, and South Africa (black sample). They included South Africa (white sample) as part of the Anglo cluster. The Middle East cluster included Turkey, Kuwait, Egypt, Morocco, and Qatar.

The GLOBE cultural dimensions (Wanasika, Howell, Littrell, & Dorfman, 2011) are:

- Performance orientation (society encourages high standards of performance and rewards innovation and improvement);
- Future orientation (society believes that their actions will influence their own future);
- Humane orientation (society encourages and rewards individuals for being fair, altruistic, generous, kind, and caring to others);
- Institutional collectivism (societal norms and practices encourage and reward collective action and collective distribution of resources);
- In-group collectivism (society expresses pride, loyalty, or cohesiveness in their organizations and families);
- Gender egalitarianism (society minimizes gender inequality);
- Power distance (society accepts and endorses authority, power differences, and status privileges);
- Uncertainty avoidance (society relies on social norms, rules, and procedures to alleviate unpredictability of future events);
- Assertiveness (society is assertive, tough, dominant, and aggressive in social relationships).

According to GLOBE, Sub-Saharan Africa is high in assertiveness, future orientation, and high in power distance. They are moderate on both in-group and institutional collectivism, as well as gender egalitarianism, humane orientation, and uncertainty avoidance. As for the Middle East, taken together, these societies are high in group and family collectivism and power distance; they are moderate on uncertainty avoidance, institutional collectivism, humane orientation, performance orientation, and assertiveness; and are low on future orientation and gender egalitarianism (Kabasakal & Bodur, 2002).

This is in contrast to the “Anglo” cluster which is composed of many of the countries perceived to encompass the West. These countries include Australia, Canada, England, Ireland, New Zealand, South Africa (white sample), and the USA. The GLOBE project found that the Anglo cluster was high on performance orientation, humane orientation, family collectivism, and future orientation though low on power distance (Ashkanasy, Trevor-Roberts, & Earnshaw, 2002).

LEADERSHIP EFFECTIVENESS IN AFRICA AND THE DIASPORA (LEAD)

More recently, the LEAD project used both qualitative and quantitative research to examine culture in African countries in an attempt to understand what constitutes effective leadership in African cultures. More details of the LEAD project can be found in Chapter 5, as well as, in a special issue of the *Canadian Journal of Administrative Sciences* from December 2014 (Lituchy & Punnett, 2014; Senaji et al., 2014). Using both qualitative and quantitative research methods, the LEAD research team examined culture in Egypt, Ghana, Kenya, and Nigeria.

Based on the results of the qualitative research, the LEAD team found that religious beliefs and love of God, importance of community, sense of belonging, relationships, and social interactions are important aspects of Egyptian culture (Senaji et al., 2014). Ghanaian culture can be described as having a respect for elders, love of God, the institution of chieftaincy, and a sense of belonging. Kenyans described their culture as hard working, trustful, and placed importance on the tribe. Nigerians mentioned tolerance, religious beliefs, merrymaking, honesty, respect for elders, and hard working as important aspects of their culture. As can be seen, there are similarities between these different cultures, most mentioned aspects of religion and the importance of community, belonging, and social interactions. There are, however, differences with some focusing more on respecting elders, working hard, and having strong leaders as compared to others. Contrasting the similarities among these cultures, we see they are very different than what would be considered to be important aspects of Western culture.

Based on the qualitative results, the LEAD project developed a quantitative survey to measure African leadership and culture. The results reveal the following as important aspects of culture in Africa: *Ubuntu* was high for the overall sample, with the highest scores in Nigeria and Egypt. We also examined GLOBE's humane orientation dimension and found that all countries in our study were high on this dimension except for South Africa.

More details on Egypt, Ghana, Nigeria, Kenya, and also Uganda, Tanzania, South Africa, and Ethiopia can be found in this book: Chapters 6, 7, 8, 9, 10, 11, 12, and 13, respectively. In Chapter 3, we look at the African diaspora and culture. In Chapter 4, we examine the effects

of African culture on leadership on the continent. As mentioned above, more details of the LEAD project are covered in Chapter 5.

CULTURE AND LEADERSHIP

In this section, the effect of culture on leadership in specific African countries is briefly presented. Culture affects group norms, values, and behaviors, and in turn, they influence leadership. Specific cultural dimensions influences the types of behaviors and interactions that people are comfortable with or prefer. These behavioral preferences affect the leadership styles in a given country, as some are seen to be more effective than others.

Egypt

In Egypt, a hierarchical and collective structure supports a consultative leadership style while ultimate control is maintained by leaders. Egyptian leaders, who are mostly men, will consult widely with employees but will be expected to make firm authoritative decisions. Loyalty in a collectivist culture is paramount and overrides most other societal rules. In Egypt, a charismatic leadership style with a strong authoritarian component is often preferred. However, transactional leadership can be used to influence employees' performance. With a high-power distance culture, leaders will tend to separate themselves from the group. Teams revolve around a strong leader who is responsible for allocating tasks and creating harmony among group members. Individuals within the team expect direct access to and feedback from their leader. As with most leaders in general, almost all senior business leaders are men. Historically, leadership in Egypt has focused on human nature, how leaders emerge, and the role of group feeling or *asabiya* in leadership. These dimensions are still important today.

Ghana

In Ghana, as in other collective, hierarchical, high-power distance cultures in East Africa, leaders take a paternalistic attitude to their employees. Leaders are involved in employees' families, housing, health, and other practical life issues. Authentic leadership is the attribution bestowed upon leaders by employees when leaders and followers share the same values, perceptions, and expectations. In Ghana, employees believe that being God-fearing is an important aspect of authentic leadership. Furthermore,

business leaders do not seek consensus before making decisions. Leaders at the top of the organization make all of the decisions. Leaders in senior positions, as well as older people in general, should be deferred to and treated with utmost respect.

West Africa

In West African countries such as Nigeria, Ethiopia, Tanzania, and Kenya, top leaders make decisions, and these decisions are expected to be carried-out precisely. Organizational leaders have the responsibility to cater to the well-being of employees in a collectivist cultures. Leaders are usually very paternalistic. The leader has the responsibility to make decisions that are in the best interest of the group. West African business culture relies on personal relationships, therefore leaders must devote a great deal of time to getting to know others before they do business. The Talking Tree epitomizes traditional African democracy, wherein leaders and members of the village would congregate under a large tree and try to resolve disputes and make decisions. All members would have as much a right to have their say as anyone else, and they would remain there until a consensus had been achieved, at that point the elders would make the decision for the group (Mwakikagile, 2000). This concept can be seen in modern day African countries in consensus building.

Landsberg (2013) states that South Africans prefer a charismatic/value-based, team-orientated, participative, and humane approaches to leadership. South Africans aspire for leadership founded on humanistic principles and a desire for more inclusive and participative forms of leadership that value individual differences, authenticity, and serving the community (Kondlo, 2013). Links with their own past and with indigenous habits and traditions are important (Bolden & Kirk, 2009; Mugumbate & Nyanguru, 2013).

LEAD RESEARCH IN AFRICA

The LEAD research group (Lituchy & Punnett, 2014; Senaji et al., 2014) used qualitative research (focus groups and Delphi processes) to ask people in several African countries what is effective leadership. In Egypt, they found that to be effective, a leader needs to be well educated, have a high level in society, and be financially stable. Effective Egyptian leaders are seen as being honest and fair, understanding, dedicated, and knowledgeable. Based on the qualitative findings, quantitative survey research was conducted. The LEAD research (Senaji et al., 2014) found people in

Egypt thought effective leaders were social, wise, hardworking, visionary, and servant in their leadership style.

The LEAD studies found that the leader's vision was strongly related with perceptions of leadership effectiveness in Ghana. Effective leaders have been found to have many critical behaviors in their organizations, including rhetorical skills and charisma. Men are more likely to become leaders than women, reflecting the male dominance in the business world and society of Ghana. LEAD's research (Senaji et al., 2014) found effective leaders in Ghana were perceived to be intelligent, visionary, proactive, and results-oriented. Leadership style effected the satisfaction and performance of employees in Ghanaian businesses. The importance of *Ubuntu*, spirituality, social, and hardworking were also mentioned. This is consistent with previous research (James, 2008) in Ghana that stated that a leader is a big man who is powerful and fearsome, and that spirituality and ancestors are important to leadership in Ghana.

SUMMARY

Africa is different culturally from the West, though, it is not all the same in how it is different. Africa is comprised of 54 countries, however these divisions are not clear cut, as many of them were made by Europeans who did not consider the cultures and the societies of people in these lands when drawing boundary lines. Africa is an expansive continent with many rich and different cultures that are influenced by different tribal, religious, and social histories. Africa has distinct cultural concepts not seen in other regions, such as *Ubuntu*.

Recognizing these differences is important not only for the sake of exploring and experiencing distinct cultures but also because these cultural differences have real-world effects on behaviors, perceptions, and preferences. When it comes to business and management, we have seen in this chapter that different cultures consider different leadership styles to be more or less effective. Being aware of what is considered to be effective leadership in a culture is of the utmost importance in order for companies to recognize, recruit, and train individuals for leadership roles that will result in positive outcomes and experiences for organization and members alike.

While great strides have been taken by past researchers, most notably Hofstede and the GLOBE project, and some insights have been gleaned from the LEAD project, compared to the vastness of Africa and the number of cultures, there is much work to be done in examining and reporting managerial issues in Africa. Even within the research that has been

conducted, we find data missing for Hofstede's dimensions for entire countries, and the GLOBE study's clusters contain only a handful of countries in each region. The following chapters aim to take steps toward resolving this dearth of information by examining leadership issues in a number of countries in Africa and reporting the findings of the LEAD project.

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Leadership Style and Qualities in Africa: A Literature Review

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INTRODUCTION

According to the World Bank report, Africa's population is rapidly increasing, and by 2060, the region will hold an estimated 2.8 billion people (The World Bank, 2015). Countries in Sub-Saharan Africa (SSA) can take advantage of the demographic growth and earn potential social and economic benefits given the right policies. The report emphasizes that Africa's growth transition can either be a success to launch economic growth or a disaster if the policies and actions are incorrectly implemented. A recent study by Bloomberg suggests an optimistic outlook for Africa since the gross domestic product of the 11 largest Sub-Saharan African countries increased 51% during the last 10 years (Winkler, 2015). This is more than twice the world's growth (23%) and almost four times the 13% expansion of the USA, the largest economy (Winkler, 2015). However, the African situation in the past has been described as a "tragedy" and a "disaster" (UNCTAD, 2004) and explanations for the continent's poor economic

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performance included governance (Nwankwo & Richards, 2001), management ineptitude (Kamoche, 1997), and leadership weaknesses as the most significant reasons (Ochola, 2007).

The importance of leadership in Africa remains a central part of the discourse in academia and the popular press. Some argue that the lack of responsible leadership is the reason for the continued challenges on the continent, while others believe that leadership is a solution for developing Africa (Fourie, van der Merwe, & der Merwe, 2015). Despite the interest on the topic, there still remains limited research on African leadership.

Walumba, Avolio, and Aryee (2011) argue that the literature must take a more inclusive view on leading people by focusing on the nature of leadership and the management of human resources within the African context. The authors note that there are five contextual factors that impact leadership in Africa. First, the economies of many African countries, with exception of South Africa, are largely reliant on the export of primary products. Second, even though there is increased growth in the population, many African countries have a large percentage of youthful, unskilled, or semi-skilled workforce earning low wages, contributing to the challenges of maintaining a motivated and productive workforce. Third, due to the lack of employment opportunities, there has been an increase in small-sized enterprises. Unfortunately, these entrepreneurial businesses are often considered to have poor leadership and management practices that further contribute to an uncommitted and unmotivated workforce. Fourth, the entry of foreign-owned companies with better technology and managerial know-how has put pressure on locally owned companies to offer better quality products at lower prices. Finally, African culture is composed of ethnic and linguistic groups which make it difficult to lead and manage employees from Africa.

Given the above complexities, there is no doubt that effective leadership in the African context requires a good understanding of leadership theories and the contextual factors in Africa. Leadership is critical to organizational success and it is essential to examine the cultural context and country-specific practices; hence, we find it especially relevant in African countries. In the following section, a brief review of the traditional Western theories and models is provided and the indigenous theories of African leadership are then discussed. Finally, areas for further research are presented.

A REVIEW OF LEADERSHIP THEORIES

Scholars have not agreed upon one definition of leadership (Grint, 2005; Yukl, 2005). In a review by Rost (1991), 221 definitions of leadership were found in books and articles published between 1900 and 1990. Given the increased interest in leadership, it is likely that the number has since doubled (Afegbua & Adejuwon, 2012). While some researchers have defined leadership in terms of personality and physical traits, others have viewed leadership as a representation of a set of prescribed behaviors. The most common definitions view leadership as a social influence process to achieve a common goal (Shamir, House & Arthur, 1993); the voluntary acceptance of this influence (Jago, 1982; Kotter, 1988); and a change in the motivational state of the followers (Lituchy, Ford, & Punnett, 2013). For the purposes of this book, leadership is defined as:

Leadership is the process of diagnosing where the work group is now and where it needs to be in the future, and formulating a strategy for getting there. Leadership also involves implementing change through developing a base of influence with followers, motivating them to commit to and work hard in pursuit of change goals, and working with them to overcome obstacles to change. (Paglis & Green, 2002, p. 217)

We now turn to a brief review of the Western leadership theories and models. In this chapter, the leadership theories are categorized into three broad groups: leader traits, situational (contingency) theories, and social dynamics theories.

Leader Traits

One of the earliest and most popular theories of the 1920s and 1930s was the trait theories which proposed that successful leaders have certain attributes, such as drive, self-confidence, intelligence, adaptability, assertiveness, and emotional stability (Yukl, 2010). This perspective is often referred to as the “great man” approach to leadership because the theory posits that leaders have particular characteristics or traits that enable them to emerge as leader. The majority of research has failed to establish generalizability of these traits and therefore has led to a wider range of theories (Nahavandi, 2009).

Situational (Contingency) Theories

One of the competing theories that emerged around the same time was the situational (contingency) theories. These theories began with the studies of Fiedler (1967) and Hersey and Blanchard (1977). Unlike the earlier trait theories, situational and contingency theories suggested that there is no one best way to lead people; rather, different situations require alternative types of leadership orientations. Situational and contingency theorists suggested that leadership is categorized into two continuums: task-centered behaviors and relationship-oriented behaviors (Nahavandi, 2009; Yukl, 2010). Task-centered leaders viewed their responsibility as supervising their subordinates closely and telling them what to do, how to do it, when and where to do it. Relationship-oriented leaders focused on the social and emotional needs of their colleagues and subordinates with an emphasis on recognition, self-esteem, and work satisfaction. Leader effectiveness and extent to which a leader is task and relationship centered is based on the nature of the task, the degree of urgency to complete the task, and the level of maturity of the employees conducting the task (Avolio et al., 2009). The literature has suggested that the most effective leaders engage in both task and relationship behaviors (Afegbua & Adejuwon, 2012).

Social Dynamics Theories

By the 1970s until 2010, newer theories of leadership emerged which largely focused on the interactions between leaders and followers. These theories included the following: transactional and transformational leadership, team leadership, and servant leadership.

Burns (1978) stated that transactional leadership occurs when one person takes the initiative in making contact with others for the purpose of an exchange of something valued. Transactional leadership focuses on the exchange of favors that occur between leaders and followers and the reward or punishment of good or poor performance. On the other hand, transformational leadership, one of the most popular theories stresses the importance of inspiring people to a common purpose through self-reinforcing behaviors that followers achieve from successfully completing a task and receiving intrinsic rewards. Transformational leaders act as role models and are able to motivate and inspire their followers by identifying opportunities, providing meaning, and clearly articulating a strong vision for the future (Oke et al., 2009).

Team leadership focuses on the dynamics of leading within groups. As one may expect, this theory is related to relationship-centered behaviors (Norhouse, 2004). Team leadership suggests that the leader's role is to facilitate the team's dynamics in order to improve team effectiveness. DuBrin (2000) recommends that the most effective strategy for a team leader is to promote the attitude that working together effectively is an expected standard of conduct. Servant leadership, as described by Greenleaf (1991), begins with the natural feeling that one wants to serve, to serve first followed by an aspiration to lead that is brought about by conscious choice. Servant leadership is based on the assumption that leaders view themselves as stewards, serving their followers in a manner that allows them to contribute to the fulfillment of their organizational goals (Farling, Stone, & Winston, 1999).

While these Anglo-American leadership theories have certainly contributed to our understanding of leadership in the West, theorists have argued that these mainstream views are not culturally neutral (Blunt & Jones, 1997; Jaya, 2001; Jones, 2006) and far from universal because they represent a one-sided perspective of the world reminiscent of the colonial era. In light of the above, it is important to have a contextualized understanding of leadership in Africa. Next, leadership research in Africa is discussed.

LEADERSHIP IN AFRICA

In a recent 60-year review of research on leadership in Africa, Fourie et al. (2015) found that from the 1950s until the 1980s research in Africa focused on political leadership. In the 1960s and 1970s, the literature began to examine leadership styles in Africa. However, studies largely viewed the application of existing theory developed elsewhere. For example, Klinghoffer (1973) examines the construct of charismatic leadership in the context of Africa and argues that African charismatic leaders are often a substitution for weak institutions and that the confidence on charismatic leaders may lead to difficulties. The 1990s can be characterized as the decade of transition on leadership research in Africa since researchers began to discuss the limits of Western leadership theory in Africa and Asia (e.g. Jones et al., 1996; Fletcher, 1999). For example, findings suggest that Botswana managers do not subscribe to the Western distinction between leadership and management. The perceived leader is "kind, supportive", and "directive" (Jones et al., 1996, p. 455). Interestingly, this finding is in line with previous Western research, as noted earlier.

By the 2000s, major developments occurred in the field of leadership research in Africa. The focus of the literature was on leadership and African values and systems, as well as related themes including leadership and ethnicity and traditional leadership. Fourie et al. (2015) noted that two general categories emerged. The first set of studies focused on the application of the theory developed outside the African context. The second category consisted of the development of indigenous theories that emerged from the African context. Next, these two sets of studies are discussed in greater detail.

Transferability of Western Leadership Theories to Africa

Many studies have examined the transportability of Western leadership approaches to the African context. A number of studies have been interested in understanding transactional and transformational leadership in the African context. In a study conducted in South African organizations, Shokane et al. (2004) found that leaders displayed a combination of transactional and transformational leadership with a shift toward transformational leadership practices. Walumbwa et al.'s (2005) cross-cultural study on transformational leadership in Kenya and the USA found that transformational leadership was positively related to organizational commitment and job satisfaction in both cultures. In North Africa, the literature suggests that notions of transformational leadership do not easily translate to the African context. Shahin and Wright (2004) found significant differences between the factor structure of transformational leadership reported in the USA and Egypt. The authors suggest that the differences in the factor structure may be related to the construct of *asabiya* or group feeling seen in Egyptian culture (Sidani, 2008). Even though *asabiya* was discussed in earlier writings almost 800 years ago, the importance of the construct can be seen in leadership in North Africa today among bedouins.

Hale and Fields (2007) examined the applicability of the servant leadership framework in Ghana and the USA. Their findings suggest that Ghanaians experience servant leadership behaviors significantly less than North Americans. Compared to North Americans, vision had a significantly stronger relationship with leader effectiveness for Ghanaians, however, a similar relationship was found between service and humility and leader effectiveness for both samples.

The Leadership and Organizational Behavior Effectiveness (GLOBE) project, an integrated project of culture and leadership also found that some dimensions of leadership were more likely to successfully translate to SSA compared to others (Wanasika, Howell, Litrell, & Dorfman, 2011).

The findings show that SSA participants viewed charismatic/value-based and team-oriented leadership as characteristics of outstanding leadership. While participation and humane leadership was also endorsed, autonomous and self-protective leadership hindered outstanding leadership.

Unfortunately, studies that test Western-based management theories in Africa do not sufficiently incorporate local issues and cultural factors that are central to the context. Researchers recognize the shortcomings of the above perspective and stress the need for incorporating the local contextual factors (Beugré & Offodile, 2001; Bewaji, 2003). According to McFarlin et al. (1999), management development in Africa will only be successful when leadership approaches reflect African values. Theorists (e.g. Mulemfo, 2000; Ntibagiriwa, 2003) urge Africans to liberate themselves from colonial and post-colonial thinking and focus on an African value system. Bolden and Kirk (2009) argue that for some this is a shift to a more Afro-centric perspective of leadership which necessitates the rejection of Western culture and a reestablishment of indigenous knowledge with the focus on solidarity. We now turn to indigenous African leadership.

Indigenous African Leadership

Murithi (2008) describes indigenous as that which is inherent from within in a given society and therefore has become innate or instinctive to it. Given the limitations of Western theories in understanding African leadership, indigenized models of leadership provide more culturally-oriented models of leadership. Obiakor (2004, p. 4) argues that leadership as a concept in African institutions should be “tied to the apron strings” of African cultural values and that African institutions need to adapt their perspective so that effective leadership can be practiced across Africa.

As an illustration of the indigenous African perspective, Meiring (2002) and Tutu (2002) argue that leadership should be viewed from a theological viewpoint grounded in the African context. Based on South African experiences, Meiring (2002) proposes that “leadership for reconciliation” is an important leadership style required in Africa and developed five styles: (1) clear understanding of issues; (2) respect for the truth; (3) sense of justice; (4) understanding the dynamics of forgiveness; and, (5) firm commitment.

Complementing Meiring’s (2002) study on style, Smith (2003) focused on leadership roles from an indigenous perspective and found that spirituality, time as eternal, importance of ancestors and the connection of ancestors and land, strong relationships, and communalism are important dimensions in Africa.

Some of these ideas are also found in the *Ubuntu* indigenous leadership philosophy, a cultural value system or a worldview of the Bantu people of Southern Africa and a word that originates from the Nguni languages. *Ubuntu* can also be seen in most African cultures and the term embraces a spirit of caring and community, harmony and hospitality, respect, and responsiveness (Mangaliso, 2001). Bekker (2008) also adds that *Ubuntu* can be described as the capacity of compassion, reciprocity, and dignity.

A framework for *Ubuntu* as a leadership philosophy, partly based on Mbigi's (1996, 1997) African Tree concept, emphasizes collectivism and relationships over material objects and includes opportunities, responsibilities, and challenges. Leadership and decision making are participatory, transparent, and democratic (Malunga, 2009). Theorists believe that the concept of *Ubuntu* in an organizational context must focus on African collective solidarity, community networks, and social sensitivity in the development of leadership and management practices (Iwowo, 2015). For example, a leader who practices collective solidarity and responsibility would provide empathetic leadership. Ncube (2010) further argues that *Ubuntu* philosophy can be central in progressive and ethical change in Africa.

SUMMARY

Effective leadership in Africa has the potential to launch economic growth in the midst of the recent population increase. More recently, there has been a revival in African leadership rooted in indigenous values. The literature suggests that Africans prefer leadership styles that are based on humanistic principles, and desire more participative leadership that values individuality, authenticity, and serving the community (Bolden & Kirk, 2009). Interestingly, many of these views are in line with the *Ubuntu* leadership philosophy which promotes leading by example and doing the right thing. While the individual is recognized, group outcomes dominate to further promote the communal enterprise and a shared vision (Ncube, 2010).

As described above, the majority of the literature largely falls in two camps—studies examining mainstream Western theories of leadership and indigenous studies developing an Afro-centric model of leadership. Iwowo (2015) suggests a hybrid approach for leadership development for the future. By implementing a hybrid approach for leadership development, current mainstream theories are understood within the socio-cultural organizational context and by using adaptation that is creative

further contextualizes leadership. By adopting this approach, global leadership development programs would more likely use the local contextual frameworks. Similarly, Mbigi and Maree (1995) believe that leadership practices from the east and west would more likely be equally viewed. Indigenous concepts, such as *Ubuntu*, could remain as a principal component of leadership practice in Africa.

In the future, *Ubuntu* as a leadership philosophy can also have the opportunity to inform leadership beyond the African continent. Salawu (2011, p. 25) suggests that *ubuntuism* or the higher ideals of society, already embedded in African culture, can have an impact on the positive development of societies that are not only in Africa. Given the fragmentation of the traditional societies in Western cultures (Almond, 2006), a focus on the traditional family and the collective can assist in an “ethical revolution” (Salawu, 2011, p. 25) and *Ubuntu* principles may be used to promote selfless leaders.

To gain even a richer and more contextual understanding of African leadership, Bolden and Kirk (2009) state that an inductive appreciation of the phenomenon would be beneficial in future studies. By using such an approach, Western-based views are not imposed. As noted in the next chapter, the LEAD project first uses an emic approach (using insiders’ points of view and constructs drawn from their self-understandings) followed by an etic approach (using viewpoints both internal and external to the culture, in constructs that apply equally well to other cultures).

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The LEAD Research Project: An Introduction

Terri R. Lituchy

INTRODUCTION

Like the authors and outsiders doing business in Africa, our first awareness or knowledge of Africa may have come from *National Geographic* magazines, the UN and non-profit organization commercials asking for donations, and donation boxes at church. Bob Geldof (2005) mentions a similar experience in his book.

Africa's economy is increasing and growth is likely to continue (The Economist, 2011). Sub-Saharan Africa has been reported to have the highest growth rate in the world after Asia (EKN, 2014). The World Economic Forum has listed several African countries in its 2015–2016 Global Competitiveness Report (Schwab, 2015). The countries that made the top ten most competitive African countries are Mauritius, South Africa, Rwanda, Botswana, Namibia, Cote d'Ivoire, Zambia, Seychelles, Kenya, and Gabon.

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Despite this, as well as, the recent influx of Multinational Enterprises (MNEs) into many African countries, there is a lack of management research in the African region, especially in the area of leadership. Little is known about leadership in Africa and the African diaspora—people having roots from Africa (Lituchy & Punnett, 2014; Suryani, Van de Vijver, Poortinga, & Setiadi, 2012). Differences in culture have an impact on what is considered effective management and leadership. Several researchers have found that Western theories do not necessarily work abroad (Den Hartog, House, Hanges, Dorfman, & Ruiz-Quintanilla, 1999; Hofstede, 1980; Lituchy & Punnett, 2014).

From personal experiences living, working, teaching, and visiting several African and Caribbean countries (among others), the authors believe that the Western theories, models, and measures of leadership would not capture what people of these cultures believe is effective leadership in their countries. For example, many Caribbean countries still have a strong African culture combined with a North American and British business environment. In Africa, we were told of the importance of *Ubuntu; The Tree of Talking*; spirituality, traditions, and ancestors; and that being a Big Man were important for effective leadership in Africa. These are things you would not find in Western views of leaders.

In a series of studies (Ford & Miller, 2014; Ford, Lituchy, Punnett, Pupilampu, & Sejaaka, 2013; Holder et al., 2014; Lituchy, Punnett, & Pupilampu, 2013; Lituchy et al., 2011; Lituchy & Punnett, 2014; Galperin et al., 2014) we develop a new, culturally appropriate measure of leadership for Africa, the Caribbean, and the diaspora. First, qualitative, emic methods (Delphi technique and focus groups) were used to measure the attributes and behaviors of effective leaders. The results of these studies were then used to develop a quantitative survey of effective leadership that is appropriate for the cultural context (House et al., 2004). In this chapter, we introduce the Leadership Effectiveness in Africa and the Diaspora (LEAD) project.

As international management researchers, we work to “fill the gap” in research and theory by conducting research around the world, and particularly in those areas identified as “under-researched” (Steers, Sanchez-Runde, & Nardon, 2012). Given the increased business in these countries, and the lack of theories and empirical evidence, countries in Africa and the Caribbean are particularly in need of more research, especially in the area of effective business leadership.

DELPHI TECHNIQUE AND FOCUS GROUPS

We selected the Delphi technique to begin our project because we wanted participants to define the concepts of culture and leadership, but preferred that these definitions be expressed by the experts, or knowledgeable people, from each country without introducing a Western bias (Nkomo, 2011). The Delphi Technique consists of a series of rounds in which information is collected from experts then analyzed, and fed back to them as the basis for subsequent rounds. This provides the opportunity for each expert to revise their judgments on the basis of feedback. Rounds continue until participants reach a consensus. Participants in the Delphi Technique held leadership positions in various organizations in five countries in Africa, two Caribbean countries, and in Canada and the USA.

We also wanted input from people not considered experts. Researchers have found that focus groups were an effective way to collect qualitative data (Kahan, 2001; Morgan, 1996). The purpose of the focus groups was to ascertain if responses to the same questions from non-leaders would support the Delphi techniques' findings.

The questions used in the Delphi Technique and the focus groups were: (a) What three to five words best describe your ethnic or cultural background? (b) What words/terms would you use to describe an effective leader? (c) What does an effective leader do? (d) Name three to five people, men or women, whom you consider to be, or to have been, effective leaders (they can be local, national, or international), and why each is effective? (e) How would you describe "your culture"?

The African participants agreed on many leadership traits. Fairness/impartiality, commitment/dedication, honesty/trustworthiness, and being knowledgeable were all common descriptors of effective leadership. The respondents from Ghana, Kenya, and Nigeria agreed that effective leaders were visionary, charismatic, intelligent, and innovative. What was interesting is that concepts not commonly mentioned in Western theories of effective leadership were important in Africa. These included *Ubuntu*, spirituality, ancestry, and being a big man (Senaji et al., 2014).

In most Caribbean countries, people of African descent make up a majority of the population. We found that effective leaders are charismatic, visionary, and results-oriented. They motivate others, lead by example, and develop visions and goals. Religion and spirituality were also important aspects of effective leaders in the Caribbean (Holder et al., 2014).

We conducted ten focus groups with people from African and the Caribbean living in the USA and Canada. There was agreement that effective leaders are visionary, effective communicator, honest/trustworthy, and wise/knowledgeable (Galperin et al., 2014).

Detailed results of the qualitative studies (Delphi technique and focus groups) can be found elsewhere (Galperin, Lituchy, Acquaah, Bewaji, & Ford, 2014; Holder et al., 2014; Lituchy, Punnett, & Ford, 2013; Lituchy & Punnett, 2014; Senaji et al., 2014) as well as in the country chapters in this book.

Next, we summarize the results of the quantitative survey. The items for the survey were based on the Delphi technique and focus groups. The second phase of the quantitative study consisted of a pilot test. Phases 3 and 4 are further studies with the factor analyses to determine the final items used in the survey instrument.

Survey Questionnaire

The surveys were analyzed and the following results were obtained. The first factor entitled, “leadership characteristics” described the main personal characteristics of an effective leader, including being social, having wisdom, and hard working. The second factor entitled, “leadership style” described the importance of visionary and servant leadership in effective leadership. The third factor entitled, “leadership behaviors” focused on the effective leadership behaviors such as inspiring others with his or her plans for the future, obtaining commitment from subordinates, and being a good model for others to follow. The fourth factor entitled, “traditions and gender” described the extent to which one follows traditions and is of a certain gender. Sample items included an effective leader: (a) follows customary laws; (b) is a man; and, (c) is a woman. Finally, the fifth factor entitled “delegation and authority” encompassed effective leadership behaviors that include providing subordinates the authority to make changes necessary to improve things and the delegation of authority.

Gender Differences in the LEAD Survey

The survey sample was split based on gender and analyses were conducted to how well the factors held for the different genders. A total of 231 working men with an average age of 36 years and 11 years of work experience completed the survey from Ghana (39.8 %), Uganda (22.5 %), Nigeria

(13.4 %), Kenya (11.3 %), Egypt (6.1 %), South Africa (4.3 %), Tanzania (2.2 %), and Ethiopia (0.4 %). Of the male sample, 92.6 % were employed full time, and 71.6 % of the men said they had supervisory responsibilities. 206 working women, with an average age of 32.42 years and 8.26 years of work experience completed the survey. The women were from Ghana (35.1 %), Uganda (15.6 %), Nigeria (22.4 %), Kenya (2.4 %), Egypt (18.0 %), South Africa (5.4 %), Tanzania (0.5 %), and Ethiopia (0.5 %); 91.7 % of the women said they were employed full-time, and 53.8 % had supervisory responsibilities.

There were slight differences in perceptions between the male and female participants, with “leadership characteristics” (social, wise, hard worker) being more supported in the female sample and “leadership style” (visionary and servant) and “leadership behaviors” (models and inspires) being more supported in the male sample. It is not surprising that the men and women found “traditions and gender” to be very important in explaining effective leadership. More information on gender and leadership can be found in Chapter 15.

SUMMARY

Based on the Delphi technique and focus groups, a survey appropriate to the African and African diaspora cultures was developed. Using an emic-etic method, we were able to develop a greater understanding of leadership effectiveness in African and the African diaspora. The qualitative and quantitative results corroborate the importance of several aspects of leadership including leading by example, religion, spirituality, being a man, and *Ubuntu*; some of which are not included in Western measures of leadership. Given the challenges in conducting cross-cultural research using mixed-methods (Molina-Azorin, 2012), it is not surprising that there are a limited number of cross-cultural, mixed-methods studies.

It is important to recognize that the LEAD project is on-going and any results presented here should be viewed as preliminary. Currently, there are ten African countries participating in the research and five Caribbean countries, as well as, diaspora groups from various locations in Canada and the USA. Additional African partners are being sought, and the intent of the research group is to extend the research base across more of Africa, and throughout the Caribbean as well as the Americas and Europe. If you are interested in participating in the LEAD research project, please contact the book’s authors.

Despite its limitations, our unique study provided a better comprehensive understanding of leadership effectiveness in Africa and the diaspora. Future research will include refinement of this scale, and look at antecedents and consequences of effective leadership. The results will then be used to develop teaching materials and training and development tools appropriate for the African and diaspora cultures.

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Leadership in Egypt

Elham Metwally and Betty Jane Punnett

BACKGROUND AND BRIEF HISTORY

Egypt is the most populous country in the Middle East and the North African region with approximately 89 million people as per 2015 estimates, and a real GDP per capita of USD 11,194, which furnishes the potential for an expanding consumer market (CIA, 2015). Egypt is, however, a relatively poor country. Forty percent of Egyptians receive an income of less than \$2 a day. The percentage of Egyptians below this poverty line has increased from 17.8% to 23% (Pike, 2015). Egypt has a large labor pool and low wages that permit comparative advantage in producing certain goods and services at low costs; however, it is constrained by a lack of skilled and competitive labor. The labor pool is growing at a rapid pace but the educational system in Egypt is not meeting the country's labor needs. The government and private sectors do not effectively address

If his heart rules him, his conscience will soon take the place of the rod. (Egyptian Proverb)

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education and training (Pike, 2015). According to Roudi (2011), Egypt is plagued by a brain drain characterized by many people, particularly younger people, emigrating abroad to find employment. It is home to 16 million people aged 15 to 24, approximately half of these live in rural areas, where the majority of the country's illiterates live. In 2006, over 80% of the unemployed were under the age 30, and 82% of the unemployed have had no working experience. This poses challenges for employers and potential investors in Egypt as it may be difficult to find employees with the needed skills for higher-level positions. Employers may find it necessary to develop and implement training programs. In addition, the management and leadership style that is required with unskilled employees may need to be more task oriented to ensure that employees can in fact carry out their duties.

Egypt is considered a regional power with substantial cultural and political influence, as well as being one of the largest and most diversified economies in the region; however, Egypt is a developing country and the Egyptian public sector performs poorly in many areas. For example, private banks are largely accountable for the development of retail banking, a field previously untapped by the public sector banks. The poor performance of the public sector banks can be attributed to the influence of cultural backgrounds. Banks depend mainly on seniority rather than efficiency when selecting management, and it is only recently, since March 2002, that there have been movements toward choosing managers with international experience and appointing them to senior management positions. Poor performance can also be attributed to leadership traits such as lack of global insight and wanting to maintain the status quo, and practices such as a lack of investment in technical infrastructure and under-developed information systems for better liquidity and risk management (Metwally, 2007).

Incidents in Egypt, over the past five years have affected regional relations. In 2011, the high levels of corruption and social inequality in Egypt led to a collapse of the government, resulting in political instability. Protests over political reform and social inequity spread and successfully caused a transformation toward a more democratic system. This resulted in the Muslim Brotherhood and Justice Party being elected and becoming the dominant power in 2012 (Abdou & Zaazou, 2013). The turbulent period right after the revolution brought hope, followed by a period of insecurity, particularly with the emergence of *Daesh*, a vociferously Sunni, fundamentalist organization (also known as ISIS or ISIL) that has dra-

matically affected regional relations. Their capture of territory in Syria and Iraq radically changed the nature of Middle Eastern geopolitics, causing millions of refugees to escape to nearby countries. In addition, the picture is further complicated by the actions of non-state players such as *Hizballah*. As such, regimes in the Middle East started reconsidering domestic security strategies along with their approach to regional security (Mabon & Ardovini, 2015).

In the following section, we turn our attention to cultural issues in Egypt and the impact of culture on leadership.

CULTURE

Aspects of culture, leadership, and motivation are areas of research that have been ignored in the past, particularly in the literature of developing nations, and such research is rare in Egypt, as elsewhere in Africa. In the following, we discuss the small number of studies that we found that included Egypt and focused on these issues.

Egypt is quite different from western countries in terms of beliefs, attitudes, communication skills, and work habits. Expressiveness and formality are common characteristics in the Egyptian workplace, while westerners are more informal and uncomfortable with social and power differences. Findings in Egypt using Hofstede's (1991) dimensions show Egypt high on power distance (a score of 70) and uncertainty avoidance (80), low on individualism (a score of 25), very low on long-term orientation (7), and moderate on femininity/masculinity (45). These scores suggest a culture that is accepting of differences in power where decisions will be made at the top. Employees prefer certainty and will accept top-down decisions that are clear and unambiguous. Decisions will likely be made collectively and work will be done collectively, with a short-term focus. Femininity suggests an emphasis on life over work, rather than on competition and tangible rewards. Interestingly, Elsaid and Elsaid (2012a) found that Egyptian respondents expressed a desire to decrease levels of power distance and to increase their future orientation. This suggests that management in the future may be less hierarchical and that attempts at instituting greater equality in the workplace may be viewed positively. In addition, the younger generation in Egypt is familiar with western thoughts about management and has introduced western ideas into the Egyptian environment and market.

The GLOBE study (House, Hanges, Javidan, Dorfman, & Gupta, 2004) investigated culture and leadership in 62 societies and grouped Egypt with Middle Eastern countries—Morocco, Turkey, Kuwait, Qatar. Egyptians favored charismatic, team oriented, and humane leaders and were negative regarding self-protective and autonomous leaders. This suggests that if decisions are made at the top, those making decisions should exhibit charismatic traits, that decisions should be made in a team context, and that they should take the impact on their followers into account. Leaders in Egypt will be most effective when they fit with the cultural characteristics outlined here.

In addition, in Egypt, family-owned businesses are favored and the family is seen as central to the enterprise. In the west, individualism and self-identity are more dominant features and favoring the family is seen as negative and described as nepotism, a negative term in English.

Egypt's culture has also been influenced by major changes in its economic system. During the 1950s and 1960s, Egypt adopted a socialist approach that turned privately owned enterprises into state-owned ones, and decisions were centrally taken, thereby influencing the Egyptian mind-set, behavior, and culture. Although in the mid-1970s, Egypt adopted an open-door policy, which embraced western culture thoughts through education, joint development programs, and joint venture agreements (Metz, 1991), it was difficult to get rid of the management mind-set that prevailed during the socialist approach, and this mind-set can still be found.

A small number of studies have looked specifically at cultural issues and management, and included Egypt. These are reviewed briefly next.

Gentry, Eckert, Munusamy, Stawiski, and Martin (2013) examined the importance of certain leadership competencies to success in organizations. They looked at participants in leadership development programs in seven countries, China/Hong Kong, Egypt, India, Singapore, Spain, the UK, and the USA. The study found that challenges that ranked consistently at the top, in each country, were very similar, although minor differences exist. Challenges included developing managerial effectiveness, inspiring others, developing employees, leading a team, guiding change, and managing internal stakeholders and politics. In addition, leadership competencies such as influencing employees, resourcefulness, and change management were always seen as being essential to success in managers' organizations in all countries studied. All of these factors are likely to be particularly important considerations for leaders and managers in the Egyptian context.

In a cross-cultural study comparison between Egypt and the USA, Elsaid and Elsaid (2012b) examined how each gender viewed managerial positions, the stereotypes associated with each gender in managerial roles and the perception of women in managerial roles in Egypt and the USA. The study found that in the Egyptian sample both males and females held negative opinions of women managers. Conversely, in the US sample, women had more positive views of women managers than did their male colleagues. In the Egyptian sample, the English section female students had more favorable views of female managers than their Arabic section equivalents. Further, results of a cross-sectional descriptive study using a sample of 32 female employees, ranging in seniority from directors to secretaries, in three public sector organizations found that Egyptian women have always faced challenges in the workplace. Findings showed that it was commonly accepted among women that there was a preference for men regarding top management position, and women leaders were essentially gender oriented in terms of cooperation at work. Further, the majority of respondents believed that there were biases against women that made it difficult to step into historically male positions, thus confirming an organizational culture that is generally driven by male oriented standards. The study was able to identify a list of characteristics that described female management styles as being weaker and more participative than male styles which is seen as more autocratic (El Khouly, El Sedfy, & Marwan, 2014). This is not dissimilar to the situation found around the world that is generally referred to as the “think manager think male” syndrome (Punnett, 2015), nevertheless it suggests that gender issues continue to be a serious challenge in Egyptian culture.

Cognitive style has been described as consistent individual differences in the organizing and processing of information, which is important in managerial learning and cognition. A cross-cultural comparative study of cognitive styles (Savvas, El-Kot, & Sadler-Smith, 2001), which was described as differences in the organizing and processing of information, in Egypt and Greece, Hong Kong, and the UK, suggested implications for style theory and management education, training and development. Findings of the study suggested that there were no statistically significant differences in style among undergraduates from the three countries; however, statistically significant differences were observed among post-graduates (in less closely matched sample) in their training experience, management, and styles. Among undergraduates, the educational models in the three institutions were largely based on western business school

models and this element likely influenced the cognitive styles across the samples.

In the second study, where samples were less closely matched, some differences were found. The UK participants were more intuitive than the Egyptian or the Hong Kong participants, and there were statistically significant differences between the UK and Egyptian MBAs; however, there were no statistically significant differences between Egyptian and Hong Kong participants. The results suggest that, at the graduate level several issues should be noted: (a) different domestic groups need to be aware of their own styles and those of other managers with whom they will come to interact (b) different home groups need to be aware of the impact of cognitive style differences and the ways in which these may appear in educational and training contexts (c) people of different home groups in training settings may employ the strengths of others in the group to bring balance and harmony to a task being achieved. In the workplace, the implications are similar. Managers who take overseas obligations need to be aware of the potential impact of style differences in effective leadership. Although there were no differences among undergraduates, management educators need to be conscious of a range of style differences which need to be acknowledged to achieve learning effectiveness (Savvas et al., 2001).

According to Hatem and Hearn (2003) an individual's degree of cultural competency can lead either to the success, enhanced effectiveness of persons, or can lead to limited career opportunities, and disappointment, particularly when people are unable or unwilling to recognize and appreciate other cultures' values, beliefs, and differences. However, to be aware of other cultures' values and beliefs, one has to be first aware of his own culture's values and assumptions. Understanding the realities of the cultural environment in Egypt is thus critical to a manager's ability to succeed in this context.

CURRENT EVENTS RELATED TO BUSINESS, INVESTMENT, LEADERSHIP

Starting in the 1970s, Egypt's government instituted structural reforms aimed at liberalizing Egypt's economy designed to achieve faster economic development. As a result, the contribution of the private sector to GDP growth increased from 20% in 1981 to 73 % in 2000 (American Chamber of Commerce in Egypt). Recent events in Egypt and the Middle East,

often referred to as the “Arab Spring” in the media, caused uncertainty and insecurity in the Egyptian economy where GDP reached a record low during the first quarter of 2011. Tourism is a significant source of Egypt’s reputation around the world because it has one of the “Seven Wonders of the World”. Any instability caused by political or economic complications directly affect Egypt’s tourism. For example, the Russian plane that was blown up on the borders of Egypt caused tourism to fall dramatically after the cancellation of the flights from Russia and Britain, accounting for two-thirds of Sharm ElSheikh tourists.

A wave of reforms came in the 1990s when the government initiated reforms to achieve faster economic development, a more competitive position and a sound business environment through privatization, financial liberalization, trade liberalization, export promotion, coordination between fiscal and monetary policies, and deregulation (Hassanein, 2004; Korayem, 1997). Reforms were also based on promoting transparency and adopting appropriate accounting and supervision standards. These reforms were intended to attract more investment and encourage competitiveness. Unfortunately, after the January 25, 2011, revolution, Egypt’s economic instability is deterring investors because the opportunity cost of investing in Egypt is high. With low levels of security, transportation deficiencies, rises in minimum wages, and constant workers’ strikes, investors would rather invest in other markets. Efforts to improve the economic environment include the government providing domestic laws and international commitments to protect foreign investors and encourage these investments. The main objectives of the Business Climate Review are to create a clear vision for investors to trust the Egyptian market’s future. The government’s massive efforts boosted investor’s confidence because now they have support from the government and are fully aware of the environment that they are operating in. In 2006, the Investment Reform Index has identified three essential elements that should be contained in Egypt to encourage investors: vision, roadmap of where to compete and how to compete (OECD, 2014).

LEADERSHIP LITERATURE

In this section, we consider human development and gender and how these relate to leadership. Egypt’s rankings in education, innovation, and labor indicate a low human development index (101 out of 169 countries). There is generally a low level of human development in terms of life expect-

tancy at birth, adult literacy rate, education, and so forth. The result is that the capabilities of the workforce to use resources efficiently are restricted by the low standard of education, innovation, and training that mean workers develop beyond a certain level. These difficult environments also degrade people's lives with inadequate health care, low quality education, and poor standards of housing, which in turn has an impact on skill and performance levels. According to the UNDP Human Development Index (2015), Egypt's Human Development Index score improved from 1980 to 2013 going from 0.452 to 0.682; however, its rank is still 110th out of 177 countries, putting it among medium human development countries. More enrichment tasks and activities are still needed to develop the leadership potential, and skills of the existing labor force.

Human development affects the quality of workers, and accordingly their efficiency. In communities with low scores of human development indicators, leaders may find it difficult to inspire people and motivate them to work. Leaders have a difficult role to play in this environment because they will have to put more effort to change and improve the workforce's poor skills and performance till they reach efficiency.

Gender is also an important consideration for employers and investors, and clear gender differences exist in the Arab World generally, and in Egypt, which is usually grouped with these countries. Men have monopolized leadership positions in Egypt and religious and paternalistic customs of leadership and authority continue today; however, there are examples of noticeable women leaders like Nawal El Saadawi, Hoda Shaarawi, Tahani Rashed, Azza Fahmy, and Tahany El Gebali who have managed to break through and attain top decision-making positions, in spite of the dominant stereotypes and restraints (Ezzat, 2014). The National Council for Women was established in 2000 to encourage gender equality in Egypt. Some may see this as a divergence from the role of women in Islam and in Arab society, but in reality Islamic history presents many models of equal opportunity and women success stories (UNDP, 2010). Nevertheless, various Arab Human Development Reports focus on the difficulties that Arab women face in education, work, and participation in business and political arenas. Equality efforts are slowly recording some successes but are still falling short of achieving key steps in realizing gender justice and comprehensiveness on an extensive scale. Leadership positions are mostly restricted to males, although the number of women in management is growing; however, these women are generally found at lower and middle management, not top management. The increase of women's involvement

in business has commonly been in clerical and first-line supervisory occupations (Robbins & Coulter, 2011). At the same time, women are progressively participating in economic and political activities and women's share in total employment is up to 20 %, and 11.6 % are also working at managerial and administrative positions. The percentage of females participating in the Egyptian labor force is constantly increasing at more than 5 % per year over the past year (The World Bank, 2015). Compared to other Arab countries, Egypt is the third best country in female share of administrative and managerial positions, but not in terms of parliamentary seats (Handoussa & Tzannatos, 2002). In comparing women in managerial jobs in Arab countries with several developed countries, great differences were reported. For example, less than 10 % of women had managerial positions in the Arab countries; whereas, 41.9 % women were in managerial positions in Australia, 36.3 % in Canada, 35.6 % in Germany, 10.1 % in Japan, 57.8 % in Philippines, and 50.6 % in the USA (Robbins & Coulter, 2011).

The Gender Gap Index scored the Middle East and North Africa region at 0.59 (the Report describes this as having closed just over 59 % of the overall gender gap) and this region ranks lowest worldwide on the economic participation and opportunity, and political empowerment aspects of the index (Hausmann, Tyson, Bekhouche, & Zahida, 2011). Egypt was among the lowest ranking countries. Although these scores are low, all countries are improving education and health opportunities and outcomes for women. A Gallup Poll reports that, worldwide, men are nearly twice as likely as women to have "good jobs". Gallup surveys, in more than 130 countries, suggested that 33 % of the worldwide population of adult males is employed full time for an employer versus 18 % of all women (Marlar, 2011). Employment varied widely by region, and the gap between men and women was widest in the Middle East, North Africa, and South Asia. In these regions, men were at least three times as likely as women to be employed full time. In the Arab world, people seem to trust men more, and in general the leadership prototype is a male figure. This makes it difficult for Egyptian women who aspire to leadership positions to do so. It also poses a challenge for women managers from foreign countries who are in leadership positions in Egypt. It is important that they understand the gender situation and are prepared to deal with it effectively.

Interestingly, Crabtree (2012) reported that young adults in the region generally support the idea of gender equality. Most young men and young women in all Arab countries agreed that women should be allowed to

hold any job for which they are qualified outside the home (young men are somewhat less likely to agree). This may mean that the world of work for women will change as young men move into positions of power in politics and in the corporate world. Ladika (2013) supports this idea when she talks of the evolving role of women in the Middle East; she says that women are well educated, confident, curious about the world, and working to rise to positions of power in their societies. In June 2013, Arab businesswomen gathered in London to promote and highlight the role of their gender in Arab economies, and discussions focused on how women need to penetrate the professional sectors, and how education is the key to ensuring that this takes place (Ghaziri, 2013). This gathering highlighted the need to increase women's representation in the workplace at all levels, and in professions that are male-dominated such as economics, entrepreneurship, science, and law. It also sheds light on the importance of finding female role models that young girls who are prospective leaders can follow. Breaking down stereotypes that men are more trustworthy, reducing the discrimination on the basis of gender in education, and breaking the mind-set that women belong at home will improve the rate of female employment, empower them, and encourage the number of female leaders to grow and be recognized.

LEAD RESEARCH PROJECT

The Leadership Effectiveness in Africa and the Diaspora (LEAD) focuses on African countries and African perceptions of effective leadership (see Special Issue of the *Canadian Journal of Administrative Sciences*, 2014). Egypt was included among the African countries studied. In the following pages we report the early results from this project. These results are based on two rounds of a Delphi process which asked participants to identify aspects of their culture and perceptions of leadership (Senaji et al., 2014).

In the first Delphi round, there were 12 participants from different professions and occupations including banking, non-governmental organizations, administration, procurement, and student affairs, with varied educational backgrounds including journalism and mass communication, computer science, engineering, business, and business administration. The age of participants ranged from 25 to 59 years, and one-third of the participants were males. One was not born in Egypt, but has been living in the country for 15 years. In the second round, ten of the original respondents completed the process.

In the first round, participants identified their ethnic or cultural background as Moslem (42 %), Arab (42 %), and Egyptian (58 %). It is interesting that respondents consider themselves “Arab” rather than “African” supporting the link of Egypt with Middle East and Arabia that is often used. This result also emphasizes the importance of religion in Egypt in agreement with MBendi’s work (2002). Participants described Egyptian culture as a forgiving and patient culture (33 %), conservative (25 %), diverse (25 %), moderately Moslem (8 %), considerate (8 %), ethical (17 %), liberal (8 %), and having potential for development (8 %).

Participants described effective leaders as charismatic (58 %), strong personality (33 %), having good communication skills (25 %), visionary (25 %), creative (25 %), and enthusiastic (25 %), inclusive (25 %) and decisive (25 %). Participants were also asked what an effective leader does. Eight said a leader helps group members to perform well, five said that he or she should have a vision, and four said that he or she should set goals and standards. In terms of leaders’ motivations, five said that leaders are motivated by challenging and interesting jobs, organizational support, and that leaders must feel influential to the organization. Other opinions were being appreciated, a clear vision, high self-esteem, the organizational culture, challenges, group members’ good interactions, and feeling important.

In terms of what motivates people, other than leaders, nine believed feeling important and appreciated motivates people, five thought it was financial benefits, and three thought achieving goals. Other opinions included believing in the leader’s vision, the organizational culture, fair treatment, inner drives, and feeling important and appreciated.

Participants named the following as effective leaders: Gandhi (42 %), Gamal Abdel Nasser (25 %), Anwar El Sadat (25 %), prophet Muhammad, mother Teresa, and Steve Jobs (17 %). Other answers, around 8 % were Oprah, Dr. Zoweil, Mandela, Hoda Shaarawi, Taalat Harb, Om Kalthoum, Bill Gates, Hitler, and Zein El Din Zidane. It is interesting to note the range of responses here, including religious, political, and business leaders.

In the second Delphi round, there was consensus that Egyptian culture valued religious beliefs and behaviors, social behaviors, relationships, and interactions among people. Most of the participants believed that a good education contributes most to being an effective leader, followed by social level and financial stability, which contributed almost equally. The words “honesty” and “understanding” were seen as important traits of leaders. Words/terms to describe what motivates leaders or managers

were justice, followed by financial rewards, and then community service. In terms of people (other than leaders or managers) extrinsic rewards were very important, including supervision and relationship with supervisors, organizational policies, working conditions, salary, status, security, their relationship with colleagues and subordinates, and personal issues. Given the general level of poverty and education described earlier, it is not surprising that extrinsic factors would be important, as we can think of many Egyptian workers as concerned with the more basic needs. A successful leader should be able to understand what motivates the workforce, and recognize individual differences, before matching people to jobs, and linking rewards to performance. He or she should be aware of cultural differences, the priorities of the workforce, show care and concern for employees, check the system for equity, and design appropriate motivational and reward programs that fit the needs and goals of the diverse workforce.

The consensus in the second round on effective leaders was Nelson Mandela, followed by Martin Luther King, Barack Obama, and Pierre Elliott Trudeau. The majority are political leaders and two won Nobel Prizes suggesting that leaders are seen not only as strong and visible but also making outstanding contributions for humanity. From a practical perspective leadership behaviors that emphasize concern, consideration, and mutual trust and respect for group members' ideas and feelings, relative to leaders' concern for production. Charisma, having a strong personality and good communication skills are also relevant and a leader should have a vision, be creative, and enthusiastic. Our findings also highlight the importance of educational background and experience to effective leaders, which aligns with previous studies of Kotter (2001), Peters (2002), and Zalesnik (1992). Moreover, our findings highlight the importance of the honest and fair role the leaders play and their support to subordinates, which agrees with earlier studies of Brynjolfsson, and Yang (1997), Brewster et al. (2000).

A majority of participants, about 75 %, believed that feeling important and appreciated motivates people, and managers should think of enhancing employee empowerment. Although in the second round, extrinsic rewards were perceived as very important to motivate people more attention should be given to reconsidering pay scales in Egypt, which agrees with the study done by Hatem and Hearn (2003). Whereas most of the participants agreed on most of the leadership traits and motivators in the Delphi first and second rounds, there was less consensus as to what moti-

vates people (other than leaders) to work hard, and answers differed when asked to nominate three to five people whom they consider to be, or to have been effective leaders.

INSIDERS' AND OUTSIDERS' PERSPECTIVES

We sought comments of working people, both outsiders (foreign nationals in Egypt), and insiders (local managers working in Egypt), about leadership style, leadership in Egypt, and what advice could be given to managers working in Egypt. These are presented on the following pages. Some names have been disguised at the interviewee's request.

Insiders' Perspectives

M. Boushra, an Egyptian manager at a pharmaceutical company said: "As you know leadership style differs vastly from one leader to another, yet generally speaking, leaders in Egypt are mostly authoritative in nature with the 'leader knows best' style". In many situations I have seen leaders who have been promoted mainly because they are subject matter experts and have done their jobs quite well as individual contributors. Foreign leaders tend to come with one of two approaches, the first approach is the amiable/collaborative/delegating style, which might be perceived by the Egyptian employees as weak leadership and lack of direction. The second approach is Mr./Mrs. fix it approach. Usually those leaders come on a mission to Egypt to adjust and improve performance for a certain amount of time. The shortcoming of this style is that usually goals are short term and mostly previous good work is not celebrated or recognized due to the exaggerated focus on inducing change. Boushra believed that the most important cornerstone for successful leadership is building trust with employees, spending time to understand their ideas, problems, and complaints and that should be with all employees not a selected group. Second, clear direction and vision needs to be there followed by strict clear milestones that assure success. Third, standing strong in front of obstacles. Boushra advised that managers coming from other countries to work in Egypt should spend some time to understand the culture. "People might do their Jobs different than what you are accustomed to but this does not mean that they are not productive. And most important of all, show respect and sense of equality between the leader and the rest of employees," he said. Whereas for emerging Egyptian leaders, Boushra said: "Let

go! and allow mistakes to happen and bit by bit delegate authority and decision making to your employees for better productivity.”

M. Ramadan, an Egyptian, and the Chief Financial Officer of CPC International, believed that, in Egypt, the most effective leadership style mainly rotates around the idea of telling people what to do and guiding them in their roles, and constantly checking their progress, within the organization. Ramadan held that to perform well, people need to know their roles within the organization. For emerging leaders, his advice was to try to listen to everyone and to consider the level of education upon dealing with people.

M. Naguib, a young Egyptian general manager at Wah Lung company, and supervising around 100 employees, described leadership in Egypt as: “Leadership in Egypt mostly is dictated and mandated to get the job done. Commanding others to follow you is the most common leadership style used.” Also, he believed that the leadership friendly democratic approach that is adopted by foreign visiting managers is effective only in offices and management, but for factories and in dealing with workers, that would not usually succeed. “Nevertheless, for emerging leaders my advice would be to try to be democratic. You can’t be commanding unless employers trust you with your vision. Employers every now and then need to see and believe that you know what’s best,” declared Naguib.

Outsiders’ Perspectives

B. Swanson, a US citizen working in Egypt said: “Leadership in Egypt is too top heavy, top down leadership”. “In America more people are pragmatic.” However, in Egypt, he believed that authoritarian is the leadership style that is most effective. “Moreover, a great challenge to leadership in Egypt is that many leaders are not forthcoming,” he said. Swanson recommended that foreigners working in African countries should listen to those who have been there for a while.

K. Jones, an American who worked for ten years in Egypt believed that there is a global crisis in leadership. She said: “One similarity is the willingness to engage in ‘spin’—the willingness to engage in diversionary tactics to keep the public misinformed; the inability to address all sides of an issue and take a stand; and corruption—leaders (globally) use office for personal gain.” Throughout the ten years she worked in Egypt, Jones noticed that there is no separation of church and state, autocratic rule, no checks and balances to check absolute rule of president, the constitution

is weak. Jones believed that the most effective leadership style in a host African country would be progressive leadership that teaches citizens concepts of public good and public service that uses an incremental approach to build constituent voices. As regards the leadership challenges that she faced while working in Egypt, she said: “hiring practices that focus on personal relationships instead of competency; in loco parentis model of student engagement; inconsistent communication and misinformation from superiors; unsupportive supervision, lack of planning causing avoidable crises, unbalanced focus on title and status instead of execution and staff development, complex web of patronage.” Jones recommended the following for foreigners going to host African country:

1. Listen and observe.
2. Respect the host culture and people.
3. Simultaneously lead and follow.
4. Carefully cultivate allies across campus/company over time
5. Address corruption immediately and directly no matter how small the infraction.
6. Employ principle-centered leadership—make decisions according to core principles.
7. Model the behavior you expect from others.
8. Speak truth to power regardless of consequences.
9. Do not confuse the personal with the professional—most everyone around you will.
10. Be an eclectic leader—employing different styles depending on context or situation.

Another foreign respondent (outsider) recognized that leadership styles differ in Egypt because in the Egyptian society most of the leaders use an authoritative manner and foreign employees and managers must become acquainted with the Egyptian culture to effectively interact within the workplace.

SUMMARY

This chapter is intended to provide helpful information and added value to the management and leadership fields for academics, executives, and the community in general. There is relatively little literature on Egypt, or issues of culture and management or leadership in this context. We have pulled together what literature we could find to give a general sense of Egypt and what one can expect there. In the Delphi study, most of the participants agreed on most of the leadership traits and motivators in the first and second rounds. We also discovered in the Delphi study and the opinions provided by insiders and outsiders that participants are aware of and believe that effective leadership is important to success.

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Leadership in Ghana

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BACKGROUND AND BRIEF HISTORY

Ghana is a West African country that gained its independence from British colonial rule in 1957 under the leadership of Kwame Nkrumah who became the first president of Ghana. Ghana has presidential system of government. The country has gone through six successful transitions from one democratically elected government to another after multiparty politics was restored in 1992.

Ghana has shown commitment to the implementation of economic liberalization policies and this has received commendation in news media, as well as, in academic literature (Porter & Carlsson, 2006). Economic liberalization in Ghana led to the privatization of state-owned enterprises, and removal of barriers to foreign trade, and monetary and banking reforms

Wisdom is not like money to be tied up and hidden. (Ghanaian Proverb)

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(Debrah, 2002). According to Hoskisson, Eden, Lau, and Wright (2000), the success of these economic liberalization measures has led to the recognition of Ghana as one of only seven emerging economies in sub-Saharan Africa.

Ghana is blessed with lots of natural resources such as gold, diamond, silver, bauxite, cocoa, timber, huge water bodies and more recently, oil. Ghana is currently second only to Ivory Coast in terms of world cocoa production. It is also Africa's second biggest miner of gold (behind South Africa) and the third largest producer of aluminum metal and manganese ore.

The people of Ghana are made up of six different ethnic groups: the Akan (Ashanti & Fanti), the Ewe, the Ga-Adangbe, the Mole-Dagbani, the Guan, and the Gurma. These ethnic groups are endowed with rich cultures that include mourning ceremonies and festive occasions (Worldmark Encyclopedia of Nations, 2007). In Ghana, several festivals are celebrated throughout the year. Many of these festivals include durbars of chiefs, when tribal leaders and Queen Mothers parade in decorated palanquins, shaded by traditional umbrellas, and supported by drummers, warriors, and dancers. Chieftaincy is one of the most enduring institutions in Ghana. Traditionally, a lot of reverence is given to traditional leaders who are expected to act as fathers of the communities they rule. The traditional chieftaincy rests in the hands of a few privileged people who belong to the royal family, hence the system is non-egalitarian. Once installed, chiefs make rules and regulations which are obeyed by the community members. Even under political governance and democracy, the chiefs are still involved in local governance and their authority is still respected and revered (Ofori-Panyin, 2010). The paternalistic and non-egalitarian nature of traditional rule has found expression in the leadership styles adopted by managers and is generally seen as effective by subordinates.

CULTURE

Culture has long been recognized as a factor that can be used to explain behaviors in society. The behavior and style of leadership can be attributed to several environmental factors including political, economic, and technological factors. Another factor that has been touted as influencing leadership styles is culture (Harzing & Pennington, 2011).

There are several definitions of culture. For instance, Hofstede (2001) defined it as the "collective programming of the mind which distinguishes the members of one human group from another" (p. 25). Culture is

dynamic and, hence, evolves organically over a long period. However, national cultures or culture that defines a people is relatively enduring. This definition is shared by Tayeb (2005) who also defined culture as “historically evolved values, attitudes and meanings which are learned and shared by the members of a given community, and which influence their material and non-material way of life” (p. 21).

On the individualism and long-term orientation dimensions, there is high collectivism and short-term orientation in Ghana (Hofstede, 2001). High collectivism in the Ghanaian society normally leads to nepotism and favoritism as individual members of families and associations bend over to keep their obligations and commitments with their “in-group”. Also, the short-term orientation indicates a preference for time-honored traditions rather than new ways of doing things. Though collectivism can foster teamwork, the short-term orientation requires leaders to adopt a transformational style of leadership that will inspire and motivate employees to desire and embrace new and better ways of doing things.

On the masculinity dimension, Ghana is considered a feminine culture where equality is valued and incentives such as free time and flexibility are favored (Hofstede, 2001). This dimension means leaders strive for consensus; people value equality and quality of life. An effective leader in a feminine society would be supportive and promote involvement in decision-making.

Aside Hofstede’s studies on cultural dimensions in other countries, the GLOBE project also investigated how effective leadership is conceptualized in different cultures. Their studies revealed that indeed the way leaders behave is shaped by the values and beliefs of different societies that influence the socialization process of individuals in that society to have specific expectations of their leaders and to deem certain leadership qualities as indicators of effective leadership. They also found that although certain leadership traits are desirable in all the countries studied, how these leadership traits were enacted was different in each society studied (Hoppe & Eckert, 2014; House, Hanges, Javidan, Dorfman, & Gupta, 2004).

CURRENT EVENTS RELATED TO BUSINESS, INVESTMENT, AND LEADERSHIP

This section looks at business, investment, and leadership situations in Ghana. In business, this chapter focuses on decisions and policies that create an enabling environment for businesses to thrive. In the area of investment, attention is on the attractiveness of the country's economy to create opportunities for both domestic and foreign direct investment. The third and final part looks at leadership issues pertaining to business and the ability of leaders to instill confidence in the country's economy.

Although Ghana registered some commendable economic growth from 2010 to 2014, the economy faced major challenges in the form of sharp currency depreciation, deepening energy crisis, deteriorating macroeconomic imbalance, and rising inflation and interest rates. Industry and other sectors of the economy continue to battle with spiraling operational costs, owing to a severe energy crisis, unsustainable domestic and external debt burdens, and deteriorated macroeconomic and financial imbalances. For instance, budget highlights for the 2014 sectoral performance shows that the industry sector recorded a growth of 4.6 % in 2014, down from 7.3 % in 2013. The service sector also recorded its lowest growth rate since 2007 by registering a 4.6 % growth rate, down from 9.6 % in 2013. Inflation rose to 16.9 % in October 2014, from 13.1 % and 13.5 % at end-October and end-December 2013 (Ministry of Finance, 2015).

As part of policy and strategy making, the central bank has reviewed the policy rate up to 22%. A move many business owners described as insensitive to current economic woes, since it has a plausible effect on interest charged on loans by commercial banks. Factors accounting for the slower than expected pace of growth according to the Finance Ministry include energy supply shortfalls; deteriorating commodity prices, particularly gold and cocoa; low productivity; inadequate access to credit and markets; and the effects of the depreciating cedi on the importation of intermediate commodities and its impact on manufacturing sector.

Foreign direct investment (FDI) is considered one of the main channels for the acquisition of capital, technology, and knowledge by less developed countries (Cheng, Qui, & Tan, 2005). For many investors, economic indicators are good predictors of future performance. There is therefore no doubt a country with weak economic performance often times becomes unattractive to investors. A look at provisional trade balance for the period January to September 2014 recorded a deficit of US\$681.3 million, com-

pared with US\$3848.3 million recorded at end-September 2013. Gross international reserves amounted to US\$5679.1 million as at end-September 2014, sufficient to provide only 3.3 months of imports cover, compared with US\$5632.2 million at end-December, 2013. External debt amounted to GH¢40,644.15 million (35.47 % of GDP) at end-September 2014. Domestic debt totaled GH¢29,041.75 million (25.33 % of GDP) at end-September 2014 (Ministry of Finance, 2015).

According to UNCTAD (2013), Ghana was the fifth largest recipient of FDI in Africa at the end of 2012. Investors brought \$3.295 billion into the country, representing about 6.6 % of total FDI inflows to African countries. In the first quarter of 2012, the Ghana Investment Promotion Centre recorded a total of 95 new projects with a total estimated value of US\$1.18 billion. The estimated value represents an increase of 67.98 % compared to the value recorded in the same quarter of 2011. The FDI component of the estimated value of the newly registered projects was US\$979.85 million. This is a significant increase of about 178 % over the recorded FDI value in the corresponding quarter of 2011. The USA with an FDI value of US\$407.21 million ranks first and China remains the top source of FDI to Ghana in terms of the number of projects. The sectors that have been identified as priority areas for FDI include information and communication technology (ICT), textile/apparel manufacturing, seafood processing, jewelry/handicraft production, pharmaceuticals, light industry/assembly plant, and ceramic tiles manufacturing (KPMG, 2012).

REVIEW OF LEADERSHIP LITERATURE

Businesses, government agencies, non-profits, and educational organizations need leaders who can effectively navigate complex, changing situations, and get the job done. The questions that need to be asked at the political and organizational level are who do we have, what do they need to do, and are they equipped to do it? For many, the slow pace of growth and development in Ghana and in Africa for that matter has been attributed to the seeming lack of quality leadership (Ashitey, 2015; Kiggundu, 1988). Others have also attributed it to the over Westernization of leadership in organizations. It is therefore no surprise that various development programs have experienced a number of setbacks since independence. A very important factor that contributed to this failure is the perpetuation of inherited colonial structures, which are often ineffective. This could be added to the problem of the continuing fragmentation, fragility, and

external control of the development process; poor social and economic infrastructure; and the concentration of the benefits from development in the hands of just a few (Ashitey, 2015). According to Nwagbara (2011), inherited Western leadership practices in African organizations have contributed to the less effective leadership styles adopted by African managers.

Ghana and the rest of Africa's development problems are as complex as they are multifaceted. Their resolution ultimately depends on the capacity of people to understand what is happening around them, both internally and externally. They must possess enhanced ability to take appropriate steps and cope with a variety of problems surrounding them. At the higher levels of leadership, government and chief executive officers of organizations must take a leaf out of the books of other developed nations and successful corporations and adapt it to suit their local context. Others like Tayeb (2005) have called for the development of indigenous management practices that is based on the sociocultural and economic context of developing nations. According to her, for imported foreign management practices to work, they must be modified and adapted based on the cultural and human resource context of the organization. Anything short of this will lead to failure in the implementation of foreign leadership practices and techniques. A typical example is the adoption of bureaucracy in Ghana. Bureaucracy, as developed by Max Weber (a German), was to improve on the efficiency and effectiveness of management but its adoption and implementation in Ghana has led to what is generally referred to "red-tapism" which is characterized by corruption, operational sluggishness, and a negative impact on productivity in both public and private sector institutions in Ghana.

As part of the drive to develop indigenous management practices, Nwagbara (2011) proposes the *Ubuntu* approach which is a collectivist leadership model premised on shared vision and experience. This indigenous management approach is premised on a web of reciprocal exchanges in which the Western philosophy "I think, therefore I am" is replaced with "I participate, therefore I am" (Nwagbara, 2011, p. 77). The attractiveness of the *Ubuntu* approach to management in the African context in general and Ghanaian context in particular is based on empirically acquired knowledge that Ghana, just like most other African countries are collectivistic societies and are more likely to do better with collectivist-oriented management approaches than individualistic-oriented management techniques. Therefore, leadership must equip itself with the intellectual and scientific capacity and the knowledge base to formulate long-term context-specific strategies. It must also upgrade considerably its ability

to analyze economic and social issues correctly and to implement such policies with the necessary political and/or organizational vision (Mills, 2005).

Whether a leader is going to adopt a participative/consultative or a benevolent autocratic leadership style can be influenced by one or more cultural dimensions. For example, cultures like Ghana that rank high on uncertainty avoidance tend to have low tolerance for ambiguity and risk taking. Thus, employees in Ghana prefer major decisions affecting the organization to be taken by their leaders provided that their interests are not sacrificed. This calls for a benevolent autocratic style of leadership.

The benevolent autocratic leadership style is further emphasized by the high power distance present in the Ghanaian culture which means that subordinates expect and accept the unequal distribution of power and hence see an ideal leader as someone who will tell them what to do. In fact, some studies have concluded that in Ghana, a leader or manager who often seeks the opinion of his subordinates is likely to be seen as weak and incapable (Zoogah & Beugré, 2013). On the other hand, a great leader is someone who acts as a superior father figure who makes all the important decisions. This has led to low involvement of employees in decision making and poor communication in some Ghanaian organizations.

According to House et al. (2004), leadership is "... the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members" (p. 15). Successful leadership, it is argued, may first depend on being perceived as a leader (Lord, Brown, Harvey, & Hall, 2001). How followers perceive leaders has important consequences for both the individual leader and for the organization or group that the leader is attempting to influence. Evaluations about a leader are often used to make organizational decisions.

An increasing number of researchers are discussing the impact of culture on the effectiveness of leadership practices (e.g. Gessner, Arnold, & Mobley, 1999; Hofstede, Hofstede, & Minkov, 2010; House et al., 2004; Leslie & Van Vesler, 1998). Dorfman, Hanges and Brodbeck (2004) and Chemers (1995) reviewed the international literature and assessed the generalizability of leadership theories, behaviors, and processes across cultures. Both these authors report mixed results. While some behavior such as "transformational leadership" (Bass, 1995) appear to produce similar effects across cultures, other behaviors, such as "directive leadership," seem to have culturally specific consequences (Dorfman, Hanges,

& Brodbeck, 2004). For example, a directive leadership style in Ghana is likely to achieve better results because studies have shown that directive or authoritarian style of leadership commands respect and obedience from subordinates (Zoogah & Beugré, 2013). Thus, the universalization of leadership theories have received heavy criticism from researchers who argue that the application of Western management or leadership concepts often prove “less effective when transplanted elsewhere, hence, every nation, culture and setting is rooted in its contextual value system and culture” (Nwagbara, 2011, p. 77).

The GLOBE project has shown that the degree to which some leadership behaviors such as participative leadership are perceived as an effective leadership style is a joint function of both societal and organizational culture (House et al., 2004). More specifically, participative leadership is viewed as a more effective leadership style in societies and organizations that have a more egalitarian (thus low power distance) culture (Carl, Gupta, & Javidan, 2004; Dorfman, Hanges, & Brodbeck, 2004) compared to those that value hierarchy. This indicates that in cultures like Ghana which is non-egalitarian and characterized by high power distance, participative leadership may not be preferred or as effective. Ghana did not only score high on power distance in Hofstede’s (1979) study but also scored low on the masculinity dimension. Hence, Ghana can be said to be a relatively feminine culture where a “good” manager is one who is supportive. Again, the employees prefer free time and flexibility. These feminine characters, coupled with high power distance and high uncertainty avoidance have led to some Ghanaian managers adopting a paternalistic and/or autocratic leadership style where decisions tend to be taken by a few top-level managers and implemented by subordinates; organizations are highly centralized and have a rigid hierarchical chain of command and instructions flow from the top and it is expected that lower-level employees will obey (Tayeb, 2005).

Beyond the culture of a society or country, organizational culture as shown in the GLOBE project, is a significant factor that affects leadership styles adopted by managers in certain organizations. According to Schein (1996), organizational culture is the pattern of basic assumptions that is created by a group of people as they learn to cope with its challenges of external adaptation and integral integration.

In an attempt to explicate the effect of organizational culture, Trompenaars (1994) developed a bipolar typology. The typology is based on four cultural types: family, Eiffel Tower, guided missile, and incuba-

tor. Though in practice organizational cultures do not fit neatly in any of the types, the groupings have been useful in helping to determine how the leadership of different organizations behaves due to the specific culture of the organization which may be influenced to some extent by the culture of the country or society in which it is situated. For example, a careful examination of leadership style adopted by managers in most Ghanaian organizations indicates that these organizations have developed the family culture which is a power-oriented culture and is characterized by strong emphasis on the hierarchy and an orientation toward person. Leaders in organizations with this type of organizational culture expect their subordinates to complete their task as directed. On the other hand, employees or subordinates expect their leaders to be caring and play the role of a father figure who they can seek for both work-related and non-work-related guidance and approval from in the work setting. This type of organizational culture fits neatly with the high power distance, high uncertainty avoidance, and low masculinity scores of Ghana as identified by Hofstede (1991) in his national culture studies. Thus, the predominant culture of organizations in a particular country cannot be extricated from the national culture of that country and that leadership styles adopted by managers cannot be extricated from the both the existing national and organizational culture.

Africa has been described as a “giant with unparalleled growth prospects”. It has the fastest growing population in the world and is predicted to outperform all other emerging economies, with a GDP predicted to rise by an average of 6 % per year. It is resource rich with 60 % of the world’s currently uncultivable land, and home to 95 % of the world’s platinum metals and 90 % of the world’s chromite ore (The Ashridge Journal, 2015).

It is also an extremely diverse continent. This diversity presents a real challenge for those looking to support the development of leadership expertise across the continent. There is no doubt that there is an overall need to raise leadership standards in organizations and move toward more ethical and entrepreneurial approaches.

However, a relatively small number of studies in Africa have included leadership in their compass, neither have any indigenous modules of leadership been developed to date in Africa. Such evidence seems to suggest that organizational leadership is urgently needed, but at present short

in supply. There is also a general consensus among African leadership researchers regarding the predominantly used leadership style in formal organizations in the continent (Zoogah & Beugré, 2013). It is generally reckoned to be toward the authoritarian end of the leadership style continuum. Kiggundu (1988) affirmed this assertion when he observed that “there is an acute shortage of leadership and management in Africa” (p. 226); yet, this is a critical but neglected element in linking the hopes of the vast majority of Africans, and the harsh realities of scarcity, deprivation, despair, and powerlessness that have come to characterize the continent.

In the face of this desperate situation, Kiggundu (1988) asserts, prevailing leadership style in Africa is authoritarian, personalized, politicized, and conducive for management development and the emergence of new leadership, entrepreneurial, creativity, and developments of talents are suppressed in favor of bureaucratic risk aversive administration based on absolute obedience.

Similar opinion was expressed by Choudhry (1986), as he observed that the general tone of leadership in Africa is prescriptive, often authoritarian and very rigid. In the view of Abudu (1986), some of the causes of this style of management can be traced to African colonial past. Colonial administration had scant faith in the ability of their African subordinates and therefore tended to keep all managerial authority in their own hands. The managerial work which was assigned to subordinates was closely supervised. No real authority was delegated. This, in addition to the African cultural mentality that a leader must be in control and not show any weakness whatsoever have contributed to creating the typical African leadership style which tends to concentrate managerial authority and functions in a small number of positions at the apex of the organization.

One of the few empirical investigations which touches upon questions of leadership in African organizations is the large-scale study of managerial behavior in the Southern African Development Coordination Conference (SADCC) countries of southern Africa, reported by Montgomery (1987). One of his findings was that leaders in the study appeared “conservative, preferring the unacceptable present to the unpredictable future”.

According to Leonard (1987), the largest part of leaders’ effort is probably directed at factors that are external to their organizations, however, this not the case for African leadership as Montgomery (1987) recounted that African leaders are more concerned with matters of internal administration than policy issues, developmental goals, and public welfare. Associated with this inward-looking tendency, Montgomery found that

the main task of managers in government was the management and allocation of resources. Data from study indicated that managers were heavily involved in “even trivial details of resource management”.

One consequence of this type of managerial style reported by Montgomery (1986) is that top managers in Africa rarely display leadership by undertaking administrative reforms. This is hardly surprising because in any system initiatives for organizational change involve some form of risk taking. This is the last type of managerial behavior to be encouraged by the autocratic culture that is very prevalent in many African organizations.

Yet, risk taking is identified by Leonard (1988) as one of the essential attributes for managerial success, in his fascinating study of four outstanding Kenyan managers. A consequence of this, according to Leonard (1987), is that the link assumed in Western organizations between organizational goals and managers’ careers rarely exist in Africa.

LEAD RESEARCH PROJECT

There has been limited research on leadership in Ghana. The LEAD project included qualitative and quantitative research from Ghana. The research consisted of the Delphi technique, focus groups, and a quantitative survey. The qualitative studies are summarized here. In Ghana, there were six participants in the Delphi technique and seven (five female and two male) in the focus group. Six of the seven focus group participants were born and raised in Ghana, with one born in Germany and living in Ghana for the past 18 years; their educational qualification was at least a first university (bachelor’s) degree.

Question 1 asked about ethnic or cultural background. The most important response (on a scale of 1 to 5, with 5 being most important) for Ghana was religious beliefs/love of God ($M = 5.00$); and tradition, beliefs, and cultural practices ($M = 4.73$). Kenyan participants stood out as the least similar in offering the descriptors of their ethnic and cultural background as being aggressive ($M = 3.40$), hardworking ($M = 4.20$), and cosmopolitan ($M = 3.20$). Kenyan participants did not use the word “Kenyan” to describe their ethnic/cultural background, instead describing themselves as members of specific ethnic groupings/tribes ($M = 4.44$). Uganda’s group had unique important descriptors of their ethnic and cultural background, which included foods, cultivated land ($M = 4.25$), and language ($M = 4.75$).

Participants were asked to identify people who they believed were effective leaders and to describe why each leader was considered effective. In Ghana, they named Nelson Mandela and Martin Luther King.

Participants were asked to describe an effective leader's characteristics. Responses from the focus groups and Delphi technique included achiever/achievement of results/results oriented ($M = 5.00$); focused ($M = 5.00$); committed ($M = 5.00$); courageous ($M = 5.00$); hardworking ($M = 5.00$); and integrity ($M = 5.00$).

In summary, unexpected aspects of leadership arose from the qualitative studies in Ghana including a leader being a man, religion and spirituality being important, and having a sense of humor. While there were many similarities to the other African countries, each country was unique in its responses (see Senaji et al., 2014, for more details on the qualitative results).

INSIDERS' AND OUTSIDERS' PERSPECTIVES

In this section, interviews of insiders (local managers and leaders in Ghana) as well as outsiders (foreign managers working in Ghana) are reported. The interview sought their views about the effect of culture on leadership and whether the leadership styles adopted by managers are effective. The managers were also asked to offer advice to other managers.

Insiders' Perspectives

Richard Kuagbela, a 66-year-old Ghanaian general manager supervising 1200 employees at Logs and Lumber Ltd sees Ghanaian workers to be respectful and submissive but at the same time difficult to work with. The manager needs to be firm, must be authoritarian and directive even though he must also respect the views of his workers.

He thinks that local leaders must learn to be disciplined in order to manage their subordinates. He believes Ghanaian leaders are not straightforward to point out mistakes of their subordinates and are not bold to punish. This makes local leaders inconsistent in dealing with employees.

He believes that foreign leaders are quick to criticize and point out employees' mistakes but equally praise when they do well. Foreign leaders are very serious and respect time. On the contrary, local leaders are not bold to point out the mistakes of their subordinates; they only criticize in

the absence of their subordinates. The relationship between local leaders and their subordinates is largely influenced by their personal relationship with the subordinates which is in turn influenced by religious and ethnic ties. This makes the local leaders inconsistent in dealing with their subordinates.

He believes that a mixed leadership style is appropriate in Ghana. A leader must adopt a participatory style and engage subordinates but at the same time, leaders must give direction and closely monitor subordinates. He advises foreign leaders working in the country to take time to learn Ghanaian business environment, respect the culture, norms and taboos of the people in order to gain acceptance. He states that a local leader must learn to be bold, fair, and firm in dealing with subordinates. Local leaders must learn to respect time and also to a greater extent respect the views of their subordinates.

Bill Buenar Puplampu, the 52-year-old Dean of Central University College, University of Ghana, thinks that the local leadership style is mixed. He believes that in some places the leadership style adopted is very participative but in other places it is very authoritarian.

He believes that foreign managers are also very mixed in their approach. Sometimes, some take Ghanaian workers for granted and adopt very disrespectful and dismissive approaches to subordinates.

He accepted that the question of which single leadership style is effective locally was difficult to answer. He, however, preferred to think in terms of approaches rather than styles. To him, the most effective approaches are where the leader:

- Connects or engages with his or her constituents
- Pursues the interests of the organization or community
- Builds systems and procedures that reduce direct personal intervention in institutional processes
- Prepares successors

He believes that the aforementioned factors point effectively to engaged leadership.

He advised foreign managers to show respect and avoid the condescending attitude that as a foreign manager they know more or better than the locals. He advised emerging leaders to engage the issues which truly enable them to build professional capacity and build the units or organizations they lead.

From the above interviews, it can be deduced that both Ghanaian managers believe that the predominant leadership styles adopted by managers in business organizations ranges from participatory to authoritarian. However, Ghanaian managers are more likely to adopt the authoritarian leadership style. This is in line with research by Hofstede (2001) and GLOBE (2004). Both managers also believe that the best leadership style/approach is for managers to engage their employees through employee involvement strategies.

Outsiders' Perspectives

Ahmed Naaman, the 45-year-old CEO of the Dodi Group of Companies, hailing from Lebanon supervises 200 employees. He has worked in Ghana for 22 years and has interacted with several people and institutions both public and private.

He believes that both countries, Ghana and Lebanon, have strong family values, respect for the elderly, and the authority of the leader. These cultural values characterize the relationship between managers and employees in both countries. Thus, the subordinates must listen and respect the leader in both countries.

He thinks that there is not much difference between Ghana and Lebanon in terms of leadership style. He believes that employment in Ghana is largely based on nepotism. But managers must rather employ competent people based on qualification and skills. When competent people are employed, they can easily respond to training and can work independently with minimal supervision. That way, the power distance between the leader and the employees will be minimized.

He believes that the local leaders' style that can work best in Ghana is that, the leader must be very interactive and socialize with the people but at the same time must be tough and serious in dealing with employees.

He sees Ghanaian workers as submissive and obedient but they easily take things for granted. Therefore they need to be directed, supervised, and controlled to get work done. When you closely monitor them, they can deliver but when you give them room to operate with little supervision they are not serious and productivity suffers. It becomes difficult to delegate too much to them without control.

He advised foreign leaders to be honest in dealing with their employees. They must also respect the culture, taboos, and norms of the people. He wears Ghanaian clothes, sits down and eats the local food with his

Ghanaian subordinates and takes part in their celebrations. By so doing, the gap between him and his subordinates is bridged to pave way for a more cordial relationship.

From the foregoing, it can be deduced that foreign managers working in Ghana adopt a more directive approach to leadership due to the characteristics of employees and not because it is their preferred style of leadership. This is in-line with the views expressed by the local managers when they were asked about the leadership style adopted by foreign managers.

In conclusion, the responses from both local and foreign managers point to use of authoritarian leadership style adopted by both foreign and local managers in Ghana. This leadership style is adopted not because it is their preferred style but because of the context in which they are managing. This context is in turn characterized by the nature of employees who are being managed. The foreign manager in the interview report above describes Ghanaian employees as submissive and obedient but are likely to take things for granted. This factor together with other factors like the general Ghanaian culture of low tolerance for ambiguity and high power distance as well as the influence of the managers of the colonial administration (as discussed in the leadership in Africa section) have all contributed to shaping the authoritarian leadership style of Ghanaian managers which seems to be the best form of leadership style for managing and leading in Ghanaian organizations.

SUMMARY

This chapter gave an overview of culture and leadership in Ghana. The chapter started with a brief history of Ghana covering its political and traditional history as well as its culture and features of these sociocultural dimensions have influenced the choice of leadership styles in Ghana. The study also dealt with current events related to business, investment, and leadership in Ghana as well as a literature review on leadership. The chapter continues with a report on the results of LEAD survey and implications of findings. The chapter ends with an interview report on the opinions of local and foreign managers on the effect of culture on leadership styles and the level of effectiveness of these leadership styles.

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Leadership in Nigeria

Adedoyin Rasaq Hassan and Terri R. Lituchy

BACKGROUND AND BRIEF HISTORY

Nigeria is a developing country rated as the 13th largest producer of oil and the 27th largest natural gas producer in the world (World Bank Group, 2015; KPMG, 2012). With a population of over 173 million people spread over 923,768 square kilometers (BBC News, 2013), Nigeria is endowed with many natural resources including agriculture and minerals, making the country a very important nerve center for business activities in West Africa. It stands out from many African countries due to its attempts at educating its citizens, as 61.3 % of its population can read and write. Nigeria exports to and imports from many countries including the USA, India, and China. The nation makes \$95.68 billion on exports (Anika, 2014).

In the moment of crisis, the wise build bridges and the foolish build dams. (Nigerian Proverb)

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Although there is little research on leadership in Nigeria, the foregoing facts have created a platform on the need to investigate the culture and leadership situation in the country. A survey of political leadership in Nigeria, since independence in 1960, reflects not just corruption but that of leadership failure (Olupohunda, 2012). The recent Jonathan leadership (2010–2015) involved Nigerian leaders in the public sector who openly pursued their own financial interest, and the wealth of Nigeria withered with little to show in the living conditions of the citizens. In fact, it appeared that there were no leaders men of good character in the political leadership (Ogbeidi, 2012; Olupohunda, 2012; Okonkwo, 2007).

The upsurge of violence and corruption has left few Nigerians benefiting from the oil wealth. Furthermore, the gross domestic product (GDP) rose strongly between 2007 and 2011 because of growth in non-oil sectors and robust global crude oil prices (KPMG, 2012). As Nigeria seeks more foreign direct investment (FDI), corruption tends to thrive more and impedes the country's ability to attract overseas capital. Corruption has also damaged economic development and reforms and, if adequate care is not taken, it can hinder the growth of democratic institutions (Ogbeidi, 2012).

The history of Nigeria was dominated by "struggle for freedom" between 1922 and 1959 with the intervention of notable leaders like Herbert Macaulay, Nnamdi Azikiwe, Ahmadu Bello, Anthony Enahoro (among others), which necessitated its independence from British Colonial rule on October 1, 1960. Nigeria's attainment of the self-governing status was administered by a federal government centralized to rule the three regions of the nation (the east, the west and the northern parts of the country [Nigeria Embassy USA, 2015]).

The first military leadership intervention in Nigeria occurred in January 1966, when the civilian government was overthrown in a military coup. A series of constitutions after World War II granted Nigeria greater autonomy. In 1999, democratic governance was re-established after 13 years of military rule. Nigeria is considered a partly free democracy. The 2003, 2007, and 2011 general elections were plagued by significant irregularities and violence. Nigeria has been affected by political instability, corruption, inadequate infrastructure, and poor economic management (KPMG, 2012). The year 2015 in Nigeria witnessed a huge cry for change of leadership which called for an election that brought Muhammadu Buhari to power as a civilian president in April 2015 (Ezeife, 2015).

CULTURE

The Nigeria state is an alignment of 22 subcultures. Prior to British conquest, these different nations Agnas, Biroms, Edos, Efiks, Fulanis, Gwaris, Hausas, Ibibios, Idomas, Igbos, Ijaws, Itsekiris, Jukars, Junkuns, Kanuris, Katafs, Nupes, Ogojas, Ogonis, Tivs, Urhobos, and Yorubas were independent nation-states and communities. The nations were divided among kingdoms: Oyo, Calabar, Benin and Sokoto Caliphate, which makes up the present day Nigeria (Omoruyi, 2012). English is widely spoken in Nigeria as the common language binding all the subcultures, with 514 distinct local languages (The Economist, 2012). Religions include Muslim 50%, Christianity 40%, and indigenous beliefs 10%. The constitution guarantees religious freedom.

Nigeria is being threatened by regional differences in development/traditions among the citizens because most of the dominant subcultures want to be in control of the country's leadership (Ateku, 2015). Rotational democracy that seems to be the wisest option among the subcultures is also being jettisoned because existing leaderships find it hard to release the mantle of leadership at the expiration of tenure. In Nigeria, a president could be voted in, while a king is born. A royal family is always a royal family. Once your father is a king, you automatically become a prince or princess, waiting for the day of your own coronation.

The Nigerian marriage philosophy that a man must be the head of the family appears to rub off on the corporate workplace mentality, hence the dominance of men in top management in most organizations. Few women occupy senior positions in commercial organizations, which demonstrate patriarchy (Suleiman, 2010; Hassan, 2009).

Hofstede's (2015) study measures power distance, indulgence, masculinity, uncertainty avoidance, long-term orientation, and individualism. A score rating of 80 recorded for Nigeria on power distance is very high, meaning that individuals in Nigeria are not equal. They accept a hierarchical order in which everybody has a place. An 84 score on indulgence implies that the Nigerian people have high impulses to enjoyment of life and fun. They place a higher degree of importance on leisure time, and spend money as they wish. Nigeria is rated 60 in masculinity, which shows that they have a fairly high drive toward competition, achievement, and success. Nigeria ranges between average and low ratings in other parameters with uncertainty avoidance (55) which does not show a clear preference, long-term orientation (13) meaning that the Nigerian culture is normative instead of

pragmatic. In terms of individualism, Nigeria scored 30. This implies that Nigeria is a collectivistic society.

CURRENT EVENTS RELATED TO BUSINESS, INVESTMENT, AND LEADERSHIP

The Nigerian economy enjoyed a sustained annual economic growth rate of 7% for a decade (between 2005 and 2015) but this is presently being threatened by macroeconomic challenges, particularly exchange rate volatility and falling global oil prices, which impacts the public sector spending. There have been major rural-urban and regional tensions in the country due to varying natural-resource endowments, unequal access to political power, insufficient federal services, and uneven shares of the national wealth (Barungi, Ogunleye, & Zamba, 2015).

The non-oil sector has been the main driver of growth, with services contributing 57%, and manufacturing and agriculture contributes 9% and 21%, respectively. The economy is becoming service-oriented particularly through retail and wholesale trade, real estate, information and communication. A large number of Nigerians have moved abroad in search of greener pastures. The diaspora is another important source of money, market, and skills for Nigeria. *The Economist* (2015) suggests that Nigerians abroad sent back \$21 billion in remittance in 2013, which is a quarter of Nigeria's earnings from oil exports.

The country offers investors abundant natural resources, a low-cost labor pool, and potentially largest market in Sub-Saharan Africa but is faced with impediments, such as inadequate power supply, lack of infrastructure, inconsistent legislative reforms, restrictive trade policies, arbitrary policy changes, pervasive corruption, and growing insecurity among others. KPMG (2012) identifies sovereignty risk on the Nigerian economy because of the fast-growing domestic debts, currency risk as a result of elevated inflation, banking sector risk due to private sector credit as a share of the GDP has fallen heavily, political risk as a result of Islamic extremists expanding their campaign of violence and economic structure risk. Furthermore, the UK Trade and Investment (2014) survey identify government bureaucracy as a factor when awarding or paying for contract, high unemployment, and poverty as challenges of doing business in Nigeria in addition to the aforementioned risks listed by KPMG (2012).

In spite of Nigeria's ailing economic and business challenges which has caused an exodus of multinationals out of Nigeria (e.g. Michelin moved out of Nigeria to Ghana on grounds of poor power supply and infrastruc-

ture), the nation still hosts a significant number of well-known companies including Shell, Diageo, Virgin Atlantic, British Gas, HSBC, Barclays, PZ Cussons, Cadbury, and Unilever as well as many small- and medium-sized British companies (UK Trade and Investment, 2014).

REVIEW OF LEADERSHIP LITERATURE

Nigeria has been faced with leadership problems due to its vast beliefs, cultures, cognitive styles, tribalism, and politics. Most research on the relationship between corruption and leadership in Nigeria has revealed that Nigeria leadership does not conform to any known theories of effective leadership (Ukeje, 1996). Nigerian leadership behavior does not seem to be directed toward the welfare of the people and progress of the nation but rather tend toward wealth acquisition and selfish ambition to succeed. In fact, leadership in government was singled out as the key element in promoting corruption in Nigeria.

An empirical study on Nigerian leadership by Anazodo, Okoye, and Ezenwile (2012) found that leadership corruption seriously affects development and service delivery in the country. Leadership corruption may be related to Nigeria's predicament of having one of the worst socioeconomic indicators in the world and the overall picture has not improved since the end of the military rule (Human Rights Watch, 2007, 2008). Research has shown that the prevalence of corrupt leaders in Nigeria has a tremendous adverse effect on the quality of life, living standard, and national psyche. Corruption by Nigerian leaders is a social malaise which has accounted for lack of vision and mission by government officials (Keeper, 2012; Dike, 2006).

The causes of leadership corruption in Nigeria are numerous and they have both political and cultural aspects including social diversity, ethnic fractionalization, and religious differences (Anazodo et al., 2012).

Few studies have been conducted on Nigerian business leadership. These few studies reveal positive significant relationships among leadership, employee motivation, and organizational performance (Ogundele, Hassan, & Doyin-Hassan, 2012; Obiwuru, Okwu, Akpa & Nwankere, 2011; Ejionueme, Hassan, & Doyin-Hassan, 2009; Hassan, 2009). For example, Ejionueme et al. (2009) suggest that a combination of motivation and the personality of superiors and subordinates impact on the productivity of the organization. Obiwuru et al. (2011) state that understanding the effects of leadership on performance is very important

because leadership is viewed as one of the key driving forces for improving a firm's performance. This can be inferred from one of their findings that leadership style has a positive effect on organizational performance.

Oyewunmi, Oyewunmi, Ojo, and Oludayo's (2015) study explored the impact of leaders' emotional intelligence on employees' performance within Nigeria's public health care sector, and discovered that the task of leadership, coupled with multiple challenges within the country's health care sector requires a reasonable measure of emotional intelligence in order to facilitate employees' performance. This explains a significant relationship between a leader's degree of emotional intelligence already embedded in his or her leadership personality and the performance of his or her subordinates/employees. In a nutshell, a leader's understanding of the psychology of his or her subordinates will help to enhance a good work relationship, which leads to greater performance.

Another research study investigated the extent to which a leader's style affects that of the employees in the organization. It was revealed that every action taken by a leader stimulates a reaction from the employees. Leaders who recognize workers' needs employ appropriate motivational tools such as promotion of staff based on merit and relevant skills, good and conducive working environment among others will experience good performance from the employees (Mohammed et al., 2014). In other words, the extent of employees' commitment and performance is a function of the degree of a leader's disposition to their needs.

The GLOBE study can provide us with a greater understanding of the prevalent leadership styles in Nigeria. The GLOBE study (2014) report, rated Nigerian leadership effectiveness by mean scores on six leadership styles: charismatic (5.77), team-oriented (5.65), self-protective (3.90), participative (5.19), humane-oriented (5.48), and autonomous (3.62). These mean scores are at no significant variance with the earlier GLOBE study of 2011 (see Wanasika, Howell, Littrell, & Dorfman, 2011) where mean scores attached to the same set of leadership styles were charismatic (5.79), team-oriented (5.65), self-protective (3.89), participative (5.18), humane-oriented (5.49), and autonomous (3.62). Wanasika, Howell, Littrell, & Dorfman (2011) is cited in text but reference has not been provided. Please provide the reference in the reference list. Done

The result is an indication that Nigerian leadership hinges more on charisma, team orientation, humane orientation, and participation (in descending order of importance) for outstanding leadership.

Nigerian political leadership scene is dominated by instrumental leaders, rather than societal leaders. Instrumental leaders use power and influence in the pursuit of private goals. The leader is concerned about how he can use his office to achieve personal objectives rather than for the communal good. Societal leaders are public servants. Societal leaders are concerned about broader community objectives rather than their selfish goals. Also, there is a limited number of team leaders who play pivotal roles in shaping collective norms, helping teams cope with their environments, and coordinating collective action (Dike, 2006).

On the other hand, the leadership style adopted by most Nigerian business leaders is predominantly characterized by its task-oriented nature geared toward a high job performance, which has resulted in low job satisfaction among subordinates (Ogbeidi, 2012).

Many Nigerians have a wrong perception of the concept of leadership. Specifically, many people working in Nigerian organizations think that leadership refers only to the leader. As a result, the workers may prematurely conclude that the leaders should be blamed for the inability of the organization to achieve its corporate objectives (Chukwu & Eluka, 2013). In the same way, some leaders of business organizations equally blame the workers.

Hassan (2009) suggests that the leadership style adopted by a manager will affect his or her sense of judgment, which in turn, will influence the career advancement of subordinates they work with. Workers within the organization feel very much at home with superiors who combine work orientation and employee orientation, and are discouraged by leaders who insist on the job to be done without putting their (employees') feelings or circumstances into consideration. Leadership, irrespective of what style, is significantly related to employee performance in the organization (Obiwuru et al., 2011). Akpala (1998) identified attitude to work, leadership style, and motivation as factors that exert negative effect on organizational performance in the country. Ashibogwu (2008) suggested that inappropriate leadership style could be one of the reasons for high failure of small enterprises in Nigeria.

Nigeria is a patriarchal society where men dominate all spheres of women's lives (Federal Ministry of Women Affairs and Social Development, 2007). The access of women to leadership positions is constrained by gender roles (Olojede, 2004; Olowe, 2001). Barriers to the career advancement of women were identified by Hassan (2009) to

include family issues (challenges in the home front), low levels of aspiration among women, little or lack of mentoring, leadership behavior, organizational discriminations, and lack of training and development opportunities.

In Nigeria, it is commonly stated that women and leadership are incompatible. Women occupy 42.44% of the Nigerian workforce as at 2013 (Trading Economics, 2015). They are also limited in leadership positions (Ogundele et al., 2012; Hassan, 2009). In fact, “women in leadership” is a fiercely debated topic in Nigerian business, with many local and governmental initiatives in place aimed at increasing the number of women leaders (Conference Board, 2015).

Ogundele et al. (2012) examined the differences that existed between male and female managers occupying leadership positions in Nigerian business organizations, and discovered that women leaders were different from their male counterparts in terms of aspiration and leadership styles which affect organizational performance, while demographics of age, work experience, and academic achievements were significantly related to the leadership style adopted by a manager. A significant number of women managers who were part of the study sample did not aspire to reach the apex of the management cadre because of the patriarchy in place in the Nigerian society and the stereotypical assumptions that women were the weaker sex and were meant to be in supportive roles. Hassan, Ogundele and Fagbemi (2011), in an earlier study on inhibitive factors that affect women managers, also suggest that women possess lower levels of aspiration when compared to men. Perhaps if their aspirations were higher, the glass-ceiling syndrome barring women from getting to the top management positions may be broken.

Furthermore, Nosike and Oguzor (2011) investigated the quality of valuation among male and female school principals on their choice of leadership, and their findings reveal that female principals were more democratic than men and involved their staff in decision making than their male counterparts. However, the male principals who adopted the democratic and the autocratic styles of leadership were quicker at the management of crises than the female principals.

An examination of the gender-role differentiation and its effect on the trend and pattern of social mobility in women in Nigeria depicts that male roles are highly valued and rewarded than that of the females. Women

appear to be underprivileged in terms of power, prestige, and wealth. However, changing institutional arrangements tend to alter social mobility in favor of women in the contemporary Nigerian society (Omadjohwoefe, 2011).

LEAD RESEARCH PROJECT

The aforementioned review illustrated the lack of research on leadership in Nigeria. The LEAD (Leadership Effectiveness in Africa and the Diaspora) project included qualitative and quantitative research on leadership in Nigeria. In this section, we summarize the findings from Nigeria (more details can be found in Senaji et al., 2014). The qualitative research consisted of two rounds of the Delphi research technique and two focus groups drawn from Abuja and Lagos, Nigeria. The participants of the LEAD study were asked to give a description of their ethnic/cultural background, identify people who they believed were effective leaders and describe why each leader was considered effective. They were also asked to describe what motivates an effective leader and the personal characteristics of leaders.

The opinion of all the respondents in the Delphi technique and focus groups have a significant degree of convergence in virtually all the enquiries made in the course of this LEAD research. The cultural beliefs of ancestors and community landmarks on moralistic behavior are being held in high esteem in the Nigerian culture. In other words, they inspire the cultural/ethnic orientation of the participants. An effective leader in Nigeria is rated on how well educated, knowledgeable, honest, trustworthy, fair in all manners, persevering, and sociable in nature among others. The findings further reveal that leaders who care for the needs and well-being of the people in the face of challenges and life-threatening circumstances are classified as heroes and should be celebrated. Furthermore, Nigerian leaders are motivated to work hard if they are being treated fairly without fear or favor, well remunerated for the work done, and exposed to a conducive work environment. A sense of pride, a sense of belonging, recognition on the job, extrinsic rewards (such as extra bonuses aside the basic agreed remuneration) and power are factors that motivate individuals to work hard in the Nigerian work environment whether they are in leadership positions or not.

INSIDERS' AND OUTSIDERS' PERSPECTIVES (NAMES DISGUISED)

Nigerians in leadership positions in Nigerian organizations were interviewed on their views about Nigerian leadership (insiders) while foreign executives in leadership positions in Nigerian organizations (outsiders) also were interviewed on the same subject.

Insiders' Perspectives

Mrs. Bisi Chanine, Manager, Multinational Company, Lagos. Mrs. Chanine, 50, has worked with the organization for 25 years, with 100 employees under her supervision. She describes Nigerian leadership as power-driven and sentimental in the areas of selection and recruitment, with little regard for skills and merit. She expresses further that this careless manner of recruitment has ruined the management patterns adopted in most business organizations in Nigeria, where half-baked persons assume sensitive positions.

She enumerates that the major difference between Nigerian managers and the foreign visiting managers is that the latter ones are often more result-oriented and attach so much value to capacity building and productivity in the right direction. She sees the participative leadership style as the most effective in Nigerian business. Her advice to foreigners coming into Nigeria is that a mix of transformational and participative leadership style should be adopted in order to achieve a reasonable level of organizational success. Her recommendation to emerging leaders in the Nigerian organizations is that of having in-depth knowledge of the culture of the people, organizations, and the environment.

Mrs. Abeni Miller is a 51-year-old broadcast journalist with over 10 years of directorial leadership, with the most dynamic state television based in Lagos, Nigeria. She joined the service over 25 years ago as a reporter. She describes Nigerian leadership style as "self-serving" (selfish) in nature as politicians only seek offices to enrich their pockets.

This respondent's opinion on the similarities and differences between local (Nigerian) and foreign managers is a pointer to the fact that a huge world of differences exist. In developed countries like the UK and the USA, managers/leaders are held accountable for their actions as most acts of corruption are exposed and the perpetrators brought to justice. Mrs. Miller identifies participatory democracy as the most effective leadership

style in Nigeria. She implores emerging leaders in Nigeria to borrow a leaf from the late American President John F. Kennedy and asks not what their country can do for them but what they can do for their country. They should seek to contribute to the growth of the nation, ensuring that the average Nigerian lives a better life.

Mr. James Buhari, Lagos. This 57-year-old respondent is excited that he would be out of service in another three years (as at the time of this survey on Nigerian leadership) due to the irritable style of leadership adopted in the Nigerian government over the last 30 years of his service involvements. His description of the leadership style prevalent in the country is a blend of democratic and autocratic style, which permeates virtually all the sectors of the Nigerian economy.

This respondent pointed out some differences between local managers and the visiting foreign managers in the areas of training, competence, and ethics, saying that the foreign expatriates were better trained in their home countries, possess a very high pedigree, and are more ethical than the local managers. Some Nigerian managers are well-trained, of high pedigree and ethical, but they are few when compared with their foreign counterparts. However, some very few Nigerians have been able to prove their leadership worth because of their active involvement in the world economies as the Europe, USA, and other developed nations. The foreign expatriates appear to be more goal-driven than the Nigerians. Mr. Buhari identifies a blend of democratic participation and autocracy as the most effective leadership styles prevalent in Nigeria. Mr. Buhari implores all emerging leaders in Nigeria to embrace noble causes and make discoveries that will better the lot of the nation.

Outsiders' Perspectives

Mr. Martin Arendale, Managing Director, Nigeria. Mr. Martin Arendale is a 60-year-old British citizen who has been in Nigeria for over 30 years as at the time of survey, with approximately 200 staff under his supervision. He lived and worked for a few years in the Philippines before his relocation to Nigeria.

Mr. Arendale's response with respect to the similarities that exist between Nigeria and the UK is that both leadership situations lack good communication, but good leaders at both ends show honesty and integrity. In terms of leadership difference, there is a strong dearth of necessary and suitable leadership skills in Nigeria when compared to the UK. The

respondent rates Nigeria as possessing lesser integrity in terms of managerial and public leadership, as well as inadequate attention to the basic rights of the employees, which ordinarily would not be allowed in the UK.

Mr. Arendale's advice to other foreigners coming to Nigeria focuses on having a good understanding of Nigeria, Nigerians, and the uniqueness of the Nigerian business environment. Leaders are implored to employ qualified people with the most appropriate attitude to work, and not fill vacancies with only relations or loved ones who cannot perform the basic tasks before them. Moreover, good leaders must be willing to teach their subordinates and also apply some quantum of patience in working along with them.

Jordan Bellamy, Multinational Company, Lagos. Jordan Bellamy is a 47-year-old American male with over three years of leadership experience in an American multinational company in Lagos. Bellamy's job warrants being at different locations in the course of his assignments. He supervises at least over 50 staff of the company at every point in time. According to Mr. Bellamy, lack of adequate communication between the managers and their subordinates is one major similarity between American leadership and that of Nigeria. He is of the opinion that America has a set of more qualified and competent persons in positions of leadership than Nigeria.

The leadership style observed in Nigeria by Mr. Bellamy is a blend of the work-oriented and employee-oriented type. Disappointments, betrayals, and lack of focus characterize the image of a sizeable number of Nigerian public servants. Tribalism is a killer that has be-deviled the Nigerian public organizations, especially at the federal level where quota representations exist in the appointment of workers.

Mr. Bellamy suggests that foreign leaders landing in Nigeria must take note of the cultural factors and be knowledgeable enough about them in order to effectively supervise the Nigerians under his supervision. The Nigerian work environment is another "kettle of fish" when compared to the developed nations. Workplace politics must be well understood before one can effectively perform his or her administrative duties in any workplace. The Nigeria case is not an exception.

Chris Kotze, Nigeria. Chris is a 45-year-old South African male who has been in leadership position in Nigeria for over six years. He presently has over 100 employees under his supervision and was a manager in the conglomerate headquarter branch of the mall in Johannesburg, South Africa, for over five years. He is of the opinion that corruption is prevalent in both Nigeria and South Africa, but the former is exceptional. Nigerian

leadership does not take basic employee rights seriously, a thing that he believes would not be allowed in South Africa. He describes most effective leadership style in Nigeria as democratic/participative in nature.

Chris suggests that foreigners coming into Nigeria should make their subordinates “unlearn” some things about work culture. Timely implementation of tasks, focus/direction, purpose, hard work, uprightness, and team spirit must be imbibed in the subordinates and other colleagues.

To summarize, the opinions of the interviewed selected Nigerian leaders and that of their foreign counterparts on leadership appointment on the Nigerian soil appear significantly coherent with existing literature on Nigerian leadership.

The insiders (Nigerians in leadership positions who were respondents to the structured interview on Nigerian leadership effectiveness) believe that Nigerian leadership is power-driven and sentimental in the areas of selection and recruitment, with little regard for skills and merit. Most leaders are involved in looting public funds and have selfish tendencies other than the welfare of those they are meant to govern. The insiders subscribe to the fact that foreign leaders often outperform the locally trained leaders because of the former’s education and training in the art of leadership, but still need to adequately understand the Nigerian environment in terms of culture in order to fit into their jobs properly. Foreigners in leadership positions in Nigeria (mostly from the developed societies) tend to be more focused and result-oriented than the local leaders. A male insider pointed out some differences between local managers and the visiting foreign managers in the areas of training, competence, and ethics, saying that the foreign expatriates were better trained in their home countries, possess a very high pedigree, and are more ethical than the local managers in Nigeria. Some Nigerian managers are well-trained, of high pedigree, and are ethical, but they are few when compared with their foreign counterparts. The insiders were of the opinion that Nigerian leadership style is participatory/democratic in nature with some notable elements of autocracy (dictatorship). The autocratic style is prevalent mostly in the private business environment. It is suggested that the foreign hands should imbibe the kind of leadership excellence existing in their home countries to better the lot of Nigeria.

The outsiders (three foreigners from Britain, America, and South Africa in leadership positions in Nigeria who were respondents in the structured interview on Nigerian leadership effectiveness) believe that little or no communication exists between the leaders and followers in Nigeria, which

is very much at variance with what happens in their home countries. There is an indication of poor social relations in the workplace which has a negative impact on the concept of team spirit. They have a set of more qualified, competent, and ethical persons in leadership when compared to Nigeria. They suggest that corruption exist in both settings but that of Nigeria is incredibly exceptional. Autocratic and democratic leadership styles exist in both Nigeria and the developed world but autocracy is a bit relaxed in the Nigerian public service. The outsiders believe that corruption and fraudulent activities are dividends of bad leadership in the Nigerian public sector. Disappointments, betrayals, and lack of focus characterize the image of a sizable number of Nigerian public servants. The respondents realize the fact that foreigners coming to occupy leadership positions in Nigeria must be knowledgeable about the Nigerian culture for effective supervision of Nigerian subordinates. Foreign leaders are expected to make their subordinates “unlearn” some things about work culture in order to achieve business objectives. Focus, purpose, uprightness, and team spirit can reposition the leadership situation of Nigeria in the right direction.

SUMMARY

Effective leadership can be seen to hinge upon knowledge (reasonable standard of education), understanding, interpersonal relationship with subordinates, honesty/trustworthiness, fairness and just behavior, commitment/dedication to duty, perseverance, and sense of humor on the part of the leader being assessed. Second, money/wealth, justice, and the type of surrounding (environment) that a leader finds himself are considered to be major motivators that will encourage such leaders to work hard, which accounts for the effectiveness of such leader.

Many Nigerians have negative perceptions of the concept of leadership both in government and in business organizations. Poor, unethical leadership styles affect organizational effectiveness and leads to employees seeking jobs elsewhere. Many of the ethical issues facing Nigeria result in part because of inconsistency in or lack of focus and commitment to policy implementation by leaders of such organizations. Moreover, unethical leadership behavior as opined by the insiders/outside interviewees has robbed the Nigerian work environment of its climatic conduciveness for effective leadership and business success. However, the response of the participants in the Delphi technique and focus group studies regarding a description of their culture on the platform of positivity toward honesty

and hard work does not seem to conform with the insider/outside's opinion that suggest that corruption and fraudulent activities are dividends of bad leadership and monitoring in the Nigerian public sector, coupled with the disappointments, betrayals, and lack of focus that characterize a sizable number of public servants. This points to an attribution problem where people blame their own shortcomings on other people and avoid personal recrimination. For example, the investigated respondents in this Delphi and focus group studies on leadership effectiveness think morally well of themselves to be honest and hardworking, while the outsiders' view of them is otherwise. The average Nigerian employee will want to exonerate himself or herself and attribute his or her shortcomings to the problem of bad leadership, when the employee himself or herself actually needs to work on his or her conduct in the workplace.

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Leadership in Kenya

Thomas Anyanje Senaji and Bella L. Galperin

BACKGROUND AND BRIEF HISTORY

Kenya is one of the East African Community Member States with a population of 45,925,301 (CIA World Factbook, 2016). The country borders Somalia and the Indian Ocean to the east, Uganda to the west, and Tanzania to the south. Its northern neighbor is Ethiopia and South Sudan to the northeastern part. Although the official languages are English and Kiswahili, there are numerous indigenous languages that are spoken and written as well.

The predominant religion in Kenya is Christianity which is estimated to be 82.5% of the population, followed by Islam (11.1%), and other faiths (1.7%) such as Baha'i, Buddhism, and Hinduism (CIA World Factbook, 2016). Even though Christianity and Islam are the most dominant religions, many believers still recognize the role of the ancestral realm which accepts the powers of the dead over the living (Our Africa, 2016). In the past, religion has not been a divisive issue in Kenya as there has

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been peaceful coexistence among the religions. More recently, however, a greater devout Muslim population is advocating for a greater voice, thereby possibly testing the enduring religious harmony in the country (Zirulnick, 2015).

To better understand the religious composition in the country, we must look back at Kenya's rich history which can be traced from the prehistoric period. Around 2000 BC, Cushitic-speaking people from northern Africa settled in the part of East Africa, now called Kenya. Due to Kenya's proximity to the Arabian Peninsula, the Kenyan coast was frequented by Arab traders who later established Arab and Persian colonies by the first century AD (Embassy of the Republic of Kenya in Japan, 2016).

With the arrival of the Portuguese in 1498, the Port of Mombasa became an important re-supply stop for ships bound for the Far East. During this time, the Arab dominance on the coast subsided until the 1600s, when the coastal strip of the country returned to Islamic control under the Imam of Oman. It was only in the nineteenth century when there was another European influence by the UK (Embassy of the Republic of Kenya in Japan, 2016).

The British government founded the East African Protectorate in 1895, and soon after opened the fertile highlands to European settlers. In 1942, members of the Kikuyu, Embu, Meru, and Kamba tribes took an oath of unity and secrecy to fight for freedom from British rule. Finally, when Kenya gained independence on December 12, 1963, Kenyatta became Kenya's first prime minister. The following year, Kenya became a Republic with Kenyatta as its first president, it also joined the British Commonwealth.

In 1966, a small but significant leftist opposition party, the Kenya People's Union (KPU), was formed by Jaramogi Oginga Odinga, a former vice president and Luo elder. KPU was banned shortly thereafter, and its leader arrested in 1969. As a consequence, Kenya became a "de facto" single party state. Following Kenyatta's death in August 1978, his Vice President Daniel arap Moi succeeded him as Kenya's second president and continued with the same political stance which led to an attempted *coup d'état* in August 1982. In the early 1990s, a multiparty democracy was re-established (Embassy of the Republic of Kenya in Japan, 2016) following sustained agitation.

Based on the foregoing facts, one can see that Kenya's rich history with various waves of migration over the centuries has led to a country being one of the most culturally and linguistically diverse countries in Africa

(Our Africa, 2016). Kenya is also building the path to a true democracy; however, it has been more divided along tribal affiliations as opposed to having national harmony. We now discuss Kenya's culture in greater detail.

CULTURE

There are approximately 42 African ethnic groups or tribes in Kenya grouped into Bantu (e.g. the Luhya and Kikuyu), Nilotes (e.g. the Luo and Nandi), and Cushites. The predominant ethnic group is the Kikuyu (22%), followed by the Luhya (14%), Luo (13%), Kalenjin (12%), Kamba (11%), Kisii (6%), and Meru (6%). Other African tribes account for 15% of the population and non-Africans (Asian, European, and Arab) account for only 1% (CIA World Factbook, 2016). The different languages in Kenya fall into three categories — Bantu (Niger-Congo) languages which are spoken by around 65% of people, the Nilo-Saharan group of languages spoken among another third of the population, and the Cushitic language, an Afro-Asian tongue spoken in the north by around 3% of the population.

Based on the various ethnic groups, Kenya has a multifaceted culture that is expressed in different forms, ranging from its people, language, food, music, dance, art, artifacts, theater, and literature. The combination of these traditions, forms of expression, and lifestyle creates an identity that is uniquely Kenyan. Even though there may be some similarities among these nationalities or tribes, there are also distinctions. For example, while some communities circumcise their boys as a rite of passage to manhood, others do not practice this tradition. Similarly, some communities have mutilated the genitals of their girls as a rite of passage to womanhood. Although this practice is now outlawed in Kenya, some communities secretly practice the rite “usually without public celebration” (Oloo, Wanjiru, & Newell-Jones, 2011, p. 4).

Hofstede (2015) provides us with a greater understanding of the national culture in Kenya. According to his research, national culture can be characterized along various dimensions including power distance, uncertainty avoidance, individualism, and masculinity. Power distance is defined as the extent to which less powerful members of institutions and organizations accept the unequal distribution of power. Kenya has a relatively high score (70) on the power distance dimension suggesting that people accept a hierarchical order in which everybody has a place without further justification. In traditional Kenyan culture, seniority in age, wealth, and the reputation as a warrior largely impacts a person's posi-

tion of power in the hierarchy (Wandibba, 2004). In the organizational context, one can expect inherent inequalities, centralization, subordinates expect to be told what to do, and the ideal boss is a benevolent autocrat. Uncertainty avoidance is the extent to which the members of a culture feel threatened by ambiguous or unknown situations (Hofstede, Hofstede, & Minkov, 2010). Kenya scored moderate (50) on this dimension suggesting that Kenya has no clear preference in this dimension. With a low score of 25 on individualism, Kenya is considered a collectivistic society. This is seen in the close and long-term commitment to family or extended relationships, as well the importance of loyalty in the culture. In traditional Kenyan cultures, the family is the basic social group that most widely and most intensely influences the activities of everyday life. Similarly, the rights and duties of the individual concerning economic, religious, and political life either completely or primarily are dictated through channels of kinship (Wagner, 1970).

Finally, Kenya is also masculine (60) indicating behavior in every aspect of life, such as school, work, and play, are based on the shared values that people should “strive to be the best they can be” and that “the winner takes all”. Kenyans are driven by competition, achievement, and success, and are proud of their successes and achievements in life. Success is defined by the winner/best in the field, a value that begins in school and continues in organizational life. In traditional Kenyan culture, success in warfare served as a means of gaining wealth, and provided prestige to individuals since the person who led the successful raid benefited from the war booty (Wagner, 1940). This value has transcended time and can be seen in Kenya today as reflected by the current events related to business.

CURRENT EVENTS RELATED TO BUSINESS, INVESTMENT, AND LEADERSHIP

Kenya can be an attractive country for investment given its tax treaties and investment promotion and protection agreements; multilateral trade system, such as its membership in the World Trade Organization since its inception; and its bilateral trade agreements with several countries around the world (Embassy of the Republic of Kenya in Japan, 2016). There are various investment opportunities in energy, road, and rail transportation as well as social sectors such as, education, health, and food security-related projects, including irrigation.

According to the World Bank, Kenya is the third most improved economy in line with the Doing Business Index (DBI), an indicator that measures the attractiveness of a destination for business activity. The country was ranked at 108 out of 189 countries globally in 2015 compared with 136 in 2014. The increased ranking can be credited to the creation of Huduma Centres, a program implemented by the government of Kenya in partnership with the Postal Corporation of Kenya, which has centralized different government services in one place (Otuki, 2015). This has also led to improved efficiencies in public service delivery by eliminating the need for citizens and business people going to different government offices to seek services, such as business permits and payment of taxes.

Despite Kenya's development and optimism in investment opportunities, the gap between the rich and the poor has been widening, a situation which can have negative future consequences unless addressed. Leadership in the public and private sectors has also been fraught with problems. When Uhuru Kenyatta became president in 2013 in a hotly contested election, it was disputed and later settled by the Supreme Court of Kenya. In addition, leadership has been predominantly informed by national politics, where appointments to key positions in the public sector have largely been devoid of merit but rather based on political patronage which has led to opportunities for corruption and clientelism in Kenya (Obong'o, 2013). For example, gross financial impropriety and mismanagement of public funds by government officials was discovered by the auditor general's 2013/2014 report for Kenya (Nsehe, 2015). According to Chief Justice Willy Mutunga, the country's citizens are at war with mafia-style cartels run by political bosses and corrupt business people; hence, Kenya's economy has been described as a bandit economy (Lindijer, 2016).

Unfortunately, it is widely perceived by Kenyan citizens that corruption has reached unimaginable scale under the current administration despite the existence of constitutional offices such as the Ethics and Anticorruption Commission (EACC) to deal with the issue. As noted by one anticorruption campaigner, Kenya has reached a scale of looting that surpasses Kenyan history and the corruption has deepened and widened (McConnell, 2015). The president of Kenya has also given credence to this view in his speeches by declaring corruption as a "security threat".

While it is acknowledged that there is no country in the world without some level of corruption, Kenyans have witnessed a significant number of corruption scandals over the years, of a scale which is almost difficult to believe (Gettleman, 2015). Despite the government's efforts in promot-

ing investment in infrastructure, corruption remains a major impediment to investment and development of the country. According to Wandibba (2004), the acquisition of wealth and positions of leadership were the primary reasons why many people became involved in corrupt deals. We now turn to the leadership literature.

REVIEW OF LEADERSHIP LITERATURE

According to an article in the *Daily Nation*, Kenya was described as being at a crossroads where only good leadership can bring the country to the next level (Cheeseman, 2016). Kenya can become one of Africa's economic and democratic success stories assuming the following conditions can be met: major infrastructure projects are finalized, terrorist threats are reduced, and confidence in the political institutions is restored. In most Sub-Saharan African countries, such as Kenya, leadership can have a larger impact on the country than in developed countries because political institutions are weaker and presumptuous political executives are less constrained (Rotberg, 2013). Good leadership is needed in order to prevent greedy leaders from preying on their own citizens.

The concept of good leadership qualities can be traced to Kenya's culture. Traditionally, a leader's main function focused on representing the community to the outside, resolving disagreements within the village, and providing protection to the village (United Nations Centre, 1988). Hence, good leadership was associated with the following attributes: age, wealth, reputation as a warrior, and effective communication skills (Wandibba, 2004). First, in many parts of Africa, such as Kenya, traditional villages were led by tribal chiefs or clan elders (Huntington & Nelson, 1979). The privileges of elders in traditional African society included political power, social status, and the ability to command trust and respect (Brieger & Adeniyi, 1983). Age was also seen as being related to wisdom, an important skill needed when settling disputes (Wandibba, 2004).

Second, wealth provided the leader with the opportunity to host the community for feasts and offer loans to relatives (Wandibba, 2004). Large landowners controlled resources which the local population may have relied on for its livelihood and source of employment in village communities (United Nations Centre, 1988). A good leader was also a successful warrior because he was able to protect the village and gain cattle through raids which later served to benefit the community (Wandibba, 2004).

Good leadership was also related to strong communication skills. Among the Bukusu community, one of the 17 Kenyan tribes of the Luhya Bantu people, individuals are more likely to become leaders when “men who talk gently and wisely and who can make the people listen and return to reason when they want to quarrel” (Wagner, 1940, p. 232). Among the Gabra and Borana, two largest communities occupying Marsabit County in northern Kenya, effective leaders are wise, kind, merciful, and have full knowledge of all affairs within the community (Were, 1986).

The aforementioned leadership attributes are also important in the contemporary context in urban areas where individuals may be committed to their own tribe or kin group. In Kenya, ethnic symbolism is often used as a strategy to gain support for movements that are not tribal-oriented. As a result, traditional leadership can be found in urban areas with a different facade (United Nations Centre, 1988). For example, one can find traditional councils of elders, religious groups, and landlord associations in urban African neighborhoods. In Kenya, the *harambee* (self-help) movement found that different leaders were developed for various phases of local development projects including, initiation, organization, and implementation (Mbithi & Rasmusson, 1977). These leaders fell into two main categories of leadership—socioemotional and task oriented (Ross, 1973). The socioemotional leader gained support based on more traditional values; whereas, the task-oriented leader largely possessed the skills acquired through formal education and had contact with the government officials. In addition, *harambee* settlement leaders were typically older and between 40 and 49 years old (Mbithi & Rasmusson, 1977).

The importance of community leadership and participation can also be seen in the initiation and implementation of a health development program in Saradidi, Kenya (Kaseje, Sempebwa, & Spencer, 1987). During the implementation of the program, government leaders needed to be sensitive to existing community organizational structures, including religion, kinship, and administrative boundaries. Interestingly, traditional leadership attributes played a role in the dynamics of the program. Members of the community who were not wealthy were sometimes excluded from leadership positions despite their increased awareness of the village problems; age was also an important factor in accepted leadership roles in Saradidi. Most effective leaders were more than 45 years of age. This finding is in line with the literature on the development of contemporary “youth leaders” who generally tend to be middle-aged and older members of the community (Ross, 1973).

More recently, there has been an increased focus on ethical leadership in Kenya given the rise in unethical business practices in organizations, such as the temporary closure of Uchumi Supermarkets, the collapse of Kenya National Assurance Company, and the failure of political leaders to provide moral leadership. While Brown, Treviño, and Harrison (2005, p. 120) define ethical leadership as “the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making”, more broadly stated, ethical leadership is a leader’s use of social influence to promote ethical conduct among followers.

Minja (2011) argues that Kenya favors a rule-based approach to ethical leadership by enacting legislations by parliament and enforcing codes in order to promote ethical behavior, such as the Ethics and Anti-Corruption Commission Act (2011), and the Anti-Corruption and Economic Crimes Act (2003). He argues that a value-based approach that is embedded in principles of ethical leadership can provide a better ethical framework of leadership practices in Kenya. Rather than only following laws, Kenyan leaders ought to understand the virtues of life that focus on serving others rather than self-interest (Minja, 2011). According to De Pree (1987), leadership is a concept of owing certain things to others. Effective leadership calls for servant leaders who subordinate their own interests to the good of the whole and to helping others to succeed as they attain corporate success, as well as listening carefully and building trust (Hill, 1997). Servant leaders will help followers develop their own values, which will hopefully overlap and are compatible with the values of the organization (Zimmerli et al., 2007), which, in turn, will enhance their ethical decision-making process.

Fortunately, there are various resources available for Kenyans to develop their leadership skills. The Leadership Institute of Kenya (LIKA) is a professional institute for leadership development which works with individuals, institutions, organizations, associations, and government agencies in Kenya and Africa. LIKA’s vision is to raise effective leadership for twenty-first century Africa (LIKA, 2016). In line with ethical leadership frameworks, its goals are to impart knowledge and skills for changes of attitude toward “principle-centered leadership” and to develop role models of blameless leadership that young emerging leaders can safely emulate.

There are also organizations that specialize in developing the leadership skills in specific groups in Kenya. The Friedrich-Ebert-Stiftung

(FES) Institute, a private cultural non-profit institution, is committed to strengthening democracy and improving political, social, and economic conditions by developing the skills of the Kenyan youth and women. In an attempt to promote value-driven leadership, FES offers leadership training, organizes political forums and activities, such as the Nairobi Slum Residents' Assembly to improve the social and security conditions in the informal settlements (FES, 2016).

Finally, Kenya Mpya is a movement of Kenyans that seek to build on result-oriented and people-centered leadership in the county in order to help national development (Kenya Mpya, 2016). The movement is not a political front for any party but rather seeks to be a catalyst for achieving Vision 2030, a program that seeks to create a globally competitive and prosperous nation with a high quality of life by 2030.

LEAD RESEARCH PROJECT

As part of the LEAD project, an exploratory study was first conducted using the Delphi technique, which asked participants to define then refine the details of the variables to be investigated (Hsu & Sanford, 2007). Building upon the results of the Delphi technique, focus groups were then conducted. In the following section, we summarize the findings of the focus groups that are presented in greater detail in Senaji et al. (2014).

All the focus groups participants were born in Kenya, had a post graduate education, were in middle to senior management positions, and worked in industries such as information and communication technology, consultant/business person, entrepreneur/pastor, lecturer, senior civil servant, health and safety-hygienist, and engineer. The majority of the participants had completed their M.B.A., with the exception of one participant who was a Ph.D. candidate.

In an attempt to gain a greater understanding of leadership and motivation issues in Kenya, the following questions were asked: (1) What three to five words/phrases best describe your ethnic or cultural background? (2) What three to five words/phrases would you use to describe an effective leader's personal characteristics? (3) What three to five words/phrases describes what an effective leader does? (4) What three to five words/phrases describes what motivates leaders to succeed? (5) What three to five words/phrases describes what motivates people (other than leaders) to work hard? (6a) Which three to five people, men or women, do you consider to be, or to have been, effective leaders (they can be local, national,

or international)? (6b) What three to five words/phrases best describes why each leader is effective? (7) What three to five words/phrases best describes “your culture”? The numbers in brackets discussed below represent the overall means (maximum value of 5) of participants’ responses on a scale of 1 (being least important) to 5 (being most important).

Question 1 asked participants to list three to five words/phrases that best describe their ethnic or cultural background. Descriptions of ethnic/cultural background that were used included: Language (4.50), ethnic group/tribe—for example, Kikuyu, Luhya (4.44), hardworking/survivors (4.20), and cosmopolitan (3.20). These findings suggest the importance of language and the perceptions that Kenya is not strictly a nation-state but rather composed of several very distinct nationalities represented by ethnic groupings that have different cultures. For example, the Tiriki, a Luhya ethnic subgroup/tribe, is very different from Luo, a Lake Nilote subculture.

Question 2 asked participants to use three to five words/phrases to describe an effective leader’s personal characteristics. The participants described effective leaders as visionary (4.80), team leader/person with good strategies (4.80), results/solution-oriented (4.40), and influencer (3.00). The findings suggest the role of the collectivist cultural dimension in the importance of being a team leader, and the masculine culture in the role of being a results-oriented leader in Kenya.

Question 3 asked participants to use three to five words/phrases to describe what an effective leader does. The words used to describe what an effective leader does included vision (4.60), articulates/communicates goals/vision (4.20), and provides solutions/resources (3.67). The findings highlight the importance of communication skills and controlling and managing resources, traditional Kenyan leadership attributes (Wandibba, 2004), as discussed earlier.

Question 4 asked what motivates leaders to succeed. The findings included the following responses: need to serve (others) (4.40), money/availability of resources (4.33), does not believe in status quo/belief in a better way (3.80), and personal drive within (3.50). Interestingly, despite the high degree of corruption and emphasis on self-interest in Kenya, the findings suggest that servant leadership and the need to serve are considered important drivers for leaders’ motivations.

Question 5 asked participants to use three to five words/phrases to describe what motivates people (other than leaders) to work hard. Participants provided the following responses: achieving dreams/self-actualization (4.40),

recognition (4.20), fear of punishment/failure (3.20), and money/rewards (3.60). The findings suggest that Kenyans perceive people as primarily motivated to achieve dreams and attain self-actualization. With the presence of organizations, such as Kenya Mpya, the attainment of dreams to prosper at a national level can be facilitated.

Question 6 asked participants to name three to five people who they considered to be effective leaders. Nelson Mandela (Kenya: $M = 4.80$), Mahatma Gandhi ($M = 4.50$), and Barack Obama ($M = 3.50$) were named as effective participants. The words and phrase that were used to describe effective leaders were tenacity of purpose, need to achieve goals, and great achiever.

Question 7 asked participants to describe their culture using three to five words/phrases. Kenyans described their culture as hard work/hard-working ($M = 4.44$), truthful ($M = 4.44$), language ($M = 4.00$), and upbringing ($M = 3.25$). The findings suggest that Kenyans perceive that their culture is based on the values of hard work and truthfulness. These findings suggest that Kenyans will be able to overcome the rise in corruption so that Kenya can become one of Africa's economic and democratic success stories.

A number of tentative conclusions may be drawn from this exploratory work. The data suggests the attribution of effective leadership must be understood within a cultural context. The findings suggest that Kenyans' cultural identity is rooted in their connections with their tribe/ethnic group, religion, and country of origin. Kenyans perceived effective leaders as visionary, possessing communication skills, and mobilizing resources—leadership attributes seen in the traditional Kenyan culture. Both leaders and non-leaders place importance on both extrinsic and intrinsic motivators. This finding can inform policies regarding compensation and may deter corruption among public and private officials. In the following section, we examine the views of insiders or local Kenyan managers, as well as outsiders or foreign nationals working in Kenya.

INSIDERS' AND OUTSIDERS' PERSPECTIVES

Insiders' Perspective

Ruth Wambui Kimani, Senior ICT Manager Rafiki Microfinance Bank (K) Ltd. Ms. Ruth Kimani, 27, supervises eight staff members at a microfinance bank. She characterizes leadership in most Kenyan organi-

zations as commanding. In her view, this approach tends to be the least effective as it rarely involves praise of followers and frequently employs criticism and undercuts morale and job satisfaction. This leadership style is different from her observations of foreign visiting managers who use democratic, visionary, and coaching leadership styles. In her opinion, visionary leadership is most effective in Kenya because it sets people free to innovate, experiment, and take calculated risks. Her advice to foreigners working in Kenya is to utilize a mix of the different types of leadership styles, including democratic, visionary, and coaching. She also advises emerging leaders in Kenya to acquire executive management leadership skills.

Abdul Kadir Ally, ICT Manager, Trade Mark East Africa. Mr. Abdul Kadir Ally, 41, who supervises a staff of eight, describes local Kenya's leadership style as autocratic. Leaders make decisions without consulting their team members, even if their input would be useful. This approach can be appropriate when decisions need to be made quickly, or when there is no need for team input, or when team agreement is not necessary for a successful outcome. However, this style generally can be demoralizing, and it can lead to high levels of absenteeism and staff turnover. In Ally's view, this approach used by local Kenyans differs from foreign managers who encourage the participation of all members to enhance ownership and responsibility of decisions. In general, the leadership style used by foreign managers is more democratic than the local managers.

Ally suggests that the most effective leadership in Kenya would be dictatorship due to a large diversity based on ethnic, religious, economic, and gender dimensions. Since each diverse group wants to protect their own interests, segments of selfish interests are created. In order to be effective, the leader needs to be objective-driven and focus on goals without wavering to external pressure. Ally's advice to foreign managers is not to be very democratic but instead clearly state the goals to be achieved, set out the necessary policies and procedures to achieve them, and punish any breach in the policies or procedure.

Surprisingly, he suggests that future leaders in Kenya should "give their team members a lot of freedom in how they do their work, and set their deadlines" and provide support with resources and advice since "this would encourage innovation of new ideas from the team members". He concludes that "the best leadership style of the future would be laissez-faire with clear objectives and results-driven" which largely differs, if not contradicts, the dictatorship leadership style as most effective current leadership style in Kenya, described earlier.

John Masika, IS Audit Manager, Kenya Airways Ltd. According to Mr. John Masika, 38, Kenya's leadership style is mainly task-focused (transactional). Managers pay much attention to task processes, task controls, resource management, and the completion of the tasks without necessarily motivating and developing people. Generally, this leadership style is similar to leadership styles of foreign visiting managers. However, in his view, the foreign managers seem to appreciate the need to build positive relationships with their subordinates and empower them to improve their task performance more than local managers.

Masika suggests that the most effective leadership style for Kenya is person-focused and relationship-focused (empowering) where improvement of the employee task performance and completion is given emphasis. He also advises foreigner managers coming to Kenya to expect team conflict if person-focused (empowering, transformational, relationship) leadership style is only adopted because most Kenyan managers' prefer task-focused (transactional, controlling) leadership style rather than empowerment. Finally, Masika advises emerging leaders in Kenya to focus on developing their subordinates to help them improve their performance instead of paying much attention on task processes.

Outsiders' Perspective

Rodney L. Reed, Deputy Vice Chancellor of Academic Affairs, Africa Nazarene University. Professor Reed, 53, has been living in Kenya for 15 years and working at Nazarene University where he supervises close to 200 employees. He is from the USA and does not have other international experiences. He observes that good leaders in both the USA and Kenya play a central role in long-term performance of organizations, unite the followers by casting a vision, have the best interest of the organization in mind, and treat followers with respect as opposed to a means to an end. Reed also observes differences in decision making between his home country compared to Kenya. In Kenya, decisions are made by the key leader after hearing the perspectives of others rather than through a democratic process. The "chief" has the authority to make the final decisions on behalf of the organization and board decisions are made more by consensus rather than by actual vote.

According to Professor Reed, the traditional African style of leadership continues to be the most effective style of leadership in Kenya primarily because people are accustomed to this approach. However, he believes

that in order for democracy and concern for human rights to reach the next level in most parts of Africa, there is a need to modify some aspects of the traditional model and overcome leadership challenges. Leadership challenges in Kenya include: (1) people thinking that leaders have all the necessary resources to solve problems; the jealousy of leaders' successes and hence, people seeking to undermine them; (2) leaders' insecurity of younger and more educated persons; (3) leaders' desire to stay in their positions for life rather than succession planning; and, (4) the best intentioned leaders, especially in politics and civil service, may engage in corruption over time.

Professor Reed has some advice regarding leadership styles for foreigners working in Kenya. First, they should spend time in the host country to learn the culture and receive training before assuming a leadership role. Second, the foreigners should learn from other leaders by looking for mentors, reading books, listening to compact disks, and attending conferences to improve their leadership skills. Reed, however, cautions foreigners, "But always continue to be yourself" because "leadership styles are very much impacted by individual personalities and life-histories; you cannot be a clone of someone else". Third, foreigners should also identify trustworthy people to serve as sounding boards for key leadership decisions. It is important that these people do not have a vested interest in the outcome of the decision. Lastly, he suggests that foreigners should engage in the discipline of self-examination of their own motives to ensure that they have their followers' best interests in mind rather than their own. Reed concludes, "... make sure it is not about you, but about the organization, the cause or the mission. Be a servant leader!"

SUMMARY

More research is needed to better understand the role of culture in leadership and motivation in Kenya given various subcultures as represented by the different ethnic groupings consisting of the Bantu, Nitotes, and Cushites. Our review of the literature indicates that leadership in Kenya appears to be predominantly understood from a political angle with the presence of vices such as, corruption, nepotism, and patronage. Good leadership is needed in order to prevent leaders from becoming too greedy. The LEAD qualitative findings suggest that effective leaders are described as visionary, team leaders, result-oriented, and influencers. Results also

suggest that servant leadership and the need to serve are considered important drivers for leaders' motivations in Kenya.

In general, these findings are in line with the insiders' and outsiders' perspectives which suggest that visionary leadership can be an effective leadership style in Kenya because people are free to innovate, experiment, and take calculated risks. Unfortunately, this kind of leadership has yet to be implemented in Kenya. The interviews conducted with local Kenyan and foreign leaders suggest that more effort should be placed on the role of leadership effectiveness and motivation in organizations. Empirical studies, such as the LEAD project, can be used to create leadership and followership development training and education that can improve the socioeconomic development of the country.

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Leadership in Uganda

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BACKGROUND AND BRIEF HISTORY

Leadership development in Africa has piqued the interest of global scholars. Statistically, there is still little data regarding leadership and leadership change in Africa as a whole. Countries like Uganda rely on inherited leadership structures, systems and styles that were introduced by the British colonialists almost a century ago. After independence in October 1962, Uganda continued to face overwhelming challenges of poverty, disease, illiteracy, conflict, and the transitional change under indigenous Ugandan Leaders. Politically, Uganda has not had leaders of Nelson Mandela's caliber, whose legacy lives even after his death, and who effectively promoted peaceful and positive change in post-apartheid South Africa. In Uganda,

It is survival, not bravery that makes a man climb a thorny tree. (Ugandan Proverb)

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there are other deeply embedded cultural and religious styles of leadership and governance that were revered before the interaction with western leadership approaches. Now, many leaders in Uganda are failing to rise to the extreme challenges that they face.

This chapter explains the various types of leadership styles and principles found in Uganda. It is interesting to note that all Uganda's political leaders ascended to power through the use of arms and coups. As a result, the ramifications of such political leadership have weakened institutional leadership. This reinforces Conger's assertion (1992) that the four approaches to leadership development—personal growth, conceptual understanding, feedback, and skill building are limited on their own but effective when used together. Leadership development programs must be more than simply transposing concepts of leadership from other continents and sectors. They must be embedded into the social fabric of African community life with insights from the rest of the world. In the next paragraphs, we provide some historical information on Uganda.

The Republic of Uganda covers an area of 241,038 square kilometers (about twice the size of the state of Pennsylvania in the USA) and has a population of 34 million people, according to the Uganda Bureau of Statistics (2015). Uganda borders Kenya in the east, South Sudan in the north, the Democratic Republic of Congo (DRC) in the west, and Tanzania and Rwanda in the south. The equator cuts across this country, and as a result, Uganda has very good vegetation with abundant rainfall and sunshine; it has several forests, game reserves, rivers, and lakes. In fact, Uganda hosts the source of the River Nile which starts from Lake Victoria, in the heart of Uganda's central region. Uganda's official language is English, although there are several other minority languages spoken throughout the country, including Bantu and Nilotic languages and Swahili. Uganda's major religions are Christianity and Islam although there are other recognized small religious denominations practiced throughout the country, for example, there are traditionalists.

Prior to colonization in the eighteenth century, the region that is now called Uganda consisted of several traditionally strong kingships and minor chiefdoms. This is reflected in its history since independence. Uganda attained independence from Britain on October 9, 1962, and has had a fragmented national leadership that has impacted on its development agenda. It has been ruled by nine presidents, namely, Sir Edward Mutesa (March 1963–May 1966); Dr. Apollo Milton Obote I (May 1966–January 1971), Field Marshal Idi Amin Dada (January 1971–April

1979), Professor Yusufu Kironde Lule (April 1979–June 1979), Godfrey Lukongwa Binahyisa, Q.C. (June 1979–May 1980), Paulo Muwanga (May 1980–December 1980), Dr. Apollo Milton Obote II—this was a second regime bouncing back from exile following his 1971 ousting—(December 1980–July 1985), General Tito Okello Lutwa (July 1985–January 1986), and General Yoweri Kaguta Museveni (January 1986–to present). It is important to note that from the turn of events, in all the above regime changes, no incumbent president handed over to a successor. In other words, Uganda has not witnessed a peaceful hand over of state power from one president to another. In all these cases, exchange of power has been through constitutional manipulations or military take-overs. For instance, between President Mutesa and Obote I the constitution was manipulated and Obote was himself later overthrown in a military coup in 1971. This kind of power transition is important to the current understanding of leadership in Uganda. There has over time been a negative feeling of national leadership as indexed to militarism. When leaders in various civil society groups exchange power smoothly, it is noted as a great achievement instead of it being seen as a normal procedure. Over the last decade, the nation has yet to see a civic transfer of national leadership, and hope of achieving this are still far-fetched due to undemocratic electioneering tendencies observable to date. Currently, the national leadership structure composes of elected leaders through adult mass suffrage from local councils at the village level, the district councils, parliament and the presidency.

CULTURE

Culture is a powerful force in understanding dimensions of a nation. We can use conceptual frameworks from authorities on culture to understand leadership in Uganda. Culture is defined by Hofstede (1980) as the collective mental programming of the mind which distinguishes one group or category of people from another. Thus, the Ugandan behavioral patterns in the current state are rooted in the evolved cultures. These arose from various traditional groupings of people.

Prior to the onset of colonization in the 1880s, there were organized cultural institutions, namely, kingdoms and chiefdoms. Before they were eventually integrated into the present day Republic of Uganda, there was strong cultural institutional leadership by traditional kings and chiefs. They wielded both cultural and executive powers. There were five prominent

kings: Kabaka of Buganda, the Omukama of Bunyoro, the Omugabe of Ankole, the Omukama of Tooro, and the Kyabazinga of Busoga. There were additional chiefs scattered beneath these strong kings in these kingdoms. The traditional or cultural leaders had great influence on the people they led. They were widely respected, and a lot of allegiance was given to them by their subjects. They wielded absolute power and in some cases were seen as controllers of life and death. When traders and religious missionaries entered the region in the seventeenth century, the subjects embraced the new religions and eventually many converted. This meant that some subjects began to question the cultural authority of the traditional leaders. The kings had, however, also welcomed the schools, hospitals, administrative unit centers, and religious establishments that came with the traders and missionaries.

After independence, under the first president, many of these earlier cultural establishments continued. In 1966, all the traditional and cultural institutions were abolished by the then Prime Minister Apollo Milton Obote. He declared the region a republic and took over as president with executive powers. All the properties of these traditional and cultural institutions, including land and regalia, were confiscated by the government. These cultural institutions remained in abeyance up to 1993 when President Museveni reinstated them. Today, they are allowed to preside over cultural functions and traditional rites, and they must legally be apolitical.

In order to contain the powers of the traditional or cultural leaders, the government enacted the Traditional and Cultural Leaders Bill in 2010. This was followed by the Institution of Traditional or Cultural Leaders Act in 2011; this Act requires that cultural leaders play purely a cultural role; they are restricted from neither participating in partisan politics nor wielding executive authority over their subjects. They only lead traditional rituals, cultural rites and practices. With these provisions, the cultural institutions' power was further reduced to a ceremonial role. This is in line with the 1995 national constitution in which cultural institutions are enshrined. There are loyalists to the traditional cultural establishments who are agitating for their "full restoration" so that the kings have administrative and political authority over their geographical jurisdictions. They demand for the establishment of a federal type of governance where cultural leaders have executive authority over the people and resources in their jurisdiction, leaving the central government to play an oversight

role and management of public infrastructure, regional cooperation, and international policy.

Apart from the traditional cultural institutions, Ugandans observe many cultural beliefs and practices as a way of life in the families and community. These enshrine practices of marriage, funeral rites, faith, birth, cultivation, fishing, and general community life. For example, the Bagisu in Eastern Uganda practice traditional circumcision as an initiation into manhood. Further east, the Sabiny and Sebei tribes practice female circumcision (often referred to as female genital mutilation by others) on all teenage girls. In central and western Uganda, they value traditional rites for the birth of twins, last funeral ceremonies, and ceremonies related to their kings, including celebration of their birth days.

There have been calls to blend traditional culture into modernity. There are major forces, including an Act of parliament, which are directed towards the abolishment of female circumcision, though with minimal success as traditionalists still hold fast to their beliefs. It may be true that religious cultural beliefs can lead to national integration. Their followers cut across the entire political and tribal divide. The Christian and Islamic religions are important across the country while traditional religions subsist, but not openly. These religions were embraced in pre-colonial times but even after Uganda became a republic they were enshrined in the constitutions. There is no national religion in Uganda, and the country recognizes freedom of worship. Different religious groups therefore conduct their activities without interference from the government, other religions and non-believers.

Western cultural beliefs have also diffused into Ugandan society. This has been rapid due to the transfer and adoption of new technologies, open travel policies, and increasingly porous regional and international boundaries that allow for the easy movement of people into and out of Uganda. Today, an increasing proportion of the younger generation has less and less attachment to traditional cultural beliefs to the chagrin of many elders. Hofstede's (2001) scoring of culture consequences in 23 countries had only 2 from Africa, namely, Nigeria and Zimbabwe, whose result may not be relied upon to give an integrated Afro-centric pattern of national cultures. Studies on culture continue to be diverse and leading to newer conclusions. For example, the other dimensions of Hofstede namely power distance, uncertainty avoidance, individualism, and masculinity have not been widely tested in Africa but they were prevalent in the cultural institutions described earlier. Nkomo (2011) argues that colonization distorted

African cultural patterns; everything African was viewed as inferior. The reformation of the natives' minds was designed to socialize Africans to despise their history, culture, and themselves. Being black was regarded with contempt. What is important in the contemporary literature is to recognize African socialism rooted in the local context and culture but at the same time open to outside challenges. There are unstoppable patterns of cultural change (Hofstede, 2015) through interactions.

CURRENT EVENTS RELATED TO BUSINESS, INVESTMENT, AND LEADERSHIP

Uganda currently has a very liberal investment climate and open policy to attract investors. There has been an influx of many entrepreneurs from China and India. This has seen a growing business sector as the country has eventually recovered from the old political uncertainty. For instance, many Chinese companies are constructing various national road projects, they are in agro-processing, super stores, power generation, and plantation agriculture. Uganda is a very active member of various regional development bodies, mainly the East African Community and the common market for Eastern and Southern Africa. The members of East African community are Uganda, Tanzania, Kenya, Rwanda, and Burundi. Thus, this regional integration has attracted many business ventures and opened the country to interaction with many outsiders especially neighboring Kenyan and Rwandese businesses. The country is eventually becoming a business hub despite being landlocked. It links with the coast through Kenya connecting Rwanda and South Sudan. Uganda enjoys a unique location at the heart of Africa giving it an advantage for regional trade and investment and regional trade has grown steadily with its neighbors South Sudan, the Democratic Republic of Congo, Kenya, Tanzania, and Rwanda. By August 2014, trading pattern showed that the USA imported goods from Kenya worth 3.7 billion Kenyan Shillings (KSh) (\$41.8 million USD) in June, followed by Tanzania at 2.8 billion KSh (\$31.6 million USD), and Uganda at 2.5 billion KSh (\$28.3 million USD) as reported in the East African Weekly Newspaper of Saturday, August 30, 2014. One must recognize however that trade flows can be suddenly disrupted if conflict breaks out, as happened in South Sudan at the end of 2013.

While the investment climate is positive and FDI inflows are substantial, Uganda also faces a number of challenges in attracting desired investment.

Corruption is a problem according to Transparency International's 2013 Corruption Perceptions Index, where Uganda ranks 140 out of 177 countries, and the 2013 East African Bribery Index which ranked Uganda as a high corruption prone country in the region. This in spite of government spending on infrastructure, Uganda's systems of roads, rail, electricity, and water are generally poor and seen as inadequate by investors. In addition, the World Bank's 2014 Doing Business survey ranked Uganda 122 out of 185 countries for ease of doing business, and the Heritage Foundation's 2015 index of economic freedom ranked Uganda at 92 out of 178 countries, putting Uganda in the category of "mostly unfree". Uganda still has work to do to make it an attractive investment location.

This growth in business has not gone without effect on the national cultural dimensions and leadership in the country. To succeed in any business, one has to have both cultural and leadership values and qualities. This requires potential leaders to possess both personality traits and individual differences in order to be able to promote cross-cultural leadership for a multicultural setting (Abbe et al., 2007; Johnson et al., 2006). It is unfortunate that we do not have many people of this caliber in Uganda at the moment but knowledge diffusion will gradually change this. Not much empirical testing has been done on Ugandan leadership behaviors. We could infer from a study which found strong preference of transformational and or transactional leadership in Kenya compared with China, India, and the USA (Walumbwa, Lawler, & Avolio, 2007) that the same would be the case in Uganda. Avolio (2007) emphasizes similar sentiments stating that in the psychology literature most theories of organizational leadership are context free while he cites Lord et al. (2001) who asserted that leadership schema has contextual influences. From this debate we are able to position the Ugandan prediction.

REVIEW OF LEADERSHIP LITERATURE

Leadership in Uganda and elsewhere in Africa has recently attracted scholarly interest. There are several key values that shape leadership, culture, and management in Sub-Saharan Africa. However, most of them have been overlooked and overtaken by the more organized and authenticated western types of leadership. As a result, most researchers on African Leadership and Culture find many problems when it comes to compiling and updating appropriate literature. Matters become worse when one tries to subdivide the continent analyzing it by country or by subregion due

to the diversity. According to Rick (2008), the challenges that Africa is faced with namely poverty, disease, conflicts, and unproductive resources require excellent and visionary leadership. In a multicountry study covering Uganda, Kenya, and Malawi, he observed that “many leaders in government, business, nonprofit or civil society in Africa are failing to rise up to the challenges that they face” (Rick, 2008, p. 359).

Rick (2008) posited that leaders in Africa change behavior but why and how is not adequately known. Despite such contextual bottlenecks, Jackson (2004) tried and managed to identify key values that shape leadership and management in Sub-Saharan Africa, which he summarized as sharing, defense or rank, sanctity of commitment, regard for compromise and consensus, and good and personal relations. He further stated that the nature of management and leadership practice in Africa was shaped through a complex and multilayered social, cultural, and historical context. Although Africa was greatly affected by the slave trade, still it maintained its cross-cultural interactions within the systems of power relations. On the other hand, Harvey (2003) likened the development of human resource management in Africa as a pursuit that tries to align nature, rules, regulations, and laws of any African nations to the context of the well-established western standards. This was compounded by the fact that many western studies of leadership in the African context provided the basis of informed HRM decisions by the Western managers but in an African context (Tayeb, 2000). Therefore, extant literature on leadership in Africa appeared to be motivated by the desire to provide western managers with better insight on how to do business in Africa, rather than assisting African managers, organizations, and communities to appreciate, develop, and embrace their own opportunities (Tayeb, 2001). This process would result into “hybridity” which was regarded as an attempt to return to idealized notions of “traditional” leadership but rather offers the means for adaptation and change. In this regard, Westwood (2001) observed that hybridity had a positive element since the colonized was partly appropriating the colonizer. Mintzberg (2006) wondered whether leadership could be adopted from outside but contended that there was a need to develop thinking first. He cited former UN Secretary General, an African, Kofi Annan’s style: “He runs the UN like an old-fashioned African Village with long discussions among the elders, periods of reflection and eventually a decision” (p. 5). African leadership content touches the core notion of *Ubuntu*—humanness. According to Mandela (1994), empowerment of leaders existed traditionally in Africa. Sharma and Kirkman (2015)

argue that empowering leaders focuses on people, individually or in teams through creating self-direction, coaching, and sharing. This is however contradictory to Rick's (2008) summary of the big-man mentality of African leadership as persisting, and seen in the all-powerful, feared, all-knowing, all-pervasive, multifaceted, infallible, aloof, and leader for life.

Obiakor and Beachum (2005) noted the paradigm shift to a more Afro-centric view of leadership as requiring the rejection of many aspects of western culture with its narrow, arrogant, and materialistic values. Mbigi (2005) focuses on a reconnection with African indigenous knowledge with an emphasis on solidarity and interdependence. This fits into Bass et al.'s (1987) and Bass' (1985) vision of transformational leadership embracing idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Carsson (1998) has argued that there was alienation of Africanism as far as leadership is concerned; the disconnect was imposed on African communities during the colonial times. Jackson (2015) argues that cultural influences have had a big impact in Africa.

For a long time, African aspiration for leadership was founded on humanistic principles and a desire for more inclusive and participative forms. There is also the likely influence of differing religious leaderships and associated practices and beliefs. The issue of gender and age relations may also have great impact among family and community leadership. Rick (2008) noted that women leadership is gaining confidence despite long-standing male chauvinism. We note that Africa is part of the world and the new wind of leadership that is democratic and encourages participation and guarantees the rights and freedoms of its citizenry has become the order of the day in Africa as elsewhere. The days where African leadership was replete with abuse of powers are fast giving way to a more participatory process where every citizen has a stake on how the state is governed. For this reason, an approach to leadership development should focus on establishing networks and relationships, the opportunity to experience and reflect on different roles and the development of social capital (Day, 2000). Kiggundu (2012) advocates for enhancing quality of leadership to reduce problems of unemployment, food insecurity, climate change, environmental degradation and conflicts. Strategic leadership is still weak across African institutions. According to him, whether western models apply is epistemological and an empirical question, but one that must be urgently addressed. An institutional approach that enhances leadership must be more than simply transposing ideas from outside but instead grounding them into contextual factors.

THE LEAD RESEARCH PROJECT

The literature review illustrated the lack of information on Uganda specifically. The LEAD project included Uganda, and in the following discussion we summarize the findings from Uganda, with some comparisons with other African countries participating in the project. The research consisted of the Delphi process and the quantitative survey. The qualitative aspect of the study in Uganda included 23 participants; 22 were born in Uganda while 1 had lived there for 26 years; most respondents were university students—occupations were accountants (3), managers (3), lecturers (3), lawyers (3), priests (2), business persons (2), government officials (2), teacher (1), banker (1), retired banker (1), advisor (1), and one participant did not report any occupation.

Ethnic/Cultural Background Question 1 asked about ethnic or cultural background. The most important response (on a scale of 1 to 5, with 5 being most important) for Uganda was tradition, beliefs, and cultural practices (4.63); this was also important in Ghana (4.73). Next was ethnic group or tribe (average 4.44); this was also the case for Kenya (4.44). Next was country of origin (4.00); this was even more important for Nigeria (4.60). Other responses were religious beliefs/love of God, which were important in Egypt (4.44) and Ghana (5.00), importance of community/sense of belonging in Egypt (4.56), Nigeria (4.70), Ghana (4.70), and Uganda (4.00), respect for the elderly and humility (Ghana: 5.00, Nigeria: 4.60, Uganda: 4.63). Kenyan participants were different from the others, also describing their ethnic and cultural background as being aggressive (3.40), hardworking (4.20), and cosmopolitan (3.20). Ugandans included foods, cultivated land (4.25), and language (4.75) as descriptors of their ethnic and cultural background. Overall, there are similarities among the various African countries, but each has a somewhat unique profile. For Ugandans, traditions and ethnic group were key factors, but country of origin was also important. Ugandans also noted their foods, cultivated land, and language as well as respect for the elderly and humility. In Uganda, words used to describe leadership were welcoming/happiness (4.63), clan/clans/detribalized (4.44), and accommodative/accommodation (4.19). Being welcoming and happiness are signs of good leadership because the clans in Uganda are social systems, widely respected, and a source of communal belonging. Being accommodative and accepting others is expected that of all leaders who should accept people without prejudice.

Participants were asked to identify people who they believed were effective leaders and to describe why each leader was considered effective. The leaders named included civil presidents, freedom fighters, civil rights movement leaders, military chiefs, religious leaders, business people, and community leaders. Nelson Mandela was identified in every country and the traits of endurance and democracy were given as reasons for his effectiveness. In Uganda, Nelson Mandela and Mahatma Gandhi were named as the most effective leaders. For Nelson Mandela the most important qualities were the ability to endure hardship and a respect for democracy; for Mahatma Gandhi the qualities were leading by example and unwavering determination.

Participants were asked to describe an effective leader's personal characteristics. Responses across African countries included well educated, knowledgeable, competent, and intelligent (Uganda 4.75), visionary (Uganda 4.69), honesty/integrity (Uganda 4.80), and charisma (Uganda 4.69). For Uganda, honesty and integrity were the most important; however charisma was a close second. Respondents in Uganda also described leaders as inspiring, influencing, and motivating (4.70). It seems that the charismatic, transformational leadership style described in the literature would be effective in Uganda, as elsewhere. Participants were then asked what motivates leaders to succeed. Participants in all countries agreed that involvement with people and society and having the support of one's subordinates were important motivators for leaders. Having a desire to succeed or a sense of self-fulfillment was a key motivator in Ghana (5.00), Kenya (3.67), Nigeria (3.50), and Uganda (4.50). Extrinsic motivators including money and wealth were considered important for leaders to succeed by participants from Egypt (4.00), Kenya (4.33), Nigeria (4.90), and Uganda (4.13); in Nigeria and Uganda, the community/society (Nigeria: $M = 4.90$; Uganda: $M = 4.38$) were also considered important. Both intrinsic and extrinsic rewards are considered relevant for leaders in these countries, but intrinsic rewards are somewhat more relevant. We can summarize that leaders are generally relatively well rewarded in terms of money, thus, what might be termed higher order needs (according to Maslow's hierarchy) become more salient for leaders. Involvement with people and society, support from subordinates, success and self-fulfillment are all indicative of moving beyond basic needs and seeking rewards that are intrinsic rather than extrinsic. Nevertheless, respondents did include money and wealth as motivators for leaders. It is important to note the

word wealth, which implies a desire not only to be adequately compensated but also to be able to accumulate funds into wealth.

INSIDER'S AND OUTSIDERS' PERSPECTIVES

Some names have been disguised at the interviewee's request.

Insider's Perspective

Saul Namono. Dr. Namono sees leadership in Uganda as patriarchal and submissive/directive rather than team centered. There is little questioning of norms and rules. The leader is always right. Rewards are obtained for conformity rather than creativity. In contrast, he thinks that the most effective leadership style for Uganda is consultative and team centered. He would advise upcoming local leaders to be adaptive, knowledgeable, and goal oriented. Nevertheless, he says that they need to be conversant with cultural taboos and norms so as not to offend their subordinates.

Regarding foreign managers in Uganda, he believes that foreign managers often have attitudinal biases and many foreign managers may not always be as skilled as their subordinates. Some behaviors are also occasioned by pay differentials. He advises foreign managers to adopt a style that is a balance between consultative and the norm of directive. He says that foreign managers need to be seen as tough but fair to conform to Ugandan norms.

Outsiders' Perspective

Siraji Magezi is a 32-year-old Tanzanian by nationality. He has been in Uganda since 2014. He notes, in terms of similarities, that both Uganda and Tanzania are democratic countries and both countries have multiparty systems of democracy. Both countries are supposed to conduct general elections after each five-year period. In terms of differences, in Uganda they have a new constitution that was born in 1995, which serves as the mother of all leadership positions in the country, and identifies the main responsibility of each ministry and executive leaders. In Tanzania there is an older constitution which was formed in 1977, during the late Julius Nyerere's leadership. Uganda's constitution has had many amendments while in Tanzania the constitution has never been amended. In Tanzania, there is leadership transition from one president to another and Tanzania has been ruled by four

presidents, and at the end of this year will have the fifth president according to the constitution of 1977. My perception of the style of leadership in Uganda is that it is difficult to rule Uganda because of the historical background of political violence, especially during the previous regimes of late Milton Obote and Idi Amin, among others. The effective leadership in Uganda is to have a democratic state but a leader (president should be having few elements of dictatorship). For the time that I have been in Uganda, I have seen the big challenge is the leader staying in power longer than he should, especially in the presidential position. This can be a threat to the future of Uganda from a political perspective. For any foreigner coming to the Republic of Uganda they should note that it is a safe country and a large number of citizens are hospitable and they love non-Ugandans. Foreigners, however, should respect the regime which is in power because the current regime has succeeded to maintain security in Kampala better than any other city in East Africa. Also, foreigners are advised to obey the law and policies of the Republic of Uganda because if they disobey them the regime is well equipped to take measures against those who wish to violate the laws of the country. Due to the earlier comments, the time has come for the Ugandan government to accept to allow leadership transition and to continue to welcome foreigners to study or work in Uganda, since the education system is good and cheaper than in many other countries.

Tirisa Caroline Bonareri is a 35-year-old Kenyan woman who has been in Uganda for 14 years. She is a lecturer at Makerere University Business School. Her home country is Kenya. Miss Bonareri says: “I have excellent experience in the perspective of my delivery methods. I am an excellent teacher because I enable students to understand my teaching and appreciate it as I do it with a passion”. Regarding similarities between Uganda and Kenya, she finds that there is corruption in high positions of leadership in both countries, the leaders make empty promises, the wrong leaders are in power and there is a struggle for leadership power. Leaders want to be paid lavishly while other sectors in the country are doing badly, in other words, they are selfish. In terms of differences, she comments on the failure to leave power, and the fact that people come to power without having done anything to help the communities. There are many districts, including very small ones, and many MPs who all have to be paid and are a major cost to the country, yet they contribute nothing to the country (she identifies the following: there is an MP for every county or municipal council,

yet there is also a woman MP for every district, 10 soldier MPs, 5 workers MPs, 5 MPs with disabilities, several ex-official MPs). Kenya does not have the same cultural and traditional system that Uganda has. She also notes that the infrastructure in important sectors, such as health and education has been largely ignored. In terms of effective leadership in Uganda, she believes leaders should accept changes in leadership, leaders should keep their promises; they should implement activities and speak by action. Leaders should value the lives of others and care about the citizens, not being selfish and thinking only of themselves. Finally, leaders need to value education and care about teachers' pay. She describes the following leadership challenges that she has seen in Uganda: the president talks of good plans but these are not implemented by lower level cadres. There is lack of teamwork to enable the country develop. Leadership is reserved for a certain group and those in leadership positions do not put themselves in the shoes of the citizens; they forget where they come from, and they have not done their best to help their communities. Leaders are not committing themselves to go to their constituencies and help people or lift them out of poverty. They are not working hard enough for their people. Leaders only think of enlarging their own pockets without considering the poor teachers who are suffering to build the future of the country, the ones who have made them who they are today; similarly, for doctors and nurses who are suffering to save lives of the citizens in the country while risking their own lives. Leaders want to earn money they have not worked for. You see some of them sleeping in parliament when important issues concerning their people are being discussed, and they never say anything in parliament concerning their constituency. They can easily be corrupted by money. In terms of advice regarding leadership in Uganda, Ms. Bonareri believes there should be periodical changes in government leadership; there should be proper accountability; leaders from different constituencies' should have shown examples of development in their own community before they are given power (e.g. projects to help their communities, such as a water project); citizens should be given freedom of speech and expression.

SUMMARY

This chapter tries to elaborate on how leadership in Africa, and particularly in Uganda, has remained silent about the so many challenges that are faced by their citizens. Some of these endemic challenges range from the state of living in extreme poverty, poor infrastructures, insufficient and poor medical facilities, mass unemployment and outright conflicts. There is also the problem of having unproductive resources which would require excellent and visionary leadership in order to be optimally utilized.

On the other hand, the chapter has emphasized the identity of key values that should shape leadership in Africa; it should be a leadership motivated by the desire to provide better insight for organizational and community development. Finally, there is great need for Africa, particularly Uganda to have patriotic leadership that would address the problems of the people.

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Leadership in Tanzania

Lemayon L. Melyoki and Bella L. Galperin

BACKGROUND AND BRIEF HISTORY

Tanzania, the largest country in East Africa, includes the spice islands of Zanzibar, Pemba, Mafia, and contains Africa's highest point—Kilimanjaro, a dormant volcano snowcapped even though it is near the equator (National Geographic, 2016). Mainland Tanzania, located south of the equator, lies between the area of the great lakes (Victoria, Tanganyika, and Malawi) and the Indian Ocean. The area occupied by Tanzania, slightly larger than twice the size of the state of California, is bounded on the north by Uganda and Kenya, on the east by the Indian Ocean, on the south by Mozambique and Malawi, and on the west by Zaire, Burundi, and Rwanda (Worldmark Encyclopedia of Nations, 2007).

The total population of the United Republic of Tanzania is 51,045,882 (Central Intelligence Agency, 2015). According to the 2012 census,

A wise person will always find a way. (Tanzanian Proverb)

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the population of mainland Tanzania was 43,625,434 (or 97.1 % of total population) compared to 33,461,849 in 2002. It is estimated that Tanzania will have a population of 70.1 million in 2025 (Agwanda & Amani, 2014). This rate of growth is similar to that of many other countries in Sub-Saharan Africa (African Development Bank & United Nations Fund for Population Activities, 2005; United Nations Population Fund, 2012). The population pyramids of Tanzania indicate a youthful population with about half of the total population under 17.5 years (median age).

Tanzania attempted to build a socialist economy between 1967 and 1985. The efforts were organized around the concepts of self-reliance and state entrepreneurship both of which were articulated in a blueprint called the Arusha Declaration constituting a policy and guidelines for building a socialist economy (Nyerere, 1977). In 1986, a market-based system of economic coordination was adopted following an agreement with the World Bank and the International Monetary Fund (IMF) as a necessary condition for economic recovery support (Lipumba, 1992; Bagachwa et al., 1992; Kiondo, 1993; Mukangara, 1993).

Similarly, the political systems in Tanzania also changed to reflect other developments in society. In 1965, Tanzania became a mono-party state until 1992 when a multiparty system was re-introduced. Tanzania has always held elections every five years and the country has largely been considered democratic (Mmuya, 1998). The fifth multiparty election was held in October 2015 with the political parties, Chama Cha Mapinduzi (CCM) and Chama Cha Demokrasia na Maendeleo (CHADEMA)¹ fielding candidates for presidency, parliamentary seats, and local councillorship in the mainland Tanzania which dominates the political scene.

CULTURE

Like many other African countries, Tanzania has many different tribes with distinct cultural practices including language. It is believed that Tanzania has over 120 tribes (Tanzania Embassy, 2015) scattered over a total geographical area of 945 square kilometers. Some of the large tribes are Sukuma, Nyamwezi, Haya, Kuria (around Lake Victoria), Chaga, Masai (northern Tanzania), Nyakyusa, Hehe (southern), and Zaramo and Mwera (east/coastal people). These tribes have unique cultures. However, one can also argue that a common national culture exists, characterized by the use of a common national language of Kiswahili and other practices that are shared among many Tanzanian people.

According to Hofstede (2015), national culture can be characterized along various dimensions including power distance, individualism, masculinity, uncertainty avoidance, long-term orientation, and indulgence. Power distance is defined as the extent to which less powerful members of institutions and organizations accept the unequal distribution of power. Tanzania scores high on this dimension (score of 70) which means that the society generally accepts a hierarchical order whereby each person has a place. Similarly, hierarchy is also seen in organizations which are typified by inherent inequalities, centralization, and an expectation that subordinates need to be told what to do. The cultural dimension of power distance can be seen in the importance of social status, and the role of age and gender regarding leadership in Tanzania. For example, social status is highly respected and valued among Tanzanians. Factors that enhance social status include achievement in the form of riches, education, and a leadership position. People who have achieved these factors are held in high regard. This is the reason why people who have earned advanced qualifications (e.g. Ph.D.) prefer to be addressed with the title of Dr. or Professor. Similarly, politicians like to be referred as “Honorable” to reflect their position in society.

Further, respect for age is an important cultural element which highlights power distance in most tribes in Tanzania. Traditionally, elders are accorded higher respect by younger people. For example, respect is manifested when younger people offer elders seats in a crowded space, such as public transportation. In conversations and meetings, younger people are expected to show respect by not criticizing older people even when they err. Similarly, men have higher status than women in a traditional context. For example, men are usually considered to be the head of the family. Status differential is also seen in the relationships between leaders and their followers, where leaders have to be respected and not criticized by their followers. In everyday life, these types of relationships imply that those individuals with lower status find it difficult to challenge the views of elders, men, and leaders.

Individualism is the degree of interdependence a society maintains among its members (Hofstede, Hofstede, & Minkov, 2010). With a score of 25, Tanzania is categorized as a collectivistic society (Hofstede, 2015). In collectivist cultures, close long-term commitment to the members of a group is expected. Loyalty to one’s family, extended family, or extended relationships is central to the society. In Tanzanian organizations, one will expect employer/employee relationships to be viewed from a moral

perspective. Hiring and promotion decisions can take the employee's in-group into account.

Masculinity is the extent to which a society will be driven by competition, achievement, and success (Hofstede et al., 2010). With a score of 40 on this dimension, Tanzania is considered a feminine society and hence one would expect there to be an emphasis on quality of life and well-being (Hofstede, 2015). In addition, conflicts are likely to be resolved by compromise and negotiation. In an organizational context, an effective leader is supportive and decision making is achieved through involvement.

Uncertainty avoidance is defined as the extent to which the members of a culture feel threatened by ambiguous or unknown situations (Hofstede et al., 2010). Given Tanzania scores 50 on this dimension, one may expect no preference with respect to dealing with uncertainty (Hofstede, 2015). Tanzanians have learned to successfully adapt to ambiguity.

Long-term orientation describes the extent to which a society has to maintain some links with its own past while dealing with the challenges of the present and future (Hofstede et al., 2010; Hofstede, 2015). Those cultures scoring high on this dimension focus on preparing for the future. On the other hand, cultures scoring low on this dimension are considered normative societies which prefer to maintain traditions. Tanzania scores a 34 on this dimension indicating that it is a more short-term culture, which has great respect for traditions and a strong concern for establishing the absolute (Hofstede, 2015).

Indulgence is defined as the extent to which people try to control their desires and impulses, based on the way they were raised (Hofstede et al., 2010). Cultures that score high on the indulgence dimension have relatively weak control. On the other hand, cultures displaying more control show restraint. With a low score of 38, Tanzania is described as a culture of restraint, and hence actions are restrained by social norms and there is a perception that indulging oneself is somewhat wrong (Hofstede, 2015).

The aforementioned cultural practices are more deeply rooted among rural communities than in urban communities. The intensity of such practices also differs from tribe to tribe and among the degree of education in communities. These cultural practices and beliefs are also in the state of flux as younger generations are impacted by Western values, which may not be in line with traditional Tanzanian values. The effects of globalization, facilitated by the media and telecommunication technologies, have not only impacted the proliferation of Western values but also has influenced business, investment, and leadership in Tanzania. We discuss

the current events related to business, investment, and leadership in the section that follows.

CURRENT EVENTS RELATED TO BUSINESS, INVESTMENT, LEADERSHIP

The Tanzanian economy has been in good shape for several years. Real gross domestic product (GDP) grew by 7.3% in 2013 and 7.0% in 2014 (World Bank, 2014). The main contributors to growth were the construction, trade, agriculture, and transport sectors. The headline inflation continuously declined from over 20% in 2011 to 4% in January 2015, largely due to the combined impact of prudent monetary policy and recent decreases in global food and energy prices. Rising local food prices, however, have slightly increased the inflation rate since early 2015 (World Bank, 2014). Following the adoption of a market-based economic system, these economic developments have been supported by efforts of the government and other stakeholders to improve the business environment (Bagachwa, Mbelle, & Van Arkadie, 1992).

Several policies and laws aimed at supporting business development in the country exist and center around the Tanzania Development Vision 2025 (United Republic of Tanzania, 1999), a policy document that outlines a vision aimed to guide Tanzania's development effort into the twenty-first century and achieve a certain level of development by the year 2025. Among the many laws, the Tanzania Investment Act of 1997 has played a central role in promoting investments in the country. This Act has motivated several initiatives by creating incentives for entrepreneurs and investors to invest in the country and has established an institutional mechanism for promoting investments, commonly called the Tanzania Investment Centre (United Republic of Tanzania, 1997).

Additional efforts to support business have resulted in the establishment of institutions, which have facilitated dialogue between government and the private sector, such as the Tanzania Chamber of Commerce established in 1988 and the Tanzania National Business Council (TNBC) established in 2001, under the chairmanship of the president. The role of TNBC is to assist the exchange of views between government and the private sector on business environment issues affecting the private sector. However, a key challenge with these institutions is the focus in terms of

their represented interests. That is, these institutions tend to represent the interests of big business, while start-ups and small firms lack a clear spokesperson (United Nations Industrial Development Organization, 2012).

Owing to the socialist past, there are still barriers to entrepreneurship and business development that are being addressed through reforms. For example, not that long ago, more than 60 different laws and regulations were related to doing business in Tanzania (United Nations Industrial Development Organization, 2012). Despite these reforms to decrease the complexity in doing business, challenges still exist to conducting business with ease. The ranking of Tanzania has improved in the World Bank's Ease of Doing Business report; nevertheless, more efforts are needed. In 2013, Tanzania ranked 134 out of 185 countries surveyed on the specific aspect of starting a business. The following two years (2014 and 2015), Tanzania was ranked 118th and 124th, respectively (World Bank, 2014).

A key factor in facilitating the ease of doing business is the quality of infrastructure in a country. According to PricewaterhouseCoopers (PwC) (2013), the quality infrastructure in Tanzania differs between the four major modes of transport: air, road, rail, and sea. While it is well served by air, domestically and internationally, the railways are in bad shape and require significant investment to adequately serve domestic and neighboring markets by connecting them to international markets via seaports. Roads are also relatively good, but the low levels of rural connectivity tend to constrain development of agricultural and mining sectors. Finally, the port of Dar es Salaam is a major bottleneck, limiting the country's ability to trade, not only from a capacity perspective but also efficiency, such as clearing shipments through customs appropriately. Overall, Tanzania's infrastructure performs fairly well compared to its African peers, but quality is still poor, an aspect which has a negative impact on the economy's productive capacity (PricewaterhouseCoopers, 2013).

The World Investment Report 2013 indicates that the global foreign direct investment (FDI) flows declined by 17.6% between 2011 (3329.5 billion USD) and 2012 (2741.9 billion USD) (Bank of Tanzania, 2013). However, during the same time, inflows to Africa increased from 47.6 billion USD in 2011 to 50.0 billion USD in 2012. Africa's share of FDI inflows among developing economies rose from 6.5% to 7.1% in 2011 (Bank of Tanzania, 2014). Tanzania's portion in Africa's FDI inflows improved from 2.5% in 2011 to 3.4% in 2012, most of which came from ten major countries including, South Africa, the UK, and Canada accounting for 71.5% of the share. Most of the FDI from these countries went

to mining and quarrying, manufacturing, finance, and the insurance sectors of the economy (Bank of Tanzania, 2013). Inflows from the developed countries (e.g. UK, Canada, Switzerland, the USA, and Luxemburg) reached 1586.1 million USD with the UK remaining as the leading source country since 2011. Inflows from emerging economies originated mainly from South Africa and Brazil, while those from developing economies came from Kenya and Botswana.

In the future, it is expected that investment in Tanzania will grow, particularly in the petroleum (oil and gas) sectors, due to the recent discovery of commercial quantities of gas both deep sea and offshore. Between 2012 and 2015, a significant amount of gas (53.2 trillion cubic feet) was uncovered (Tanzania Petroleum Development Corporation, 2015). In order to fully develop business and investment sectors in Tanzania, effective leadership is necessary. A brief review of the leadership literature is discussed next.

REVIEW OF LEADERSHIP LITERATURE

Studies on leadership in Africa and Tanzania, like many other issues, can usually be grouped in the precolonial, colonial, and post-colonial eras. These periods have significantly shaped many social and economic issues at the time, as well as the role of leadership today (Masango, 2003). While the role of leadership is often categorized in relation to the precolonial, colonial, and post-colonialism eras, there are overlaps in the nature or characteristics of leadership between these periods. That is, some characteristics of the precolonial leadership era can still be seen in the elements of the post-colonial leadership. For example, the present day Masai in Tanzania still have the *laigwani* as a leader despite the existence of leaders who are functioning within the more modern set up of government. The term *laigwani* is itself derived from another term, *engigwana*, which means meeting. *Laigwani* is the one who chairs the meeting and addresses followers. This is a leader among the Masai who adjudicates cases and plays other administrative roles in society such as chairing key meetings aimed at resolving issues and other social duties. Interestingly, the *laigwani* role is still recognized in the modern government system although they do not command legal force. Traditional systems of leadership in Tanzania were either hereditary or achieved through recognition of benevolence and loyalty to the clan (Häussler, 2009). In these systems, a leader was viewed as someone who was a servant to the clan, tribe, community, or group.

African people treated a leader by virtue of being a king, priest, or ruler chosen by the office in order to serve a nation (Masango, 2003).

In discussing the concept of leadership in Africa, Nahavandi cited by Masango (2003), points out three elements of leadership. The first element discusses leadership as a group phenomenon and suggests that there are no leaders without followers. As noted earlier, *laigwani* is the one who chairs the meeting and addresses followers. The followers must be willing to come to the meeting to be addressed and be bound by resolutions of the meeting, although followers might appeal at higher level meetings of the same tribe. A good *laigwani* is the one who is able to lead the meeting to sound resolutions that all parties are happy with and feel bound by them. In this sense, leadership always involves a degree of interpersonal influence and persuasion.

The second leadership element is that leaders use influence to guide groups of people through a certain course of action or toward the achievement of certain goals. In this sense, leadership is goal-directed. The final leadership element is that the presence of leadership assumes some form of hierarchy within a group. For example, in precolonial Africa, including Tanzania, the hierarchical structures were formal and well defined with a king or chief at the top of the structure ruling and leading the community (Masango, 2003).

Religion is another important aspect of African communities, including Tanzania, which influences leadership. Africans are said to be religious by nature (Masango, 2003). During precolonial times, Africans had their traditional religions in which leaders played a role as kings, chiefs, or priests. For example, the role of the religious leader is handled by *oloiboni* whose role includes messianic activities, naming age set groups, helping to uncover mysterious happenings in society, and assuage spiritual powers to perform certain acts beneficial to society, including helping to access rains and avert calamities. African religious ceremonies were led by leaders who acted as the custodians of religious heritage. Mbiti as cited by Masango (2003, p. 314) describes this role as follows, “they formulated religious beliefs, they observed religious ceremonies and rituals, they told proverbs and myths which carried religious meanings and they evolved laws and customs which safeguarded the life of the individual and his community or village”. This means, leaders directed the life and care of the community and in the process, played crucial roles in the evolution of societies’ governance institutions. They were also accountable to the whole community. For example, when leaders misbehaved in the community, they had to go

through a process of correction by observing certain religious rites and were later forgiven by the community and the relationship was restored (Masango, 2003). Since practices vary in Tanzania given the tribal diversity, tribal communities had their own ways of addressing wrongdoing committed by leaders. Among the Masai where leaders occupy different positions depending on their seniority determined by age, senior leaders would administer processes to rectify the wrongs committed by juniors. The processes usually had a punitive element which varied depending on the magnitude of the wrong committed.

Research on leadership in Tanzania is extremely limited. Those studies that exist tend to present leadership in relation to politics of liberation, independence and, more recently, its role in development. Much of the existing formal writings on the subject have tended to approach leadership from a political or public administration perspective. Studies on leadership in the context of business organizations are rare. Most business enterprises were state-owned and hence leadership of business was fused with the political leadership. Thus, the leadership within organizations has typically been inextricably linked with political leadership. It is therefore not surprising that discussions about leadership in Tanzania have had this public sector approach.

Before Tanzania attained its independence, leaders officially held management and professional positions and were appointed by the colonial regime or traditional rulers who had been appointed into colonial administration, under the indirect rule system, were able to exercise authority over citizens. Mutahaba (2012, p. 1) notes: "At the unofficial level, 'leaders' were those who exercised power and enforced government orders and directives at different levels of governance." When Tanzania became independent, any person was able to become a leader through the elective means. The number of management and administrative leaders with little linkage to the governed expanded as the state expanded its developmental role. Consequently, the term "leader" became associated with the occupation of a political and administrative position in government.

Taking this public leader approach, leadership is generally concerned with serving people. Nyerere, the first president of Tanzania, observed that leadership encompasses three main principles: stewardship, service, and accountability (Mayala, 2013). First, stewardship involves care and guidance and the recognition that there is a superior authority. A leader is entrusted with responsibility for the good of others.

Second, leadership is service, which means it requires generous self-giving. Nyerere (1974, p. 225) noted a leader needed to serve as an example since “the implementation of socialist objectives depends very much upon the leaders, because socialism is a belief in a particular system of living, and it is difficult for leaders to promote its growth if they do not themselves adhere to it”.

Finally, answerability and responsibility are integral to leadership. Leadership should provide an example of honesty and responsibility. Nyerere (1974, p. 248) noted, “leaders must set a good example to the rest of the people in their lives and in all their activities”. Nyerere (1966) pointed out that leadership had many aspects; however, the quality of mind was most important. That is, “the ability to think logically, the capacity to express himself clearly and concisely, the mastery of his job which enables him to understand fully the implications of his decisions, all these are the hallmarks of the competent leader” (Nyerere, 1966, p. 45).

More recently, the literature has suggested the role of transformational leadership and entrepreneurial leadership in Tanzania. Transformational leadership focuses on increasing the level of motivation of followers and appeals to followers’ values and emotions in an attempt to achieve a higher level of performance (Burns, 1978). On the other hand, transactional leadership motivates followers by appealing to their self-interest whereby follower compliance is exchanged for expected rewards. Given the importance of reforms in Tanzania, which requires greater performance and commitment from employees, there has been an interest in examining transformational leadership and its impact on employee motivation and commitment. Nguni, Slegers, and Denessen (2006) found that the charismatic dimension of transformational leadership had the greatest impact on value commitment, organizational citizenship behavior, and job satisfaction among teachers compared to transactional leadership in Tanzania.

Interestingly, charisma is not a new attribute related to leadership effectiveness in Tanzania. For example, the political leaders, such as Nyerere possessed a charismatic leadership style (Mutahaba, 2012; Häussler, 2009). Mutahaba (2012) notes that after Tanzania’s independence, Nyerere deliberately focused on developing a vision for the country. Rather than using a transactional approach as prime minister, he worked with the party grassroots members in the government and focused on a development of a vision and strategy for overcoming the challenges facing the country. After being elected as president of Tanzania, his transformational approach was distinguished from transactional leaders. As a visionary and charismatic leader, Nyerere built the Tanzanian nation by implementing

radical changes including emphasizing the use of Swahili as a national language, nationalization of religious denominations schools, and adopting the Arusha Declaration as a socialist path to development.

Finally, entrepreneurial leadership has increased in importance given Tanzania's interest in economic development through enterprise development. African governments need to develop the internal capacity to help potential entrepreneurs develop the necessary entrepreneurial leadership skills to recognize opportunities and sustain successful business enterprises. In a qualitative study of the entrepreneurial leadership in Tanzania, Mapunda (2007) found that the primary driving force of entrepreneurial leadership is making a positive difference in society as opposed to profit maximization.

Based on the literature above, one can see that leadership in Tanzania is complex given the presence of precolonial traditions in the post-colonial leadership era. Furthermore, the transition from a socialist economy to a market-based economy has also encouraged a more entrepreneurial leadership style. To further complement the above leadership literature review, we discuss the views of insiders (local Tanzanians leaders) and outsiders (foreign nationals working in Tanzania) with respect to leadership.

INSIDERS' AND OUTSIDERS' PERSPECTIVES (TRUE NAMES DISGUISED)

Insiders' Perspectives

Dr. Jane Mukwale, Lecturer of University of Dar es Salaam, is a female lecturer at the University of Dar es Salaam with 16 years of work experience in teaching, research, and consultancy. She has two employees reporting to her. In her view, the leadership style in Tanzania is characterized as a *laissez-faire* approach with democratic tendencies. Leaders appear to lack strategic direction in terms of leading the country or institutions as demonstrated by the failure to plan and absence of creative ideas. In her view, that is the reason why Tanzanian leaders tend to copy ideas from other places and apply them to their own situation. They also tend to be reactive in most cases rather than being proactive. While leaders' exhibit a relaxed approach, subordinates expect to be directed and pushed in order to fulfill their responsibilities.

Unlike Tanzanian leaders, Dr. Mukwale believed that foreign managers exhibit different leadership styles often characterized by management by results. That is, they are concerned with results or outcomes and therefore insist on agreement on key performance indicators. In that sense, foreign leaders are clear about what they expect and hence display a democratic leadership style since the agreement on deliverables is necessary. This, in turn, becomes a binding commitment to both sides.

Foreign managers, however, have the wrong belief that local people are lazy [which is an over-generalization]. On the contrary, Tanzanian followers monitor key performance indicators. When leaders are clear about expectations, followers can direct their efforts toward the achievement of results. Foreign and local managers, nevertheless, have similar attitudes toward employees in that they feel they are the bosses and have the authority to make decisions.

Dr. Mukwale believes that the most effective leadership in Tanzania needs to be authoritative and visionary. A leader who can stand firm on his or her beliefs and enforce what is agreed is the most effective leader. She observes, “the reason why [sic] we have reached here as a country is because of the lack of firm leadership”. Dr. Mukwale’s advice to foreign leaders visiting Tanzania is that they should practice participatory leadership. Also, they should be more open to share ideas and effective practices so that Tanzanians could learn from them. For young upcoming leaders, Dr. Mukwale’s advice is that they should adopt democratic leadership styles. They should further develop a culture of being responsible and take ownership of their behaviors and decisions.

Mr. Samson Muite, Chief Internal Auditor, is 46 years old and works for one of the leading banks in Tanzania as the chief internal auditor. His work experience spans 19 years. At the time of the interview, he had about 30 employees reporting to him. Mr. Muite describes leadership style in Tanzania as being collectivist in decision making. Leadership in Tanzania also has elements of fear. Subordinates fear their bosses, and as a result do not tell their bosses the truth. Similarly, bosses do not want to tell their subordinates the truth, especially where their performance is poor. Mr. Muite noted: “Since we do not like to blame anyone, we create a situation that looks like decisions are reached through consensus”.

Mr. Muite also observed that most of the time subordinates prefer to be directed. In comparing the leadership styles of Tanzanian leaders to those from one country in Europe, he notes that “the main difference is that foreign managers are open, tell the truth, do not care whether they anger

others. Although, they provide room to discuss issues, they also expect you to offer honest feedback”.

Mr. Muite expressed the view that the most effective leadership style in Tanzania is one where leaders practice openness and integrity. In his view, open and engaging leadership is the most effective approach. Tanzanian leadership, therefore, needs to change toward more openness and engagement. His advice to foreign managers coming to Tanzania is that they should be careful with comments they receive from their subordinates: “sometimes people tell you what you want to hear instead of what they believe in. Foreign leaders should confirm whether what they are being told is correct”. While noting that this is sometimes a challenge, Mr. Muite posited that it can be addressed by asking the right questions while probing issues.

When asked about advice he would give to young emerging leaders, Mr. Muite noted that emerging leaders should be encouraged to be honest and open in giving feedback and learn to “call a spade a spade”. He also suggested that young leaders should spend time coaching others and especially providing positive feedback to their subordinates. It is important for young leaders to advise their followers the areas that need development. Finally, emerging leaders need to continuously learn by using such tools as YouTube and Google.

Miss Catherine Wanjiku, Director of a Government Agency, is one of the directors in a key government agency who oversees 25 employees. She is 52 years old and has 29 years of work experience. In her view, leadership style in Tanzania is team-centered, directive, and consensus-oriented. She noted that bosses are assumed to know every important thing. Tanzania’s leadership style tends to be more masculine reflecting male chauvinism. This is especially the case with some tribes that come from certain parts of the country such as, the Lake area.

Miss Wanjiku has traveled to many countries and was able to compare the leadership styles in Tanzania with styles in other countries such as the USA, the UK, Mauritius, South Africa, Kenya, and Uganda. She noted that although cultural differences influenced the leadership styles in the various countries, leadership styles were not significantly different from each other, with the exception of Uganda which has a very submissive culture.

Unlike the insiders’ perspectives above, Miss Wanjiku expanded on the effective leadership style for women and emphasized the need to maintain balance. To illustrate her point, she noted that while women may

not rebuke a man directly, they can give instructions in writing. She contended, “one needs to combine both styles, that is, be formal via writing but get the message across”. It is important to tend toward formality, such as asking for written feedback/report.

Finally, Miss Wanjiku suggested foreign leaders visiting Tanzania need to be aware of small cultural but yet sensitive nuances when conducting business in Tanzania. Her advice to emerging leaders is the importance of communication with subordinates; openness when engaging in decision making and planning; and, finally, embracing gender diversity. Miss Wanjiku expanded on the need for men to accept women as leaders. That said, women should also recognize their limitations such as dual responsibilities as a mother and leader, which could affect their leadership styles.

Outsiders' Perspectives

Dr. Colemann, Coordinator for an International Project, is 33 years old and comes from Germany. He has been in Tanzania for three years and has five employees reporting to him. He has lived in other countries as well: six months in Pakistan, six months in the UK, and ten years in Austria. In his view, one similarity with other countries in terms of leadership is the lack of vision, imagination, and inspiration. Unlike the speeches by President Barack Obama of the USA which give hope to others, there is a lack of vision and inspiration in Germany and Tanzania.

Similarly, the leadership styles with respect to bureaucracy are comparable in Germany and Tanzania. Unlike Germany, Dr. Colemann views leadership in Tanzania as very hierarchical which uses a top-down approach whereby lower staff are unable to bring their views into discussion. People also tend to follow their leaders without questioning them and there is no critical assessment; he noted, “even the village structure is centered on the chief. So I think it comes from there”. The leadership style is characterized as a “strong man” type of leadership. In addition, age and seniority also impacts leadership styles in Tanzania.

In Tanzania, there is also no leadership by example. In his view, leaders should “make their hands dirty” and show their subordinates how things are done. Mr. Colemann believes that there is a tendency for Tanzanian leaders to give orders that are empty directions—that is, orders do not mean anything since they are not able to be implemented.

According to Dr. Colemann, an effective leader is one who leads by example, is proactive, takes risks by trying out, encourages fresh and

innovative ideas, and gives people room for maneuvering. He stated that “there is no need to be a control freak”. The leadership challenges that Dr. Colemann personally experienced in Tanzania include unclear leadership, contradictory commands, and extreme hierarchy. His advice to foreigners coming to Tanzania is to never disregard hierarchy and find like-minded people in the organization. He noted, “There is no need to drag a dead horse”. Finally, he advised that foreigners should be approachable. Rather than chair every small meeting, he suggested, “Grab a cup of coffee and brainstorm”.

Miss Rosemary, Chief Executive Officer of Heaven to Earth AFRICA, is 49 years old and married to a Tanzanian. Her country of birth is Cameroon. At the time of the interview, she had been in Tanzania for four years and had five employees reporting to her. Apart from residing in Tanzania, Miss Rosemary has lived in the UK for five years and sixteen years in Nigeria. Her views with respect to the similarities in leadership styles in Cameroon with Tanzania supports the perspective that an African leadership style is unique but evolving because of inputs from other countries as a result of overseas experience. Miss Rosemary stressed that leadership styles in the two African countries are related to culture and both emphasize the respect of elders and subordination of women. In terms of differences with her home country, Rosemary noted that Tanzanian women have been given leadership positions, including being ambassadors to the USA and other countries. She views women in Tanzania as being more empowered which may be related to the respect of political terms in leadership which provides the possibility for good governance.

When asked about the effective leadership style in Tanzania, she contended that combining good practices from other parts of the world with Tanzania will be effective. The challenge is that there is a lack of training in leadership skills in Tanzania to bring about new experiences. Miss Rosemary also noted the lack of mentorship and social programs. One of the leadership challenges she experienced in Tanzania is that leaders are sometimes too busy to listen to people. Yet, leaders need to serve the people. For example, in Arusha, they did not ask people how they wanted the city to look and went about changing the city without getting input from the people. The other challenge is that the voices of women and youth are not heard by the leaders because men tend to speak for them. She claimed that men did not give them a chance to learn in a participatory process.

Her advice to other foreigners going to Tanzania is to look at the local realities and respect them. Foreigners should also adapt to the context not just try to change the people they find in the country. For example, Tanzanians take “pole pole” approach (“slowly slowly”), so if you push too much you will be frustrated.

Mr. James Paul, Advisor of an International NGO, is from Great Britain. He is 63 years old and has 3 employees reporting to him. His international experience is rich as he lived overseas for about 20 years handling various assignments in Gabon, Nigeria, and Egypt. He viewed leadership styles in Tanzania and the UK to be similar on the need for status, respect, and job security. In his opinion, the leadership practice tended to reflect these elements in both countries. In terms of differences, he viewed the leadership style in Tanzania as being very hierarchical with leaders not always looking to grow junior staff effectively. This is different in the UK where leadership is less hierarchical and there is effort to groom young leaders. Also, there is much greater evidence of corruption in Tanzania compared to the UK.

His perception of effective leadership styles in Tanzania is that one needs to be patient and not always rush to solutions. Regarding leadership challenges, leaders want to look out for themselves and do not always look at what is best for the common good. A leader’s priorities may not fully be in line with perceived business priorities. His advice regarding leadership style for other foreigners going to Tanzania is to be patient, lead by example, and be clear on expectations. He also suggested that foreigners should help local management teams grow in capacity by being open and encouraging, and sharing good practices while not tolerating malpractice.

SUMMARY

Given the recent investment opportunities, one can expect that Tanzania will become an important player in the African and international business context. Consequently, there will be a greater need to better understand leadership in Tanzania. However, due to Tanzania’s interesting cultural diversity and colonial history, as well as the transition from a socialist economy to a market system, understanding leadership in the country can be complex.

Tanzanian businesses are seen as bureaucracies with little opportunity for experimentation. However, there is also recognition that the most effective leadership style in Tanzania includes openness and risk taking. Recent policies are in place to further promote economic growth through entrepreneurship. Entrepreneurs are rewarded for starting a small business

which requires a certain degree of calculated risk. The general business environment is improving; however, it is still relatively difficult to conduct business in Tanzania. Strong and committed leadership is required to further improve the business environment and hence the metrics.

While Tanzania has seen changes in leadership styles over the years, some aspects remain important and are influenced by its culture. Tanzania's high power distance has shaped a top-down approach to leadership that is seen among tribal leaders and priests, as well as the importance of social status that is associated with education, age, and gender in organizations. Subordinates are expected to defer to their leaders regarding decision making, elders and men are held in high regard. While these aspects are still strong among certain communities, urbanization, which often goes hand-in-hand with modernization, is having a neutralizing effect.

In addition, Tanzania's collectivist culture remains strong from pre-colonial days until today. Effective leaders in Tanzania display a long-term commitment to the members of a group. Leaders are expected to safeguard the life of the individual and the community. Similarly, subordinates are expected to be loyal to their group. Finally, charismatic leadership is an effective style in Tanzania. The importance of charisma is not a new attribute related to leadership effectiveness in Tanzania. Many successful political leaders, including Neyeye, were considered charismatic leaders. These leaders communicated a vision, mission, and strategy to overcome challenges and moved forward.

NOTE

1. CCM was formed in 1977 as a result of a merger between the Tanganyika National Union (TANU) and the Afro Shirazi Party (ASP). TANU and ASP led their then respective countries of Tanganyika and Zanzibar into independence in 1961 and 1964, respectively, after which the two countries merged to form the present Tanzania.

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Leadership in South Africa

Liesel Lues, Ebben van Zyl, and Terri R. Lituchy

BACKGROUND AND BRIEF HISTORY

Leadership in South Africa has over the past 21 year played a crucial role in shaping the future of the country. The unique leadership styles of the three presidents since the country became a democracy in 1994 has influenced, in some areas strengthened, but unfortunately also weakened the private and public sectors, respectively (The Institute of Risk Management, 2015). It appeared as if the mind-set in the Mandela era tried to foster a stance toward reconciliation. This had a positive, contagious spillover effect on all South African businesses. The leadership mind-set of Mbeki was strategically different than that of Mandela's in that it realized the importance of economic development and wealth creation (Landsberg, 2013). In a sense, the latter's mind-set was complementary to that of the Mandela era. The effects of this leadership also filtered through to soci-

Do not expect to be offered a chair when you are visiting a place where the chief sits on the floor. (South African Proverb)

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ety, which culminated in a series of economic strategies and partnerships. During the Zuma era, the leadership mind-set portrayed diverted attention from fundamental South African priorities (Landsberg, 2013). The result of this has been unnecessary turbulence in South Africa, which has undermined the morale of the public as well as confidence in the state—two recent motions of no confidence in the president have been brought to parliament. At present, the mind-set of leaders in South Africa is driven toward a climax. Self-interest has become the driver of many of those in positions of authority who should be focused on serving the public (Du Preez, 2014).

The aim of this chapter is therefore to review leadership in South Africa since becoming a democracy in 1994, starting with an introduction to the background and history. More so the different challenges South African leaders are facing and integrating the diverse cultural groups in an efficient way will be discussed. A review of South African literature on leadership will also be introduced capturing recent events related to business, investment, and leadership. The chapter concludes with a review of the responses of so-called insiders (South African leaders working outside South Africa) and outsiders (leaders outside South Africa, looking at leadership within South Africa), and their perceptions of South African leadership.

The pre-1994 South African government was under immense pressure to change its apartheid policies and become a more inclusive system and representative of the South African demography. The decade following the 1994 elections yielded an African National Congress (ANC) led government and its commitment toward policy changes in favor of formerly excluded groups, as well as an acknowledgment of the importance of basic needs satisfaction, and of democratic rights and processes (Cloete, 1999).

In South Africa the state's economic policy is referred to as a macroeconomic policy, of which the main objectives are to guide the government of the day on how to distribute wealth, create jobs, attract investment, engage in trade with other states, and promote development (Venter & Landsberg, 2011). The current macroeconomic policy, driven by the public and private sectors, is typically influenced by variables such as political stability or unrest, foreign investment, unemployment, lack of skilled labor, fiscal policy, and so forth. The South African public sector includes all public service institutions, that is, national institutes, parastatal institutions of the state, public corporations, nine provincial administrations, and 266 local municipalities (Picard & Mogale, 2015).

The private sector is made up of a cross-section of industries, represented by local, national, and international companies (April & Ephraim, 2006). South Africa is defined by its robust industrial and mineral-based economy (Picard & Mogale, 2015), being the world's leading producer of gold, platinum, and chromium. Major industrial sectors include automobile assembly, chemicals, textiles, foodstuffs, and iron and steel production. South Africa also produces wine, wool, maize, and other agricultural products for export (Statistics South Africa, 2011). The country's stock exchange is among the 20 largest in the world, and South Africa is one of the few countries on the continent to be ranked as an upper-income country. Historically, however, many South Africans were excluded from doing business as a result of apartheid.

Despite its economic strengths, the country is faced with several challenges (Du Preez, 2014). The National Development Plan identifies nine main challenges: (1) too few people work (South Africa is ranked as one of the most unequal societies in the world with regard to income distribution); (2) the standard of education for most black learners is still poor; (3) infrastructure is under-maintained and insufficient to foster growth; (4) spatial development excludes the poor from the benefits of development; (5) the economy is overly resource intensive; (6) the public health system is collapsing; (7) public services are often of poor quality; (8) corruption is increasing; and (9) South Africa remains a divided society (National Planning Commission, 2012).

In addition to the aforementioned challenges, South African leaders are faced with integrating different cultural groups in an efficient way.

CULTURE

The 2011 census results show that the South African population size is estimated at 51.7 million. The population consists of Nguni people (comprising the Zulu, Xhosa, Ndebele, and Swazi people), Sotho-Tswana (which include the southern, northern, and western Sotho people), Tsonga, Venda, Afrikaners, English, colored, Indian, and those who have immigrated to South Africa from the rest of Africa. Members of the Khoi and the San also live in South Africa (Statistics South Africa, 2011). The black African population constituted 79.2 % of the population in the country in 2011 followed by the white and colored population groups respectively with 4.9 % and 4 %, and the Indian or Asian population with 2.5 %. The word "African" refers to the indigenous people of South

Africa. “Black” is used to refer to the previously disadvantaged; these are African people, the so-called colored community, the Indian people, and the San and Khoi communities. Known for its diversity in languages, the 2011 census (Statistics South Africa, 2011) reports that 22.7 % of the population has Zulu as their first language, followed by IsiXhosa (16 %); Afrikaans (13.5 %); English (9.6 %); and the remaining nine official languages (less than 9.2 %). Section 30 of the Constitution of South Africa states: “Everyone has the right to use the language and to participate in the cultural life of their choice, but no one exercising these rights may do so in a manner inconsistent with any provision of the Bill of Rights”. In section 31(1) persons belonging to a cultural, religious, or linguistic community may not be denied the right, “(a) to enjoy their culture, practice their religion and use their language; and (b) to form, join and maintain cultural, religious and linguistic associations and other organs of civil society”.

Although the country is one of the most urbanized countries in Africa, rural South Africans, who total over 20 million people, are overwhelmingly poor (Picard & Mogale, 2015). It is among these people that cultural traditions survive most strongly. Typical cultural values among these people include the following (Van Zyl, Kleynhans, & Du Plessis, 2011):

- They prefer spiritual collectivism to individualism. Spiritual guidance is expected and respected.
- There is an inclination toward consensus in problem solving, rather than dissension.
- Humility and helpfulness are expected instead of wanton criticism. The spirit of *Ubuntu* (the concept of fellowship, loosely translated as “you are who you are through other people”) is greatly valued. Each person is conscious of this fact.
- There is inherent trust and belief in the fairness of those in leadership, hence a lack of criticism.
- Moral standards are based on ancestral precedents—history plays a prominent role in guiding future conduct.
- Society is a structure in which an inclusive system of hierarchy plays a role. This inspires orderliness and acceptance of authority.
- Perpetual optimism and a belief in superior forces underlie the person’s sense of being and attitude towards life.
- There is a tacit expectation that those who are in a supervisory position will display sound leadership and not let their subordinates

down. Subordinates expect their leaders to display a heightened sense of ethics, fairness, transparency, and accountability.

According to House, Hanges, Javidan, Dorfman, and Gupta (2004), South Africans performed as follows on Hofstede's globe study's dimensions:

- Individualism (degree of interdependence in a society): South Africans demonstrated an individualist society indicating that people can take care of themselves and their families.
- Power distance (degree to which members expect power to be distributed equally): South Africans accept a hierarchical order in which everybody has a place.
- masculinity (wants to be the best: masculine or to like what you are doing: feminine): South Africans performed high on masculine meaning they are assertive and decisive.
- Uncertainty avoidance (degree to which people rely on social norms, rules/procedures to alleviate unpredictability): South Africans obtained a low score on this dimension, meaning that they believe there shouldn't be more rules than needed.
- Indulgence (extent to which people try to control their desires/impulses): South Africans demonstrated a culture of indulgence (to enjoy life and to have fun).
- Long-term orientation (links with own past): South Africans demonstrated a narrow link with their own past and have great respect for traditions and indigenous habits.

CURRENT EVENTS RELATED TO BUSINESS, INVESTMENT, AND LEADERSHIP

Most South African industries are highly concentrated, with network industries dominated by state-owned enterprises. Large firms are able to share the returns they make with employees via collective bargaining—for example, the setting of sectoral minimum wages (OECD, 2013). The latter often signifies an access barrier for small enterprises. The result is a dualized labor market hosting a well-paid formal sector covered by collective bargaining on the one hand, and a secondary market where pay is low and conditions poor, on the other (National Planning Commission, 2012). Moreover, millions of South Africans are excluded from work altogether,

as has been the case for most of the past three decades (OECD, 2013). Unemployment estimates currently range from 25 % to 40 %, far above the government's target of 15 % (The Institute of Risk Management, 2015). Kumo, Rielander, and Omilola (2014) are of the opinion that the unemployment figure for young people between the ages of 15 and 24 years is an estimated 68 %. Against this predicament, the overall labor market remains constrained and labor unrest continues to reduce South Africa's business development, especially in the agriculture and manufacturing sectors (Kumo et al., 2014).

The 2013 OECD report states that South Africa is developing but is failing to achieve its considerable potential. The statement that South Africa is a developing country is based upon (1) the growing per capita income, (2) the public finance being in better shape than that of many OECD countries, (3) the sound financial system, and (4) stable core inflation that is within the central bank's target zone. However, income inequality, poor educational outcomes, and growing public service delivery failures and corruption exert a detrimental influence on investment. Investment has also been negatively affected by the poor economic growth of the South African economy. Although the rate of growth in gross domestic product (GDP) averaged 3 % per year in the decade (1994–2004) after apartheid and rose to an average of 5 % (2004–2007), it fell to –1.8 % in 2009, partially affected by the global economic crisis (Statistics South Africa, 2011). The growth rate for 2014 was 1.4 %, and its forecast for 2015 stands at 2.3 % (The Institute of Risk Management, 2015). The South African growth rate should be greater than 3 % in order to attract investors to consider investing in the country (The Institute of Risk Management, 2015).

At present, it appears as if the public sector is not functioning optimally which directly impacts on the private sector. The reasons for this include a lack of sufficient resources to fulfil mandates such as the counteraction of unemployment, the fragmentation of the legislative framework, undeveloped management capacity, corruption and poor leadership (Du Preez, 2014; The Presidency, 2009).

According to a survey by Deloitte (conducted at major South African companies), leadership was identified as the most urgent and important priority to address in South Africa (Deloitte Development LLC, 2014, p. 22). What is cumbersome is that most South African companies feel they are not ready to meet the leadership challenge. Only 13 % rate themselves as “excellent” in providing leadership programs at all levels, new leaders, next generation leaders, and senior leaders (Deloitte Development

LLC, 2014, p. 20). Leaders are expected to cater for the diverse dynamics of the twenty-first-century workforce, meet demanding financial targets, and have bold approaches to establishing larger footprints on the African continent (Deloitte Development LLC, 2014, p. 27). Kumo et al. (2014) are of the opinion that the ruling ANC government is either unwilling and/or unable to manage crucial macroeconomic policies in a sustainable manner. This poor leadership has now reached a climax as the country has seen numerous protests as students express their dissatisfaction with fee increments and are also calling on government to provide free education in universities (Ngoepe, 2015).

REVIEW OF THE LEADERSHIP LITERATURE

When looking at leadership and leadership styles in South Africa, Landsberg (2013) is of the opinion that a preference is shown for charismatic/value-based, team-orientated, participative, and humane approaches. Negotiations, integrating spiritual beliefs, while acknowledging a diversity of religious practices formed a very important cornerstone for the transition from an apartheid leadership to a democratic dispensation. Archbishop Desmond Tutu's "theology of *Ubuntu*" is a particularly good example of this and has been put to powerful effect in the truth and reconciliation process in South Africa (Bolden & Kirk, 2009).

For the first five years after the 1994 election, the concept of transformational leadership was established as the cornerstone of every initiative, project, and strategy undertaken. It is apparent that under the leadership of President Nelson Mandela (1994–1999), all reforms took a dynamic reconciliatory stance (Zoogah & Beugré, 2013) not only in the public sector but especially between business, industry, and government. Under the leadership of president Mbeki (June 16, 1999–September 24, 2008), the South African economy grew at an average rate of 4.5 % per year. Mbeki created employment in the middle services of the economy and oversaw a fast-growing black middle class with the implementation of black economic empowerment (BEE). His leadership style further succeeded in attracting the bulk of Africa's foreign direct investment through a well-established, integrated socioeconomic development framework for Africa. Collaborative relationships, such as the New Partnership for Africa's Development (NEPAD), African Union (AU), BRIC (Brazil, Russia, India, and China), and the India-Brazil-South Africa (IBSA) dialogue forum were established. Within Africa itself a call for an "African

Renaissance”, where Africans are urged to liberate themselves from colonial and post-colonial thinking and to re-engage with an African value system, was well established (Bolden & Kirk, 2009).

Fifteen years into being a democracy, the South African government ventured toward applying a developmental state model under the leadership of president Zuma since May 9, 2009. Arguing from a theoretical framework in which the developmental state model is positioned implies that the South African state would cease to be goal-oriented in maximizing profit for business and industry (especially the private sector) and should instead focus on addressing the urgent problems it faces (Republic of South Africa: DPSA, 2007).

South African leaders in business faced tremendous challenges in dealing with government’s transformational agenda (Louw & Jackson, 2005; Leonard & Grobler, 2005). The establishment of diversity as a core societal value in post-apartheid South Africa was being complicated by the introduction of various laws that enforce corporate transformation. These transformational laws are often viewed as controversial since they legally enforce the preferential employment and advancement of black people. Leaders need to ensure that redressing past discrimination gives rise to concerns about reverse racism where people may be undeservedly advantaged at the expense of experiences or skilled workers (Louw & Jackson, 2005). Louw and Jackson (2005), however, indicate that since 1994, the South African business world and the management thereof have changed for the better. Change at home and abroad created opportunities for South African business on a global scale (to the advantage of all South Africans and the South African economy).

According to Deloitte Development LLC (2014), the biggest challenge within South African business is to adapt to global changes while remaining uniquely South African and true to the African continent (Mbeki leadership approach). It challenges South African leaders adapting to cultural and business transactions in Africa, considering the current environment of limited infrastructure and workforce capabilities. This acquiring new levels of understanding with the rapidly changing technologies is taking place globally and adapting them to the African context.

South Africans therefore aspire to leadership founded on humanistic principles and a desire for more inclusive and participative forms of leadership that value individual differences, authenticity, and serving the community (Kondlo, 2013). Links with their own past and with indigenous habits and traditions are seen as important (Bolden & Kirk, 2009; Mugumbate & Nyanguru, 2013). The notion of *Ubuntu*, for example,

offers a powerful frame of reference and a way of talking about the interdependence of social actors that bridges the “individual” and the “collective” (Landsberg, 2013; Zoogah & Beugré, 2013).

The origin of *Ubuntu* developed along deep spiritual lines within the indigenous African family system (Poovan, 2005). *Ubuntu* developed spontaneously through the sharing of cattle, commodities, and pieces of land for the purposes of survival (Faulkner, 2008; Praeg & Magadla, 2014). Poovan (2005) submitted that *Ubuntu* literally means “I am because we are”, and forms basis of the community’s concept of leadership. Poovan (2005) indicated that *Ubuntu* is not a leadership style or a business technique but an epistemological and humanistic philosophy. Thus, the focus is on people as well as sharing and providing some guidelines for leadership styles and management practices.

Faulkner (2008) summarized the six key values of *Ubuntu* as follows:

- Sharing: A need for security in the face of hardship has provided a commitment to helping one another. This value is not based on a simple exchange but is the result of a network of social obligations, based predominantly on kinship.
- Deference to rank: Although, traditional rulers were the senior lineage as a result of their titles, they had to earn the respect of their followers and rule by consensus.
- Sanctity of commitment: Commitment and mutual obligation stem from group pressure to fulfil one’s promises and to conform to social expectations (obligations to all stakeholders).
- Regard for compromise and consensus: The main characteristic of traditional African leadership is a leader who personifies the unity of the tribe and who must live the values of the community in an exemplary way without being an autocrat. The leader must rely on representatives of the people to assist him to be guided by consensus. As a result of this collective responsibility, everyone has the right to question in open court.
- The concept of openness: The concept of openness is reflected in structures that have flatter and more accessible hierarchies, consensus-seeking decision making, and an internal climate of participation and openness. Leadership practices also reflect a participative, egalitarian, and open approach.
- Good social and personal relations: Commitment to social solidarity and to the maintenance of good social relations.

Nussbaum (2003) is of the opinion that the general principles of *Ubuntu* is about listening to and affirming others with the help of processes that create trust, fairness, shared understanding, and dignity and harmony in relationships. The *Ubuntu* consciousness is thus about the desire to build a caring, sustainable and just response to the community—to recreate a world that works for all. The *Ubuntu* philosophy, applied to business and corporate responsibility, would be ultimately about sharing wealth and making basic services, such as food, housing, and access to health and education accessible and visible to all members of our global family.

Unfortunately, building a just and caring society for all (for instance to share wealth) has not been realized yet, as demonstrated in current events related to business, investments, and leadership. The pressure is now on a new generation of leaders (current Millennial and incoming twenty-first century workforce). This new generation of South African leadership requires a deep understanding of the challenges of the South African workforce in the context of the economic, social, and political conditions, poor education, the current lack of specialized skills and corruption (Deloitte Development LLC, 2014).

INSIDERS' AND OUTSIDERS' PERSPECTIVES

The South African democratic dispensation after 1994 has undoubtedly set the scene for significant development (both private and public sectors). Regrettably, since the first democratic elections, effective management and leadership has been cause for concern. The results of maladministration in South Africa in 2015 include a poor economic growth rate of just over 1%, a national debt that is fast approaching half of the GDP, and enormous energy problems—to mention but a few. Against this background, insiders' (South African leaders born in South Africa and working outside South Africa) and outsiders' (leaders born outside South Africa but working in South Africa) views on South African leadership will be discussed next.

Insiders' Perspectives

Hendri Kroukamp, University of Free State (Dean: Faculty of Economic and Management Sciences), Professor Kroukamp sees leadership in South Africa as autocratic. He is of the opinion that subordinates are not involved with decision making and, therefore, subordinates are

not empowered. He thinks that participative and connective leadership can involve subordinates in a better way, and will lead to self-leadership practices among leaders and subordinates (in other words, everyone will benefit from this).

He would advise upcoming leaders to develop their self-leadership skills (in other words, know who they are and develop those aspects of themselves which need development). Furthermore, always keep participative leadership in mind, where the concept of *Ubuntu* can be used as a guideline in implementing leadership.

Regarding foreign managers in South Africa, he believes that leaders should be using what they know best, but within this framework remains aware of traditional ways of doing things. Here again, the concept of *Ubuntu* can serve as a guideline.

Philippe Burger, University of Free State (Head of Department of Economics), Professor Burger is of the opinion that leadership in South Africa is authoritarian and that a top-down approach is followed. He indicates that in instances where more consultative approaches were followed, this has been more of a smoke screen to justify decisions that had already been made. According to him, subordinates are not involved in decision making, and in cases where they are involved (for instance with the setting of performance management goals), they are not kept to these goals (in other words, the goals that are set are not revisited and, therefore, not met). He is of the opinion that a more participative leadership style should be implemented.

He would advise upcoming leaders to practice more participative leadership but, at the same time, be output-driven and keep employees accountable if objectives are not met.

He indicated that foreign managers in South Africa should be aware of the current leadership practices (focus on authoritarian leadership), and think of ways in which they can improve on this.

Rose Mathafena, Sasria Insurance (Executive Manager), Dr. Mathafena sees leadership in South Africa as a bit authoritarian. She is however of the opinion that she sometimes sees leadership practices which are participative and people-focused and where subordinates are empowered and encouraged to reach their objectives. According to her, this people-focused leadership style should be implemented more with the focus on the softer/spiritual side of leadership.

She would advise upcoming leaders to focus on the human side of leadership (empowering subordinates and to encourage them to reach their

objectives), but at the same time developing competencies that are technical/job-specific, and then involve people in the company's vision, show them how they should link this vision to strategy, and to inspire engagement. She indicated that where objectives are not met, action plans should be formulated to rectify that.

Regarding foreign managers, she believes that these managers should be aware of different cultural group communication and social styles and to have cultural sensitivity.

In summary, Professors Kroukamp and Burger both see leadership in South Africa as autocratic (subordinates are not involved in decision making). Dr. Mathafena also sees leadership in South Africa as autocratic and identified indications of a more participative and people-like leadership approach in industry (also supported by Zoogah & Beugré, 2013). Respondents agreed that a more participative leadership style should be implemented. Both Professor Burger and Dr. Mathafena emphasized the importance of subordinates reaching their performance objectives and if not, to formulate action plans in order to rectify the situation.

Respondents agreed that their advice to a new generation leaders would be to practice participative leadership. Professor Kroukamp feels that the development of self-leadership skills should be regarded as important. Professor Burger is of the opinion that leaders should be output-driven. Dr. Mathafena indicated that upcoming leaders should also focus on the development of their technical/managerial competencies and their ability to inspire and motivate other people.

Advice to foreign managers in South Africa is to be aware of the current system and ways of thinking/acting (Zoogah & Beugré, 2013). Dr. Mathafena is of the opinion that managers should be aware of different cultural group communication and social styles and to have cultural sensitivity while Professor Kroukamp indicates that the concept of *Ubuntu* can serve as a good guideline on implementing leadership.

Outsiders' Perspectives

Jenny Hoobler, Professor and Doctoral Programme Manager (home country is USA), Professor Hoobler sees a large power distance between leaders and followers. Rarely do subordinates refer to leaders by their first names. Leaders also tend to separate themselves from their followers (e.g. in socializing). She is of the opinion that a communal leadership style,

which includes a bit of direction and a combination of traditionally masculine/feminine styles is the most effective for South Africa.

She advises foreign leaders in South Africa to do a great deal of watching and listening before deciding on the best way to approach people and on how to implement leadership practices.

Steven Koch, University of Pretoria: Head of Department of Economics (home country is USA), Professor Koch defines leadership in South Africa in the narrow sense. By this he means that leaders are placed in leadership positions without having earned them. The outcome is that leaders have not necessarily proven their ability to perform well and to see the bigger picture of what leadership entails (for instance developing themselves further, following up with regard to the performance of subordinates). Ideally spoken, he feels that South African leaders should not be micro-managed but should be able to see the bigger picture as a leader.

He advises upcoming leaders to admit their mistakes, to believe that they should earn the trust of others, and to always see the bigger picture in managing others (for instance to acknowledge indigenous ways of doing things).

Regarding foreign managers, he believes that they should be prepared for “leaders” above them, who believe they are leaders, but who are not (in other words, they did not earn their leadership position but then act as if they did).

Carol Dalglish, self-employed (home country Australia). Dr. Dalglish sees leadership in South Africa as hierarchical and authoritarian. Authority is not gained and orders are expected by subordinates. The effect of this, according to Carol, is a lack of self-confidence and self-esteem among subordinates as well as a lack of trust. There is a blind obedience (even when they do not understand what you are talking about) among subordinates. She suggests a leadership process which is less authoritarian, in order to empower subordinates to develop themselves and to acknowledge the existing frameworks in traditional society. Furthermore, it seems to be that leaders do not always earn their positions, which gives rise to poor performance of leaders.

Her advice for upcoming as well as foreign managers in South Africa is to listen carefully before acting (and to ask questions). Furthermore, she suggests developing trust in whatever one is doing, valuing the indigenous

way of doing things, and building on what there is rather than bringing entirely new and unfamiliar ways of doing things.

In summary, outsider respondents see leadership in South Africa as hierarchical, authoritarian, directive, and with a large power distance between leaders and subordinates. The consequence of this is that leaders tend to separate themselves from subordinates and there is lacking trust between leaders and subordinates. This gives rise to lacking self-confidence and self-esteem among subordinates. There is also a blind obedience among subordinates. Respondents feel that a more appropriate leadership style would be a more participative and communal leadership style.

The advice to upcoming South African leaders is to always try and create trust with subordinates, not to micro-manage them, and to learn from mistakes.

The advice to foreign managers in South Africa is to watch, listen, and ask questions (before implementing anything), to develop trust, to build on what is rather than bringing in entirely new ways of doing and to value the traditional ways of thinking.

SUMMARY

This chapter focused on the leadership reforms that took place and consequently contributed to mechanisms that are in place within the South African government as directives for effective leadership.

Within the South African micro-environment, legislative and policy reforms boomed in the early 1990s. South Africa has undoubtedly set the scene for significant development. The chapter is, however, based on the premise that, even though there has been a flurry of legislative directives and reforms, this does not necessarily mean that leaders will automatically accept ethical responsibility or act accordingly. The traditional African approach regards the group as more important than the individual and whatever has an effect on the individual also affects the group (the *Ubuntu* principle). This custom fosters a joint consciousness, emotional dependence, collective identity, and group solidarity and prescribes the behavior of one human being toward another.

The current situation in South Africa is that of a highly political-driven environment which impacts the leadership displayed within the public and private sectors. Socioeconomic dynamics that challenge South African leadership are a lack of sufficient resources (water and electricity), high unemployment rate, corruption and crime. The NDP is seen as the means

that will ensure that South Africa meets the expectations of its own citizenry and to move South Africa from a current “ineffective position” to a capable and developmental state. The next step is vested in strong and decisive leadership and effective management to achieve Vision 2030.

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Leadership in Ethiopia

Abeba Beyene Mengistu and Terri R. Lituchy

BACKGROUND AND BRIEF HISTORY

As part of the Leadership Effectiveness in Africa and the Diaspora (LEAD) project, this chapter presents about culture and leadership experiences in Ethiopia. First, we present a brief background of Ethiopia followed by information on Ethiopian culture and business environment.

As published research papers on leadership practices and business opportunities are highly limited in Ethiopia, the author has made an attempt to incorporate some internationally recognized and broadcasted events to describe the existing business environment and opportunities in the country.

Ethiopia is among the ancient, independent, and historical countries in the world. It is credited with being the origin of mankind. Ethiopia is located in the Northeastern part of Africa known as the “Horn of Africa”.

A powerful friend becomes a powerful enemy. (Ethiopian Proverb)

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The country covers approximately 1.14 million square kilometers (CSA, 2015). Addis Ababa is the capital city of Ethiopia and the diplomatic city of Africa.

The total population of Ethiopia in 2014 was 87,952,000 with 44,204,000 (50.3 %) males and 43,748,000 (49.7 %) females (CSA, 2015). Primary school enrolment reached 85.7 % in 2012-2013. In 2009–2010 there were 200,000 students enrolled in higher education (Deloitte, 2014).

CULTURE OF ETHIOPIA

Ethiopia is a country of diversity. There are more than 80 ethnic groups, each with its own language, culture, and traditions. This shows that it is the home to multitude of ethnicities, cultures, and religions (Karbo, 2013). Amharic is the working language of the Federal Government, while Oromiffa and Tigrigna are also widely spoken. English is taught in schools and it is the main business language (Addis Ababa Chamber of Commerce and Sectoral Association, 2013).

Ethiopia is a country where religious freedom has been exercised for centuries. The dominant religious beliefs in the country are Christianity and Islam. Judaism, Jehovah's Witness, Baha'i, and Paganism are also exercised. Ethiopia is a predominantly Christian country. The majority of Christians are Orthodox Tewahedo, but there are also Catholic, Protestant, and Pentecostal Christians in the country (Karbo, 2013).

In his interview with the *Ethiopian Herald* (Gebre-Medhin, 2015), Professor Issac stated that Ethiopia has been known as a land of tolerance and acceptance. He mentioned: "The ancient Greeks spoke about Ethiopia as a land of justice, tolerance, and hospitality" (Gebre-Medhin, 2015). In noting Ethiopia's ancient civilization, he said, "A Roman writer named Procopius wrote about Ethiopia as one of the greatest three world Empires ..." Professor Issac's summary shows that the spirit of tolerance and acceptance has penetrated the Ethiopian culture (Gebre-Medhin, 2015). Likewise, the reporter of *Mail & Guardian* (Bongela, 2012) wrote that hospitality (*engidatekebay* in Amharic) is at the center of the Ethiopian culture under the theme "Arts and Culture: Warm-Hearted Hospitality Sets Ethiopia Apart". Bongela (2012) stated, "But the thing to return for with the greatest urgency is the country's hospitable people. It is as though Ethiopians have been schooled in being pleasant. Coupled with their sense of humility is a stirring physical beauty".

Alemu (2012, p. 1) described Ethiopians as people with their “own socio-cultural identity”. The following paragraph summarizes their socio-cultural identity:

Ethiopians have their own socio-cultural identity which is passed from generation to generation. Ethiopians have their own language with its writing systems, religious teachings with its philosophy, ethics with its theory, value with its respect, freedom with its dignity, identity with its definition, and country with its absolute freedom and pride with its patriotism. As a result, Ethiopians are always proud of their history, culture, tradition, identity, faith, and values. In Ethiopian history and culture, respecting others and welcoming foreigners is a common cultural value. Ethiopians do not see either white or black people as superior because of their skin color, but instead respect them as any ethnic group.

The above paragraphs show the existence of diversity in terms of ethnicity, language, and religion in the country. Generally, however, diversity is mainly considered as a national beauty in Ethiopia, and the country pays maximum attention to penetrate the idea of celebrating unity in diversity.

The existence of various cultures in Ethiopia necessitates leaders to be cognizant of those differences and try to “understand, acknowledge, and embrace” them into their leadership practices. That is, they have to contextualize their leadership approaches to fit the cultural and religious values of their followers (Baker & Campbell, 2013, p. 3). As researchers have already identified, effective leadership recognizes the importance of culture and takes into consideration cultural values into leadership practices (Hanges, Dorfaman, Shteynberg, & Bates, 2006).

According to Hofstede (2001), Ethiopia was found to be high on power distance (score of 70) meaning people in the societies were not equal. Ethiopia was also ranked high on collectivism (score of 20) and masculinity (score 65), and medium on uncertainty avoidance (score 55). Although this paper could not get recent data on how Ethiopia is currently evaluated on these dimensions of culture, studies show that participative leadership is viewed as a more effective leadership style in societies and organizations that have a more egalitarian (i.e. low power distance) culture practices (Hanges et al., 2006).

CURRENT EVENTS RELATED TO BUSINESS, INVESTMENT, LEADERSHIP

According to the World Bank report of 2013, Ethiopia was found to be the 83rd largest economy in the globe. In its country strategy for development cooperation with Ethiopia for the years 2014–2017, the Ministry of Foreign Affairs of Finland stated that “Ethiopia is driven by its vision to become a middle-income country and carbon-neutral economy by 2025. The vision has been backed by prudent macro-policy management and significant investments in infrastructure. Ethiopia holds a long record of steady economic growth” (Ministry for Foreign Affairs of Finland, 2014).

A recent research by Ekor, Adeniyi, and Saka (2015, p. 1) stated, “The country is considered to have huge but untapped potentials in the Sub Saharan Africa region as well as one of the attractive investments destinations on the continent”. Other authors also identified Ethiopia as one of the fast-growing countries in the world since 2003 and predicted this growth to continue. For example, Assefa, Bienen, and Ciuriak (2013, p. 7) confirmed, “... Ethiopia’s growth prospects remain robust, even on the basis of more skeptical views concerning the actual pace of growth”. Similarly, Atlaw, Teklemariam, and Dong-Geun (2014, p. 2) stated: “The stock of inward FDI in Ethiopia has grown steeply in the past decade ... Several factors can be stated for this success in Ethiopia but the most important determinants are natural resource except petroleum, the presence of high economic growth which gives bright future for firms and the presence of skilled human resource in the country.”

Birhanu (2014) noted that Ethiopia has been taking several measures to attract investment and promote economic development since government change in 1991. Several laws have been issued to provide incentives for investors and regulate investment activities in the country. The latest Proclamation on Investment was issued in 2012 (Birhanu, 2014). These research outcomes may indicate Ethiopia has favorable conditions for investment.

The fact that Africa has a potential to be the hope for the rest of the world was addressed by US President Barack Obama as he visited Kenya and Ethiopia for economic partnerships. President Obama said that regardless of the challenges it faces, “Africa is a place of incredible dynamism, some of the fastest-growing markets in the world, extraordinary

people, extraordinary resilience”. He also added Africa, “has the potential to be the next centre of global economic growth” (AFP, 2015).

As found by the research findings presented in the previous paragraphs and subsequent realization of the existing facts in Africa in general and Ethiopia in particular, the current events in the country seem to be conducive for business and investment opportunities.

The Ethiopian Investment Commission (EIC) encourages people to invest in Ethiopia stating the existence of the following realities in the country: political and social stability, continuously growing economy, excellent climate and fertile soils, strong guarantees and protections, abundant and affordable labor, regional hub with access to a wide market, improved economic infrastructure, and competitive incentive infrastructure. The areas of investment are identified as horticulture, leather shoes and leather products, textile and garments, manufacturing, agriculture, and services (Addis Ababa Chamber of Commerce and Sectoral Association, 2013).

Included in the manufacturing investment opportunities are, agro-processing industry, sugar and related industry, chemical industry, pharmaceuticals industry, metal and engineering industry, ceramic products, and electronics and electrical products. Under the agriculture investment opportunities are cotton plantation, palm tree plantation, rubber tree plantation, and tea and coffee plantation. Similarly, the investment opportunities for services include grade one construction contracting, information and communications technology, four- and above star designated hotels, motels, lodges and restaurants, specialized hospitals, technical and vocational training centers, and power generation (EIC, 2015).

Currently, Ethiopia has introduced Industrial Zone Development. The country has drafted a new Special Economic Zones (SEZs) law based on international best practices, which will guide the governance, development, and operation of SEZs (EIC, 2015). In addition, the Ethiopian Government has shown high degree of commitment to significantly improve the leadership effectiveness of public services at a national level (Duressa & Debela, 2014).

Finally, Ethiopia was accredited as the world’s best tourism destination of the year in 2015 by the European Council on Tourism and Trade (ECTT) on the ground of its peace, socioeconomic and political stability, and unity in diversity (e.g. Firsing, 2015).

LEADERSHIP LITERATURE

The concept of leadership has been discussed for years by different authors. Although authors used different ways in defining leadership, the central idea of leadership revolves around bringing influence in the performance of followers. For example, Stogdill (1974) defined leadership as an interaction between members or a group. His definition encompasses the use of influence. Similarly, Northouse (2010, p. 3) defined leadership as “a process whereby an individual influences a group of individuals to achieve a common goal”.

It is well understood that management and leadership are not one and the same. In comparing differences between leadership and management functions, it is noted management commonly deals with systems, processes, budgets, equipment, and “things,” while leadership focuses on people, and that a leader articulates a vision, empowers, uses influence, deals with change and the future (Kotter & Schlesinger, 1992; Lunenburg, 2011). As all these activities are essential, successful organizations need both management and leadership. Although people in all hierarchical levels can have influence and play a leadership role, it is critical for people at the top of the organizational echelon to have leadership capabilities for superior organizational performance.

This part of the chapter presents specific indigenous leadership examples that have been successfully implemented in several parts of Ethiopia and the outcome of research papers related to leadership experiences in Ethiopian organizations. It starts by presenting some indigenous or traditional leadership experiences of some community leaders. This will be followed by leadership practices based on relevant research studies both in the public and private sector.

Community Leadership in Ethiopia

Several evidences of indigenous leadership practices are reported to exist in Ethiopia. Ethiopia is well known in implementing modern fundamental concepts of good leadership and governance starting from ancient times. For example, there are parts of Ethiopia that have long established the rule of law in their indigenous traditional political leadership systems (Tadesse, 2013). The following sections provide some insight about the indigenous community leadership foundations in Ethiopia.

The Gada Governing System and the Sera

The Gada governing system, which has been in place for the last five centuries (Tadesse, 2013) by the Oromo community, can be cited as a good example of exercising the rule of law, discharging moral responsibility, and good governance in political leadership. Furthermore, an indigenous or customary system of governance in the areas of conflict resolution and peace formation called *sera* (in its various forms) is documented to exist in several parts of Ethiopia for centuries. This system of conflict management has been exercised by the Gurage people of southwestern Ethiopia (e.g. YajokaQicha, Gordanna Sera, YaSelte Sera, Malga Sera, Dambu, YaFaragazaña Sera, YaSenana Sera). Similarly, other regions in Ethiopia (e.g. Kambatta, Walayta, Gamo, and Gofa) have been implementing a well-established customary institution of governance systems that are similar to *sera*. The term *sera* implies the conclusion of an agreement between two different parties or communities and the prevailing of peace and reconciliation (Zewdu, 2002). Rule of law, discharging moral responsibilities, and good governance are manifestations of effective leadership in all sorts of organizations whether private, public, or non-governmental organizations. These are remarkable qualities of ethical corporate and political leaders should exercise to achieve and surpass organizational goals.

The Awra Amba Community

Another indigenous example of good community leadership is that of Zumra Nuru, who has been seriously struggling for the realization of his vision of building a justice community with great commitment since 1972. He has got the wisdom of creating a strong community and many followers because of his logical reasoning without attending formal education. He leads his community under “Treat others the way you want to be treated” motto. His leadership capabilities are well recognized to an extent of receiving honorary doctorate from Jimma University, one of the public universities in Ethiopia. In addition, the community of Awra Amba (a small community living in south Gondar, Amhara region in Ethiopia that was founded and has been led by Nuru) gained a name of goodwill ambassador by the Interfaith Peace-Building Initiative (IPI) for its role to build a just society (Alemnew, 2012).

Nuru is considered as a charismatic leader by many. In his interview with the *Ethiopian Herald*, he said that he, “started to ask about equality

of women, children's right, caring for elders and refrained from bad speech and deed" when he was a kid. The issue of gender equality, respecting the right of children, helping the needy, and preventing oneself from bad speech and evil actions are still his principles. Dignifying human kind by reaching for people when they are in need of help and approaching them with respect and mutual understanding is the ideology of Nuru's leadership life. He started to move around several regions of the country to share his idea (vision) when he was 13 years old (Alemnew, 2012).

He has now become a role model for the people of Ethiopia in combating backward traditions. Many have been visiting the community even from the USA and Europe being informed about the community through the mass media. The community attracted about 5000 local and international tourists as of 2011-2012 (Alemu, Belay, Padmaja, & Gessesse, 2013). According to Halpern (2007), the community is described as an exemplary for communities in Ethiopia and beyond for the lesson it provides in relation to its gender equality, work ethic, and its social security system.

According to Kuhnert and Lewis (1987), transformational leadership involves shifts in the beliefs, the needs, and the values of followers. As his authority stems from the community's belief in his vision and exemplary characteristics, this is a proof of his charismatic leadership position. His capabilities to transform the community toward the principles (values and ethical standards) he envisioned and the strong emotional bonds with his followers can be considered as examples of his transformational leadership capabilities.

This story tells the significance of creating and articulating a vision, owning it passionately, and sharing it relentlessly for its realization and the magnetism role charisma plays in attracting followers.

The Irob Community

Irob people, who are found in Tigray region in Ethiopia, used to be pastoralists. It was only since few generations they have started to shift their attention to cropping. As their landscape is naturally very rocky with steep slopes and deep narrow valleys, they had little land that was suitable for cropping. The Irob community applied an indigenous engineering technique called *daldal* originated by two Irob men—GhebrayHawku and KahsayWaldu—at different times without having much appreciation from the community. *Daldal* is a step-like terrace dam to capture water and

silt so that fields would be created to make crops grow on them (Waters-Bayer, 2003).

Later on, a person named Zigta Gebremedhin was found to be the innovator and leader of this best practice. Zigta Gebremedhin started to apply the *daldal* in 1957. He closely worked with his community to teach them what he knew. Zigta's leadership qualities have been witnessed as hard working, forward looking, persistent, concern about his community and its resources, talented, and a man of action. For him, laziness is a sinful act. Finally, he was recognized as local leader because of his innovation, consistent application, persistence, and success. The local leadership status was conferred to him by his ability rather than by heredity. The Irob people followed his footprints because of the knowledge and skills he had to the *daldal* practice. The practice allowed the people to remain in the land in which they were strongly tied culturally and emotionally. The practice of *daldal* has spread to other parts of Ethiopia and neighboring areas of Eritrea, and "this knowledge is documented in several articles and in a book" (Waters-Bayer, 2003).

Zigta's leadership capabilities can be associated with a type of leading through expert power. Expert power in leading is said to be apparent when it manifests itself in information acquisition, in having knowledge and wisdom, in exercising good decision, in making sound judgment, and in having accurate perception of reality (Yahaya et al., 2011).

The aforementioned Ethiopian leadership examples may indicate the existence of some common grounds in leadership behaviors and styles. The leadership qualities that are expected to be manifested by effective leaders such as being visionary, knowledgeable, role model, ability to inspire followers, persistence, and problem solving are observed in the aforementioned traditional leaders though some have never been to school.

Several researchers have made an attempt to conduct research in the areas of leadership taking samples from several Ethiopian organizations. Leadership research conducted in the public sectors, private sectors, NGOs, schools, leather companies, and hospitals are presented and discussed in the following paragraphs.

In their study about transformational leadership and its relationship with subordinate satisfaction with the leader, Shibru and Darshan (2011) took a sample size of 145 valid respondents from a randomly selected 10 leather companies. The respondents were made to evaluate the behavior of their immediate leaders using an adapted multifactor leadership questionnaire (MLQ). They found that all components of transformational leadership

to be significantly correlated with subordinate satisfaction. Their regression analysis showed that transformational leadership explained 40.6 % of the variance in subordinate job satisfaction. They confirmed transformational leadership as an important leadership style to enhance subordinate satisfaction in the leather industry. Their findings are found to be consistent with what the global literature identified because as the practice of transformational leadership increases, employees job satisfaction also increases (e.g. Fernandes & Awamleh, 2004; Omar & Hussin, 2013; Sadeghi & Pihie, 2013; Wahab, Fuad, Ismail, & Majid, 2014).

Roul (2012) conducted to determine the practice and problem of principals' leadership styles and teachers' job performance in secondary schools of North Shoa zone in Ethiopia. The researcher applied stratified random sampling technique to select 10 out of 30 secondary schools found in the zone, availability sampling to select principals and department heads, and systematic random sampling to identify teacher respondents. Data were collected through questionnaires, focus group discussions, and interview. The results of the study showed principals mostly used laissez-faire leadership style. The author recommended the application of both laissez-faire and democratic leadership styles and the discouragement of autocratic leadership style for better performance of the schools. Most research findings recommend democratic leadership style to be productive in educational institutions (e.g. Adeyemi & Adu, 2013; Machumu & Kaitila, 2014; Okorojo, Anyanwu, & Ukpere, 2014). Roul (2012) is cited in text but reference has not been provided. Please provide the reference in the reference list.

In a study conducted on 175 non-supervisory level nurses working at Jimma University Specialized Hospital, Nigussie and Demissie (2013) used the MLQ and Minnesota satisfaction questionnaire (MSQ) to collect data. They investigated the relationship between the leadership styles the head nurses used and the nurses' job satisfaction. The results showed the respondents were satisfied with head nurses who were transformational leaders than with transactional leaders. The researchers concluded that "transformational leadership style promoted job satisfaction of nurses leading to improved performance and reducing the turnover of nurses" (p. 56). This is consistent with what Shibru and Darshan (2011) concluded as a result of the findings they obtained from the study they conducted in the leather industry as presented previously.

A study on the perceptions of women leaders' capabilities was conducted by Tsegay (2012). The study emphasized on three key areas of

leadership: Leadership qualities, type of power they used, and their leadership performance. He took a sample size of 45 women organizational leaders: 15 each from NGO, private sector, and public sector by applying purposive sampling technique. The specific findings of the three leadership areas show that private sector leaders possessed the leadership qualities better. This was followed by NGO leaders and then by the public sector leaders. With regard to individual and group performance, NGO leaders were found to use maximum power of the person degree followed by private sector leaders and then by the public sector leaders. In addition, NGO leaders were able to work well with and through people followed by private and then by public leaders. Overall, the findings showed that NGO women leaders generally perceived better overall leadership performance, followed by private sector leaders and then public sector leaders. They attributed the difference in the perception of leadership capabilities of the respondents had to the levels of their educational qualification, overall work and leadership experience, and opportunity for leadership trainings.

Duressa and Debela (2014) studied the perceptions of leaders in public service organizations while they investigated leadership effectiveness in public service organizations of Ethiopia. The authors stated that the government of Ethiopia had launched several initiatives to show its commitment to improve public service leadership. Although public service leaders promoted a transformational agenda to achieve the Growth and Transformation Plan (GTP) of the country, the researchers found some deficiencies in its implementation. Their key finding was the emergence of a demanding society for improved services and leadership effectiveness that lags behind the society's demand.

The issue of transformational leadership and its application in the public service organizations of Ethiopia was also investigated by Duressa and Asfaw (2014). They looked at two regions and one city administration in Ethiopia. The respondents of the study were leaders, employees, and customers. They noted the transformational agenda advocated by the public service leaders to meet the GTP by implementing various reform tools such as Business Process Reengineering, Balanced Scorecard, and Development/Reform Army. Although improvements were there in the public service organizations, the performance of public service organizations were not found to the level expected by the government and the customers. According to the authors, the creation of the demanding society has been necessitating leaders to transform their organizations to meet those demands by setting clear vision and communicating it properly to

concerned parties (Duressa and Asfaw 2014). The creation of a demanding society can be viewed positively as it makes organizations to strive for more and better results. As leadership is a process, it can be enhanced through training and experience and this helps public service providers to get closer to the society's expectation.

As far as the issue of women in leadership in Ethiopia is concerned, there is evidence where some women played a significant leadership role starting in ancient times. For example, Empress Taitu (the wife of Emperor Minilik—1877–1913) is always mentioned in the history of Ethiopia for her unforgettable contributions by acting as the chief advisor of the emperor especially in the area of foreign relations. In addition, she was a high-profile woman for her patriotism and uncompromising stand for Ethiopia's independence (Hora, 2014).

Nowadays, there has been significant progress in the percentage composition of women in the national parliamentary committee. Women are observed presiding as higher officials in the house of peoples' representatives. According to the report by Billene (2014), citing UNECA's African Women's Rights Observatory, women represented 27.8 % of House of People's Representatives (152 parliamentarians) and 16.3 % of the House of Federation (22 women) in Ethiopia. In addition, this is the period where Ethiopia has had its first female to reach the heights of a deputy prime minister (Her Excellency Aster Mamo). She is serving as civil service minister and good governance and reform cluster coordinator with the rank of deputy prime minister (Billene, 2014).

Likewise, there are several successful Ethiopian women leaders in the corporate world. Some examples include Dr. Eleni Gabre-Madhin (the founder and former leader of the Ethiopian Commodity Exchange, an internationally recognized thought leader on commodity exchanges and rural development in Africa, and CEO of eleni LLC), Mrs. Mesenbet Shenkute (former president of Abay Bank), Mrs. Mulu Solomon (former president of the Ethiopia Chamber of Commerce and Sectoral Associations, founder and owner of Right Vision International Plc, an export, training and consultancy firm and well-regarded motivational trainer), and Mrs. Solome Tadesse (first general manager of Ethiopian Radio and Television Agency; founding executive director of the Network of Ethiopian Women's Associations; government spokesperson, in Washington DC [1992–1998] and Addis Ababa [1998–2000]; leader of famous *ande birra le andewogen* [meaning "1 dollar to 1 needy"] campaign to raise funds for famine victims in 2003; renowned women in leadership training and motivational speaker).

To the majority of Ethiopian women, however, assuming leadership positions is not something simple and smooth. As a result, under-representation of women in various levels of executive and political leadership is clearly observed. A study conducted by Okock and Asfaw (2014) revealed the under-representation of women in leadership and managerial positions in Ethiopia. This shows only few women in Ethiopia assume leadership positions like their counterparts in the world especially like those in the developing nations.

INSIDERS' AND OUTSIDERS' PERSPECTIVES

Some names have been disguised at the request of the interviewee.

This part of the chapter presents the results of interviews with two foreign leaders and two Ethiopian leaders about the leadership experiences they had and their suggestions for other leaders. Participants to this interview were those who were found to be willing to spare their time with the author. Women leaders are not included in the interview because the author was not successful in securing an appointment within the project's time limit.

The interviews were conducted face-to-face using an interview guide. The summary of the interview was sent through e-mail to the interviewees to check whether their ideas are captured properly and to forward their comments if any. This procedure provides validity of the interview findings.

As this part dwells on the perception of the interviewees, an effort was not made to reconcile their personal insights. This approach is believed to help the reader to make his or her own evaluation on the ideas forwarded by the interviewees.

Outsiders' Perspective

The foreign interviewees were asked about the extent of their international experience, the leadership similarities and differences they observed between their home country and that of Ethiopia, their perceptions of the leadership style that is most effective in Ethiopia, the leadership challenges they faced in Ethiopia, and what advice regarding leadership style they had for other foreigners coming to Ethiopia. The summary of their responses is presented next.

Mr. Sai's Leadership Experience: Mr. Sai, a 43-years-old male Indian, had been working and leading in five African countries (Kenya, Tanzania,

Uganda, Nigeria, and Ethiopia) for about 22 years. He had been serving as managing director of a leading communications company since his arrival in Ethiopia. He had been supervising about 320 employees on all of his projects.

He expressed the leadership similarities he observed in Ethiopia with his country by emphasizing on the personality of both leaders and followers. He stressed that Ethiopians are highly proud of their country as that of Indians, and that they normally have built-in leadership qualities. He said Ethiopians are truthful, honest, dedicated to work, and talented as well. He especially admired the knowledge of the younger generation and their aspiration to grow. He stated the people whom he met in different offices especially those at Ethio telecom (the sole telecommunication service provider in Ethiopia) and Ethiopian leaders at several offices to have good leadership qualities with much respect to people. The leadership qualities he observed include high communication skill, capacity in the position assumed, knowledge on the job, good interaction and taking the people well along with them, and pleasant personality.

Though he left India when he was 21, he had been collaborating with several Indian strategic business partners in some consultancy projects, and this partnership gave him an opportunity to learn about the competency of the Indian leaders with whom he came into contact. For him, general leadership qualities do not come by reading a book only. He gave the example of the current prime minister of India as a person who succeeded to this position from where he used to sell tea in railway station (this information is verified from the web *India Today*, June 30, 2013). He believed in having an excellent personal interaction, respect for all people, living an exemplary life or becoming a role model, excelling the people down in the hierarchy and help them to excel, leaving a good footprint as essential elements of leadership. He believed this is exercised in the leaders he observed in Ethiopia. He said he didn't face any challenge at all.

His advice to foreigners coming to Ethiopia is to first and foremost understand Ethiopia very well. He said that Ethiopian people have high self-respect and respect for their own culture. They also respect others. Foreign investors should learn to respect the people and their culture first if they want to gain respect. He believes this is an important step that channels everything in a proper way. He gave as an example that if any foreigner wants a handshake, he or she should extend his or her hand first. He further noted that Ethiopians do not accept dictatorial leadership. They want to be free; they respect their freedom. Therefore, leaders

should not inject fear on their followers. He perceived democratic or participative leadership style as most effective in Ethiopia.

Mr. Adisa's Leadership Experience: Mr. Adisa is a 56-year-old male financier of an Israel origin, had been an investor in Ethiopia for the last eight years. During his stay, he had been serving as the general manager of his two companies. The first one was doing biofuel business in the agriculture sector, and the second one was in gold mining business. He had been ultimately supervising about 250 employees in the agriculture sector and 5 employees in the gold mining sector. He had an international experience in more than 12 countries.

In explaining the similarities he had observed in leadership practices between his home country and Ethiopia, he stressed the human resource factor as the most important and complicated issue. Finding good and reliable people with whom to work and getting the best out of the team with whom you work was not an easy task for him. In addition, the fact that everything takes time, especially more in Ethiopia, was also a common challenge as per his experience. He stated there was a huge leadership difference between his home country and Ethiopia because in Ethiopia the focus was on regulation and administration. He remarked it was necessary for him to know how to manage them.

With regard to his leadership challenges experienced, he listed low level of subordinate delegation practice by top management, the tendency of employees to be abided by their job description, and to be very well planned was observed to make them go by the book. As the employees only do what they were supposed to do, there was lack of flexibility.

The perceptions of the leadership style that was most effective in Ethiopia, especially in the industries in which he was in, is to keep distance and show that the leader is a strong person because most interpret your being nice as being a weak person. As a result, he recommended more of the autocratic type of leadership.

The advice he has for foreigners who want to come to Ethiopia regarding leadership style is to keep distance, to keep everything in a clear definition, to be patient and not to give up. If foreigners are able to do that, they can benefit from the huge investment opportunity in Ethiopia. To him the Ethiopian people are nice, they are not aggressive, and they want to learn. Moreover, he appreciated that there is peace, political stability, and self-security. There is high potential to work and succeed in many areas such as mining and agriculture for which investors should be encouraged to come and do business.

Insiders' Perspective

Local leaders were asked to reflect on the description of their local leadership style, the leadership similarities and differences they observed in foreign visiting managers, what the most effective leadership style is for Ethiopia, what advice regarding leadership style they would give to foreigners coming to Ethiopia, and emerging leaders in Ethiopia. The summary of their responses is presented in the following subsections.

Mr. Jabari's Leadership Experience: Mr. Jabari is a 36-year-old male Ethiopian educator who had been serving as a dean of a business school. He had been supervising about 300 full-time academic and administrative staff.

He described the local leadership of Ethiopia to be mostly transactional that emphasized more on control, follow up, tight supervision, less empowerment, pessimistic approach, and resource-scarcity mentality. Most leaders usually seemed to have less confidence on their followers and this was observed by absence of subordinate empowerment which led to delayed decisions.

As per the experience he gained from reading books and watching films, western (foreign) managers usually have authority to boldly say "You are hired" or "You are fired!" They usually have command on many resources. Similarly, they are also accountable for what they do because they take full responsibility for the consequence of their actions. In Ethiopia, decisions are usually done on committee basis. According to his observation, many leaders may not have confidence to make decisions. Equally, leaders were not that much accountable for their actions. For him, real leaders are visionaries and inspirational. He noticed many so called leaders not to have their own vision and their own flavor.

He perceived people-oriented (sympathizing) leadership style as most effective in Ethiopia. As there are many things employees have to fulfill and many challenges they should overcome in their lives, understanding human problem is critical. Leaders should address the economic, social, and other problems of their employees so that employees will develop feeling of belongingness toward their organizational goal achievement. This approach helps leaders to win the hearts and minds of their followers.

The advice he gave for foreigners coming to Ethiopia regarding leadership style is to apply more of servant leadership style. If they serve their employees well, their employees will be committed to serve them. Foreign leaders would win if they serve by giving priority to others, being sacrificial, taking blames and giving credit to others.

The advice he has to emerging leaders in Ethiopia regarding leadership style is for them to apply servant leadership style. In addition, he emphasized the importance of power in leadership. Therefore, he recommended emerging leaders to have proficiency in information technology, acquire as much skill as possible, and to be well read or to accumulate as much knowledge and skill in the areas they lead. They have to be a person of integrity and good character. He finally remarked that all leaders should understand the underlying socioeconomic facts in Ethiopia. As there is high dynamism, it is important to understand the country and its people to bring paradigm shift and surprises to take the country one step forward.

Mr. Carmichael's Leadership Experience: Mr. Carmichael is a 42-years-old male, is a president with oversight for 1200 employees.

He described the prevalent leadership style in Ethiopia as something that ranges between autocratic and participatory. For him, many leaders seem to be autocratic and status conscious. On the other hand, followers are observed to define leadership the way the leader acts. There are employees who consider tight control as a sign of strong (proper) leadership. Such employees may abuse leader's simplicity because they wrongly perceive leader's considerateness as leniency or incapacity.

He stated that there is a difference between the leadership style of Ethiopia and what he observed as the style of some European leaders. According to his observation, those foreign leaders were highly job centered, and they didn't tolerate weak performances both quality and punctuality wise. He noted personal affairs have no places in the work environment. Non-performance as per the set standard is not compromised, and employees are well aware of it. In Ethiopia, it is more of relationship based. In addition, there is no well-established performance management system in place in general. It is also challenging to separate work from personal relationships.

Mr. Carmichael considers situational leadership style in the context of transformational leadership to be the most effective leadership style in Ethiopia. He stated Ethiopia has passed several changes in its history. This includes three types of changes in government leadership: the emperor's monarchy era until 1974, followed by the socialist state governed by a military junta called *derg* until 1991, and currently the Ethiopian People's Revolutionary Democratic Front (EPRDF). According to his observation, employees from the older generations seem to generally admire bureaucratic or autocratic leadership due to their feudalism mind-set while employees from the current generation generally believe in reasoning out and convincing them. That is, younger generations admire consultative or

democratic approach. Therefore, for him situational leadership style where the leader exercises flexibility based on several relevant job-related factors is advisable type of leadership in Ethiopia.

He advises foreigners coming to Ethiopia to understand the Ethiopian context before exercising their own leadership style. They have to take time to learn the people and their culture with due respect. They need to realize that Ethiopians have high self-respect. It does not matter for Ethiopians whether the leader is black or white; local or foreigner. It would be advantageous if foreigners come to Ethiopia without branding themselves with high levels of superiority. It is also important to specifically understand the personality of the individuals whom they lead and the organizational culture with sincerity. They also need to work seriously on team formation and team building.

Mr. Carmichael's advice to emerging leaders in Ethiopia with regard to leadership style is that leadership is not about learning management and assume a managerial position. He stressed leadership is not a profession and it does not come by assignment; it is a role to play. He stated that emerging leaders need to recognize it takes a vision to be a leader, and that leadership is solution oriented; not benefit oriented. He added, visionaries see the invisible, they see for others, and they go by inspiration not by a book. Unlike managers who start tasks from their heads, leaders start work from their heart. Emerging leaders need to always ask themselves whether they are managing or leading. He recommended emerging leaders to usually apply participatory type of leadership style without undermining the application of situational leadership style whenever necessary. He remarked the necessity for leaders to learn to allow their followers to express their ideas freely, to bring influence in a positive way, to say "No" whenever necessary, and to make employees adhere by the chain of command whenever appropriate.

In summary, all the interviewees witnessed the strong national and personal pride Ethiopians have. They also stressed that Ethiopians are hospitable and respectful people; they like foreigners. As far as the efficiency they have on the job, most of the interviewees perceived Ethiopian leaders and their follower as mainly knowledgeable, talented, dedicated, interactive, and honest. The advice the interviewees gave to foreigners who want to come to Ethiopia for investment was for them to first learn about the culture of the country and its people and then to respect them. The leadership styles suggested by most of the interviewees were participative,

situational, transactional, and servant leadership. While some also indicated the necessity of exercising some degree of autocratic leadership as some employees may abuse other leadership styles. Getting the best out of one's team and bureaucratic bottleneck in some institutions was mentioned by some as challenges faced when doing business in Ethiopia. However, they were highly motivated to encourage other investors to come to Ethiopia and do business because of the huge investment opportunities prevailing in the country. They identified the existing peace, political stability, self-security, and the friendly nature of the people as reliable preconditions for running a successful business in Ethiopia.

SUMMARY

Ethiopia is an ancient and historical African country that has never been colonized. The country has more than 80 ethnic groups, each with its own language and culture. Among others, Ethiopian is known as a land of hospitality. There are effective indigenous leadership practices in several communities of Ethiopia. Research papers in Ethiopian public, business, and NGO organizations indicate the applications of different styles of leadership: transformational, transactional, democratic, laissez-faire, and autocratic. Interviews with two foreign leaders indicate the existence of attractive investment opportunity in Ethiopia. One of the foreigners recommended the application of democratic leadership while the other more of autocratic leadership as best style in their areas. The two Ethiopian leaders interviewed stressed the appropriateness of situational and servant-leadership styles. All the four leaders advised foreign leaders who want to invest in Ethiopia to first understand and respect the people of Ethiopia and their culture. They all noted Ethiopians have high self-respect and respect for others.

The above discussions imply that Ethiopia has proved itself to be one of the fastest growing economies in the world. The double-digit economic growth, the high investment in infrastructure, government's commitment to attract foreign domestic investment in the country, the favorable socioeconomic conditions, and political stability that exist in Ethiopia are expected to create good business environment for investors. Although facing some challenges is considered normal, the existences of such favorable conditions have the capabilities of lessening the leadership hardships of foreign investors.

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Leadership in the African Diaspora

Bella L. Galperin

INTRODUCTION

Interest in the African diaspora has grown in the popular press and academia. A recent article in the *Huffington Post* explains that Africans in the diaspora are leading and driving innovation by introducing the latest technologies, technical knowhow, and knowledge gained aboard, as they return to their home countries in greater numbers (Kajunju, 2016). In the academic milieu, the African diaspora has also gained momentum as a field of study, reflected in the increased number of conferences, courses, doctoral programs, faculty positions, and book prizes (Palmer, 2000). For example, Boston College's African and African diaspora studies department announced that African Diaspora Studies courses will now count toward the social science and history core as an effort to make the campus more inclusive and the core curriculum less Eurocentric (Reardon & St. Germain, 2016).

The concept of diaspora, however, does not only refer to people of African descent (Palmer, 2000). The *Merriam-Webster* dictionary defines diaspora as the “the movement, migration, or scattering of a people away from an established or ancestral homeland” (Merriam-Webster Online

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Dictionary, 2014). The roots of the word “diaspora” comes from ancient Greek, comprised of two elements—*speiro* (to sow) and the preposition *dia* (over) (Cohen, 1997). For the Greeks, diaspora encompassed productive colonization, a positive movement for all concerned. Diaspora later gained more negative connotations following the enslavement and exile of the Jews from Babylon. The construct of diaspora became linked to oppression, forced displacement, and the ceaseless search for an authentic homeland with a number of other victim diasporas, such as the West Africans through slavery (Mohan, Giles, & Zack-Williams, 2002). In this chapter, we define the African diaspora as anyone with roots going back to Africa.

The various connotations of the word “diaspora” have led to its diverse usages and interpretations in the literature (Agunias & Newland, 2012). Cohen (1997) broadly classifies the diaspora into four types: (i) victims—the scattering of people from an ancestral or established homeland after a decisive event; (ii) labor—the movement or migration from a homeland in search of work; (iii) imperial—migration from a homeland to further expansionist ambition; and (iv) trade—migration from a homeland in pursuit of trade and development. We use Cohen’s (1997) broader classification scheme to examine the African diaspora from a historical point of view.

AFRICAN DIASPORA: A HISTORICAL PERSPECTIVE

The concept of “African diaspora” is not new by any means; it has been around since the nineteenth century and the term has been used since the 1960s, if not earlier. Palmer (2000) suggests that there have been five different African diasporic streams in history occurring for different reasons. The first African diaspora began 100,000 years ago as a consequence of the great movement within and outside of Africa and marks the starting point of the dispersal and settlement of the African people. The second major diasporic movement occurred about 3000 BCE with the movement of the Bantu-speaking people from Nigeria and Cameroon today, to other parts of the continent and the Indian Ocean. The third diasporic movement characterized as the trading diaspora included traders, merchants, slaves, and soldiers to parts of Europe, the Middle East, and Asia approximately in the fifth century BCE.

While Palmer (2000) describes the first three movements as the pre-modern African diaspora, the last two movements can be viewed as the

modern African diaspora, which can be largely described as either racial oppression or the resistance to it. The fourth major African diasporic movement, most widely studied today, is associated with the Atlantic trade of 200,000 African slaves to various European cultures and 11 to 12 million slaves to the Americas during the fifteenth century. Finally, the fifth diasporic movement began in the nineteenth century after the end of slavery in the Americas and continues today. This movement encompasses the movement of people and the resettlement of the African diaspora in various cultures.

Limited data on the international migration of Africans suggests that a large and growing African emigration presence is found in many parts of the world, including Britain, Canada, Netherlands, Germany, Italy, Australia, and the USA (Martin & Jwidgren, 2002). While African immigrants have historically favored countries that had colonial and cultural links to the continent (e.g. Britain, France, Belgium), post-slavery emigration from Africa now includes nations that have very little or no colonial ties to Africa, such as Italy, Netherlands, USA, and Canada.

There is no single explanation why Africans have been emigrating in large numbers in the modern African diaspora, however, the literature suggests that economic, political, historical, educational opportunities, and changes in immigration practices have motivated population shifts (Adepoju, 1991). According to push and pull theorists (e.g. Lee, 1966), people migrate because they are pushed out of their former location due to lack of employment, food, and civil unrest. As a result, the lack of these attributes creates a pull to migrants. In line with the theory, Takyi (2002) argues that emigration of Africans in recent years has been somewhat due to the reaction to the changing social, economic, and political environment on the continent. In other words, African immigrants have been pushed to emigrate to the industrialized world.

More recently, a large number of highly educated Africans have immigrated to developed countries (Kaba, 2011). The literature has described the flight of highly skilled professionals and academics, who seek higher paying job opportunities in other countries, as the “brain drain” (Tucho, 2009, p. 23). A large percentage of Africa’s emigration brain drain has moved to countries such as the USA and Canada and has also contributed to the increase in remittance back to family members in Africa (Kaba, 2011). Next, the movements of the African diaspora across the Americas, including the USA, Canada, and the Caribbean are examined in greater detail.

AFRICAN DIASPORA IN THE USA AND CANADA

While the USA and Canada are similar in that they are both market-based economies and share the longest unfortified border in the world, differences still lie in their cultural history and ethnic group composition. Canada, the northern neighbor of the USA, became a self-governing dominion on July 1, 1867, but retained its ties to the British crown, unlike the USA (Central Intelligence Agency, 2012).

The USA. The first diaspora to the USA occurred during the slave trade when an estimated 10 to 20 million Africans were transported to the Americas (Gordon, 1998). These individuals, popularly called African Americans, constitute the majority of the African population in the USA. Following the importation of slaves in the 1800s, few Africans made their homes in the USA. According to immigration data, only 350 Africans came to the USA between the years 1891 and 1900. However, over 31,000 Africans immigrated to the USA between 1900 and 1950, an average of more than 6000 per decade. In the 1950s, the beginning of Africa's independence period, the number of African immigrants doubled from the previous decade, and then doubled again in the 1960s. This period is seen as the origin of new diaspora.

Although most Africans came to the USA for education during this time and then returned to their home country, a few remained and later facilitated a larger influx of Africans in the 1970s (Clausen & Bermingham, 1982). The 1980s and 1990s had a major positive influence on African immigration due to changes in the USA and refugee policies. The peak of African immigration occurred in 1990 with a total of 32,797 immigrants.

A recent report by the Pew Research Center indicates that immigration from Africa has steadily doubled every decade since 1970 (Anderson, 2015). In 2013, there were 1.8 million African immigrants living in the USA, an increase from 881,000 in 2000 and a substantial growth from 1970, when the USA was home to only 80,000 foreign-born Africans. Although foreign-born Africans are from all over the continent, the most common countries of origin for African immigrants are Nigeria, Ethiopia, Egypt, Ghana, and Kenya. These five countries represent almost half of the foreign-born African population in the USA in 2013.

Currently, the USA has the largest number of African diaspora living in any single country of the world, accounting for about 12 percent of the total American population (Central Intelligence Agency, 2012). In line with the brain-drain theory, as discussed earlier, a report by the

Migration Policy Institute also found that African immigrants to the USA are disproportionately high-skilled, well-educated, and have high English proficiency rates in relation to both overall foreign-born and native-born Africans. These factors have translated into high labor force participation for black African immigrants, though not necessarily high earnings, possibly due to difficulties with credentialing and racial discrimination in the US labor market (Capps, McCabe, & Fix, 2011).

New populations projections suggest that if current trends continue, the demographic profile of the USA will change dramatically by 2050 (Passel & Cohn, 2008). The African diaspora population accounting for 38 million in 2005 will grow to 59 million in 2050, a rise of 56%. In 2050, the nation's population will have 13.4% of people from the African diaspora compared to 12.8% in 2005.

Canada. Unlike the USA, Canada has a relatively small number from the African diaspora with around 800,000 people accounting for only approximately 2.7 percent of the population (Statistics Canada, 2010). Historically, there has not been a large proportion of Africans in Canada. Africans have migrated to Canada at different times, commonly referred to as “waves” and made their homes in different cities and provinces, such as the Greater Toronto Area in Ontario; Montreal, Quebec; and Vancouver, British Columbia (Ontario Black History Society, 2016).

The first wave of Africans to Canada occurred between the 1500s until the 1800s. Mathieu DeCosta, a seaman, is believed to be the first person of African ancestry to arrive in Canada. Although little is known of his background before he reached Canada, Da Costa is said to have had some education and was also baptized. Since he knew several languages, including French, Dutch, Portuguese, pidgin Basque, he served as an interpreter during trade between the French and the First Nations people. The second wave was during 1628 to the early 1800s, individuals of African-descent lived as slaves in Canada. In the late 1700s, Canada became the home to approximately 3500 Loyalists of Africa heritage who were promised grants of land and other requirements for fighting on the side of the British during the American Revolution. The third wave occurred in 1796, when 600 runaway slaves from Jamaica were shipped from Trelawney, Jamaica to Nova Scotia. The Maroons help construct the Halifax citadel and were responsible for building the Government House. The fourth wave ensued during the War of 1812, when over 2000 individuals of African descent from the USA were promised freedom and land in Canada to fight against the US army. These soldiers were

instrumental in assisting Canada to win the war (Ontario Black History Society, 2016). The fifth wave, the Underground Railroad Movement, occurred during the 1830 to 1865. Thousands of African American fugitives were fleeing slavery and escaped the USA through the underground railway to Canada (McGee, 2010). These individuals settled in Ontario where they mainly worked as farmers, teachers, preachers, household servants, business owners and sawmill workers. However, few became doctors, lawyers, politicians, and inventors. The sixth wave happened in 1858 when a group of African Americans were running away from discrimination in the US during the Gold Rush and settled in Vancouver Island, British Columbia. The seventh wave occurred in the 1920s when 1000 African Americans from Oklahoma and the other Great Plains settled in Alberta and Saskatchewan. Many returned to the USA after slavery was abolished in 1865. The final wave of immigrants, from the 1920s to the present, is composed of individuals of African-descent from the Caribbean, Africa, and Latin American. Immigrants are largely from the Caribbean and Africa compared to Latin America. In the 1920s, a wave of Caribbean people from the African diaspora immigrated to Cape Breton, Nova Scotia to work in the steel mills.

It was only until the 1960s, with the change of immigration policies that introduced a nondiscriminatory screening process, did the proportion of African immigrants increased to an average of 2% from 1968 to 1970 (Naidoo, 2010). In 1984, 3552 people emigrated from Africa to Canada, accounting for approximately 4% of Canada's total immigration that year. These immigrants were from Republic of South Africa and Madagascar (Naidoo, 2010). During this time, Canada's immigration policy preferred entrepreneurs and self-employed immigrants with the funds to start a new business and hire Canadian citizens. In 2001, the African population in Canada grew faster than the population as a whole with nearly 48% of immigrants who were born in Africa (Naidoo, 2010). By 2006, the census recorded 138 750 persons who identified themselves as African with origins from Somalia and South Africa (Naidoo, 2010).

Today, approximately 70 % of the African diaspora in Canada have Caribbean heritage with 40 % having Jamaican heritage (Ontario Black History Society, 2016). Individuals of African descent from the English-speaking Caribbean Islands often settle in Ontario, while those from the French-speaking Caribbean Islands tend to settle in Quebec, Canada. We now turn to the African diaspora in the Caribbean.

AFRICAN DIASPORA IN THE CARIBBEAN

The Caribbean (also known as the West Indies) is a region of the Americas consisting of the Caribbean Sea, its islands, and the surrounding coasts, with a population of about 43,414,565 in 2016, based on the latest United Nations estimates (Worldmeters, 2016). The Caribbean can be divided into three main island groups, the Bahamas, the Greater Antilles, and the Lesser Antilles (New World Encyclopedia, 2016). The West Indies is often regarded as a subregion of North America and is organized into 28 territories including sovereign states, overseas departments, and British, Dutch, French, and US dependencies (New World Encyclopedia, 2016).

More specifically, the “Commonwealth Caribbean” is the term applied to the English-speaking islands in the Caribbean and the mainland nations of Belize (formerly British Honduras) and Guyana (formerly British Guiana) that once constituted the Caribbean portion of the British Empire. The islands of the Commonwealth Caribbean, include Jamaica, Trinidad and Tobago, the Windward Islands (Dominica, St. Lucia, St. Vincent and the Grenadines, and Grenada), Barbados, the Leeward Islands (Antigua and Barbuda, St. Kitts, and Nevis, the British Virgin Islands, Anguilla, and Montserrat), and the so-called Northern Islands, the Bahamas, the Cayman Islands, and the Turks and Caicos Islands (US Library of Congress, 2016).

Approximately, 73 % of the total population in the Caribbean has sub-Saharan African descent (Central Intelligence Agency, 2013). The Caribbean, unlike the USA and Canada, presents a special case of the African diaspora because the majority of its population are largely descendants of African slaves brought to the Caribbean during the slave trade. While African descendants make up the majority of the population in most Caribbean countries, some countries also have a large population of Indian heritage (e.g. Guyana and Trinidad and Tobago), and there is also a substantial number of individuals with a Chinese background in many islands, while European descendants represent smaller numbers (Central Intelligence Agency, 2013).

The African heritage remains an important aspect in the identity of the African diaspora in the Caribbean (Bristol City Council, 2016). During slavery, Africans in the Caribbean did all that they could to resist their enslavement by keeping alive their African religious beliefs, names, language, music, and stories (Bristol City Council, 2016). Gerloff (2010) highlights that passive and active resistance among African slaves and

emancipated slaves in the Caribbean was driven by religion as illustrated by more than 50 major slave revolts in 300 years, including the Maroon Wars, rebellions in Jamaica, Barbados, and Trinidad in the hope for freedom (Gerloff, 2010). Despite the inhumane treatment, the Africans held on to their religious world views: Uprooted from their homeland, they maintained some of their identity and so filled the vacuum to which the church only paid attention in an inadequate way (Meier, 2001, p. 49). For example, the African slaves on Haiti merged their African religions with their French owners' Catholic religion, and created their own form of Christianity, called *vodou*. As a result, they managed to practice their own mix of beliefs from different African religions, while seeming to their owners to be practicing Christianity, as instructed (Bristol City Council, 2016).

In the nineteenth and twentieth centuries, the search for an African identity largely continued to be driven by political movements. Although many of the political and cultural movements developed in the USA with W.E.B Du Bois, Marcus Garvey (1887–1940), born in Jamaica, traveled throughout the Caribbean and Central America before going to the USA. Garvey, an influential leader from the African diaspora, transformed the awareness of the African diaspora. Garvey believed that people should take pride in the fact that they were African and create strong economic links between the people of the diaspora and Africa, in order to improve the position of both Africa and people of African descent around the world (Bristol City Council, 2016).

In an attempt to better understand leadership effectiveness in the African diaspora, qualitative studies were conducted in the USA, Canada, and the English-speaking Caribbean. The findings of the LEAD qualitative studies are summarized next. A more detailed discussion of these results is available in a special issue of the *Canadian Journal of Administrative Studies* (Galperin, Lituchy, Acquah, Bewaji, & Ford, 2014; Holder, Knight, Punnett, & Charles, 2014).

LEAD RESULTS IN THE AFRICAN DIASPORA

In this section, we briefly review the LEAD research findings of qualitative studies, using the Delphi technique and focus groups in the USA, Canada, and in the English-speaking Caribbean. The results of the USA and Canada are discussed together because their cultural values are considered to be similar to each other (Dorfman, Hanges, & Brodbeck, 2004).

USA and Canada

In the LEAD study, participants in both countries described their ethnic and cultural background as black or African, or gave their country or region of origin (e.g. Ghanaian American or Caribbean/African American). The US participants used words such as tribe and multicultural/multiethnic, while Canadian participants used words such as hardworking, homogeneous, and the importance of community life.

In both countries, an effective leader was described as wise and knowledgeable. The African diaspora in the USA also focused on charisma and humility, while those participants in Canada stressed motivation and inspiration. The US participants stated that support and non-monetary rewards were the major motivators for leaders, whereas Canadian participants indicated task completion and monetary rewards as motivators. Monetary rewards were thus seen as important for leaders, but non-monetary factors were also relevant. Participants in both countries described what motivates people (other than leaders) as a desire for a better life, rewards/promotion/incentives, and recognition/fame. Monetary rewards were again seen as important, along with recognition. Overall, responses suggested that extrinsic rewards were especially motivating for non-leaders.

There was agreement that the following leaders were effective: Martin Luther King Jr., Jesus Christ, Nelson Mandela, Mahatma Gandhi, and Kwame Nkrumah. The US participants included Kofi Annan, Adolf Hitler, Bill Clinton, Rosa Parks, Steve Jobs, and Fidel Castro, while Canadians included Pierre Elliot Trudeau, Barack Obama, and Wangari Maathai. There was agreement on the need for unwavering morals and ethics, characteristics associated with religion, and servant leadership. The USA included characteristics such as visionary, mission and shared vision, inspirational, influential, caring, accountable and responsible, selfless, hardworking. Canadians included the belief in a cause.

The Caribbean

When participants in the Caribbean were asked about their ethnic and cultural background, the findings suggest that both a Caribbean and an African identity are salient to respondents. The most popular responses pertain to African or black roots. Although in Trinidad and Tobago, the country of origin was most frequently mentioned. This probably reflects Trinidad and Tobago's large Indian population as well as a substantial number of people of Chinese origin.

Respondents also identified religion as an important factor. Religion was specified as Christianity by some respondents. In Barbados, Christianity was considered a separate category. This likely reflects the strong Christian community in Barbados; while in Trinidad and Tobago other religious groups, especially the Hindu religion, play an important role in society. Other characteristics such as traditional, community-oriented (Trinidad and Tobago), and family-oriented (Barbados) were also identified. Of less importance, but seen across the groups, was a sense of a fun-loving culture; this was particularly the case for Trinidad and Tobago, which is well known for its many festivals, including Carnival and Diwali.

Other questions dealt with the characteristics of effective leadership. Effective leaders were described as charismatic, visionary, and results-oriented. Along with these, good management abilities such as goal orientation, ability to create a team, competence, and communication were considered relevant. In terms of motivation, leaders are motivated by the desire to help others, which would support the concept of servant leadership, as previously discussed in the earlier chapter on leadership. The findings also suggest that individuals (other than leaders) are motivated by extrinsic factors (e.g. financial rewards) as well as intrinsic factors (e.g. job satisfaction, achievement). Although respondents were less motivated by the respect for authority, the findings highlight the remnants of the colonial plantation system, where authority was important and respect for authority was seen as a necessary component of employee motivation.

Similar to the USA and Canada, Martin Luther King and Nelson Mandela were considered effective leaders across all samples. Local politicians, such as Errol Barrow, were also popular. These leaders were described as visionary, having a cause, working to achieve for others, being selfless, and having other similar characteristics. These leaders are in many ways ideal leaders who possibly embody a universal view of greatness, as these results were very similar to those found in the LEAD African findings.

All in all, there was some convergence in the LEAD findings among the African diasporas in the USA, Canada, and English-speaking Caribbean. In line with the literature which suggests that the African diaspora value communalism (e.g. Wallace & Constantine, 2005), which places emphasis on social relationships and ties rather than on individual achievement (Jagers & Mock, 1995). LEAD findings suggest that African diasporas emphasize the community. The findings also suggest that religion and spirituality are important characteristics in the African diasporas. Religious and spiritual themes were consistent with findings from earlier research

(Nurse & Punnett, 2002) and also reflect LEAD findings in the African countries.

In addition, while there was some identification with Africa among all the diaspora samples, the Caribbean retained much of its African heritage despite its weakened ties to Africa. It is possible that closer ties are likely to develop over the coming years, with the Caribbean diaspora becoming more important in the context of the new economic realities of Africa.

DISCUSSION

The conceptualization of the African diaspora has evolved over the years. Using Cohen's (1997) classification, the African diaspora was seen as a victim diaspora with slavery, colonial labor policies, post-colonial conflict and economic hardship (Mohan & Zack-Williams, 2002). More recently, the African diaspora has been viewed from a developmental perspective that highlights the linkages between the African diaspora and Africa's development. Mohan and Zack-Williams (2002) three-fold model focuses on the implications of the diaspora with respect to development. "First, *development in the diaspora* occurs where people within their diasporic communities use their localized diasporic connections within the "host" country to secure economic and social well-being and, as a by-product, contribute to the by-product, contribute to the development of their locality". Second, *development through the diaspora* occurs when "diasporic communities use their diffuse global connections beyond the locality to facilitate economic growth". Finally, *development by the diaspora* happens when "diasporic flows and connections back 'home' facilitating the development" (Mohan & Zack-Williams, 2002, p. 12).

The establishment of the World Bank's African Diaspora Program has facilitated the *development by the diaspora* by assisting with human and financial capital contributions of the African diaspora to the economic development of their home countries (World Bank, 2014). The program seeks to leverage diaspora skills for development in Africa by better utilizing the abilities and knowledge of millions of people of African descent.

The World Bank reported that in 2012, an estimated 30 million African migrants sent \$60 billion in remittances to support more than 120 million family members back home (World Bank, 2013). These figures indicate that the relationship between migration and remittances is significant. As mentioned earlier, although migration of African professionals is viewed by some as a "brain drain", it has led to gains, including technical expertise,

remittances, and other development skills that Africa needs, and which the diaspora is willing to impart.

Specifically, Gramby-Sobukwe (2005) highlights the role of the African diaspora in developing democratic African leadership. For example, African Americans in the USA can play an important and positive role for the betterment of African countries by promoting the beneficial aspects of African culture, support African organizations, and strive to make African issues a main concern around the globe.

This perspective supports the philosophical view that some members of the African diaspora may develop into *phronetic* leaders. Based on the Aristotelian concept of *phronesis* or the notion of “prudence” or “practical wisdom”, Nonaka and Toyama (2007, p. 372) argue that some leaders from the African diaspora may use their practical wisdom of Africa and their knowledge-creating practical skills to help in the development of Africa. Since *phronetic* leaders must be able to “synthesize contextual knowledge accumulated through experience, with universal knowledge gained through training”, some African diaspora leaders can combine their knowledge of Africa and specialized training in the diaspora to make a difference in Africa’s continued human and financial development (Nonaka & Toyama, 2007, p. 379). For example, Africans in diaspora are helping to lead the charge in driving innovation in the cell phone industry in Africa (Kajunju, 2016).

In conclusion, although initially viewed as a victim diaspora, the new African diaspora is filled with opportunities and can make a difference in Africa’s development. While the term African diaspora broadly refers to the communities throughout the world that are descended from the historic movement of peoples from Africa, the experiences of the African diaspora can differ significantly based on the location. In the USA and Canada, the African diaspora comprises of a minority of the overall population. On the other hand, the African diaspora in the Caribbean is a majority of the population, having lived in the Caribbean for generations, is seen as a blend of African influences with European colonial practices (Punnett, Singh, & Williams, 1994).

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Women and Leadership in Africa

Betty Jane Punnett and Lisa N. Clarke

OVERVIEW

Gender equality has received a lot of attention recently, and McKinsey (2015) says that there are good reasons for this because it is not only a question of fairness but for companies “a matter of attracting the best workers, at least half of whom are women” (p. 1), and that there is considerable economic value related to gender equity at stake for both companies and nations. An interesting finding of the Global Gender Gap Index Report (World Economic Forum, 2012) is a correlation between gender equality and the level of competitiveness in a country. The report’s authors argue that because women account for one-half of the potential talent base throughout the world, closing gender gaps is not only a matter of human rights and equity but also one of economic efficiency. The authors plotted the Global Gender Gap Index Report (World Economic Forum, 2012) scores against the Global Competitiveness Index 2012–2013 scores. Their results showed a positive relationship. Although this is a correlation only and cannot be seen as necessarily a causal relationship, it is nevertheless a relevant finding, as it supports the idea that there is an economic rationale

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for ensuring gender equality everywhere, and particularly in poorer countries. The Gender Gap Index Report (World Economic Forum, 2014) says that some of the most compelling findings regarding the benefits of gender equality come from companies. Companies that include more women at the top levels of leadership tend to outperform those that don't. The report argues that "with a growing female talent pool coming out of schools and universities, and with more consumer power in the hands of women, companies who fail to recruit and retain women—and ensure they have a pathway to leadership positions—undermine their long-term competitiveness" (World Economic Forum, 2014). There is an underlying belief in this chapter, supported by Gender Gap contention, that it will be better for humanity and the world as a whole if women are treated equally, at home and at work. This is true in Africa as it is elsewhere.

The contributions that women can make in the workplace are particularly relevant to the situation in African countries. African countries have been relatively poor, and unstable governments and conflict, as well as health problems have been a concern around the continent. This situation is changing, with greater economic growth and stability in many countries. To continue to grow and compete effectively in today's world, these countries, and their companies need to make the best possible use of all resources, women included. A study by the McKinsey (2015) Global Institute concluded that the world economy could add trillions of dollars in growth during the next ten years if countries improved women's participation in the labor force. In terms of Africa, if the countries in North Africa and the Middle East met their best neighbor's gender parity performance, McKinsey estimated that GDP would increase by 11 %, in sub-Saharan Africa the estimated increase was 12 %. This seems like a very good reason to increase efforts toward equality at work and including women in leadership positions.

This chapter describes the role of women in Africa, giving examples from various countries. This provides a backdrop for managers to deal with gender issues in the African workplace, as well as in specific countries. The chapter begins with an overview of the situation for women globally and in Africa. We then look at the roles of women in Africa and the particular challenges that working women face in Africa, and present some success stories of women in leadership positions. The chapter then considers statistics from the Global Gender Index and evidence of success in achieving greater gender equality in African countries. A discussion of the results of the LEAD research follows, and we conclude with recommendations for

actions in both the public and private sectors that can help ensure women face a more level workplace playing field in the future, and organizations and countries benefit from the value that women provide. Throughout the discussions, we identify implications for both local and foreign firms doing business in Africa, and for their managers.

THE ROLE OF WOMEN IN LEADERSHIP IN AFRICA

The role of women in leadership in Africa is an important aspect of doing business there. As with many other aspects of doing business, this role varies, sometimes dramatically, from country to country and region to region. Overall, women's workforce participation is relatively high in Africa (Chen, 2008) but it ranges from about 40 % in countries such as Ethiopia, Kenya, Malawi, and Uganda to 80 % or more in countries such as Burkina Faso, Burundi, the Gambia, Ghana, Guinea, and Sierra Leone. North Africa, in contrast to the rest of Africa, has a low participation rate of about 20 % (Chen, 2008). While workforce participation is relatively high in some countries, the same is not true of women in leadership roles. According to the ILO (2013), women are disproportionately found in informal employment (which includes no contracts, hired and paid on an hourly or daily basis, no benefits, and so on) where they are paid less than men. According to the United Nations (UN), more than 80 % of women workers are in vulnerable jobs (which include informal employment, where the job can disappear at any moment, and where workers can be asked to undertake dangerous tasks) in sub-Saharan Africa. Sub-Saharan Africa, along with South Asia has the highest rate of informal employment in the world. In contrast, South Africa has high rates of unemployment but also a high rate of formal employment and North Africa also has high levels of formal employment.

One place where women hold leadership roles is as entrepreneurs. The Global Entrepreneurship Monitor (2014) Women's Report found that entrepreneurial activity among women had increased by 7 % across 61 economies worldwide in just two years. Women entrepreneurs had also narrowed the gender gap by 6 % since 2012 and were adding to economic growth through entrepreneurship. This is the case in Africa, where sometimes, because of a lack of opportunities in traditional employment, women become entrepreneurs. Africa has a higher rate of women entrepreneurs than any other region of the world, according to the African Development Bank. Compared to other regions of the world, sub-Saharan

Africa has the highest number of female entrepreneurs (IPC-Datashots, 2015), and in Ghana, Nigeria, Uganda, and Zambia women were as likely as men, or more likely to be entrepreneurs. In spite of the growth and success of women entrepreneurs in Africa, they face financial constraints, and the African Development Bank has developed programs to provide support for them.

There has been a strong move across the African continent recently to enact legislation aimed at gender equality (Our Africa, 2015), and this should improve the situation for women in leadership roles (Nkomo & Ngambi, 2014). Rwanda and Tanzania both have created constitutional requirements for government to include a certain number of women, and this is reflected in the high number of women in Rwanda's 2011 parliament (Rwanda was the only country where women outnumbered men in government). Even where there are no quotas, African governments are beginning to include more women. The election of Ellen Johnson Sirleaf (2006–current) in Liberia and Joyce Banda (2012–2014) in Malawi, as executive presidents of their respective countries, is a sign of gender changes occurring in Africa, as women become leaders. These changes bode well for the role of women in the workplace as well. As a whole, African countries have demonstrated commitment to promoting gender equality and empowerment (UN Women, 2015), with almost all countries ratifying the Convention on the Elimination of All Forms of Discrimination Against Women and more than half ratifying the African Union's Protocol on the Rights of Women in Africa. These changes suggest that more women will be entering the workforce throughout Africa, and that managers will find that these women want more from the workplace and want the opportunity to advance and become managers and leaders themselves. Local African managers may find these changes challenge their stereotypical perceptions of women, but they may also find that there are benefits to having women's ideas in the workplace, and having women as leaders with men as subordinates. This will undoubtedly be difficult for some men, and will call for changes in their attitudes, which companies will need to support. Foreign managers working in Africa, who come from countries where gender equality is more of a reality (e.g. the Nordic countries) may be surprised at the continuing inequality in Africa, but they can also be assured that African women are seeking equality and will react positively to efforts to promote equality. Foreign women who go to Africa as managers and leaders need to be prepared for the different environment and be ready for subordinates to perhaps question their

ability to lead. Support systems need to be in place to help deal with this reality.

THE WORLD OF WORK FOR WOMEN GLOBALLY AND IN AFRICA

The situation for women in Africa appears to mirror that of women elsewhere in the world. In a chapter on women in the workplace globally, Punnett (2016) concluded that the current literature and statistics suggest that women are improving their status in the workplace, but that they continue to face major challenges in all countries. The glass (less obvious), brick or cement (more obvious) ceilings, walls and cliffs are found everywhere, and these affect women negatively in the workplace. Glass, brick, cement ceilings refer to factors at work that make it difficult, and sometimes impossible, for women to reach beyond a certain level in organizations. Walls refer to the factors that make it difficult to enter certain professions or undertake certain types of jobs. Cliffs refer to the impediments to performance that face women who reach a relatively high level, and women being put in high positions where failure is likely.

The literature suggests that the challenges facing women in varying locations differ in degree, but not in kind, and these challenges are noted in the literature from Africa as elsewhere. Among the common challenges are:

- Stereotypes are common and “management” or leadership is often associated with being male. Schein (1973) identified the “think manager, think male” phenomenon, where male characteristics are seen as appropriate for managers and female characteristics as inappropriate. This stereotype of men as managers and women as suitable for supportive roles appears to hold internationally and there seems to be a global perception of female and male characteristics that results in men progressing to higher levels in organizations (Prime et al., 2008) and women being limited to non-leadership roles at lower levels of organizations. This phenomenon clearly holds in Africa where being a man is sometimes a precondition for being a manager (Nkomo & Ngambi, 2014).

- Women's role is seen primarily as caring for the household. This means that women typically do more housework than men, they see childcare as primarily their responsibility, and they are more likely to accept tasks associated with caring for family members. This is also very much the case in Africa, where traditionally women are expected to look after the family and household (Nkomo & Ngambi, 2014).
- Work-family balance is difficult to achieve. As noted earlier, women tend to take on more family tasks than men; at the same time, they often believe that they need to work harder and perform at a higher level than their male counterparts if they are to get ahead and reach leadership positions. These dual roles make work-family balance especially challenging for working women. In Africa, as noted previously, the homemaker role is seen as the primary one for women; it is also the case, because relatively few women make it to higher levels that these women have to focus on work performance if they are to succeed at these levels.

In research on successful women in the Americas, Punnett et al. (2006) found that having a supportive spouse and family was often mentioned as critical to a successful career. The same is likely to be particularly the case in African countries. If one considers the challenges identified previously, it is evident that women will need support if they are to succeed and progress to leadership positions at work. Traditional attitudes associated with male dominance can make this type of support particularly difficult, if men do not see it as a natural part of their role. For women to take their equal place in the workplace in Africa and as leaders, it is therefore relevant that training, mentoring, and coaching be aimed not just at women but equally at men. It is African men who will help African women reach their full potential. Local and foreign managers can play an important role in this transition, by developing and implementing programs at work that instill new values, attitudes, and behaviors regarding gender in all employees.

WOMEN'S ROLES IN AFRICA

Women's roles in Africa appear to differ (often dramatically) from place to place, and country to country, and acceptable roles may depend on the particular ethnic or religious group to which they belong. The role of women is often secondary and inferior to that of men—Parkin (1978) described one African group as defining women's status as “the producers of men's children” and “confined to domestic activities” while men

were the “political leaders and wage earners” (p. 168). Ferraro (1990) described Kenya as one of the most westernized and progressive African countries but said that the role and status of women remained characterized by traditional distinctions of inferiority, and described African men as having “considerable difficulty seeing women as anything other than wives, mothers, and food producers” (p. 114). These previous sources are somewhat dated, having been written 37 and 25 years ago, and the situation for women has improved in the intervening years, but women in Africa still face many challenges in the workplace and elsewhere. Abdulai (2009) speaking of the Zulu noted that important ancestors are male, and that when some educated Zulu women complained that this was a form of discrimination, the response was that these women were feminists who did not respect their own culture. Abdulai, however, goes on to say of the glass-ceiling phenomenon “this is not only an African phenomenon but a global one” (p. 216), suggesting that African women in general face similar challenges in getting to leadership positions as do their counterparts elsewhere. In contrast to the earlier quotes, Reader (1999) says “the value and strengths of the feminine role are entrenched in African society” and “women traditionally have been the providers of sustenance and education; in many parts they also have controlled a large fraction of the market economy, and inheritance through the female line (N.B. this is the case in only a small number of countries) has been a restraint on the of accumulation wealth and power by men” (p. 377). This illustrates the complexity of understanding women’s roles in African countries.

Further illustrating the negative side of the situation for African girls and women, *Our Africa* (2015) notes that in some countries African women are still not equal in law, and it is common for decisions to be made by male heads of households or male local chiefs and leaders. Further, women have fewer, if any, rights of inheritance. This situation is exacerbated by early marriage and childbirth. The report says that two-fifths of African girls are married by age 18, and in Chad and Niger, a third of young women said they were married by age 15. Not surprisingly they have children at a young age and face more difficulties in childbirth, with a maternal death rate of 1 in 31 in sub-Saharan Africa compared to 1 in 4300 in the developed world (WHO, 2010). Education also favors males. Although enrollment in primary school was almost equal in the period 2005–2009, according to UNESCO Institute for Statistics, girls were more likely to drop out of school than boys (81 % versus 77 %). This was because families preferred to spend money on boys, girls were expected to carry out domestic work, girls were expected to marry young, and there

were no separate toilet facilities for girls in many schools. In many places, it is also the case that separate education for boys and girls means that they are exposed to different curricula, and boys may be better prepared for the world of work than girls. WHO (2010) is cited in text but reference has not been provided. Please provide the reference in the reference list.ok

SOME EXAMPLES OF SUCCESSFUL WOMEN IN AFRICA

The previous discussion illustrates the fact that African countries have a long way to go to achieve gender equality. In spite of this negative context, there are great opportunities in Africa, and women represent a substantial part of these opportunities. The following women clearly illustrate the potential of African women as leaders.

Dr. Omawumi Evelyn Urhobo of Nigeria was the 2015 winner of Africa's businesswoman of the year award. She is President and CEO of Morgan Smart Development Foundation in Nigeria. She was born in Warri in 1952, attended Hussey College Warri, University of Lagos, and received a B.Sc. in Sociology in 1972, and M.Sc. from Leeds Metropolitan University in Leeds. She was awarded an Honorary Doctorate Degree in Public Admin from the Evangelical Christian University in the USA. She also attended Harvard Business School, Fuqua Business School, and Lagos Business School. In 2009, she attended a management training program at the Center for Women in Development and Population Activities (CEDPA) in Washington, DC, where she had the privilege of addressing a US Congress Briefing on The Role of Women in the Global Economy in June, 2009.

Susana Edjang from Equatorial Guinea was winner of the 2015 Inspirational Woman of the Year award. She is an international development, global health, and policy expert. She currently works for the secretary general of the UN at his economic, social, and development unit. At the UN, where she has focused on galvanizing action toward the health-related Millennium Development Goals. Susana cofounded the Zambia-UK Health Workforce Alliance; was parliamentary advisor on global health and climate change at the UK Parliament; and promoted partnerships for mutual benefit between UK health institutions and their counterparts in Africa and Asia. She is on the Governing Council of Africa 2.0, a pan-African network of emerging leaders, leading on health; a member of the council of the Royal African Society; and a 2014 Yale World Fellow.

Ifrah Ahmed from Somalia is a committed and highly motivated social and community worker who has worked on many different projects involving organizations such as UNICEF, Amnesty International, Irish Refugee Council, Cairde (Caring for health issues of migrant groups), The Africa Centre, Spirasi (Association caring for tortured refugees), Somali Community in Ireland, Integration of African Children in Ireland and UNCHR. After spending eight years in Ireland, she has returned to Somalia in order to help her country in its re-building.

Lucy Quist of Ghana is the managing director of Airtel and the first Ghanaian woman to lead a multinational telecommunications company in Ghana. A passionate believer in excellence and integrity, Lucy successfully transitioned from a core engineering background to become one of Africa's leading telecommunications business leaders. She is a chartered electrical and electronic engineer (UK) who holds a first-class degree and an MBA from INSEAD. She has worked with Ford Company in the UK, Germany, and Portugal and later became a change manager at the Royal Bank of Scotland in London. In 2008, Lucy joined Millicom International Cellular (Tigo), working as Head of Business Development for Africa, and as Head of Northern Sector in Ghana before becoming the chief marketing officer in the Democratic Republic of Congo. She describes herself as an engaging leader who commits her energy to developing her people. She enjoys seeing them soar!

Ms. Mametja Moshe from South Africa was born in 1980. She is an accomplished investment banker and one of the major leading voices in the mining industry in South Africa as well as Africa as a whole. She is the team leader of the Moshe Capital team (founded in 2013), a firm concerned with mergers and acquisitions, fund-raising, strategic advisory and private equity expertise. Moshe, a qualified accountant, obtained her B.Com Honours in accounting and management accounting degrees from the University of Kwazulu Natal and her MBA from Columbia and London Business Schools. She is also a qualified chartered accountant. Since the inception of the Moshe Capital, it has been responsible for closing M&A and fund-raising transactions worth over \$7 Billion. She is currently also the finance executive at Identity Capital Partners (Pty) Ltd. and a director of its mining department—a post she has held since May 2011.

These brief profiles leave no question as to the capability and drive of African women. Even though we have selected five who are clearly among the best, their accomplishments show that women can hold their own with men. Managers in Africa need to be sure that they harness this experience

and expertise for the benefit of their organizations, and African countries more broadly. These success stories illustrate the potentially positive impact of empowering women and having them participate fully in the workforce.

Nkomo and Ngambi (2014) noted that there has been a strong move across the African continent to enact legislation aimed at gender equality, and this should improve the situation for women at work over time. Unfortunately, they also noted a gap between the declarations and legislation relating to equality and the reality on the ground. They suggested that women experience inequality, violence due to tribal or domestic conflict, less power in decision making, and restricted access to education and decent work. In addition, they noted that women are generally responsible for the home and caring for children and the elderly, making them less available for full-time employment. They further commented on the role of the sociocultural environment, noting that “in many countries when women become widows or divorced, the control of the marital property rests with husbands and/or the families of husbands” (this is true by custom even when the law dictates equality) and “girls are often forced into marriage, as early as seven years of age” (even though this is illegal) (p. 216). Nkomo and Ngambi (2014) reflect many of the previously discussed barriers for African women in the workplace. They concluded that in Africa as elsewhere the leadership role is often seen as synonymous with male figures, and that gender stereotyping of the managerial role is common throughout Africa. Women in leadership and management roles are paid lower salaries than men, and training and development opportunities as well as working hours favor men. Work relationships continue to be governed by patriarchal systems of socialization and cultural practices, with women’s primary role seen as wives and mothers. Overall, they say that women are regarded as lacking the ability and competence needed for management and leadership, while men are regarded as naturally dominant and expected to be in control. The impact of these barriers in the workplace is the current reality for African women, but the situation is beginning to change. In the following section we consider some statistical evidence on gender in Africa.

THE GLOBAL GENDER GAP INDEX

The Global Gender Gap Index (World Economic Forum, 2014) is a good place to begin to consider the status of women in various countries. This index measures and compares economic participation and opportunity, educational attainment, political empowerment, and health and survival in countries around the world. The index provides a framework for capturing the scope of gender-based disparities and is intended to give a quick picture of the equality, or inequality, between men and women that exists in various countries. Scores, theoretically, range from zero to one, with zero indicating total inequality and one indicating perfect equality; thus, a high score can be interpreted as indicating relative equality while a lower score indicates relative inequality.

The index reports on five regions—Asia and the Pacific, Europe and Central Asia, Latin America and the Caribbean, the Middle East and North Africa, North America, and sub-Saharan Africa, as well as individual countries. The 2014 report included 142 countries. According to the Global Gender Gap Report (2014):

- The Middle East and North Africa region (note that North Africa is often grouped with the Middle East and separate from sub-Saharan Africa) has the lowest score of any region, with its highest scoring country below the regional averages for the other five regions. In 2012, this region scored 0.59 overall (the report describes this as having closed just over 59% of the overall gender gap) and this region ranks lowest of all regions on the economic participation and opportunity, and the political empowerment aspects of the index. Although scores are low when compared to other regions, it is notable that they are still over 50. This is explained as attributable to the fact that virtually all countries have improved education and health opportunities and outcomes for women. Egypt holds the 129th position on the list overall, and was in 131st position, out of the 142 countries, in terms of economic participation and opportunity for women, it performed above average on educational attainment and health and survival; however, it was among the ten lowest performers on political empowerment.
- In 2014, sub-Saharan Africa did better than North Africa and the Middle East and scored 0.67 overall, this put it behind North America, Europe and Central Asia, and Latin America and the Caribbean but

ahead of the rest of Asia and the Pacific, and the Middle East and North Africa. It scored 0.69 on economic participation and opportunity, 0.82 on educational attainment, 0.97 on health and survival but only 0.20 on political empowerment. This suggests that these African countries are doing an excellent job in terms of provision of health care that is equal for men and women, they are doing very well in terms of equitable access to education, they are making progress in terms of economic equality, but the political realm remains the domain of men, except for a few countries such as Rwanda.

- Looking at the countries that make up sub-Saharan Africa, there is some variation in scores. Rwanda scores at the top with 0.78, Burundi and South Africa are close with 0.75, Mozambique, Malawi, Kenya, Lesotho, Namibia, Madagascar, Tanzania, Cape Verde, Botswana, and Zimbabwe all score above 0.70. Chad is lowest at 0.57, with Mali 0.58 and Cote d'Ivoire 0.59 also below 0.60. All the other countries that are included are between 0.60 and 0.70.

The achievements in sub-Saharan Africa are laudable and women are making progress, but unless women participate in the political landscape as leaders, changes affecting women will likely be slow. It is particularly important to have women in politics as this is where overall decisions are made and leadership is expressed. Women in political power can influence the overall gender picture so that gender equality becomes a reality.

Other reports contribute to the gender picture, but none is as complete as the Gender Gap Index Report. A Gallup report noted that employment varies widely by region, but men everywhere are more likely than women to be in full-time paid employment. What the report terms the “good jobs” gap between men and women is widest in the Middle East, North Africa, and South Asia. In these regions, men are at least three times as likely as women to be employed full time. In each of these regions, less than one-quarter of women are part of the workforce. Worldwide it is true that women are generally less likely than men to be members of the workforce; about half of all women (51%) globally are not in the workforce; in comparison, only about 25 % of men are out of the workforce. According to the International Labor Organization (2013), informal employment is high for both men and women in most African countries but the reality is that women are disproportionately found in informal employment where they are paid less than men (Nordman & Wolff, 2009). According to UN

Women (2015), more than 80 % of women workers are in vulnerable jobs in sub-Saharan Africa.

While the previous discussion portrays the situation in Africa as rather negative, it is important to recognize that it is also improving (Punnett, 2016). The equality legislation that has been passed is having an impact. Girls and women have greater access to education than they did in the past and with this, there is increased confidence as well as more opportunities. More women are in management positions than previously, showing that they can be effective managers and leaders, and providing role models for other women. More women are also participating in the political process and are in a position to influence regulations as well as their enforcement. Some countries, such as Rwanda, have achieved high levels of female political participation. Select companies in the private sector as well as state-owned enterprises throughout Africa are implementing equality measures to make the workplace more women-friendly. South Africa, for example, has achieved a relatively high-participation rate for women on boards of 17.9 % (Gladman & Lamb, 2013). All these activities suggest that women will fare better in the future. This may be accelerated with Africa's economic growth, as enterprises will find that they need to draw on all available talent if they are to succeed.

The International Labor Organization (ILO, 2013) on the Middle East and North Africa said that there had been some improvements in combating discrimination at work in the Middle East and North African region (the report cites figures from 2004). It says that gender remains a concern for harnessing the full potential of the region. As in the rest of the world, there has been an upward trend in women's participation in the labor force but the gender gap in the region remained at 32 %, the lowest level among all regions. The ILO report said that there had been a reduction in discriminatory hiring in good quality jobs in legislative and senior official or managerial positions; and there had been an absolute percentage increase of almost 2 % reaching a level of 11 % of all managerial jobs in 2004. In 2003, women's gross enrolment rates in primary and secondary education were equal to men's, and at the tertiary level enrolment rates for women were higher than for men in the region. In contrast, the score for this region on political empowerment was at 0.10, the lowest regional score. In terms of women executives, a Mercer report (2012) on the Middle East and Africa found that Turkey was highest with women executives making up 26 % of executive ranks, and Saudi Arabia lowest with no reported women executives. There are some signs that suggest

positive changes may take place in this region. There are also negative signs that little is changing, and that in some places, people are becoming even more conservative.

GENDER AND THE LEAD PROJECT

The Leadership Effectiveness in Africa and the Diaspora (LEAD) project included both men and women and asked about factors which contributed to good leadership. Not surprisingly, given the previous discussion, the results indicated some gender biases in the African countries included in this study. Most strikingly, in the Delphi process, when participants were asked to identify characteristics of effective leaders, some respondents said “being a man” or “being male”. Clearly this indicates that the “think manager, think male” stereotype is still common in Africa today. If women are to progress in this stereotypical context, it will be very important for companies to take the initiative to change these values and attitudes. The “being a man” response was accompanied by responses indicating the importance of ancestors and traditions. Given the general patriarchal values and attitudes, it will not be an easy change to accomplish. This type of change needs to be addressed at all levels—country, region, corporate, family, and individual, and both men and women will have to play leading roles to achieve changes that lead to gender equality.

When participants in the LEAD Delphi processes and focus groups were asked to name effective leaders, men were named almost exclusively. This is not surprising, given that most well-known leaders are male. It is also not exclusive to African respondents but was also the case in Canada, the Caribbean, and the USA. Nevertheless, it seems to make it clear that when people think of leaders they think of men (this translates also to “think of managers, think of men”).

In the LEAD survey (Lituchy et al., 2015), 206 working women from Ghana, Uganda, Nigeria, Kenya, Egypt, South Africa, Tanzania, and Ethiopia, and 231 working men responded. Results suggest that factor structures of what constitutes an effective leader were fairly similar among African men and women. The exception was a factor that included traditions and gender, which was significantly more important to men than women, suggesting that men consider traditions and gender more important to defining effective leadership than do women. One item that was significantly different for men and women was whether an effective leader “is a man”. Men rated this item higher than women, so men are more likely to hold this view than women. This result further underlines the

strength of the bias toward men as leaders, particularly among men. This supports the need to involve men in any change strategies and initiatives aimed at achieving greater gender equality.

Such ingrained thinking, which is continually reinforced by the world around, makes change a real challenge. To achieve gender equality and ensure that women can become leaders in Africa, many varied and different approaches will be needed. The next section considers some of these approaches that have been tried in Africa and elsewhere around the world.

ACHIEVING GENDER EQUALITY IN AFRICA

It is important to go beyond a call for greater equality and consider ways that may be effective in increasing gender equality in African countries. Some countries have gone a substantial way toward this goal, so we know that it can be done, but a lot remains to be done. In the following discussion, we look at some of the interventions that have been instituted in Africa and elsewhere. These existing interventions provide guidance for policy makers and leaders in Africa. Broadly, gender equality can be addressed by policy initiatives at the country, regional, or international level, they can be undertaken by organizations or groups of organizations, and they can be initiated at the micro level by individuals and groups within the workforce and community.

At the macro policy level, the Nordic countries have demonstrated that proactive policies have positive results. In Africa, countries like Rwanda and Tanzania have had similar results in terms of government participation. Other African countries have improved education and health for girls and women through legislation. Countries can put in place regulations to limit discrimination and promote gender equality, including mandating percentages of women in various positions. Other legislation or incentives, dealing with issues such as childcare and parental leave, can encourage companies to be more woman/family friendly. These macro-level policies are most likely where there is vision at top levels and having more women participating at the policy-making level is likely to promote these activities.

At the institutional level, organizations such as the UN can play a role. In Africa, according to UN Women (UN Women, 2015), the UN has instituted a number of policies and activities aimed at gender equality. The UN engages with national electoral systems and political parties to provide a level playing field for women political candidates and provides leadership development programs to help women cultivate their skills. The UN

also trains national officials to execute gender processes and to advocate for and monitor these. It works to encourage women in peace processes and to improve services for women in conflict areas. It supports policy dialogues on decent work and social protection, and has partnerships with national banks to expand access to finance for women.

Other institutions also play a role. The Association of Chartered Certified Accountants with the Commonwealth Business Council (ACCA, 2013) completed a study of women in Commonwealth countries, including several African countries, which led to six major recommendations. These were:

1. To create a database of women who were ready to serve on boards, or had the potential to do so, and to recruit and sponsor these women for board positions.
2. To support initiatives to share best practices in gender equity across countries and regions.
3. To build a research monitor across the Commonwealth to generate greater transparency regarding gender equity initiatives and compare boards across countries.
4. To raise career aspirations among women by having career development integrated into education from primary school through university and to ensure high visibility of female role models.
5. To create a media strategy to demonstrate the positive impact of women in senior leadership positions.
6. To develop and strengthen support networks for women, identifying and sharing innovations.

The efforts of the ACCA and the Commonwealth in this regard are available to assist institutions and companies in efforts to create gender friendly workplaces. African managers, local and international, should access this and other similar information and make use of it. Developing a gender-friendly, gender-level workplace takes time, effort, and resources, and change is never easy. It is not, however, necessary to re-invent this workplace, or develop it in a vacuum; there are resources available to guide companies in these efforts. Interestingly, the Pew Research Center (2015) found that in the USA, the public thought men and women equally capable of effective leadership and blamed corporate America for being unwilling to put women in top positions.

At the corporate level, companies have also actively addressed gender issues. One intervention that is promising is mentoring. In a study of successful professional women in the Americas, Monserrat et al. (2009) found that across all countries in the study, mentoring was a common experience for successful women. An overwhelming proportion (over 80 %) of the successful women studied had been mentees. Another study by Kalev, Dobbin, and Kelly (2006) found that assigning specific responsibility for advancing diversity goals (e.g. diversity task forces) yielded the best results in helping women and ethnic minorities move into management positions. They found that diversity training, networking, and mentoring programs were not effective on their own but were effective in the context of responsibility assignments.

“Family-friendliness” has also been identified as an important component of organizations that help employees balance family and work lives (Barclay, 2008). Family-friendly organizational policies will become increasingly significant if women are to play a more important role in organizations. Options such as flexible scheduling, childcare, and working from home need to be considered seriously in organizations. In addition, companies that do well in terms of gender equity generally have proactive policies to seek out, support, and promote women from within and outside the company. As in other areas, support from the top is essential to the success of such policies. Given the predominance of men at the top of most organizations, it is essential that African men embrace ideals of gender equality.

At the more micro level, there are networks devoted to providing training and development for women to ensure that they are prepared for leadership positions, and to serve on corporate boards. Women themselves need to take the initiative, speak up for themselves, and exhibit the qualities that make them good leaders. Punnett (2016) argued that the leadership style that is typical of women can be described as transformational and may be particularly well suited to today’s complex, global business environment. Women and men together need to work toward understanding the value that both genders bring to the workforce and to leadership positions.

Our Africa (2015) notes that it took 703 years for the UK to go from the Magna Carta to the first votes for women, and a further 57 before the Sexual Discrimination Act. The point is that it will take time to achieve gender equality in Africa. Hopefully it will be done in a much shorter period and will contribute to Africa’s ability to be globally competitive and

to develop economically and socially. The challenge of achieving gender equality is one that faces African managers, both local and foreign, and requires them to make changes in their own thinking as well as those around them. Changes in the way women are viewed in organizations will come about when those in leadership positions decide that these changes are necessary and positive. The discussions in this chapter are intended to illustrate that gender inequality remains a challenge for African companies and managers. Change is needed, and, importantly, these changes can be positive for individuals, companies, countries, and the African continent as a whole.

SUMMARY

The New York Times (Kron, 2012) reported that Marcelo Giugale, the World Bank's director for poverty reduction and economic management for Africa had said that women in the private sector represent a powerful source of economic growth and opportunity. This chapter has reflected the belief that African countries and companies can benefit from the women of Africa by working toward a gender-equal workplace and opportunities for women in leadership positions. The chapter outlined the situation that women face throughout Africa, and showed that while women face many challenges in the workplace, progress is also being made. In order to achieve gender equality, changes will be needed, and the chapter stressed the important role that both men and women will play in this change process. The chapter also included recommendations for actions to initiate and support the needed changes. McKinsey's (2015) "A CEO's Guide to Gender Equality" provides additional ideas that readers may find of interest.

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The New Frontier in the Birthplace of Mankind: Some Conclusions and Future Directions

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INTRODUCTION

According to the popular press and academic literature, there are increasing claims that Africa is the new frontier for growth and described it as “the hopeful continent”, “Africa rising”, and “the hottest frontier” (Berman, 2013). Data from the World Bank (2015) further corroborate that Africa is becoming an important partner in the global economy. The region’s average gross domestic product (GDP) is expected to rise between 4% and 5% in 2016 and 2017. Similarly, Africa is surpassing other regions with

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respect to foreign direct investment (FDI) (Fingar, 2015). Nevertheless, some observers are concerned that growth has slowed in about half the African economies, and many countries remain vulnerable to commodity prices.

The future of the countries of the African continent depends on their internal efforts and accomplishments, and relationships with the rest of the world are also very important since Africa could not exist in isolation. Some relationships are, at least partially, a function of historical developments, particularly the legacy of colonialism. Others are more recent. The European countries, led by France and the United Kingdom, are Africa's largest partners. The People's Republic of China has recently been increasing its interest in working with Africa. The USA continues to be a major player; however, its interest in Africa has often been portrayed as more reticent than China's. Even though our focus in the following discussion is on Africa's largest partners, including the European Union (EU), the People's Republic of China, and the USA, there are many other varied countries that are participating in Africa and considering opportunities on the continent. Next, Africa's largest trading partners are discussed in greater detail.

First, one can see the EU's legacy in terms of characteristics such as, language, politics, and religion, in Africa. For example, the UK continues to be influential in former British colonies and France in French colonies, among other European countries. These relationships can provide positive benefits in the form of aid, loans, investment, subsidies, but many Africans also resent them and want to prove their independence from former colonial powers (often termed colonial masters to emphasize the master-servant nature of the earlier relationship). These relationships are thus complex and need to be carefully thought through on both sides. African leaders need to think strategically about what they want from such relationships and ensure that they obtain the benefits, while managing any downside associated with these relationships. Most African countries can benefit from appropriate support from Europe, but this support can also contribute to continued dependence, and most African leaders want to avoid this (Punnett, 2013). Illustrating the close relationship with Europe, in a recent speech, President Sirleaf of Liberia noted that engagements between the Liberian government and the EU have endured in the face of geopolitical changes, and that these have strengthened the need for cooperation in all spheres, including in the promotion of peace and

security, the fight against terrorism, illegal migration, and the enhancement of a green climate (Abban, 2016).

In contrast to the colonial-based relationships with Europe, Africa's relationship with the People's Republic of China is much newer, but it is also complex, with both positives and negatives. China's involvement in Africa has increased from about USD\$7 billion in 2008 to \$26 billion in 2013. Opponents argue that it is exploitative for China to finance African infrastructure projects in exchange for the continent's natural resources. China has been accused of "neo-colonialist" behavior as it acquires the raw materials such as oil, iron, copper, and zinc that it urgently needs to fuel its own economy (Wharton University of Pennsylvania, 2016). Supporters on the other hand say that China's initiatives to build and improve infrastructure (e.g. roads, railways, and telecom systems) have (1) been a boon to Africa's manufacturing sector, (2) freed up domestic resources for other critical needs such as health care and education, and (3) aided everyone doing business on the continent. Some researchers, such as Wenjie Chen, an economist in the African Department of the International Monetary Fund (IMF) also argue that there are misconceptions about China's involvement with Africa (Wharton University of Pennsylvania, 2016).

According to data provided by Chen, the top 20 African nations in which China is involved include commodity-rich nations such as Nigeria and South Africa as well as commodity-poor ones, including Ethiopia, Kenya, and Uganda (Dollar, Tang, & Chen, 2015). In addition, Chinese firms that invested in Africa between 1998 and 2012 were mainly small and medium sized, and the number one industry is services (business services, wholesale, and retail), with many Chinese entrepreneurs investing in restaurants, hotels, and import/export furniture companies. FDI into sub-Saharan Africa from China accounted for only about 5% of the total FDI received by sub-Saharan Africa. In addition, the aid percentage was even smaller. The loan percentage constituted about 13% in 2014, however, the loans are often non-concessional and are tied to market-based interest rates (Wharton University of Pennsylvania, 2016). On the other hand, loans from Europe and North America often have a very low or no interest rate. The contradictory views of the China-Africa relationship likely suggest that in some ways their association is beneficial, but that there are also drawbacks. As with the European relationships, Africans need to assess their relationship with China carefully by identifying both

the positives and negatives to ensure that they capitalize on the positives, while minimizing and managing the negatives.

Finally, the USA has been relatively slow compared to China to address new opportunities in Africa. Interestingly, much of the discussion of the US relationship with Africa is in terms of China's role. In the Wharton University of Pennsylvania's (2016) article on China's investments in Africa, a number of points were raised in this regard. Aubrey Hruby, cofounder of the Africa Expert Network, believed that many in the US government have an "obsession" with the China-Africa relationship that blinds them to a more global view and opportunities for the USA. According to Chen, African governments viewed American firms as taking too long to do feasibility studies compared to the Chinese (Wharton University of Pennsylvania, 2016). Thomas Laryea, a partner at the global law firm Dentons whose clients include African governments as well as private investors, said that American firms often complain about Chinese firms using bribes, and felt it was difficult for Americans to do business in Africa (Wharton University of Pennsylvania, 2016). According to Laryea, corruption is actually on the wane and African companies want to find alternative ways to do business. Laryea concluded that US companies should not use this as an excuse to shy away from Africa.

Given the realities that we have identified in many African countries, we expect the US government, and USA-based companies to take greater interest in working with African counterparts over the coming years. As with relationships with Europe and China, Africans working with partners from the USA need to think carefully about both the positives and negatives. While the African continent is large, a particular country may be relatively small compared to its US partners. African leaders need to carefully identify the strengths and weaknesses to ensure that agreements are beneficial to them.

Although the relationships with the rest of the world can play a role in Africa's future, the continued growth of the African continent depends on the leadership and internal efforts of specific countries. While the African continent, as a whole, has experienced growth and this is likely to continue, certain countries have thrived more than others. Large disparities among African countries remain in income, assets, access, and opportunities (DeGhetto, Gray, & Kiggundu, 2016). For example, certain countries (e.g. South Africa, Nigeria, Egypt, and Morocco) receive a majority share of FDI compared to others (Ernst & Young, 2014). As illustrated in this book, African countries also differ with respect to culture, language,

and historical background. In addition, recent events in countries, such as the Central African Republic (CAR), the Democratic Republic of Congo (DCR), Kenya, and Nigeria illustrate the continent's continuing challenges of establishing peace and security.

Given the context of uncertainty, it is especially important to have a unified vision and plan of action to move Africa so that the continent experiences economic growth, political stability, and social prosperity (DeGhetto et al., 2016). Consequently, African leaders proposed and adopted Agenda 2063, the region's 50-year roadmap which outlines "a global strategy to optimize the use of Africa's resources for the benefit of all Africans" (African Union, 2016a).

According to the African Union (2016b), Agenda 2063 should be viewed as an element of the African Renaissance which promotes changes in attitudes and mind-sets to instill the right set of African values, including discipline, focus, honesty, integrity, transparency, hard work, and love for Africa and its people. Agenda 2063 strives to promote a high degree of productivity, growth, entrepreneurship, and transformation within the African continent.

As noted by DeGhetto et al. (2016, p. 94), "Agenda 2063 is a very ambitious and potentially transformative vision". We argue that implementation of Agenda 2063 requires effective leadership which is based on a paradigm of African values and culture. In the next section, we briefly discuss the importance of developing effective leaders in Africa and summarize the LEAD results and their implications for leadership on the continent.

LEADERSHIP IN AFRICA: THE BACKBONE TO IMPLEMENTING AGENDA 2063

With the implementation of the Agenda 2063, leadership in Africa is now even a more important topic in the business context. Some posit that continued challenges on the continent are due to the lack of responsible leadership, while others believe that leadership is a solution for developing Africa (Fourie, van der Merwe, & der Merwe, 2015). Based on the Leadership Effectiveness in Africa and the Diaspora (LEAD) qualitative studies and various interviews which provided an insiders' and outsiders' perspectives, we agree with the latter that effective leadership is critical for the growth of Africa.

This book not only examines what is “African leadership” but also helps us better understand the attributes of effective leadership in Africa. In recent years, we have seen a call for an African Renaissance (Mulemfo, 2000; Ntibagirirwa, 2003), whereby “Africans are urged to liberate themselves from colonial and post-colonial thinking and re-engage with an African value system” (Bolden & Kirk, 2009, p. 74). The notion of African leadership has been applied to various contexts including, business and community leadership (Mbigi, 2005) and education reform (Obiakor, 2005).

There have been differing perspectives in what a more Afro-centric leadership entails. Some theorists (e.g. Mbigi, 2005) argue for a rejection of Western values and encourage a greater connection with indigenous concepts which stress solidarity and interdependence, such as *Ubuntu* or the notion of brotherhood or a collective group (Brubaker, 2013; Mbigi, 2000) and *Talking tree* or the tradition of meeting under a tree with low branches so that everyone, including the leader, is at the same level (Wambu, 2007). Others have posited a hybrid approach which offers an opportunity for adaptation and change. Jackson (2004, p. 3) notes “a reconciling, integrating and synergizing of disparities contained within dynamics are essential to management and organization development efforts in Africa”.

In an attempt to better understand African leadership, the LEAD qualitative data discussed in this book adopted an emic or culture-specific approach designed to uncover the factors associated with effective leadership in an African context. In order to begin with a blank slate, a Delphi technique and focus groups were used. These research methods prevented researchers from imposing their own ideas and ensuring that the results reflected the thinking of the participants. In other words, there was a focus on gaining a better understanding of perceptions of Africans regarding culture, leadership effectiveness, and motivation. An effort was placed on avoiding the imposition of a Western perspective on the attributes of effective leadership in Africa.

In addition, this book offers a unique perspective in understanding leadership effectiveness in Africa because the African diaspora, including the USA, Canada, and English-speaking Caribbean, is also discussed. We propose that the African diaspora can assist in promoting effective leadership in Africa. The large percentage of Africa’s emigration to developed countries (e.g. the USA and Canada), often considered a brain drain, can contribute to an increase in remittances sent back to family members in

Africa (Kaba, 2011). These individuals can also play a role in developing African democratic leadership (Gramby-Sobukwe, 2005). This view supports the Aristotelian philosophical perspective that some members of the African diaspora may develop into phronetic leaders. As noted in the chapter on the African diaspora, Nonaka and Toyama (2007) argue that some leaders from the African diaspora may use their practical wisdom about Africa and their knowledge-creating skills to help in the development of Africa. Consequently, Africans in the diaspora can play a key role in implementing Agenda 2063.

TOWARD A GREATER UNDERSTANDING OF LEADERSHIP EFFECTIVENESS IN AFRICA AND THE DIASPORA: LEAD

Although the African continent is diverse and consists of a multitude of languages and tribes, similarities regarding the traditional aspects of culture were confirmed. Based on our LEAD research, tribal and group affiliations remain important in terms of defining ethnicity or culture in Africa. One can expect that group loyalty will thus be a component of work behavior. This is supported by a sense of communal belonging and is reflected in the *Ubuntu* concept which defines the individual in terms of others. Participants from the diaspora also expressed a sense of communal belonging, but rather than a tribal ethnicity, the diaspora generally related to a black, African-sense of being. Similarities between African responses and those from the diaspora suggest that there is a shared basis that would serve to enable partnerships between African business people and those from the diaspora.

In general, effective leaders in Africa are seen as visionary, good communicators, honest and trustworthy, wise and knowledgeable, social, and hard working. The most important leadership style categories that emerged from our research were visionary and servant leadership. Characteristics of leader behaviors included inspiring others, obtaining commitment, and being a good role model. Many of these descriptors are consistent with being a charismatic leader, and this type of leadership was supported by the choices of great leaders, such as Nelson Mandela and Martin Luther King. Earlier research (e.g. House, Hanges, Javidan, Dorfman, & Gupta, 2004) has shown this style to be preferred around the world and our research confirms that these behaviors are associated with leadership effectiveness in the African context.

At the same time, aspects of servant leadership also emerged as important attributes of effective leadership. Servant leadership, as described by Greenleaf (1991), encompasses a natural feeling that one wants to serve, to serve first followed by an aspiration to lead. Based on the assumption that leaders view themselves as stewards, servant leadership focuses on serving their followers in a manner that allows them to contribute to the fulfillment of their organizational goals (Farling, Stone, & Winston, 1999). Although servant leadership is an Anglo-American leadership theory that has contributed to our understanding of leadership in the West, one can argue that servant leadership based on the *Ubuntu* principles can be used to promote selfless leaders who want to serve others. In line with Salawu (2011) who suggests that *Ubuntuism* or the higher ideals of society already embedded in African culture can have an impact on the positive development of societies, our findings suggest *Ubuntu* as a leadership philosophy can also have the opportunity to inform leadership beyond the African continent. Since the ideal leader would be both charismatic and a servant leader, a combination of charismatic behaviors with servant leadership, in a communal context is an area for future research.

The Western trait approach or the “great man” approach to leadership resembles the *big man* concept in Africa. According to the trait approach, leaders have particular characteristics or traits that enable them to emerge as leaders. Similarly, the preference for what is called the *big man* as a leader remains one reality in Africa. The traditional concept of a *big man* usually refers to men and characterized by a sense of authority, decisiveness, all-powerful, fearsome, all knowing, and an infallible multifaceted problem solver (James, 2008).

The big man leader knows what’s best and makes decisions accordingly. This is not, in effect, inconsistent with charisma and vision. The traditional big man leader, however, also will likely benefit from the leadership position, and may not be seen as a paragon of integrity. In line with the literature (Salawu, 2011), the findings from the LEAD qualitative studies and the interviews suggests that honesty and integrity are believed to be critical leadership attributes in Africa. Combined with the relevance of a servant attitude and the community, these results suggest that the big man concept may work in Africa but only where these attributes are in the context of the community and working for the good of others. We would also interpret this to indicate that as a big person leader which would encompass both women and men. Women who exhibit a sense of authority and decisiveness may be seen as effective leaders.

Our work shows that there is a tremendous role for women to play in the new frontier of Africa. In the chapter on women and leadership, we stressed the need for African countries to make the best possible use of all their resources, particularly including women. If African countries are to progress, as this book believes, they will achieve gender equity in all spheres of life—from home, work to politics—and will serve African countries well.

There were some interesting gender differences in our research. Women felt that social, wise, and hardworking were the most important traits of an effective leader, while the men said that being visionary, a servant, and inspiring others were the most important qualities. Within the context of gender, it is noteworthy that some of our results also suggested that the “think manager, think male” phenomenon is a reality in Africa as elsewhere. In line with the *big man* theory, some of our early research suggested that respondents believed leaders should be male, and in the quantitative results men were more likely than women to hold this view. These contrasting results suggest that there is substantial work to be done to achieve gender equality in Africa. In spite of this, it is interesting to note that there have been well-known women leaders in Africa, including in the political arena, while the USA, to September 2016, has never had a female president. This is something to consider in the context of our earlier discussion of the big man leader and suggests an important area for future research.

The LEAD research also contributes to our understanding of Africa in relation to the African diaspora. Our findings suggest that for the African diaspora, particularly in the Caribbean, spirituality and religion were seen as important to leadership effectiveness. Respondents from the diaspora in the USA, Canada, and the Caribbean named a number of religious leaders (e.g. Jesus Christ) as providing examples of the essence of good leadership. Similarly, the LEAD qualitative findings suggest that effective leaders in Africa also exhibit an appreciation of religion and the spiritual world and further describe their ethnic/cultural background in religious and spiritual terms. For example, respondents from Ghana described their ethnicity/culture as “Love for God” and Nigeria respondents noted their ethnicity/culture was defined as, “religious beliefs and behavior”. These findings are in line with Smith (2003) who focused on leadership roles from an indigenous perspective and found that spirituality, time as eternal, importance of ancestors and the connection of ancestors and land, strong relationships and communalism are important dimensions in Africa.

DISCUSSION

The development of this book has truly been a learning experience. Working with colleagues from various African countries, as well as searching the literature to identify material to include in the book, has taught us a great deal about the continent and its countries. The overwhelming view that emerges from this work is that African continent is filled with a great deal of variety with respect to its history, culture, and language, to name a few. The African continent could contain many of the world's major countries, all of whom are doing business with Africa.

Africa is composed of at least 54 countries and these range in size and characteristics from quite large to very small, from relatively well-off to very poor. Africa is rich in terms of resources and its economies are among the fastest growing in today's world. All of these combined factors make the African continent very attractive for African businesspeople, as well as foreigners. It is this interest in Africa as a place to do business that was the impetus to put together this book. From our search for work on Africa, we concluded that the management literature had essentially excluded African countries, thus little was known about management and leadership effectiveness in Africa. Particularly, we felt that leadership in an African context was largely unknown.

Given the importance of developing a better understanding of leadership effectiveness in Africa and providing leaders and managers with a sense of what to expect in Africa, we solicited authors from a variety of African countries to write chapters on leadership in their country. The authors, along with the coauthors, sought to examine the local and international information on leadership in the particular countries. Furthermore, the variety of short interviews were conducted with experienced managers in order to provide a practical perspective. Interviews were conducted with locals who provided an "insider's" perspective, and with foreign managers working in Africa who provided an "outsider's perspective".

The chapters of the book present the early findings of the LEAD project. Together, we believe these chapters provide guidance for managers in these countries. Of course, the book could present information only on a limited number of countries, and given Africa's noted size and variety, that means there are many that are not included. Nevertheless, there are some commonalities which emerge from looking across these countries that may be generalizable to other African countries. In addition to looking at leadership issues in specific African countries, the book also address

the African diaspora in the USA, Canada, and the Caribbean. We believe that the African diaspora has a special relationship with Africa, and that it will continue to be important to Africa's development. There are additional chapters on culture and leadership in the African context to give a broader picture of Africa as a whole. There is also a chapter that considers women, and one that introduces the LEAD project. Taken together, with the introductory chapter that gives evidence of Africa's economic growth, we believe that this book provides managers, from inside and outside Africa, with a sense of what it will be like to manage in Africa. Understanding effective leadership is particularly relevant today in the context of the African Agenda 2063.

Overall, according to Thomas Laryea, a partner at the global law firm closely working with African governments and private investors, many African governments maintain "wish lists" of projects (Wharton University of Pennsylvania, 2016). In the past, these have not always been sufficiently thought through to attract and develop the needed financing, but this situation is improving. Nevertheless, he saw negotiation and decision making as a weakness of many African countries. Laryea argued that African leaders need to seek out appropriate advisors no matter what country they are dealing with and ensure that they negotiate from a point of strength. As African countries progress into new prosperity in coming decades, we would argue that this is the key to achieving desirable growth. Effective leadership will be critical to the success for African countries in this environment. Whether partnerships involve governments, non-governmental organizations, or the private sector, African leaders need to take a strategic approach and negotiate to ensure that they reap the desirable benefits of their current position.

Kolk and Rivera-Santos (2016) found that investigations of African contexts have been less visible in the broader academic literature. We are only beginning to understand the contributions that the African continent can bring to general management research and the impact of business on society. Kolk and Rivera-Santos (2016) call, as many others have, for a better integration of research on Africa into mainstream research, particularly because of the continuing and expected growth of African economies. In addition, they note that African countries deserve a careful study that account for diversity across contexts since the African continent has a large number of countries and local variations that exhibit particular characteristics that are of interest for scholars. The Kolk and Rivera-Santos (2016) paper reflects many of the themes of this book. We broaden the focus here

to managers and students, as well as scholars. We believe this book is one of the contributions that many writers have called for in recent years.

CONCLUSION

A fossil discovered in 1924 in South Africa revolutionized the search for human ancestors, leading scientists to Africa (Wayman, 2011). By the early 1950s, most skeptics were convinced that Africa was the birthplace of humankind. In his book *Africa: A Biography of the Continent*, John Reader (1997) says that the ancestors of all humanity evolved in Africa, and that about 100,000 years ago groups of humans left the continent and gradually colonized the rest of the world. In this sense, we are all African descendants, with our roots in Africa. Similar to the discovery of human fossils that changed the understanding of human evolution studies, we are confident that with effective leadership, Africa's current path will be transformed with the vision outlined in the African Union's Agenda 2063.

Bright and Hruby (2015) argue that the previous story of Africa can be described as disconnected from the global economy, plagued by conflict or corruption, and dependent on outside donors. This is no longer the reality. Instead, Africa has experienced a transformation driven by business, modernization, and the continent possesses a group of remarkably talented Africans. This new reality is moving the continent from the world's margins to its mainstream. In coming decades the size of Africa's markets and the rising influence of its people, along with global trends will shape Africa into a global powerhouse (Bright & Hruby, 2015). The research for this book confirms this belief that Africa is moving toward a bright future. We believe that developing effective leaders will be a key to achieving this future. The LEAD research project will support this effort and contribute to the success of the African lions.

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