

LEADERSHIP FOR KUFUFUKA KWA AFRIKA:¹
AFRICAN TRANSFORMATION AS A LEADERSHIP
CHALLENGE

IDS WORKING PAPER 119

Nginya Mungai Lenneiye

SUMMARY

This working paper is an output of the collaboration between the Policy Development Trust (PDT) and the Health and Social Change Programme at the IDS. It was drafted as part of a series of discussions about strategies to support equity-enhancing health development in this period of rapid economic and social change. It describes programmes for developing effective leadership for change in agriculture and in the health sector. These programmes are aimed at people in responsible positions in the public and private sector. The participants are exposed to methods for the systematic analysis of problems and formulation of strategies for overcoming them. They apply this learning in a personal leadership challenge, in which they identify an opportunity for improving the performance of their own institution and design and implement a change strategy. The paper draws out major lessons from the experience of facilitating at these courses and recommends strategies for a major programme of activities aimed at supporting the development of effective leadership for health in Africa.

© Institute of Development Studies, 2000
ISBN 1 85864 331 7

¹ Kufufuka kwa Afrika is Swahili for 'Africa's renewal.'

Nginya Mungai Lenneiye is an international development consultant, a member of the Faculty for the Leadership Development Programme, and a trustee of the Policy Development Trust of Harare, Zimbabwe.

CONTENTS

1	PROGRAMME BACKGROUND	5
2	LEADERSHIP CHALLENGE APPROACH	10
	2.1 Inter-section between Leader and Followership	13
	2.2 Inter-section between Leader and Organisational Goals	13
	2.3 Inter-section between Followership and Organisational Goals	14
	2.4 Inter-section between Leader, Followership, and Organisational Goals	14
3	MANAGING THE LEADERSHIP CHALLENGE	17
	3.1 African approach (South African)	17
	3.2 The Dering Consulting Group (1997) manual	18
	3.3 Logical Framework Approach (LFA)	18
4	UNDERSTANDING THE LEADERSHIP PROBLEM	21
	4.1 From the Strategic Planning Session	22
	4.2 From SWOT analysis	22
5	CHARTING A LEADERSHIP CHALLENGE	24
6	LESSONS AND FUTURE CHALLENGES	29
	6.1 Importance of Personal Commitment	30
	6.2 Need for Mentoring and Support	30
	6.3 Need to avoid Multiple Skills	30
	6.4 Institutionalisation	31
7	A PERSONAL COMMITMENT: IN SEARCH OF MY <i>NDUGU</i>	32
	7.1 Overcome Afro-pessimism	33
	7.2 Undertake critical thinking	33
	7.3 Promote integrity	34
	7.4 Use strategic compromises	35
	7.5 Put our best brains to work	36
	7.6 Reward hard work	36
	7.7 Reward innovation	36
	7.8 Draw strength from our past	37
	7.9 Promote family-hood	37
	7.10 Strengthen links with the Diaspora	39
	SELECTED REFERENCES	42

1 PROGRAMME BACKGROUND

The Leadership Development Programme has its origins in an Initiative for the Development of African Agriculture, implemented by the Department of Agriculture at the University of Zimbabwe – with support from Rockefeller and Kellogg Foundations – in the early 1990s. The Initiative sought to stimulate change within organisations (financial, farmer, extension, and training.) involved in Agriculture by developing Fellows from middle-level management. Seminars on ‘Leadership for Transformation and Organisational Change in African Agriculture’ were held in 1998 and 1999 with support from Kellogg Foundation and USAID. In these seminars, I was responsible for facilitating in those sessions dealing with personal Leadership Challenge, the thread that was meant to link all other sessions with reality at the workplace.

The main lessons learnt from the Agriculture programme (see Figure 1.1) were that:

- 1 The Leadership Development Programme needs to be driven by a set of **Personal Values**, which should underpin all aspects of the programme. A Personal Commitment to good leadership is an essential outcome of personal values, and the reality in Africa needs a leadership driven by the right values.
- 2 An individual **Leadership Challenge** is a critical link between personal values and the way each individual puts theory learnt into practice at the workplace. Leadership Values are the basis of daily actions, and the Leadership Challenge is a test case of how Personal Commitment to change can be implemented in a particular situation. Critical to the success of meeting an individual Leadership Challenge is the availability of support and mentorship after the seminar.
- 3 A set of **Management tools** are means to an end (change leadership) and these are ideally provided in the form of several seminar sessions aimed at assisting individual Leadership Fellows relate theories of management and leadership to their reality.

Experience from the two agricultural seminars was adapted to health (principally District Health Systems, Nutrition and Food Security, and Reproductive Health) for areas identified as priorities in the development of an African health service. One adaptation has been targeted at the Norwegian-funded project aimed at fostering institutional collaboration between the Norwegian and Zimbabwean Food and Nutrition Councils. In this programme, I was again able to facilitate the personal Leadership Challenge sessions, with each Fellow producing a short project proposal on how they might implement aspects of the collaboration project in pursuit of organisational goals and personal interests.

In the adapted Leadership Development Programme for Health, four management processes have been identified as likely to benefit from the programme. These are:

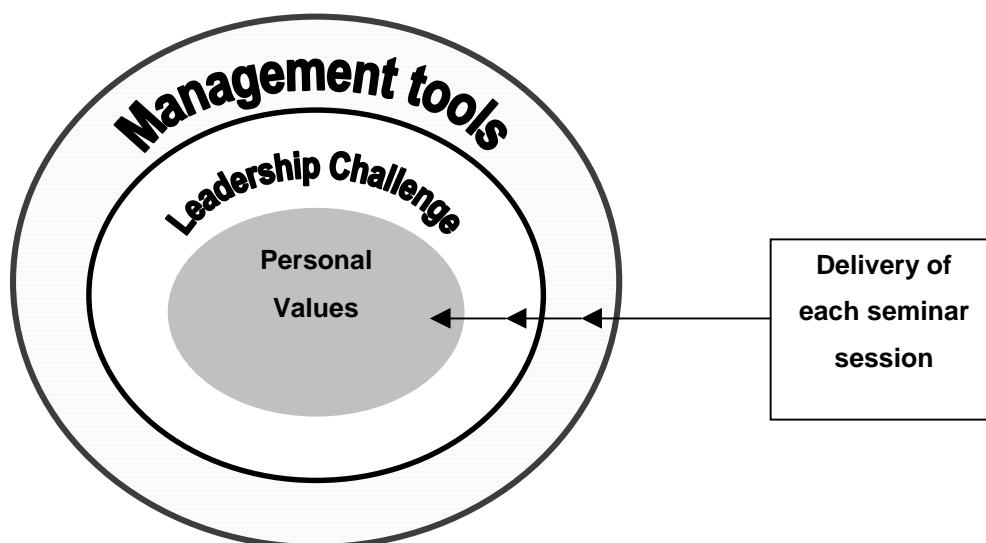
- 1 Providing Leadership Fellows with skills to create ‘space for change within an institution’ – hence the idea of creating Change Agents within African Institutions – and achieve personal and organisational growth. This is the basic approach adopted by the Agricultural seminars on sustainable agriculture in Africa, and later by the Food and Nutrition Policy for Zimbabwe seminar.

- 2 Equipping Leadership Fellows with skills to implement projects using funds set aside for development projects and to support communities in tackling problems. This approach has been tried in the case of a NORAD-funded project to transfer skills between Norwegian and Zimbabwean food and nutrition institutions. A total of twenty Fellows have produced project proposals, with which they aim to implement various aspects of this institutional collaboration during the period 2000–01.
- 3 Supporting Leadership Fellows to design projects for funding so that communities can receive extra support for development activities. This approach is being developed for use in the Democratic Republic of the Congo, where a number of church groups are involved in the reconstruction of community health services in at least one-third of the country.
- 4 Providing short motivational and management support for managers with challenges specific to sectors or areas of development (meeting individual and organisational needs). This is going to be used when responding to the needs of special groups – especially those identified by Fellows from the Programme where short three-day seminars can be run to meet identified needs.

The adapted programme has a follow-up component – where Fellows are invited to meetings for the presentation of reports on progress, and eventually write-up their experience for use by future Fellows on the programme.

The link between values and personal commitment to leadership has given rise to the idea of an African Leadership Creed, which every Fellow would be expected to use as a guide in his/her work. The delivery of seminar sessions should ensure that there is acquisition of appropriate management tools, linkage with a Leadership Challenge, and connection with personal values (Figure 1.1). This tie-up between management tools, leadership challenge, and personal values will remain critical to the delivery of all sessions under the leadership development programme.

Figure 1.1 Relationship between values, leadership challenge and management tools



The adapted Leadership Development Programme is driven by a set of ten values (Table 1.1), and activities are designed to support the attainment of these values by Leadership Fellows back at the workplace. At the end of the Programme, each Fellow should acquire and foster these values.

Table 1.1 Values for the Leadership Development Programme²

Value	Goals
1 Open-mindedness	Able to see more than one avenue of action. Need for processes that augment the value.
2 Getting things done	Motivation and going on to action. Support and follow-up to consolidate motivation.
3 Strategic thinking	Broad and long-term perspectives. Mentoring support and applicability in the real world. Internalisation of strategic thinking.
4 Grounding in reality	Taking responsibility. 'Staying' with reality. Not giving up whatever the difficulties.
5 Analytical skills	For viewing current reality. For ensuring buy-in of various options. Ability to contextualise theoretical positions.
6 Afro-centric confidence	Sets aside this programme from others. Integration of African values to change management. Adaptation of western management approaches.
7 Realised potential	Ability to build on personal strengths. Reaching highest level of individual competence.
8 Multi-skills	Able to lead, manage, facilitate, and plan change. Be leader and follower as dictated by necessity.
9 Articulate communicator	Gaining conceptualisation skills. Skilled communicator in all situations.
10 Personal commitment	Determines the kind of leaders/followers produced.

The challenge to Facilitators and Fellows on this programme is to ensure that the whole programme is permeated by the values of:

- 1 A grounding in **African reality**.
- 2 Confidence in **Afro-centric leadership**.
- 3 **Personal commitment** to change.

² Based on a brain-storming session with Mandla Adonisi, Daphne Chanakira, Bethule Nyamambi and Alex Zinanga – Faculty for the 2000 Food and Nutrition Policy Leadership Seminar, Kadoma Ranch Motel.

These three values will be used in the following:

- 1 Development of **selection** criteria for Fellows and Facilitators.
- 2 Selection of **follow-up and support** activities.
- 3 Design of all **evaluation** tools for seminar sessions.
- 4 Finalisation of a **creed** to guide the programme.

A cross-tabulation of Seminar Sessions and Programme Values (Table 1.2) indicates that sessions on Leadership Challenge, Strategic Management, and Managing Change are particularly important in anchoring the programme in African realities. A realisation of individual leadership potential will be an important value in the selection of Fellows, Facilitators, and post-seminar follow-up activities.

Table 1.2 Values to guide the Leadership Development Programme³

Programme Values	1	2	3	4	5	6	7	8	9	10	Total score
Seminar Session											
Fellows/Facilitators selection							x				
Leadership Challenge ⁴		x	x	x	x	x		x	x	x	8
Critical thinking & Creative problem solving	x		x	x	x	x				x	6
Communication & inter-personal skills				x	x	x			x	x	5
Strategic management	x	x	x	x	x	x		x		x	8
Leadership evolution & values				x		x				x	3
Team & coalition building				x		x			x	x	4
Meetings & negotiation as leadership tools				x		x		x	x	x	5
Managing change	x	x	x	x		x		x		x	7
Conflict management				x	x	x			x	x	5
Follow-up		x		x	x	x	x			x	6

Key to values.

1 = Open-mindedness. 2 = Getting things done. 3 = Strategic thinking. 4 = Grounding in reality.
 5 = Analytical skills. 6 = Afro-centric confidence. 7 = Realised potential. 8 = Multi-skills.
 9 = Articulate communicator 10 = Personal Commitment.

³ Based on the Dering Consulting Group 1998 agricultural seminar outline, and a brainstorming session with Daphne Chanakira, Nomvula Marawa, Bethule Nyamambi, and Alex Zinanga, Food and Nutrition Policy Leadership Seminar 2000, Nyanga, Zimbabwe.

⁴ The rest of this paper (from Section 2) deals with the way this Leadership Challenge is presented during leadership seminars.

The adaptation of this programme to health has also benefited from interactions with Fellows attending the 2000 Food and Nutrition Policy Leadership Development Programme for the Interim Food and Nutrition Council (jointly managed by the Policy Development Trust (PDT) and the Department of Agriculture). When asked to list traits that characterise current African Leadership, they produced a long list of negative traits; but also indicated what they thought should be desirable traits (Table 1.3). According to this group of Leadership Fellows, perceived current traits were seen as the main causes of an African leadership characterised by (a) an identity crisis, (b) distorted value systems, and (c) egocentricity. **The Leadership Fellows further argued that** a desired African leader is one who is:

- Able to lead by example.
- A visionary with pride in being African, gender-sensitive, committed and honest.
- Fair-minded, above-board, flexible, and competent when dealing with others.
- Transparent, accountable, and patriotic in his/her actions.

The same group of Leadership Fellows concluded that

- the **ethic of hard work**, endurance, and resilience,
- a cheerful and **friendly personality**, and
- a generous, sharing, and caring **community spirit**

are leadership values that should be cultivated (from the African past) and rewarded (in today's environment).

Table 1.3 Fellows' perceptions of African Leadership Traits⁵

Perceived traits of current African leadership	Suggested desired traits for African leadership
Hypocrisy	Honest
Nepotism	Professional
Greed	Kind/fair
Autocratic	Democratic
Inefficient	Efficient
Indecisiveness	Decisive
Crisis management	Management by objectives
Rhetorical	Action
Intolerant	Tolerant
Lack confidence	Confidence
Corrupt	Integrity/transparent/ethical
Sex harassment	Professional
Dictatorial	Consultative
Individualistic	Teamwork/Collectivism
Male chauvanism	Gender sensitivity
Vindictive	Accommodating
Neo-colonial mentality	Independence/empowered
Selfish	Selfless
Inconsiderate	Fair/considerate

⁵ Based on a brainstorming session with Fellows on the 2000 Food and Nutrition Policy Leadership Seminar, Kadoma Ranch Motel, Kadoma, Zimbabwe.

If the current African Leadership were to understand the level of cynicism from these perceptions by middle-level management, would they initiate change? A Facilitator at the Nutrition Policy Leadership Seminar observed that ‘if you were to bring the leaders to a similar seminar, they would probably produce a long list of negative perceived traits describing their followers’ (the ones who produced the above perceptions in Table 1.3)!

Reality check

The organisers of a Leadership Seminar had arranged that Fellows stayed for six days and had given them daily allowances for the whole period. It was later agreed that the seminar should end one day earlier to allow Fellows to be home for the weekend and spend time with their families. Fellows worked in the evening, and it was possible to leave one day earlier. Just before departure, the organisers wanted Fellows to either return a day's allowance or accept that an adjustment would be made during the next module. A heated debate followed: ‘we worked late at night and in fact the organisers owe us more money as overtime’ said some Fellows. Others were upset that this request for a refund had not been made when the discussion on ending the seminar early had been discussed. Only one Fellow boldly asserted ‘I am ready to hand back money for the day in question’. As one facilitator later observed, ‘changing twenty years of training in the bureaucracy will take more than a seminar’.

2 LEADERSHIP CHALLENGE APPROACH

Sessions on Personal Leadership Challenge start with a presentation on the need for personal commitment. These sessions are delivered using a five-step process outlined in the box below, to develop all the elements of a personal commitment to change.

Approach to Leadership Challenge Sessions

- 1 Short lectures (mainly using overheads).
- 2 Exercise sessions where each Fellow works alone.
- 3 Group discussions where Fellows can challenge each other, using their notes from (2) above.
- 4 Reviews to synthesise key concepts from group discussions, and
- 5 Case studies to expose Fellows to real-life experiences.

The principles for personal commitment are underpinned by the need for Fellows to understand that:

- 1 To bring about change at the workplace, one must **change him/herself first**, hence the need to secure personal commitment to a challenge.
- 2 To be a change agent, one has to live the change – hence, **walk the talk**.
- 3 It is possible to **blend African experiences** (past and present) with management tools used by organisations in industrialised societies.
- 4 Leadership Fellows can **contribute to a distinctly African Management Style** and bring about sustainable change in Africa.

5 There is need to **challenge oneself** before one can become both a Change Agent and an effective Leader.

Under the modified programme, seminar modules are organised on a weekly basis, with each module having two days of discussions on individual Leadership Challenge, supported by three days of learning (concentrating on management tools summarised in Table 1.2) provided by other facilitators. A field break has been introduced between modules so that each Fellow can go back to work and try out concepts learnt during the week. Upon return for a subsequent module, each Fellow presents a summary of experience with the Leadership Challenge during the field session, followed by a revision of concepts learnt during the previous module.

A Challenge is the conversion of a problem into an opportunity for success

In running this leadership development programme, three approaches have been tried: (a) a three-week seminar without break, (b) a two-week seminar without break, and (c) a three-week seminar broken into three one-week modules with several weeks' breaks between modules. In all the three approaches, Leadership Fellows are followed up for a period of one year, with seminars and meetings to discuss progress with the Leadership Challenge. A discussion of these three approaches suggests that a two-week seminar of weekly modules might be the most cost-effective approach, with a field break between the modules. Arranging follow-up seminars and meetings has also been difficult and erratic.

In the introduction to the Leadership Challenge, Fellows are reminded that Leadership is a function of the leader, followership, and the environment/situation: **L(l,f,e/s)**. As the environment is constantly changing and followership is also changing (younger people, more women, and sometimes more followers as the organisation grows), it is important for leaders to change in order to stay in touch with the organisation. A typical challenge for us is the African politician who came to power at the time of decolonisation now faced by changing environments and followership. Economic Structural Adjustment Programmes for instance represent a changed environment, and the post-independence generation (often better educated and with access to the global mass media) is a changed followership. The leader needs to change too. There are also many African private companies led by individuals inherited from a protectionist colonial economy now expected to function in an increasingly globalised market catering for a very critical and youthful consumer population. Such leadership is widespread in Africa, and is highly challenged! Fellows are encouraged to think of specific examples (government and private institutions) to assist individual learning – box below.

The session on Leadership Evolution and Values provides Fellows with skills to better understand the kind of leadership predominant in African organisations, and how it can be turned round to become more effective. The session also promotes the concept of personal integrity as the foundation of good leadership.

Reality check

During the 2000 Food and Nutrition Policy Seminar, a topical issue was the debate on land in Zimbabwe. Fellows acknowledged that the problem was one of unemployment rather than of land ownership. It was suggested that the current leadership had all along been driven by the need to distribute land (from the days of anti-colonial struggles). The leadership had failed to recognise that the new followership was less interested in land and were interested in industrial jobs that offered a better life than farming. The charge that the new generation (referred to as 'born frees' to underline that they were born after independence in 1980) wanted to go back to colonialism was attributed to the failure by leaders to change in tune with the changing followership. Mugabe (like Kenyatta before him and later Mandela) had recognised the need to retain all the skilled personnel at independence and had advocated for reconciliation. These were the nationalist leaders who recognised the need for land as the basis of economic development in Africa. Unlike Kenyatta, Mugabe has ruled for longer and is therefore coming face to face with changed followership; while Mandela handed leadership to a younger generation better able to confront the new followership.

Political and social reconciliation at independence had not been popular with the African followership, who felt that some kind of redress was needed then. The nationalist leadership had prevailed in pushing through the vision of reconciliation, with the proviso that 'we should forgive, but not forget' – Kenyatta. In the case of Mandela, his successor (Mbeki) had pacified the followership by pointing out that 'there can be no reconciliation without transformation'. In Kenyatta's case, he had dismissed his vice-president (Odinga) and ex-freedom fighters like Kaggia in 1965 for expressing precisely the same sentiments. Similarly, Mugabe had a difficult time with some of the former combatants, especially people like Tekere and the late Herbert Ushewokunze, who had called for an early and concrete redress of the colonial legacy – like employing all the ex-combatants in the new State apparatus. In Zambia and Malawi, the nationalist leadership had stayed on longer, and had finally been dismissed by the followership (through elections).

Support given to the opposition parties by White Farmers in Zimbabwe during 2000 has been particularly painful for Mugabe, who has seen it as a stab in the back by those he had defended in the 1980s, only to be his opponents two decades later. With a changed followership and environment, Mugabe resorted to the vision he understood – the nationalist struggle for land rights – to deal with the sense of betrayal and to confront the socio-economic problems created by two decades of policies pursued without sufficient attention to the economic reality.

The prophetic words from one of Mahoso's poem have come to haunt the post-colonial leadership –

*Shall the stump reconcile itself to the bulldozer
while the bulldozer is only refuelling?⁶*

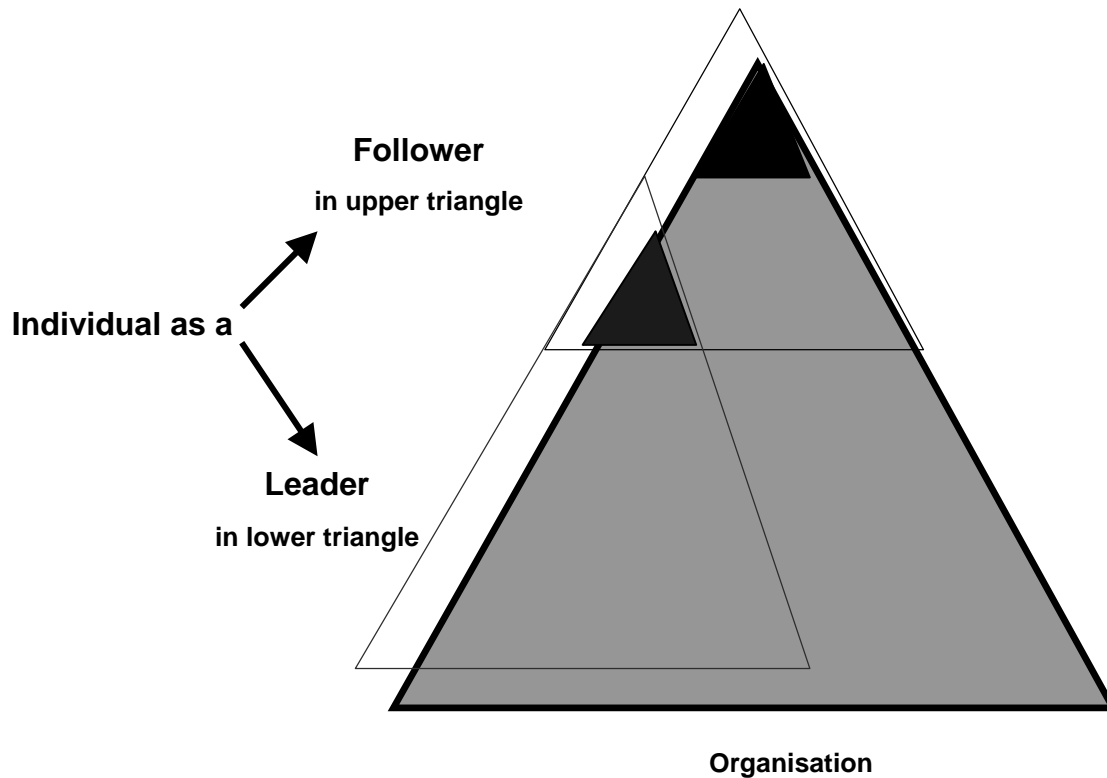
In the triangular presentation of organisations (Figure 2.1), individuals find themselves functioning as followers and leaders at the same time. The Chief Executive Officer (CEO) leads, but also follows the Board. The Permanent Secretary leads, but also follows the Minister and the Public Service Commission (where this exists). Ultimately, even the Head of State leads, but also follows the 'wishes of the people' represented by Parliament and expressed through regular elections.

The organisation has values and goals (market share, expansion, profitability, quality service, etc.); and the definition of an individual Leadership Challenge must be in the context of this organisational environment. Furthermore, an organisational Challenge needs to be understood in terms of the leader, followership, and environment (i.e. how the organisation is renewing itself), and not merely as the result of inadequate leader or followership outside the organisational context.

Fellows are encouraged to identify their leader and followership in the triangle representing an organisation (Figure 2.1). Two triangles over-lap within the larger triangle to demonstrate this dual function of individuals within an organisation. In the lower triangle, the same individual is a leader, but also a follower in the upper triangle led by the organisation's head. This relationship is used to encourage Fellows to take responsibility for current problems instead of blaming the leaders and the world out there.

⁶ From the poem 'Till Dust Shall be the Serpent's Food' on page 15 in Mahoso, T. (1989) Footprints about the Bantustan, Nehanda Publishers, Harare, Zimbabwe.

Figure 2.1 Individual as leader and follower within an organisation



An Organisational Challenge is the conversion of a problem into an opportunity for success given available leaders and followership in the prevailing environment.

An individual Leadership Challenge is located in the three-way inter-play between leaders, followership, and organisational objectives (Figure 2.2); which allows for the exploration of four important relationships outlined below. Fellows are encouraged to discuss their organisations in terms of these four relationships outlined below, with some notes from discussions held with Fellows during the various seminars.

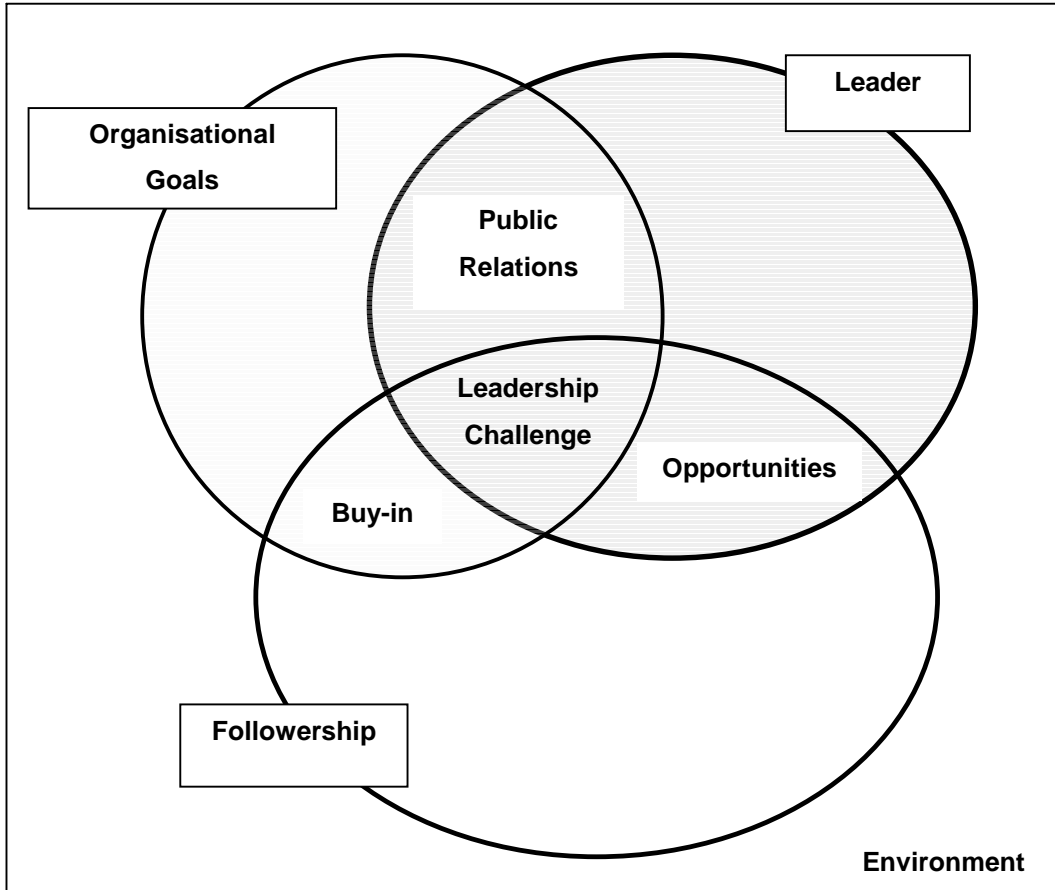
2.1 Inter-section between Leader and Followership

In relating the individual to an Organisational Challenge, it is the job of a Leader (often Manager) to identify and create opportunities from a wide range of available possibilities, and for the followership to utilise the opportunities. Leaders and Followership have a life outside the organisation, and this needs to be nurtured for them to be on a constant lookout for possibilities in the environment and promote the organisation.

2.2 Inter-section between Leader and Organisational Goals

It is the job of a Leader to promote and champion organisational goals, hence the common view that the CEO of an organisation is the Chief Public Relations Officer (CPRO), even if there are other people employed for public relations work. Every person is a Public Relations Officer for the organisation, even when engaged in private functions outside the organisation.

Figure 2.2 Place of Leadership Challenge



2.3 Inter-section between Followership and Organisational Goals

This represents the extent to which there is a buy-in by a followership into the Organisation's values and goals. These goals exist beyond the Leader and Followership (i.e. customers and others) and attention must be paid to these by ensuring that an 'outward focus' strategy is pursued by the organisation. In the Food and Nutrition and Policy Seminar, a number of Fellows observed that they no longer bought-into the vision of their organisations. In the case of health for instance, the leadership was predominantly drawn from medical doctors, and they were perceived as particularly anti-women and not interested in understanding the role of other professionals in leadership.

2.4 Inter-section between Leader, Followership, and Organisational Goals

Each Individual (leader or follower) in an organisation must be able to assess various possibilities and identify an opportunity for personal growth while contributing to the survival of an organisation in the environment where it is operating. For the healthy growth of an organisation, it is important for everyone to remember that the environment has other players, whose actions affect the organisation and its goals, leaders, and followership. Many companies and organisations in Zimbabwe were said to be ignorant of the importance of paying attention to other actors, often dismissing them without a sufficient understanding of the threat they posed.

The individual has own goals and values (family, income, promotion, recognition, respect, etc.). In the context of an organisation, the individual challenge is to combine his/her goals and those of the organisation, and attain a harmonious balance (family with organisation growth, promotion with increased market share, etc.). A Leadership Challenge is in effect the conversion of a problem into opportunities and the development of solutions that not only reconcile individual goals with those of the organisation, but also take full advantage of the current leader, followership, and environment.

In James M. Kouzes and Barry Z. Posner's (1995) definition, Leadership Challenge:

- Is about how leaders get extraordinary things done in organisations ... It's about the practices leaders use to turn challenging opportunities into remarkable successes

The 'how' and 'practices' in the above definition address the process of 'finding an opportunity' within an organisation, which gives rise to the definition used in the Leadership Challenge sessions:

- A Leadership Challenge is the conversion of a problem into an opportunity for the attainment of both personal and organisational goals

Fellows are encouraged to think of their Leadership Challenge in terms of:

- 1 Existing opportunities within the organisation (what the organisation is doing/planning to do where it can use its **strengths to meet a need**).
- 2 Current **problems** faced and which if tackled would help the organisation take full advantage of the opportunity in (1) above.

In the two boxes below, examples of how Fellows on the Food and Nutrition Policy Leadership Seminar 2000 linked opportunities and problems illustrate this relationship. In discussing these opportunities and problems, Fellows indicated that:

- 1 Leaders in most of these organisations were said not to be creating opportunities for their followers, with international courses, visits, and workshops often taken up by leaders. In a seminar dominated by University-based fellows, it was generally understood that the economic liberalisation in Africa had created opportunities for consultancy work, but that most university lecturers were poorly equipped to function as consultants outside the teaching environment – even when leaders in universities created such consulting opportunities.
- 2 Many leaders do not project a good image of organisations in what they do in their private lives (e.g. scandals in newspapers). The general perception that leaders are corrupt, greedy, and have all the other negative traits in Table 1.3 re-enforced the view that leaders and managers do not project a good image of their organisations. This growing crisis of integrity in African leadership was a view shared by most Fellows on the Leadership Development Programme.

3 Many followers do not buy into organisational goals, often because they are unaware of these goals or they are disillusioned by the treatment they get from their leaders. According to many Fellows on the programme, organisations (government, parastatal, private, and NGOs) have tended to produce Vision and Mission Statements without the involvement of the followership. In many instances, there was concern that strategic plans had been produced by a select few in organisations and had not promoted the necessary buy-in from the followership. It was not uncommon to hear Fellows conclude that there was no future for them in their organisations and that they were looking to move out into business or find employment elsewhere.

<i>Government stakeholders in Food and Nutrition Policy</i>	
<i>Organisational Opportunity</i>	<i>Leadership Problem</i>
<p>1 Ministry of Health and Child Welfare</p> <ul style="list-style-type: none"> • Has sensitised many sectors on nutrition and the need to reduce malnutrition. • Decentralisation of services can mobilise other supporters for nutrition activities. • It is the current promoter of food and nutrition policy. • Existence of food and nutrition teams in Mashonaland Central Province and Districts. <p>2 National Economic Planning Commission</p> <ul style="list-style-type: none"> • Its housing of FNC allows NEPC to be better-informed. <p>3 Ministry of Agriculture</p> <ul style="list-style-type: none"> • Existence of country-wide staff and farmer literature in Agritex. • Adequate data on food and security. • Poor access to market information for different crops (local and imports) by stakeholders. <p>4 Ministry of Labour and Social Welfare</p> <ul style="list-style-type: none"> • Compatibility between Nutrition policy with Poverty Alleviation Programme and policies. • Co-ordination mandate given to the Department of Social Welfare (DSW). • Availability of urban green-belts and reclaimed water to promote household food security for DSW <p>5 Ministry of Information, Posts and Telecomms</p> <ul style="list-style-type: none"> • Extensive print and electronic infrastructure exists. • Existence of strong advocacy skills to reach smallholder farmers in MIPTC. 	<ul style="list-style-type: none"> • A reduction in number of nutrition cadres. • Leadership is no longer supportive of food and nutrition policy. • Reduction in number of nutrition cadres in provincial office. • Reduced budget and personnel for nutrition at all levels. • Failure by Government sectors to prioritise nutrition in the face of dwindling resources. • Inadequate food and nutrition documents in local languages for use by farmers. • Poor access to market information for different crops (local and imports) by stakeholders. • Inadequate resources for data collection. • Low capacity in partner institutions for the Poverty Alleviation Programme. • Inadequate human resources to co-ordinate programmes for orphans and pensioners. • Increased numbers of orphans and retired persons without pensions. • Threat to advocacy sustainability due to high cost of air-time, especially with electronic media. • Food security is not a topical issue at household and policy levels.

<i>Non-Government stakeholders in Food and Nutrition Policy</i>	
<i>Organisational Opportunity</i>	<i>Leadership Problem</i>
<p>1 Consumer Council of Zimbabwe</p> <ul style="list-style-type: none"> • Harsh economic situation favours consumer education. • There is an adequate national infrastructure. <p>2 Zimbabwe Farmers' Union</p> <ul style="list-style-type: none"> • Desire by small-holder farmers to become rich. • There is a diverse and large production base among membership. • There is a good membership structure. • Commitment to food security, with clearly stated objectives. <p>3 Food Manufacturers</p> <ul style="list-style-type: none"> • Export markets created for companies by SADC trade protocol. • Existence of food fortification and distribution policies in the country. <p>4 Non-Governmental Organisations</p> <ul style="list-style-type: none"> • The existence of broad-based NANGO membership. • Adequate access to donor resources by Christian Care. 	<ul style="list-style-type: none"> • Lack of resources for consumer education. • Communication Officers lack information and budget for food and nutrition programmes. • Lack of resources to train farmers on food processing and preservation. • Lack of information on food and nutrition. • Lack of appropriate technologies and resources. • Lack of qualified personnel and budget for food and nutrition work. • Negative impact of high input costs on product competitiveness. • Lack of access to modern technologies for Food Manufacturers. • Lack of confidence among members in its capacity in food and nutrition issues. • Weak teams without enough understanding of issues.

3 MANAGING THE LEADERSHIP CHALLENGE

In managing the individual Leadership Challenge, three basic approaches (Table 3.1) are used to ensure that each Fellow is able to develop a plan of action to tackle the identified challenge.

Table 3.1 Three relationships to manage the Leadership Challenge

Discussions	Steps to Leadership Challenge	Presentation by Individual Fellow
South African Approach	Dering Consulting Group Approach	Logical Framework Approach
Motivate	Clarification analysis	Goal
Caucus	Problem-solving	Objectives
Mandate	Strategy development	Outputs
Incentive	Implementation plan	Activities inputs

3.1 African approach (South African)

In the popular culture of South Africa following the end of Apartheid, four processes became recognised as important in the participatory management of African affairs (be they political or economic). Each of the words used in this vocabulary of participatory processes carries much meaning and is a useful short-hand to describe multiple processes adopted by individuals and groups.

Motivate – explaining, advancing justifications.

Caucus – consulting, discussing.

Mandate – collective agreement, common strategy.

Incentivise – provide resources, encourage action.

3.2 The Dering Consulting Group (1997) manual

The first Leadership Seminar on Agriculture was run in 1998 using materials prepared by US-based Dering Consulting Group for the Department of Agricultural Economics and Extension, University of Zimbabwe. The approach reflected American thought-processes and directly talked to the rest of the materials recommended for use in the first seminar on agriculture.

Clarification	– Stating the problem faced by individual in organisation.
Analysis	– Understanding factors that can hinder or help.
Problem-solving	– Diagnose causes (underlying and obvious) and solutions.
Strategy development	– Identifying resources (human and materials) needed.
Implementation plan	– Agreeing on what will be done, by whom, and by when.

3.3 Logical Framework Approach (LFA)

The LFA has its history in the military, which needed a summary of why an army was executing a war, tying material inputs to ideological considerations. It was later adopted by various development agencies to present summaries of project proposals. The five elements of LFA are:

Goal (values)	– Higher value (vision) for undertaking a project.
Objective (purpose)	– Reason for tackling a problem.
Outputs	– Results produced in order to tackle a problem.
Activities	– Actions undertaken in order to produce results.
Inputs	– Resources needed by actions to produce results.

The Logical Framework Approach (LFA), often referred to as the Logframe, has been adopted by development agencies, companies, and individual managers to summarise projects. Practically every development agency has a format it has adopted from the basic concept. In the Leadership Challenge, the LFA is used to:

- 1 Summarise actions to be undertaken in meeting an individual challenge.
- 2 Future project fund-raising activities if needed.
- 3 Monitoring of challenge back at the workplace.
- 4 Improving management skills in the organisation.

Fellows are encouraged to discuss the *Logic* in the LFA by following the dotted arrows (Figure 3.1) and using concepts that follow.

Figure 3.1 Logical Framework Approach (LFA) format

		Indicator	Means of Verification	Assumptions/Risks
Values?	GOALS			
Why?	PURPOSE			
What?	OUTPUTS			
How?	ACTIVITIES		INPUTS	

The successful understanding of a Leadership Challenge turns a problem into an **objective** to be achieved. The reason for tackling a problem is to produce results (**Outputs**) and these are important features of project management (captured in theory of Management by Objectives) and are used to drive the LFA in project design. For the production of an output, there must be **activities**, and every activity must have **inputs**. For Objectives and Outputs to be realised, there must be a way of measuring them – the concept of an **Indicator**, and there must be sources of information on it (**Means of Verification**).

The idea of **Risk** arises from the obstacles likely to stand in the way of one producing outputs and achieving objectives. Having analysed risks and the reasons for their existence, it is possible to put forward interventions that one can make to minimise the risk. This gives rise to the concept of **Assumptions**, when a strategy to manage a risk has been identified.

Logic in LFA in the Leadership Challenge

- 1 If **activities** are carried out by individuals to reflect personal commitment, risks are minimised and assumptions hold regarding the availability of **inputs**.
- 2 **Outputs** will be produced, and these will be measured and achieved because assumptions were correct. This in turn means that
- 3 the **purpose** (objective) for the project will be realised (reflecting on the organisation) and measured; and the assumptions will again have been correct so that
- 4 the **Goal** (higher value for undertaking the project in the first place) can be realised and measured; and will usually provide a link between an organisation and the sector it belongs to.

This internal consistency between Goal, Objective, Outputs, Activities, Inputs, Indicators, and Assumptions/Risks is the basis of LFA (Figure 3.1). Its use allows Fellows to see how their actions are related to the organisation, the wider sector, and where the organisation is situated within the environment. In a Leadership Challenge context, Activities and Inputs sum up individual actions and commitment, while Outputs and Objectives tie the individual's work to an organisation's strategy. On the other hand, the Goal keeps an individual's small contribution aligned with the organisation strategy and its contribution to growth for the wider sector.

The meaning of several terms used in the LFA is explained and Fellows given a chance to see how they can be used in their Leadership Challenge (Figure 3.2).

Inputs	– Ingredients for producing a service or product.
Outputs	– Products from applying a process to inputs.
Outcomes	– State of affairs to be attained once all the outputs are produced.
Targets	– Outputs to be produced over a specified time.

The concept of **SMART** indicators is also explained as arising from a combination of these ideas.

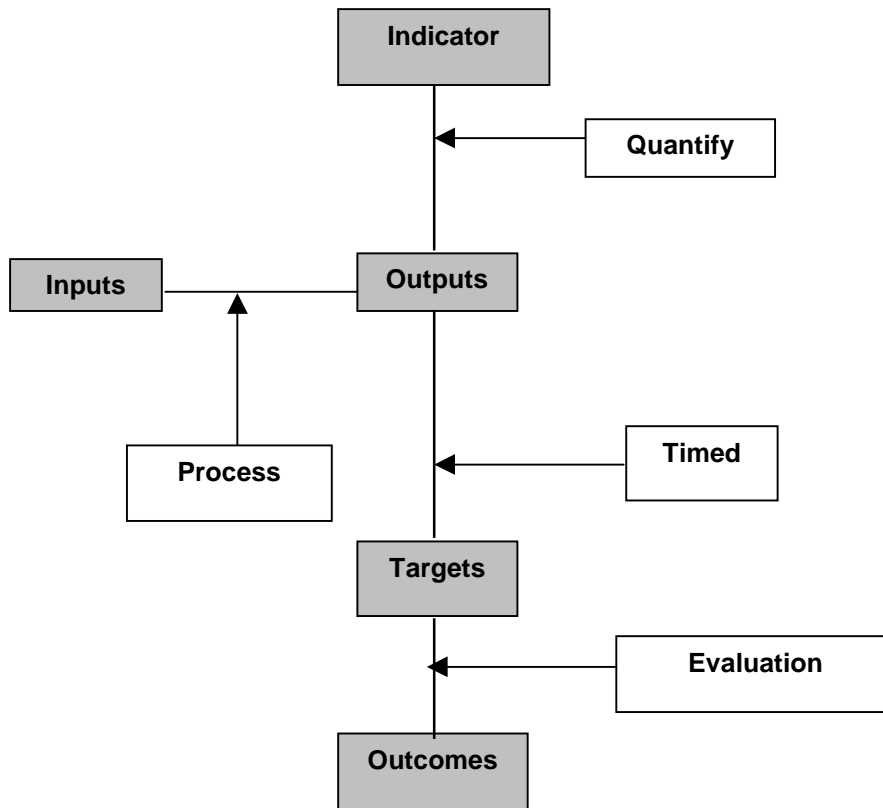
Specific	– It relates to the indicator.
Measurable	– Can be quantified.
Appropriate	– Does not distort reality.
Relevant/realistic	– Set after consultations with those involved.
Time-bound	– Has a date by which it is to be attained.

A typical example used to demonstrate the Logical Framework Approach is child immunisation:

Goal	– To improve the health of a population.
Objective	– To reduce deaths related to childhood preventable illnesses.
Output	– Say, a million children with full immunisation.
Activities	– Deploy nurses to communities and clinics, with appropriate publicity.
Inputs	– Fridges, vehicles, vaccines, etc.
Outcome	– Reach 90 per cent full coverage.
Indicator	– Children immunised.
Target	– One million children immunised by end of year 1.
Process	– Delivery of vaccines and giving injections to children.

Fellows are asked to be aware that it is possible to implement the LFA with the appropriate process and still not achieve the outcome (due for instance to ineffective vaccines in the case of immunisation!!). Furthermore, evaluations are often needed to determine if outcomes, objectives, and goals were achieved, while monitoring is used to check on all the others (inputs, outputs, targets). Fellows are encouraged to identify an indicator from their work and apply the SMART concept to it.

Figure 3.2 SMART indicators



4 UNDERSTANDING THE LEADERSHIP PROBLEM

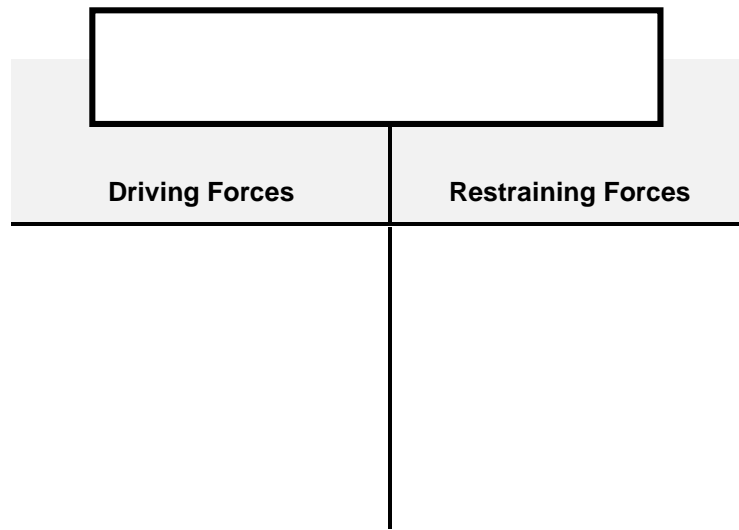
Fellows are encouraged to use the Opportunity and Problem they identified within the organisation to define their Leadership Challenge. The problem is related to the organisational opportunity, and the higher value to be achieved once the Leadership Challenge is successfully tackled (value or goals). For a Leadership Challenge, the **goal** under LFA is the equivalent of a **vision** under strategic planning. Fellows are encouraged to discuss what has been tried to tackle the problem in the past, with what success, and with participation from which stakeholders.

Stakeholders

Those persons and institutions with a vested interest in the delivery of goods and services by an organisation. Through laws, regulations, guidelines, and other interventions, stakeholders can influence the outcome of an organisation's work.

Fellows are asked to apply a Field Force Analysis (Figure 4.1) on their Leadership Problem – with the desired outcome (goal) in the box.

Figure 4.1 Field Force Analysis



At this stage, Fellows are asked to recall some relevant tools learnt during other sessions:

4.1 From the Strategic Planning Session

- **Environmental scan** is the gathering of information on socio-economic, political and cultural trends that can impact on the organisation. Fellows conduct a political, socio-economic, environmental, and legal analysis in small working groups and discuss results with the seminar. It was for instance this analysis that contributed to a better understanding of how the future Food and Nutrition Council in Zimbabwe would operate, and how it could interact with various actors in the environment for greater success.
- An **Inward Focus** seeks to ensure that the organisation's growth and well-being are assured (organisation is 'the client'); while an **Outward Focus** puts emphasis on an organisation's contribution to society because 'what is good for society is also good for the organisation and its people'. Fellows then discuss examples of both types of organisations from their own experiences. It was during one of these sessions that it was concluded that the Ministry of Education in Zimbabwe had pursued an outward focus strategy when it handed over the management of primary schools to Committees elected by parents. On the other hand, the Ministry of Education had pursued an inward focus strategy by handing over the management of health facilities to health workers rather than to community-elected management bodies.

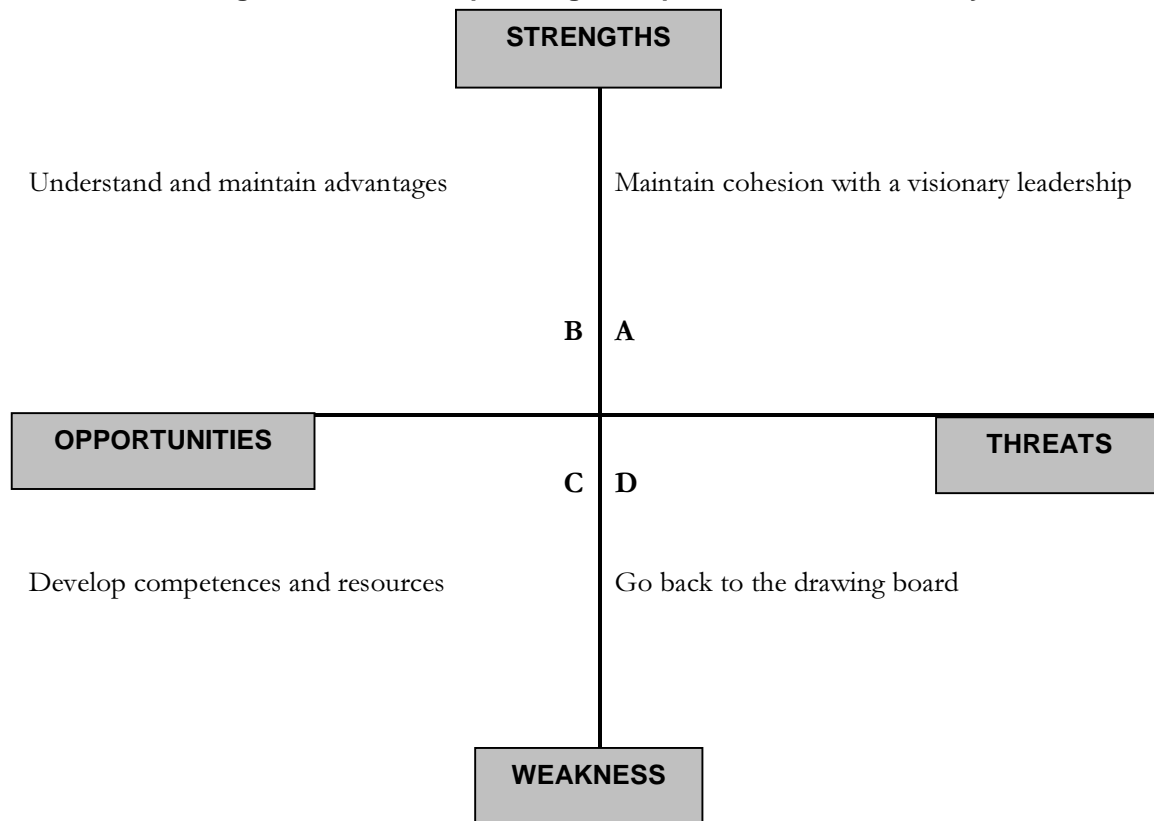
4.2 From SWOT analysis

Figure 4.2 allows for a plotting of organisational-environmental factors on the y-x axis:

- Strengths and Opportunities drive, while Weaknesses and Threats restrain.
- Organisations A, B, C, and D in Figure 4.2 would adopt different leadership strategies.

In the Food and Nutrition Policy Seminar, SWOT analyses of various stakeholder organisations placed them in quadrant A because it was argued that organisations have competent staff (strength), but are faced by political, cultural, and economic constraints.

Figure 4.2 Leadership strategies required after a SWOT analysis



At this point, Fellows can break for a field session, go back to their organisations, and further develop individual Leadership Challenges. Each Fellow is expected to consult with his/her leaders, followership, and anyone else they consider important for the success of a Leadership Challenge. Furthermore, each Fellow is expected to obtain a copy of his/her organisation’s Strategic Plan and use it to further develop the Leadership Challenge in terms of aligning individual and organisational goals (vision with goal, and mission with problem).

Fellows are also expected to carry out a SWOT analysis and indicate the status of organisations where they work; and further comment on the kind of leadership required to facilitate its success (by aiming to be in the B quadrant in Figure 4.2). Critical Thinking and Creative Problem Solving skills should re-enforce the essential link between positive and negative factors in SWOT, i.e. you cannot have strengths without weaknesses or opportunities without threats. SWOT analysis allows for an understanding of the balance of these opposing forces within the organisation and environment.

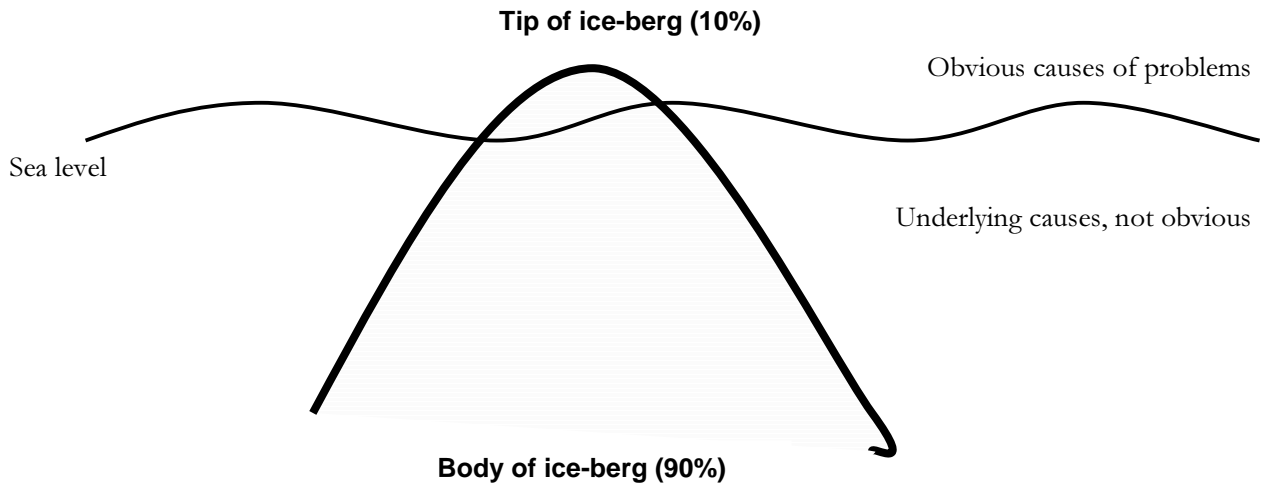
Every Fellow is asked to prepare a presentation from these activities and share with others upon the commencement of the next module. Skills gained from sessions on Critical Thinking, Creative Problem Solving, Team Building, Coalitions Building, Meetings and Negotiating are essential for the further development of an individual Leadership Challenge at the workplace.

5 CHARTING A LEADERSHIP CHALLENGE

Upon commencement of the second module, Fellows present results of their experiences at the workplace. They are encouraged to document these for use when writing up the final Leadership Challenge presentation. It is also advisable at this time to revise tools acquired during the previous module, to form a bridge to the next.

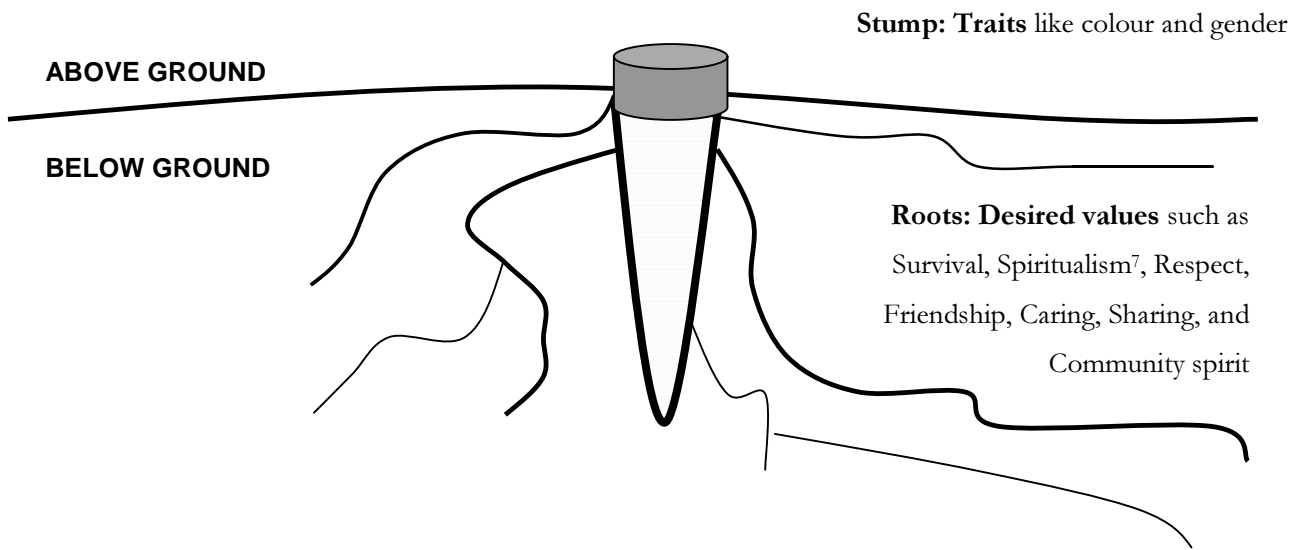
In a Problem-solving Session under the Leadership Challenge, Fellows are encouraged to use **brainstorming** and **critical thinking** skills learnt under the Creative Thinking Session. In diagnosing the problem, a distinction is made between possible and underlying causes. Using skills learnt from the critical thinking sessions, possible solutions can be selected from the long list generated during the brain-storming phase; and what is not obvious can be identified. The linkage between problems and underlying causes is widespread in the scientific world, and is demonstrated by the **'ice-berg model'** (which underscores the need to address underlying causes below the surface and not stop at the obvious ones). Similarly the Greek Temple Model, the roof is made of Short and Inspiring Vision/Mission statements, while the pillars are made of Strategies (the things you see). Values and Behaviours provide the foundation – which must be tackled for an effective response to a problem – instead of merely removing what is visible.

Figure 5.1 The ice-berg model



The **Tree-Stump Model** is a better visualisation of the link between overt-behaviour and covert behaviour (like feelings, values, and attitudes) that explain the root causes of problems (the under-lying causes). Most Africans have only seen an ice-berg in films, but they are all familiar with tree stumps (on paths, in the field when ploughing, and even in a flower garden and lawns).

Figure 5.2 Tree stump model



It is during this discussion that Fellows are urged to look beneath the perceived African leadership traits of greed, corruption, and others that they would have identified, and look for alternative values that can in time become the roots of positive leadership traits. It is then that 'desired values' are identified as latent in Africa's inheritance, although not always visible today.

Fellows are encouraged to develop a set of criteria for deciding on the best solution to address the Leadership Problem, and to link it with the driving/restraining forces identified under the Field Force Analysis session. Using knowledge gained during SWOT analysis, Fellows try and identify strategies for maximising driving forces (opportunities in the environment and organisational strengths), and minimising or converting restraining forces (environmental threats and organisational weaknesses). From this session, Fellows are encouraged to adopt **the MMC (Maximise, Minimise and Convert) strategies** when dealing with problems back at the workplace.

The session on Strategy Management provides a critical link between understanding the Leadership Problem and developing an implementation plan to tackle it. From the **Clarification** and **Analysis** Sessions, progress would have been made in harmonising individual goals and values with those of the organisation. The session on Strategic Management provides Fellows with a better understanding of:

- What resources are available to each organisation for meeting its goals and values.
- What systems the organisation uses in its operations.
- If any changes are envisaged, what they might mean for the organisation in the way it uses resources to meet its goals and values.
- What kind of environment the organisation is operating within.

⁷ The spiritual side of Africans and management is extensively developed and discussed in the works of Lovemore Mbigi.

- What kind of strategy has been put in place to link the organisation with the environment.

In this regard, a strategy is the way an organisation expects to operate within an environment so that its goals and values can be attained with the most (a) cost-effective deployment of resources, and (b) efficient use of its systems.

The relationship between an individual Leadership Challenge and an Organisational Strategy is summarised in Figure 5.3. At the level of an organisation, the challenge for an individual is to identify the problem she/he faces. At the level of an organisation's strategy, the challenge is for an individual to identify and use available opportunities, and exploit opportunities in the prevailing environment.

An appropriate Leadership Challenge is when a leader has been able to find an opportunity within the organisational strategy to propel both the individual and organisation given the prevailing environment. Thus, the processes of environmental scans, field force analysis, and problem-solving are essential tools for the successful development of a strategy to tackle a Leadership Challenge. A successful strategy matches an organisation's capability with the environment, and it is this fit that is critical for success; with each Leadership Challenge ensuring that the work of an individual contributes to the organisation's future 'big picture'.

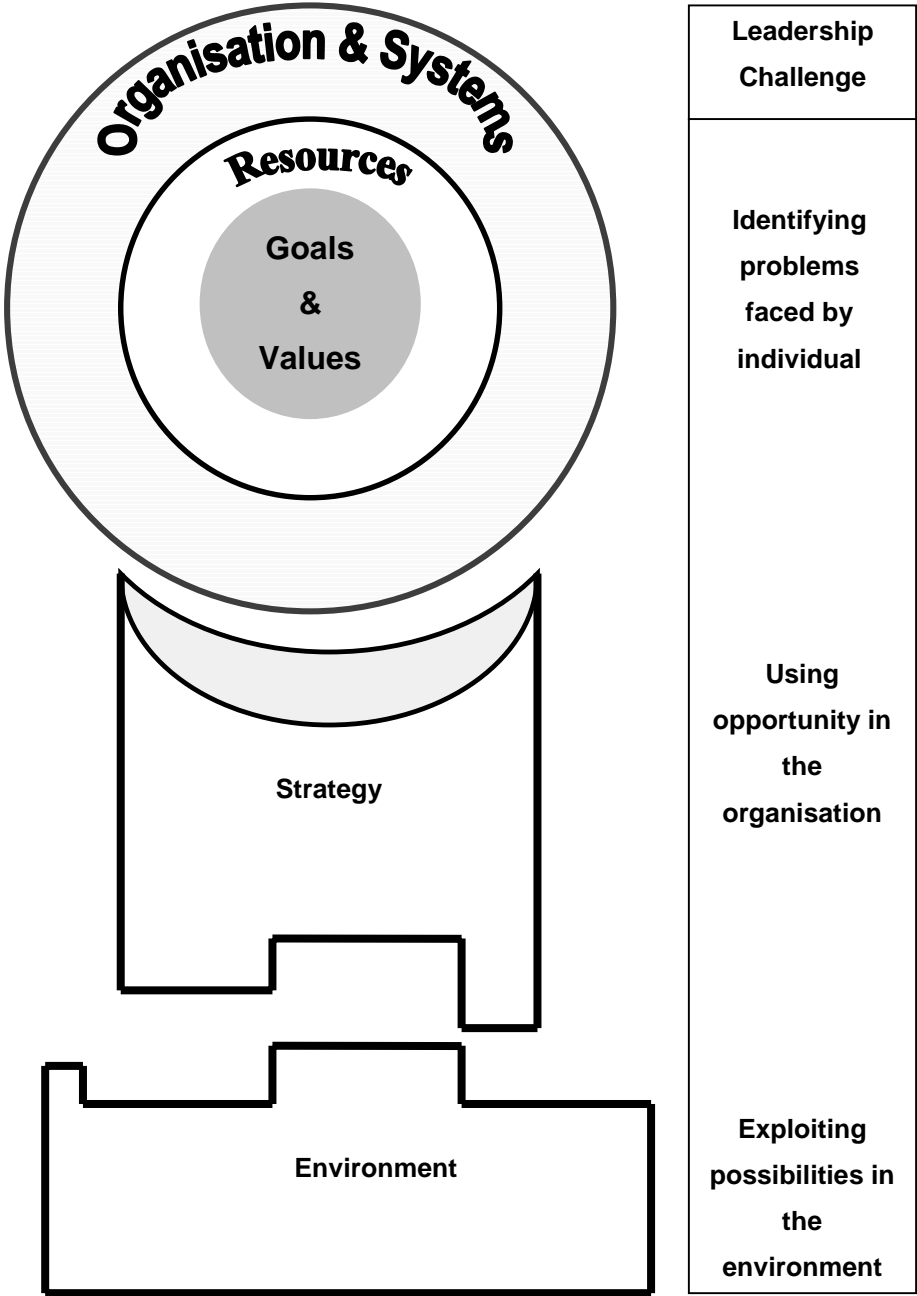
A Leadership Challenge must be part of the organisation's Strategic Management – Analysis, Planning and Action (APAA) so that the 'status quo' is constantly questioned. The sessions on Managing Change and Conflict Management provide Fellows with skills that they will need for strategic management when they return to their workplace. Fellows are encouraged to review what they know of their organisation's goals, values, resources, organisation and systems.

The sessions on Building Coalitions and Inter-personal Communications provide Fellows with tools for getting stakeholder commitment and buy-in, necessary processes when developing a strategy. Having analysed the organisation's Resources as well as its Organisation and Systems, each Fellow is ready to specify:

- 1 the kind of resources she/he will need to tackle the Leadership Challenge, and
- 2 how she/he will obtain these resources.

After this, an implementation plan can be drawn up, specifying **what** will be done, **who** will do it (especially any persons in the organisation that the Fellow wishes to draw into the tackling of a challenge) and by **when**. The Implementation Plan must be an effective alignment of individual solutions with organisational strategies to fully exploit possibilities in the environment.

Figure 5.3 Strategy (the link between an organisation and its environment) and the Leadership Challenge (Strategy diagram adapted from Adonisi & Associates)



Fellows are by this time ready to prepare a Logframe for their Leadership Challenge for presentation to the whole seminar on the last day. The Logframe must identify resources that can be obtained from within the organisation, and those that need to be sourced elsewhere. In those instances where the Leadership Development Programme is used to support project implementation, project resources can be used to finance the implementation of individual Leadership Challenges (e.g. in the NORAD-funded nutrition project in Zimbabwe). In other cases, Fellows are encouraged to prepare a short project proposal to obtain resources that the organisation might not have to support an individual Leadership Challenge.

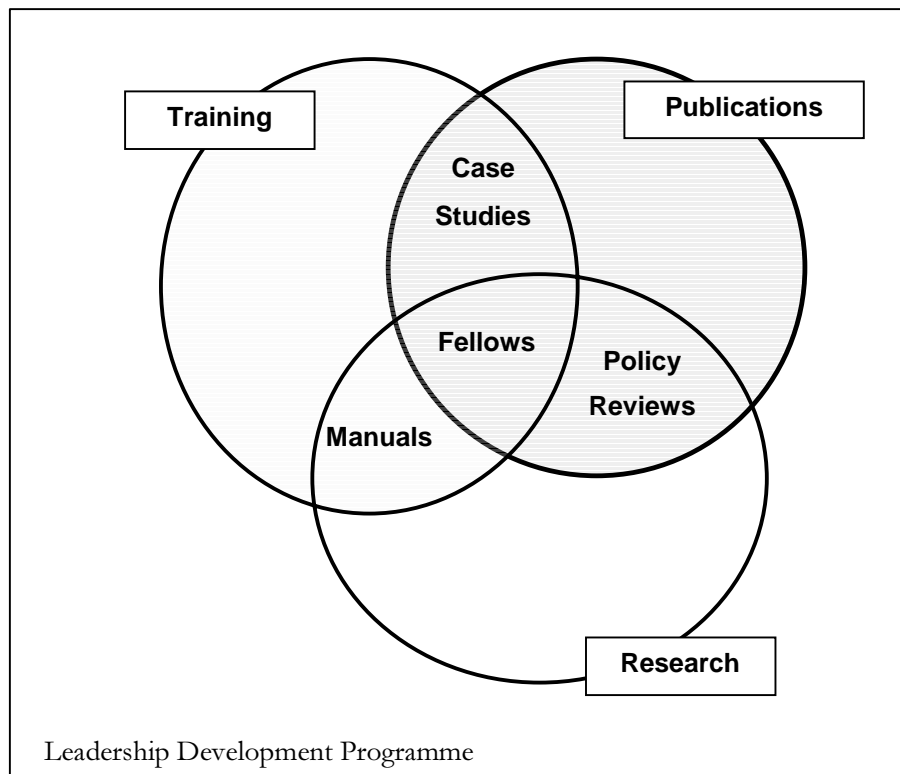
The Leadership Development Programme aims to maintain coherence between the three elements of training, research and publications (Figure 5.4). In the course of implementing an individual Leadership Challenge, Fellows will encounter problems, research into their causes, and attempt to solve them. A number of review meetings are planned to support Fellows find new ways of tackling problems – through a combination of mentorship and peer reviews. Fellows are encouraged to indicate what kind of issues they foresee as important for inclusion in future review and follow-up meetings.

The Harare-based Policy Development Trust (PDT), working with the Institute for Development Studies (IDS) of Sussex in the UK, is planning to launch an African Policy Dialogue Review, and this could provide a forum for Fellows from this programme to publish their experiences with implementing Leadership Challenges. The PDT and the Department of Agriculture at the University of Zimbabwe are also planning to hold regular review meetings to support Fellows in the documentation of their experiences. Based on a successful writing seminar held at the IDS in late 1999, the PDT is also planning to work with the IDS in holding similar seminars to support Fellows in writing up their experiences for wider dissemination. All these writing activities will contribute to a body of knowledge that can be used as case studies by future Fellows and to promote policy dialogue in Africa.

The PDT has also recognised that Fellows need to find ways of linking with communities, and not just remain active within organisations without testing their experiences. For this reason, the PDT is involved in developing an outreach programme for Fellows to interact with communities, helping them in those areas where Fellows have skills. An added activity here will be the dissemination of information to equip communities for more effective participation in national policy dialogue. All these activities are tied to the Leadership Development Programme because the critical element is the availability of motivated and active Leadership Fellows after the training seminars.

After a year of implementing the Leadership Challenge, a Writing Seminar will be held, where individual Fellows will be supported to document what they set out to do, what was tried, what worked and why, what did not work and why, and what lessons can be learnt for the future. The Writing Seminar will be followed by a Policy Dialogue Seminar, where senior persons from the relevant sectors will be invited to discuss papers prepared by individual Leadership Fellows. This process will yield Manuals and Case Studies that can be used by future Fellows and others involved in the processes of change and development (Figure 5.4). Fellows will remain the critical input for the Leadership Development Programme, as many will go on to become better facilitators, consultants, and managers.

Figure 5.4 Leadership Development Programme components



6 LESSONS AND FUTURE CHALLENGES

After running a session under the first Leadership Seminar to facilitate on the Leadership Challenge for Agricultural experts, one of the organisers walked up to me and warned me that I would get the worst evaluation of all the other facilitators. I had slaughtered the holy cow of challenging individuals over views they had held for most of their working lives. At the next seminar, I introduced myself as the troublemaker, the one who will challenge them to look inward instead of outward, and link theory learnt with personal work practices. There was an uneasy laughter.

Whenever the discussion of why Africa is in such a mess comes up, Fellows on the Seminar start by blaming it on leaders, government, colonialism, the World Bank/IMF, and developed countries. It comes as a surprise when the question comes back: ‘and what is your contribution to this mess in addition to that by your boss, government, and a variety of outsiders?’ When asked what problem each Fellow would tackle, the same question often comes back: ‘that problem belongs to your supervisor, to the head of department, to the permanent secretary, or to the vice-chancellor; what problem is within your scope of work?’ This constant challenging of individuals to focus on themselves and their actions is the cause of indignation and the reason why I was going to get the worst evaluation from the seminar participants. I had broken the culture of silence in African relationships, where challenging an individual is considered confrontational and to be avoided.

Constant probing under the Leadership Challenge sessions in the end pays off, with most Fellows gaining confidence and becoming comfortable with an inward personal focus. In the various Leadership Challenge sessions, I have in the end been among the high scorers – but after what many consider a painful process of internal questioning. In the process, a few lessons have been learnt, and these are being used to

improve the design of the overall Leadership Development programme. The four principal lessons are summarised below.

6.1 Importance of Personal Commitment

There is a strong tendency to find fault with organisations and to blame problems on the ‘system’ without identifying a specific point where solutions can start. Urging Fellows on the Leadership Development Programme to focus on the individual and his/her relationship with the organisation is a critical part of this programme. It has increasingly become the single most important aspect for promoting a new leadership based on personal integrity, and should be continued.

6.2 Need for Mentoring and Support

Many Fellows are concerned that they will find the same negative attitudes and culture in the workplace; of blaming everyone else and being put down by senior persons whenever the Fellows try to implement what they learnt on the programme. An important aspect of this programme for the future is a strengthening of follow-up activities and mentoring. This would ensure that individual Fellows can feel that they are not alone in trying to change the way ‘we do business in Africa’ and to encourage Faculty members to interact with the broader organisations where Fellows work.

6.3 Need to avoid Multiple Skills

The programme as currently designed combines skills for management and for leadership. As most Fellows are drawn from middle-level management cadres, this combination has proved quite difficult to sustain (in terms of extending the knowledge-base as well as promoting its application). Many of the Fellows are often in the process of taking more management responsibilities and have little exposure to leadership demands within the organisations. It has further become evident that one needs to learn and utilise management skills before the skills of leadership can become fully effective. It is for this reason that there are plans to modify this programme and break it into Parts I and II:

6.3.1 Leadership for Project Management

This would be a programme aimed at equipping Fellows with project management skills so that they can experience the satisfaction of delivering services and goods within the organisation. This approach would provide Fellows with a thorough grounding in the basic skills of Strategic Management, critical to ones’ transition from Manager to Leader. This training programme would increase curriculum content in project management and reduce the amount of materials with Leadership content. It would be targeted at stakeholders involved in the design and implementation of projects, including those funded by external agencies – be they employees or consultants contracted by organisations. This programme would emphasise the technical aspects of management and leadership, with case studies based on real life projects in Africa. Follow-up activities would pay particular attention to the preparation of project proposals, preparation and

interpretation of terms of reference, costing of projects, managing materials and funds, and writing up reports (be they evaluations or for monitoring).

6.3.2 Leadership for Change

This programme would be for those who already have management skills and have shown an aptitude for leadership beyond management. The programme would use materials that promote an appreciation of strategic management, but its main thrust would be leadership values, traits, practices, and ‘politics’. It would combine case studies on leadership with seminars and talks by senior leaders from the public and private sector with a view to gaining an appreciation of what kind of leadership is emerging and desirable in Africa. Follow-up activities would review the challenges of ‘change management’, stewardship within organisations, supervision and team-work, and mechanisms meant to get more out of those within organisations, and from stakeholders beyond the organisation.

6.4 Institutionalisation

A view has been expressed that the number of Fellows produced by this programme is too small to make an impact on the way African institutions are managed and led. The challenge is how to produce more Fellows in a short time without comprising on individual commitment and challenge to change. Some of the strategies being explored are:

6.4.1 Distance education

Discussions are being held with institutions involved in Distance Education to explore the possibilities of running a Post-Graduate Diploma in Leadership, based on the curriculum developed for the Leadership Development Programme. Such a training programme would be open to managers working in districts, regions/provinces, and national levels in Africa as a way of promoting individual interventions within organisations, and thereby create good practices. Faculty and institutions involved in the current Leadership Development Programme would continue to facilitate on the programme and to provide quality assurance for the programme so that it does not become yet another certificate from training institutions.

6.4.2 Curriculum development

A major force for change in Africa over the last hundred years has been the educational system, and this programme is looking for ways to incorporate leadership development in the training of teachers and future heads of educational institutions. This can naturally link up with the distance education strategy once they are both in place, but it might initially require a Leadership Development Programme for Sustainable Education Development in Africa to create a nucleus for an institutionalised programme.

6.4.3 Project development

There are many projects and programmes being developed in Africa, by governments alone or in collaboration with international development agencies. The Leadership Development Programme will be

promoted as a tool for mobilising stakeholders to identify, design, and implement projects and programmes aimed at satisfying needs within communities and organisations. The same approach will be promoted in the area of commerce, especially for the small and medium-sized enterprises in Africa – identified in most countries as the engine for economic growth. This modular programme will be implemented by a consortium bringing together consultancy firms, NGOs, and Schools of Business and Commerce.

This is a long-term project, whose goals and strategies will be modified by those who participate in the programme (as Fellows, Facilitators, and stakeholders in various development activities). This paper has tried to outline the principles that guided the design and management of the current programme, and invites comments on its future directions. In the next section, I outline my own personal commitment, the entry point for each Fellow and Facilitator into this Leadership Development Programme.

7 A PERSONAL COMMITMENT: IN SEARCH OF MY *NDUGU*⁸

In one of his many doctrines on African liberation from colonial rule, Amilcar Cabral's advice to his followers in Guinea Bissau was 'do not confuse the ideas in your head with the reality in which you live'. He urged his followers to action by reminding them that 'to be brothers is a biological accident, but to be comrades is a conscious decision on our part. In our situation, it is better to be brothers and comrades'.

In his speech 'Stop the laughter', Thabo Mbeki tells the story of people living in 'Dead Man's Creek in Mississippi, USA'. The contrast between the rhetoric of African renewal by African leaders and the reality of famine, hunger, wars, misplaced values, and chaos brought to their homes by TV everyday leads them to laugh and conclude that 'these Africans must be real comedians'. In urging Africans to live their talk, Mbeki hopes to 'stop the laughter' at Africans by the citizens of Dead Man's Creek and the world.

This call to action, mindful of the gap between rhetoric and reality, is a constant theme for those concerned with social change and development in Africa. As a participant in the African Leadership Development Programme, I have facilitated the articulation of strategies to tackle individual Leadership Challenges in the real world where individuals work. For me, a major challenge for the programme has been to promote a sense of African renewal by urging participants to look within and find the strength to be different, even if it might be contrary to current practices. The goal for me has been to nurture a 'virtual' African Think Tank on a wide range of development issues – in support of governments, private sector, and community organisations – and ultimately contribute to changes in 'the way we do business in Africa'.

In approaching the very complex problem of change, I remind myself and others that 'I am only a simple African boy'. By this observation, I am emphasising my attempt to blend what I learnt in the village with that which came from western institutions of learning. It is my acknowledgement that the approaches I apply to problems are informed by African proverbs, riddles, and stories; as well as by a myriad of university textbooks and encyclopaedias on scientific discoveries (box at the end of this section sums it up in a personal creed). My knowledge of life in an African village and in cosmopolitan urban settlements the world over have found an uneasy co-existence in my mind and the way I approach life with its problems. Thus, I am in no

⁸ Ndugu is a Swahili word for brother/sister or clansman/women; clanhood is Udugu.

way suggesting that ‘a simple African boy’ is a simpleton, but merely re-stating that I am the product of a meeting between western education and values from African village life. My personal commitment to Change Leadership is defined by ten goals (box below), which in my view form a suitable basis for an appropriate meeting of African and Western value systems.

Personal commitment to leadership for renewal

- 1 Overcome Afro-pessimism
- 2 Undertake critical thinking
- 3 Promote integrity
- 4 Use strategic compromises
- 5 Put our best brains to work
- 6 Reward hard work
- 7 Reward innovation
- 8 Draw strength from our past
- 9 Promote family-hood
- 10 Strengthen links with the Diaspora

7.1 Overcome Afro-pessimism

Afro-pessimism is probably the single most significant obstacle to Africa’s development – ‘you know our people, they never succeed in anything’. This is an attitude often adopted by the African people towards attempts by fellow Africans to change the way they do things, right across Africa and in the Diaspora. It undermines the limited self-confidence that African children, men and women have developed after enslavement, colonisation, and living under grinding poverty. In this respect, the concept of decolonising the mind is important, not as a call to retreat into traditionalism, but as a process of positive mental development and attitude towards oneself and others – the basis of African renewal. I remember working with Africans from the Caribbean in the United Kingdom in the 1970s. One of them, running a corner shop, complained that fellow Africans believed in shopping at the Indian shop next door because they believed the African will never make it – she closed because she had no customers. Afro-pessimism is global, and self-defeating.

7.2 Undertake critical thinking

This underlines the need for one to constantly question prevailing assumptions about Africa’s development strategy. At its core is the need to move away from ‘what do the donors want’ to how ‘can we collaborate with donors to achieve what we want’. It is about openly asking the question: this is my agenda, what is yours so that we can find a common way?

Critical thinking is about standing firmly on our present, looking into the future, and defining our own agenda – different from today and in sharp contrast with the quagmire of negative leadership traits surrounding us. It is a personal challenge to be different, and to acknowledge that this might lead to some discomfort among those who are used to getting away with casual solutions supplied to Africa without a firm

rooting in the African reality. In my work, I have learnt that this can lead to hostile reactions of ‘you have poor inter-personal skills’ and ‘that smacks of arrogance’, especially from international civil servants (of all races) accustomed to a pliable African élite prepared to let things pass because ‘visitors will soon be gone’ and leave us to do as we please. Critical thinking is about self-awareness that differences in colour, nationality, beliefs, and gender often mask far deeper similarities between us in the way we approach and deal with problems – and finding these similarities is a personal responsibility.

7.3 Promote integrity

The need to close the gap between reality and rhetoric in Africa is urgent as pronouncements of governments and their supporters are often at variance with the reality on the ground. The description of many pronouncements as ‘United Nations speeches’ is a short-hand description of this phenomenon. Confronting this gap between what governments say and the reality of what they do is a necessary first step in promoting personal integrity and intellectual honesty on our part.

The aping of Northern thinking by African intellectuals in the name of frontiers of knowledge while Africa sinks deeper into a socio-economic mess is the second element of confronting intellectual dishonesty. While industrialised societies continually finance research to address urgent problems, African governments seem to have little need for research from local institutions. This situation is not helped by the insistence of many African researchers that they must research on the same topics as their Northern counter-parts, otherwise they will not be recognised as international scholars – while African problems remain unattended to.

In many cultures where organised religion existed, the religious leaders were maintained by society, and they in turn developed writing and teaching skills. With industrialisation, religious centres of teaching and writing gave way to Universities and these have traditionally been associated with a constant questioning of the way societies are organised – in line with the liberal western tradition. In contrast to this, traditional African religions associated with family spirits and worship, found it difficult to develop centres of teaching and writing (except in the Muslim North and West Africa where Mosques and Royal Courts combined to produce some of the finest foundations for modern civilisations). We seem determined to continue this inheritance even when all evidence points to the necessity of new institutions.

The introduction into Africa of western-type universities, with the liberal tradition, has produced centres whose work finds it difficult to attain a healthy balance between the need to prepare future administrators for the modern State, and the need to be critical of how the State deals with its citizenry. The liberal tradition in African centres of higher learning has had a rocky existence as the State and centres of learning have failed to promote a ‘healthy debate’ over fundamental questions of change in Africa, with both seemingly competing for power and influence. Recognising and accepting one’s role in society, however humble, is an important foundation for personal satisfaction and integrity.

7.4 Use strategic compromises

Traditional Africa on the whole has had difficulties with differentiating between opponents and enemies, with many languages using the same term to describe these two forms of disagreements. A major consequence of opponents being synonymous with enemies is a tendency to resort to genocide by African political leadership determined to remain in power. As long as disagreements were settled with bows, arrows, and spears, damage to societies was quite limited. With modern weapons of war, the settling of internal disputes by military force has had catastrophic impact on modern Africa.

There is nevertheless ample evidence in Africa to contradict a general blanket statement that all opponents are enemies, although such evidence tends to come from within homogeneous nationalities and is rarely applied to those considered 'outsiders' by the homogeneous groups. In the Tswana culture, the practice of village councils (*Kgotla*) continues to be observed in most facets of modern life in Botswana and in parts of South Africa, where the *Kgotla* will deliberate until all opinions have been heard and a compromise reached. There are many societies in West, Central, and East Africa who encouraged their youth to demonstrate their prowess by oration rather than on the battleground (especially the Yoruba, Luo, Shona, and others).

But even in the warrior societies of Africa, there were attempts to regulate disagreements in ways other than violence. In traditional Maasai culture, it was recognised that disagreements among heavily armed members of a community could be tragic unless this was regulated. A story goes that traditional Maasai Village Council meetings were regulated by a respect for each member to speak – the number of sticks left in the hand indicated the number of points still to be made. Only when the last speaker had put all the sticks down could another person speak. Stories abound in Africa of similar practices where internal discussions were regulated in such a way that opposing views could be expressed without leading to major social disruption.

The resolution of conflicts using the *Kgotla*, *Indabas* in South Africa, village councils, and means other than violence suggests that Africa can look to its past for ways to resolve conflicts. It would require that each nationality (tribe) recognises itself in a wider context and seeks to resolve conflicts within the Nation State in an inclusive manner rather than exclusively to the narrower definition of nationalities. The 1987 Zimbabwe Unity Accord between rival nationalist movements, the South African negotiated end to apartheid, and the outcome of negotiations in Mozambique are positive examples of this spirit of strategic compromises that Africa so badly needs to promote its own development.

The conflicts of Angola, Democratic Republic of Congo, and wars in the Horn of Africa (including the Sudan) are the modern-day extension of warrior societies where conflict resolution still takes place on the battleground. The recent genocidal conflicts in Uganda, Rwanda, Kenya, Sierra Leone, and many other smaller ones around Africa point to the failure by Africa to adopt strategic compromises in dealing with its 'national question' in ways that go beyond the instinct to annihilate opponents and enemies alike.

7.5 Put our best brains to work

As managers and leaders, this is about attracting the best around us so that we can be challenged to bring out the best in each one of us. The tendency to surround oneself with mediocrity so that we as leaders can shine brightest is short-sighted and counter-productive. What is the point of hoping that we can better see over the horizon by standing on the shoulders of dwarfs instead of giants?

We have on many occasions produced world-class athletes, business leaders, scientists, and communicators – but often after removing them from the African environment. Now, the challenge is to bring about the same developments on the African continent using the resources (both human and materials) that are at our disposal. Many of the perceived negative traits of African leaders are a direct failure to implement this strategy.

7.6 Reward hard work

Paying complements and giving rewards to the best, not the closest family members, is a first step in the reward system. Reward for hard work takes many forms, and we need to find even more ways to do the same so that those who do well are encouraged to do even better.

The colonial and post-colonial educational system rewarded those who conformed, and punished those who dared to be different. Many of us have been conditioned to avoid making mistakes because from an early age, mistakes are met with punishment (many a time children get a hiding in school if they get sums wrong). I remember the learning difficulties my daughter had when she was young because she would go mute whenever she was asked a question to which she had no answer. During consultation with teachers, I discovered that my daughter had serious difficulties dealing with punishment that came with making mistakes at school. The re-enforced link between mistakes and punishment has produced a generation of Africans too afraid to try in case they fail. How many times have we heard laughter when an African speaks in ‘broken English’ – unaware that such persons often speak many local languages with ease and are in no way inferior because they have a limited knowledge of English? Rewarding hard work must go hand in hand with an explicit recognition that only those who try succeed – and often fail.

7.7 Reward innovation

Some of the most significant threats to Africa’s viability are corruption, graft, and consumption – driven by a desire to compete with elite groups in industrialised societies without recognising differences in levels of material development. It is from Europe that we read of research into the use of bio-degradation of human waste (by the Irish Worm Company) or solar energy uses. Furthermore, the world does not have the resources, even with today’s level of technology, to necessarily support the Northern European-American lifestyle for all six billion inhabitants on earth. There is need for strategic compromises in our approach to resource use – but still rewarding the innovators who will make it possible for society to support even more people with the limited resources. Africa has a poor history of rewarding innovators and instead tends to pay more attention to uncritical imitation and blind consumption.

7.8 Draw strength from our past

Our indigenous knowledge in the form of medicinal plants and social cohesion continue to be of significance in the global context. The discussion of modern organisational forms in industrialised societies bemoans the breakdown of social cohesion, while Africa is busy running away from its traditional extended family (and the implications it has for social cohesion). The adaptation of traditional values to industrialisation strategies provides a unique opportunity for Africa to give the world a different form of social organisation within industrialising societies, but this will not happen as long we want to put as much distance as possible between us and our past. Although Africans have for centuries sat under trees to discuss personal, family and community problems, it is the Americans who have ‘invented’ TV talk shows as a global entertainment industry. In May 1996, the South African Constitution Bill was adopted in the House of Assembly. In one of his most famous speeches, Mbeki urged us to combine **all** our rich inheritance in the reconstruction of Africa:

‘I am an African! I owe my being to the Khoi and the San whose desolate souls haunt the great expanses of the beautiful Cape – they who fell victim to the most merciless genocide our native land has ever seen,... I am formed of the migrants who left Europe to find a new home on our native land. Whatever their own actions, they remain still part of me’ (Mbeki, 1998: 31–32).

The future of medical scientific progress will greatly depend on medicinal plants, and Africa’s tropical forests have much to contribute to this. The cultivation of medicinal plants, and even their extraction can be source of livelihoods for many Africans in the years to come. With sunshine practically all year round, Africa has no excuse for not becoming a leader in the supply of tropical produce to the world. Yet, many farming systems are aimed at replicating industrial farming methods in Africa – in spite of the movement of consumers away from foods produced industrially to ‘organically-farmed’ produce. Organic farming is an agricultural invention of industrial societies for processes that still go on in Africa today. It is ironic that African farmers, who, 30 years ago, were growing legumes and cereals together, have to visit Europe for lessons on these same processes because modern agriculture has introduced single-cropping methods in Africa.

7.9 Promote family-hood

Family-hood in African management culture is not only poorly understood by those who analyse Africa, but is grossly distorted by its African practitioners. It has been blamed for most of the ills (greed, nepotism, corruption, etc.) characteristic of African management and leadership today without looking below the stump to see what roots are below ground.

Family has been identified as both a strength and as a weakness in African life – be it in the social, economic, political, or cultural contexts. The social security implications of strong African family ties have been cited as having potential benefits in the caring of the sick and others in need. The rampant corruption in many African societies has on the other hand been explained by pointing to the strong family ties existing in Africa. When a European management consultancy firm jokingly presented organisational charts

characteristic of various cultures, boxes were arranged in a circle to represent the United Nations. The Chinese, American, Japanese, and even the Catholic Church were presented in various formations of boxes and triangles to depict how these various cultural practices influence organisational design and operation. When it came to Africa, the structure was presented in the form of humans positioned on various parts of a tree, with one person sitting at the top of the tree – underlining the perceived influence of family ties on the way Africans organise themselves today.

When Julius Nyerere of Tanzania articulated a political theory for Africa, he looked into the family to develop a socialist theory that would distinguish African organisational forms from European (Russian) and Asian (Chinese) theories based on Marxism or even European liberal social democracy (British and Scandinavian socialist movements). Nyerere called his version of African socialism *Ujamaa* (a Swahili word for family-hood derived from *Jamii* – family). The *Ujamaa* experiment (as the attempt to build African Socialism in Tanzania came to be popularly known) was characterised by a collectivisation of agriculture, nationalisation of industries, and the provision of government-funded services (health, education, housing, roads, water, and others). In so doing, Nyerere borrowed strategies from both liberal social democratic labour movements in Europe, as well as from the communist parties of Russia and China. Nyerere successfully advocated for an armed strategy for the liberation of Africa from colonial and racial fascism using arms supplied by communist governments, and still continued to receive development assistance from western governments. In this respect, *Ujamaa* as an experiment in African Socialism succeeded in meeting one of the main goals of Nyerere's theory – Africa cannot develop until all forms of colonial rule had been eliminated from the continent.

While the theory of *Ujamaa* has been judged to have been a dismal failure in terms of increased economic productivity, it has been a success in promoting a sense of nationhood among Tanzania's myriad ethnic groups by promoting Swahili as both the official and national language. As technology is transmitted in the language of those who innovate (English in this case), economic development in Tanzania has been unable to reap the full benefits of its many well-educated young population, and might explain the failure to register high economic growth. Without adequate resources to translate technology knowledge from English into Swahili, Tanzania was less successful in applying western-developed technology than its mainly English speaking Kenya, whose economic progress is in contrast with its extensive breakdown in social, cultural, and political structures. The impact of *Ujamaa* in creating a basis for Tanzania's industrial take-off has not been explored, with most analysts concentrating on its short-comings, especially in a world dominated by a drive to expand western-style (primarily European and American) market forces into African societies.

A re-visit to the values of family-hood should help us re-look at countries like Tanzania and Kenya, and then draw both positive and negative lessons for the hard tasks ahead. For Africans, family and kinship should be sources of strength and practical tools to be woven into the political, economic, legal and social processes. They should neither be romantic notions of a glorious past nor something to look down upon just because they have so far been used as tools for self-enrichment, and for entertainment by politicians on airport tans around Africa.

Under *Ujamaa*, the word *Ndugu* had been used as a substitute for Mr/Mrs and Comrade, but there is the wider meaning of the same word – depicting clanship. My work experience leads me to conclude that I have been ‘in search of my *ndugu*’ (clan or family members), and I have to a large extent succeeded. My most successful work relationships have been those characterised by values such as brother-hood, sister-hood, father-hood, daughter-hood, mother-hood, uncle-hood, auntie-hood, spouse-hood, etc. When I refer to my work colleagues (irrespective of colour) as my brother or my sister, I am affirming this search for *udugu* (clan-hood) the glue that cements a relationship of ease and comfort in the way we work as partners and colleagues. In ‘searching for my *ndugu*’, I am not looking to work with relatives or friends, but seeking out persons who have a nurturing attitude at the workplace – demanding that I produce, judging me fairly, stretching me to the limit, and being at ease with my short-comings. Corruption, nepotism, greed, sexual harassment, and all those negative traits associated with African leadership today have no place in *udugu*. The universal relationship between family members is not one of over-looking incompetence or rewarding the lazy, but one of demanding the best from everyone so that the family can prosper. The extension of this *udugu* value to the African workplace has been turned on its head, and taken to mean sloth, back-handedness, kick-backs, and all the negative traits continually cited and seen in many African-led organisations.

In many successful African organisations, it is not uncommon to hear the general cleaner or messenger (usually an older woman or man) referred to by everyone as auntie or uncle. Similarly, it is not uncommon to hear the local equivalent of ‘father’ or ‘elder’ used to refer to a liked head of an organisation when workers are talking among themselves. Thus, such endearing words like *Mzee* or *Mdala/Mudara* (elder), *Sekuru* (uncle) and ‘auntie’ are widely used by persons working in many organisations within Eastern, Central, and Southern Africa. In nearly all such cases, these words are not used in organisations characterised by tensions and inefficiency, but in those where people look forward to arriving for work every morning. These terms have also been appropriated by political ideologues keen to please their superiors within the African political party structures.

7.10 Strengthen links with the Diaspora

Africa has a voice in the midst of the strongest nation on Earth today (USA) in the form of African-Americans who constitute around 10 per cent of the population. When we speak of the all-pervasive American culture in films and communication, we are also referring to the visible African-American influence on this culture. This group of Africans has been instrumental in the forging of relationships between Africa and the US, and they can play an even greater role in the future development of Africa. The strengthening of Africa’s links with the Diaspora is thus more than a sentimental desire to keep in touch with our brothers and sisters, but a practical politico-economic strategy to gain an advantage in a world dominated by a few industrialised countries. This linkage dates back to the Pan-African Conferences of early 20th century as well as the more recent anti-apartheid struggles. Thus, our progress as Africans is intrinsically one - it was for instance no accident that the right to vote was extended to African-Americans at the same time as when most of Africa gained political independence from European nations in the early 1960s.

Celebrating our links with the Diaspora is also a recognition that we as Africans have done quite well from the colonial encounter. Of all the societies colonised by Europe during the second millennium, the African and Asians share one feature: they control their own societies. In Australia and America, the indigenous peoples are to be found in reservations or in the deep jungles of Latin America. While the African Reserves persist in post-colonial Africa as barren lands with grinding poverty, they exist side-by-side with urban settlements managed (or mismanaged!) by those Africans who got out of these same Reserves created to supply labour to colonial enterprises.

Linking with the Diaspora is part of celebrating Africa's global contributions and its place in world history. African labour, in the form of African slaves exported to the Americas, was a major engine for growth in USA. The depletion of human resources in many parts of Africa (principally Central and West Africa) started with slave-trade and continued with high mortalities associated with colonial methods of economic production in mines and on farms. The latter contributed to the growth of an industrial Europe. African raw materials contributed to the building of Europe, during a period of intensive exports by European colonial powers, and continue to be a major source of global growth. In the splendour of British, French, and Belgian cities carries a bit of African labour and materials, to complement those from Indian, Chinese and other former colonial possessions. Recognition of this contribution by Africans to world development in the past also implies that we can do it again, and this time for ourselves on the African Continent.

Demanding our place in the global market, on equal footing, is a major strategy for the continued participation of Africans in the globalisation process, in which the Diaspora can be a critical player. While the forgiveness of debt might provide temporary relief for a few nations, its impact on other African nations can be devastating (as was shown by gold sales whose impact on job losses in Africa out-weighed the benefits). While not under-estimating the impact of debt-forgiveness on world consciousness, our development cannot be an act of charity or the responsibility of others. We are producers of goods and services that the world requires, and our primary strategy should be to seek the creation of a 'level playing field' in the market place so that the African can **compete with the best producers from around the world, and win**. This we can demand of others, but first we have to demand it of ourselves – individually and collectively – in a spirit of an African renewal. That is a Leadership Challenge for every African interested in the continued survival of our societies.

African Leadership Creed

I shall follow and lead,

from my African reality,

with justice

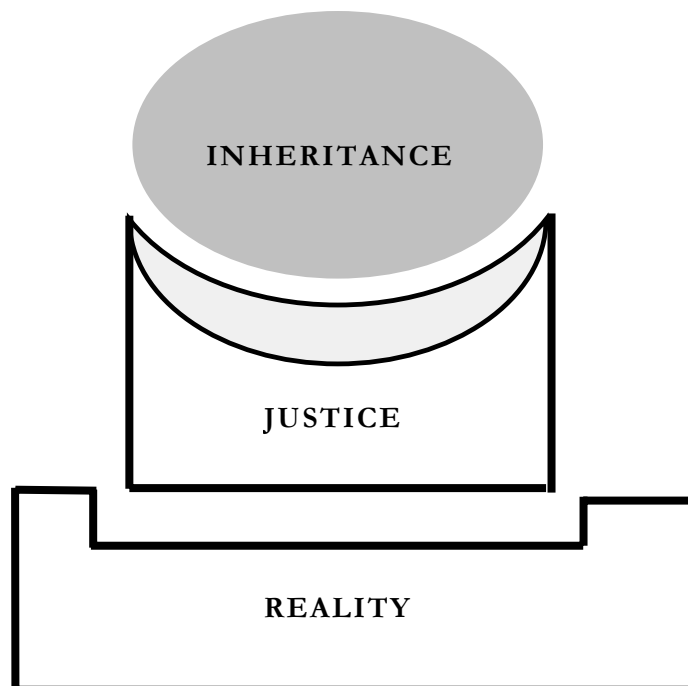
and with pride in my African inheritance.

This Leadership Creed captures five elements:

- 1 Personal commitment to good leadership.
- 2 The dual position of individual as leaders and followers.
- 3 A grounding in reality (as leader and follower).
- 4 A need to see justice done at all times.
- 5 Pride in the incorporation of African inheritance into leadership.

In this Creed, the link between values (captured in inheritance) and environment (the reality in which we live) is provided by one key strategy (justice).

African inheritance, reality and justice



SELECTED REFERENCES

- Adonisi, M., 1999, 'Leadership for transformation and organisational change: a paper on leadership theories', Victoria Falls, Zimbabwe
- Cabral, A., (n.d.) **Unity in struggle**
- Kouzes, J.M., and Posner, B. Z., 1995, **The leadership challenge: how to keep getting extraordinary things done in organisations**, San Francisco: Jossey-Bass Publishers
- Leo, C., 1989, **Land and class in Kenya**, reprinted in Harare, Zimbabwe: Nehanda Publishers
- Mahoso, T., 1989, **Footprints about the bantustan**, Harare, Zimbabwe: Nehanda Publishers
- Mbeki, T., 1999, **Africa: the time has come**, Cape Town-Johannesburg, South Africa: Tefelberg-Mafube
- Mbigi, L., 1997, 'Ubuntu: the African dream in management', **Knowledge Resources**, Randburg, South Africa
- Mbigi, L. with Maree, J., 1995, 'Ubuntu: the spirit of African transformation management', **Knowledge Resources**, Randburg, South Africa
- Nyerere, J., 1968, **Uhuru na Ujamaa – freedom and socialism**, London, New York: Oxford University Press
- Peil, M., 1977, **Consensus and conflict in African societies: an introduction to sociology**, Edinburgh, Scotland: Longman
- Schaffer, R.H. and Thomson, H.A., 1991, 'Successful change programmes begin with results', **Harvard Business Review**, Reprint 92108
- Schein, E.H. (n.d.) **Organisational culture and leadership**, second edition
- Von Freyhold, M., 1979, **Ujamaa villages in Tanzania: analysis of a social experiment**, London, England: Heinemann