Josef Wieland,
Julika Baumann Montecinos (eds.)

Sub-Saharan Perspectives on Transcultural Leadership

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Contents

Preface

To state that, in a globalized world, cooperation across cultures is needed to bring about prosperity and mutual gain seems self-evident. In the context of global value creation, digitalization and cross-border innovation – to name but a few of the ongoing dynamics – we need to think and act across borders. However, what exactly might form the basis of such cooperation? Can we suppose that there are global values or principles shared by everybody? And what does this imply for leadership strategies?

The answer is not straightforward. In terms of global values as a basis of cooperation of course, many global declarations and international standards presuppose values like integrity, honesty, humanity, and justice – and, in principle, most people from all over the world would agree with them. But at the same time, one important feature of values and moral principles in general is their fuzziness: values are open to different interpretation with regard to their consequences for practical action in concrete local situations.

Against this backdrop, we can't simply take global values for granted, but we can describe them as the result of an individual and collective learning process that has only just commenced. Leadership, then, is about strengthening these learning processes towards developing further the common ground for global cooperation.

At present, the starting point of any debate or practice on the above must be people's regional, national, and cultural affiliations, which implies a very diverse, culture-driven understanding of values. Our world offers great cultural diversity – and will always continue to be shaped by it. This being said, as humankind is a species, obviously there must be commonalities which may at least prepare the ground for what might grow into shared values across cultures. It seems reasonable to assume that among those commonalities are the pre-social capabilities for empathy and inclusive rationality that allow people to

interact in the first place: to live together and work together to mutual advantage. Whenever these pre-social capabilities for empathy and inclusive rationality are applied to situations in which cooperating individuals have to get along with one another, values emerge. Accompanying the process of civilization, it is this constant stream of continually emerging values that, as a learning process, establishes the code of values of a community – be it a village, a region or a country.

Globalization, one might argue, has now set the stage for extending this learning process on a worldwide scale, since those situations in which cooperating individuals have to get along with each other now increasingly occur between individuals from different cultures. If the assumptions stated above are correct, these global "transactions" would thus bring forth truly global values: values that actually stem from real people doing real things together on a global scale.

This is where transculturality and transcultural leadership come in. Global cooperation becomes difficult if all attention is focused upon the differences between cultures. In contrast to inter- and multi-cultural approaches, transculturality puts first what cultures already have in common and what serves to create new commonalities. It constitutes a learning process that facilitates the relating of different cultural identities and perspectives through cooperation, mutual learning and a non-normative attitude. As a governance structure for relating distinct perspectives, it is both the prerequisite for, and a resource of, effective and efficient global and local cooperation by making diversity's productive potentials accessible and containing diversity's destructive potentials.

From a practical angle, transculturality is about discursively and cooperatively identifying and – probably more importantly – generating those cultural commonalities that are necessary to start the cooperation, and make it successful. To manage the relating of different perspectives, and to enable the corresponding learning processes, requires our present and future leaders to possess competencies that go beyond traditional leadership concepts. Effective transcultural leadership is about responding to the challenges of the increasingly complex economic and societal developments that we face in today's world – and about accessing the potentials that cross-cultural cooperation bears,

not only in terms of economic value creation, but also in terms of the creation of a truly global ethos.

The Transcultural Leadership Summit that is annually held at Zeppelin University aims to provide a platform for tackling these issues and their implications. Welcoming today's and tomorrow's leaders from all over the world, the Summit aims to facilitate and encourage inspirational encounters and discussions on transcultural learning and its potentials. In 2017, the Transcultural Leadership Summit's focus was on Sub-Saharan Africa, centering the attention on this region's dynamically-growing future markets and rapidly-changing societal and political developments.

The trends of globalization, including the worldwide reach of value chains and political and societal initiatives, have put Sub-Saharan Africa on the stage and strengthened its potential for being the next hub of globalization. Global value creation opens up new opportunities, not only in terms of the development of countries individually, but also in terms of cross-border cooperation and transcultural processes in business and society. The Transcultural Leadership Summit 2017 thereby aimed to contribute towards the emergence of global leadership skills and the management of diversity for successful transcultural cooperation between Sub-Saharan Africa and Germany. Exchanging ideas, telling success stories, learning from each other, being creative and open-minded – all these are features that lie at the core of our concept of transculturality. This is why we have chosen the title "Learning about Sub-Saharan Africa" for our Summit, as well as for this volume, which takes further some of the issues and discussions raised at the event. Our thanks go to Michelle Sun for her great support in the editing process, and to all the collaborators and speakers who were part of the Transcultural Leadership Summit 2017, especially to those who accepted our invitation to contribute to this book!

Friedrichshafen, September 2018

Josef Wieland

Julika Baumann Montecinos

Contributors

Dr Agnes Atim Apea is the CEO & founder of the Hope Development Initiative Uganda. In her work towards empowering women in Uganda, she works with the Government of Uganda as the Chairperson Local Government Finance Commission and has been a consultant with the African Union, the Commonwealth, United Nations Agencies, Uganda Women's Parliamentary Association and the Pan African Parliament.

Julika Baumann Montecinos is a researcher and lecturer at the Chair of Institutional Economics, Organizational Governance, Integrity Management & Transcultural Leadership at Zeppelin University, Germany. She is head of 'Transcultural Management Studies', as well as the project manager of the 'Transcultural Caravan', a hub for global thinking and research (www.transcultural-caravan.org).

Nicolas Göller is a student at Zeppelin University, Germany, a student researcher at the Chair of Institutional Economics and project collaborator in the Transcultural Caravan. He is interested in how economic actions are embedded into the cultural, political and historical context of the society they occur in.

Dr des Michael Kusi Appiah is a former researcher at the Wittenberg Center for Global Ethics in Wittenberg, Germany and a Ph.D. graduate from the Chair of Institutional Economics at Zeppelin University, Germany. His research focuses on development economics, business processes, leadership ethics, and environmental sustainability.

Dr Angelica V. Marte is a Senior Researcher at the Chair of Institutional Economics at Zeppelin University, Germany, and Senior Lecturer at various Universities. She is the Founder and CEO of mim_more is more. In her teaching, research, and entrepreneurship, she deals with

topics of leadership development, diversity and gender. She has also co-directed documentary films.

Prof Dr Thaddeus Metz is a Distinguished Professor at the University of Johannesburg, South Africa, where he is affiliated to the Department of Philosophy. His work is centered around African traditions of philosophy and relational values which he contrasts with more individualistic, 'western' traditions and values.

Andrea Nono is the Managing Director of MTU Africa (Pty) Ltd – a South Africa based entity responsible for Rolls-Royce Power System's business in over 30 countries within Sub-Saharan Africa. Nono has over 18 years of experience in the industry. She lived and worked in Germany and the USA before she moved to Africa. She holds an MBA from the Eastern Michigan University, USA and is a member of the Institute of Directors, South Africa.

Dr Bolaji Omitola is Dean of the Faculty of Social Sciences at Osun State University in Nigeria and a renowned researcher and expert in Political Sciences. His research interests include political institutions, comparative politics, and public administration in Nigeria.

Victoria Naashika Quaye is an expert on water management in Africa and the founder and CEO of Naaviq Company Limited. With her company, she offers affordable solutions for the provision of clean water and consulting for independent water management in communities in Ghana.

Mandu dos Santos Pinto is an architect and urbanist, CEO and Founder of 'MANDU|architexture & urbanizm' which designs innovative and sustainable solutions for urban context mainly for European and African cities (www.mandu.ch).

Prof Dr Josef Wieland is Professor at the Chair of Institutional Economics, Organizational Governance, Integrity Management & Transcultural Leadership, and Director of the Leadership Excellence Institute Zeppelin (LEIZ) at Zeppelin University, Germany. Furthermore, he is

Vice-President (Research) of Zeppelin University. Josef Wieland is the founder and academic director of the "Transcultural Caravan".

Prof Dr Dr Werner Zips is Professor of Social and Cultural Anthropology at the University of Vienna, Austria. He has published numerous books and articles on legal and political anthropology, particularly on Africa and the African Diaspora. His research is often complemented with the production of documentary films.

Part I

Concepts of Good Governance and Leadership

Transculturality and Global Value Creation

Josef Wieland and
Julika Baumann Montecinos

The concept of transculturality and transcultural management[1] is receiving increasing attention in economic, societal and academic debate. In contrast to most intercultural and multicultural approaches that emphasize the differences between cultures, transculturality rather focuses on existing and potential commonalities that enable transaction-specific interaction, assuming a relation-oriented, contemporary perspective on the realities of global economies in the 21st century. In the context of potentially far-reaching global milestones, such as the Sustainable Development Goals (SDGs), and considering the complexity and dynamics of current political and economic developments, the transcultural approach seems to lie at the very core of what is required to successfully shape global cooperation and the challenges and opportunities it might provide. Against this backdrop, the globalization of social interaction in general and of value creation in particular represents both a phenomenon of, and a reason for, transcultural cooperation. The realization of transactions along global value chains relates culturally-diverse actors and organizations to productively combine their resources to provide a corridor for transsectoral cooperation in which joint value creation becomes possible. Accordingly, a common interest

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[1] For a discussion on the foundations and relevance of this concept see Wieland 2016; Fischer & Wieland 2016; Wieland 2018: chapter 7; Wieland & Baumann Montecinos 2018.

in the execution and continuity of mutually-beneficial transactions can serve as a starting point for learning processes that might lead to the strengthening of existing commonalities, as well as to the development of new ones. Through the lens of relational economics,[2] the relevance and characteristics of global value creation as a phenomenon of trans-cultural cooperation will be analysed in this chapter. This includes considering the consequences for the strategic management of globally-acting organizations, not only in terms of the corresponding require-ments for their governance structure and mechanisms along global value chains, but also concerning the cultural integration processes that form a crucial success factor in today's economic dynamics.

1.   *From globalization to sharing our world*

When the Sustainable Development Goals (SDGs) agenda was set by the United Nations and its 193 member states in 2015, this was not only an important step in terms of internationally-adopted agreements, but also a symbol of, and a reaction to, the increasing globalization of the economy and society. Globalization relates people with different cultural and economic backgrounds, regardless of whether they like it or not, calling on them to cooperate and to solve the problems that might emerge. Against this backdrop, the SDGs can be considered a remarkable and ambitious endeavour, as they are far more than the mere continuation of the previously-pursued Millennium Develop-ment Goals (MDGs) and thus mark a paradigm shift in the history of international development agendas. Whereas the MDGs focused on measures to improve the situation of less-developed countries, the SDGs rather assume a perspective that highlights the challenges and potential improvements that are attributed to all countries, including the highly-developed nations who are called upon to act in an equal manner.[3] Correspondingly, the SDGs aim at no less a goal than "trans-

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[2] The concept of relational economics is elaborated in Wieland 2018.
[3] For a discussion on the Sustainable Development Goals and the declared para-digm shift see Fetzer & Baumann Montecinos 2016.

forming our world"[4], declaring that a "common destiny" is shared across national borders:

> "These are universal challenges. They demand new heights of multi-lateral action based on evidence and built on shared values, principles, and priorities for a common destiny" (United Nations 2014: 5).

This approach sounds auspicious, and it is indeed important to be comprehended in its full meaning. This is where the concept of transculturality comes into play, as remarked by Josef Wieland in his opening address at the Transcultural Leadership Summit 2017:

> "To share one world is not the same as to accept that this shared one world is *our* world. To share one world is a matter of fact, but to contemplate this shared world as *our* world can only be the result of historical learning processes. It is not a given, it is not self-evident, it doesn't come by nature. It is about starting a learning journey" (Wieland 2017).

Those learning processes that are called for by the SDGs and that are immanent to the transcultural concept as represented in this chapter are both the prerequisite for, and the result of, the relating of different stakeholders and resources (cf. Wieland 2018: 17) to address sustainable and particularly inclusive societal development at a global level. To share our world correspondingly implies transcultural cooperation to meet the goal of inclusive growth and mutual benefit for all. The recently released Agenda of the World Economic Forum (2018), titled "Creating a Shared Future in a Fractured World", as well as the "G20 Compact for Africa" point in the same direction and highlight the challenges and potentials of an inclusive economic development that treats all cooperation partners as being equally involved in terms of the relating of their interests and contributions.

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[4] This refers to the title of the UN resolution dated 25.09.2015: "Transforming our world: the 2030 Agenda for Sustainable Development", see United Nations 2015. Already the so-called Brundtland report 1987 pointed in this direction, being titled "Our Common Future", see for these considerations Baumann Montecinos 2018: 1.

If taken seriously, this paradigm shift has significant consequences for globally-acting organizations, especially in the business sector. In contrast to the traditional business practice of international trade, which merely consisted of selling and buying products, the requirements for the henceforth aspired kind of cooperation and the transcultural learning processes it entails include the establishment of long-term partnerships, as well as financial, emotional and moral investment. The era of global value creation as proclaimed by the SDGs supersedes the times of mere international trade and can be considered as a next step forward in terms of including the private sector as an important contributor to a "Global Partnership for Sustainable Development" (United Nations 2015: 6) and of attributing corporations with the role of becoming drivers towards achieving commonly set goals and targets. In their "Guide to Partnership Value Creation", the Partnering Initiative and the United Nations Department of Economic and Social Affairs (UNDESA) emphasize the interconnectedness of "all societal sectors as key development actors":

> "[The SDGs] require an unprecedented level of cooperation and collaboration among civil society, business, government, NGOs, foundations and others for their achievement" (Stibbe, Reid & Gilbert 2018: 6).

This call for being part of a global multi-stakeholder network of responsibility and action (cf. United Nations 2015: 32) and for embracing their relatedness within partnerships for global value creation ultimately leads to various consequences for globally acting organizations, in particular in terms of their strategic management. Discussing the relevance of global value chains as a phenomenon of processes towards "sharing our world", and through the lens of its implications for strategic governance of organizations, will thus be the focus of the following considerations.

2. *Global value creation as a network of relations*

The previously described developments towards transcultural coopera-
tion have been flanked by processes of worldwide network building
and the establishment of global value creation processes.[5] Global value
chains can therefore be defined as cross-border networks of corpora-
tions and societal organizations that combine their resources in order
to create products and services. They can thus be considered as a mani-
festation of global division of labour. According to estimates by
UNCTAD (2013), around 60 percent of global trade is handled along
global value chains that, as the ILO assesses, employ more than 450
million people in a sample of 40 countries (cf. Kizu et al. 2016). At
the same time, these new realities in terms of value creation have not
only embedded the traditional concepts of "world trade", but have also
revealed that statistics are not even able to capture this phenomenon
(cf. Wieland 2018: 128): Due to the prevalent narrowing of the mea-
surement of market transfers to end customers only, as well as the dif-
ficulties of measuring the real processes of development, production
and distribution that are based on the division of labour within global
networks of cooperation, approximately 28 percent of the world trade
is counted twice (cf. UNCTAD 2013: 136, Wieland 2018: 128).

   Nevertheless, there is no doubt that global value chains have be-
come significant drivers of global growth and wealth (cf. Wieland
2018: 128f). The emerging global networks of production and value
creation play a crucial role in terms of the economic and social devel-
opment of all countries, including developed and less developed socie-
ties (cf. Wieland 2018: 129). For the concept of relational economics,
these dynamics are highly relevant as they represent multi-sectoral
networks that induce economic, politic and non-governmental organi-
zations to cooperate with one another. If global value creation as the
primary manifestation of the global economy is correspondingly de-
scribed as a network of interactions between diverse stakeholders that
attach their logics of decision to particular transactions, the unit of

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[5] For these elaborations, see Wieland 2018: 127ff. For a fundamental discussion
on global value chains, see Gereffi & Fernandez-Stark 2011 and 2016, as well as
Gereffi, Humphrey & Sturgeon 2005.

analysis is no longer a space, but rather a temporary and fragmented process of relating those stakeholders' interests and resources in specific transactions (cf. Wieland 2018: 10f). Characterized by polycontextuality, polycontexturality and polylinguality (cf. Wieland 2018: 12, 25f), global value chains as networks of relations provide a productive breeding ground for transcultural cooperation and learning. Its polycontextuality thereby refers to the circumstance that various interdependent systems are integrated within those networks, which requires the actors involved to adapt to, and act within, different contexts, whereas the concept of polycontexturality focuses on the different rationalities, systems of meaning and logics of decision that need to be interlinked in the course of the management of transcultural relations (cf. Wieland 2018: 26). Polylinguality then describes the communicative ability to understand and reconstruct polycontextuality and polycontexturality in order to integrate them into one's own systems of reference and eventually enable new patterns of communication and meaning (cf. Wieland 2018: 27). Based on these characteristics, it is the complexity and dynamics of global value chains as such networks of interaction that present both challenges and opportunities for shared value creation on a global scale, calling for economic strategists to integrate this perspective into their business models.

Apparently, traditional economic theory is only in a limited sense able to describe either the relevance and functioning of global value chains as networks of relations, or the consequences of such dynamics for the governance of economic organization. To embrace the realities of the 21st century calls for a reformulation of the relationship between firms and society – an endeavour that directly contributes to the understanding of economic value creation (cf. Wieland 2018: 131) and the governance structures it requires and enables.

3.   Governance of global value chains

Considering the previously described understanding of global value chains as networks of relations, as well as following the concept of a firm as a relation of stakeholders (cf. Wieland 2018: 117ff), this implies a rethinking and concrete changes in terms of the business models that

are used by globally-acting organizations. Correspondingly, the governance of global value creation cannot be realized through the mere application of traditional management tools and principles, but it calls for a composition and combination of various mechanisms such as market, hierarchy and partnerships of convenience to connect stakeholders such as organizations, employees, customers and actors from civil society on a global scale (cf. Wieland 2018: 127). If a firm itself is understood as a nexus of stakeholders and if global value chains are defined as cross-border networks of relations, the reach and scope of a company's activities, as well as its income, are derived not only from classical market transactions, but from a multitude of interactions that happen along the course of connecting and combining those stakeholders' resources. Consequently, the distribution of profit and economic rents needs to be carried out according to these complex structures of governance of relations in an appropriate manner (cf. Wieland 2018: 127, Buckley & Strange 2015).

At the same time, it is this new way of understanding business as an international arena of the division of labour that results in the previously-described processes of mutually-beneficial cooperation and learning. Global value creation therefore offers new potentials in terms of the development, production and distribution of goods and services that are now inevitably influenced by international standards and cooperative mechanisms (cf. Wieland 2018: 127ff., Jandeisek 2018) and might result in innovations that would not have been achieved without the combination of the resources as contributed by the diverse stakeholders involved. Whereas the cultural aspects of such integration processes will be discussed in the subsequent sections of this article, Figure 1 aims to illustrate the consequences of the governance of global value chains on structural aspects of organizations as networks of cooperation and indicates the corresponding complexity of the relations that accompany global value creation (cf. Wieland 2018: 129).

Figure 1: Governance of global value chains
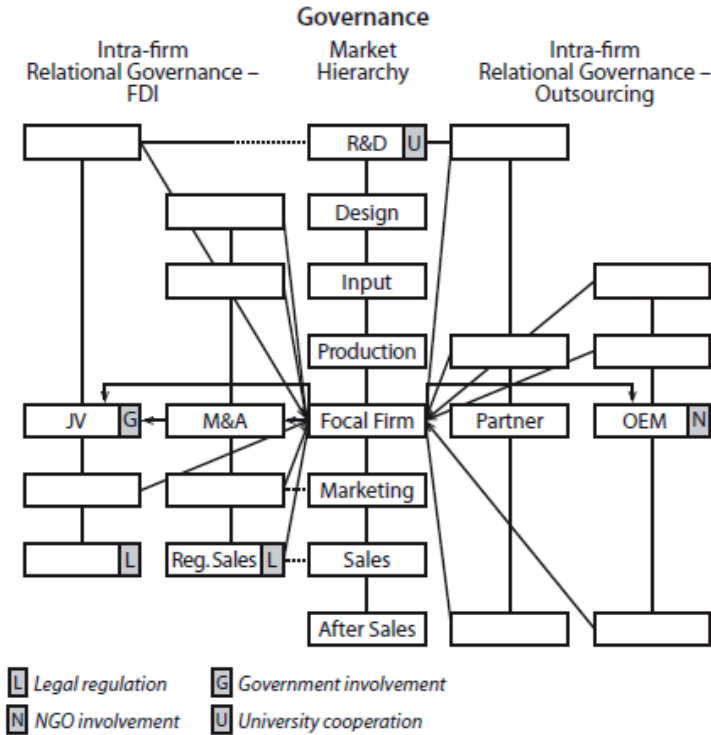
Figure 1 distinguishes vertical structures of market-based hierarchical relations of division of labour and traditional make-or-buy decisions from governance along the dimensions of horizontal integration (cf. Wieland 2018: 127). The latter includes global investments in the form of joint ventures or mergers and acquisitions on the one hand, as well as relations with partners such as after-sales representatives or OEMs on the other. At the same time, these governance networks are accompanied by political, legal and societal involvements as executed by governments, legislative bodies, non-governmental organizations (NGOs) and universities, to name but a few of the relevant stakeholders that

play a role along these processes of horizontal and vertical integration of business activities. Accordingly, strategic governance of global value chains requires the consideration and effective development of each of the involved intersections within this network in order to increase economic outcomes (cf. Wieland 2018: 129). Unlike merely market-based hierarchical supplier-customer relations that aim to reduce costs and to increase efficiency and market power (ibid.), the governance of global value chains entails the establishment of relationships that do not underlie the rules of market and hierarchy and result in additional rents from cooperation that need to be distributed appropriately in order to ensure the continuity of those partnerships.

The development of networks of global value creation as a process towards long-term, sustainable and inclusive cooperation projects has correspondingly led to an increasing relevance of legal and ethical issues, as noted by Gereffi and Fernandez-Stark:

> "Early use of GVC methodology focused principally on economic and competitiveness issues, while recently social and environmental dimensions have been incorporated" (2011: 4).

Against this background, the nature and reach of the legal, social and moral risks that these cooperation networks involve, for example, concerning being prone to corruption or the violation of environmental or human rights standards, has increased with the continuous and dynamic globalization of value creation (cf. Wieland 2018: 15f).

It is not only in this context, but also with regard to all the changes in doing business in times of *our* world, as described in this chapter, that cultural determinants and implications are supposed to play a crucial role. If business, economics and society want to drive developments towards an effective and inclusive governance of global value creation processes, they will not only have to consider structural issues, but they will also have to find a way to deal with the request for cultural integration. The following section aims to highlight this dimension of global corporate governance and to provide a model for its conceptual elaboration, as well as providing some practical examples.

4. *Economic integration becomes cultural integration*

To consider global value creation from a company's strategic perspective implies taking into account not only the consequences in terms of the structural factors of governance, but also in terms of culture. Through the increasing economic integration as described above, cultural integration as a continuous learning process supplements a further, highly complex dimension to the phenomenon of globalization. As Robert Ezra Park already stated in the 1920s, economic cooperation nurtures social and cultural relations:

> "In the long run, […] peoples and races who live together, sharing the same economy, inevitably interbreed, and in this way if in no other, the relations which were merely co-operative and economic become social and cultural" (Park 1928: 891).

Against this backdrop, the rest of this chapter tries to contribute to an understanding of the relevance and effective management of cultural integration processes as an integral part of global corporate governance strategies. In order to pursue this thematic agenda, it seems important to base the following considerations on a notion of culture that takes the real complexity of cultural affiliation into account and thus opens up a merely identity-based concept of cultural belonging for the perspective of multiple and transaction-specific cultural affiliations that both individual and organizational actors represent.

   Focusing on the relevance and implications of cultural processes in the context of global value creation, the different levels of culture that exist within an organization as a nexus of stakeholders need to be taken into consideration. The conjunction and interplay of different cultural affiliations such as national culture, industry culture, corporate culture and individual culture lead to a network of diversity within organizations that requires considerate management strategies, as well as stamina. According to empiric analysis, and as illustrated in figure 2, it takes up to one year to change a company's strategy and around two years to change its structure, whereas one must expect changes in culture to take up to fifteen years (cf. Wieland 2016: 25, Kieser 1986). In this regard, Chandler's well-known management doctrine might be

extended by cultural determinants of organizations, stating that *culture follows structure follows strategy*.[6] This goes in line with the presumed complexity and dynamics of the learning processes that flank cultural integration, especially in the context of transcultural cooperation along global value chains.

Figure 2: Strategic management and transcultural learning
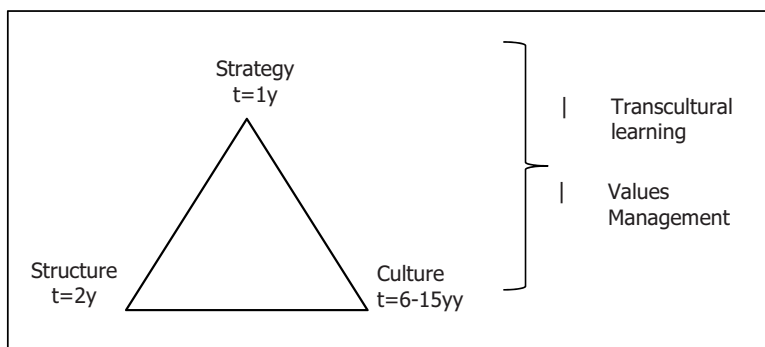
Source: Wieland 2016: 25

In order to process, handle and further promote this cultural integration and to cope with the challenges that its complexity and time horizon involve, well-thought-out strategic approaches are required. For this purpose, we propose a Transcultural Values Management System as illustrated in Figure 3.

[6] Following the thesis that structure follows strategy as proclaimed by Chandler 1962/2003.

Figure 3: Transcultural Values Management System
as applied to diversity management
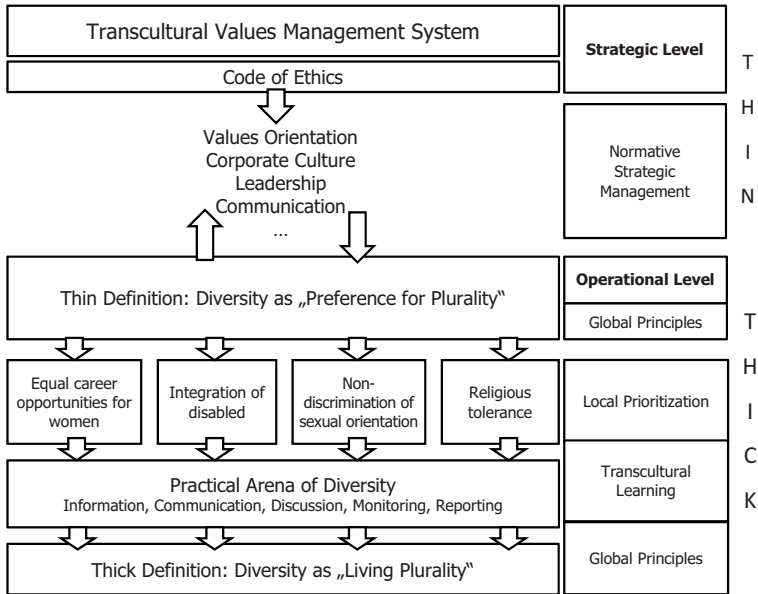
Source: Own illustration based on Wieland 2016: 27

This schema is based on the conceptual differentiation of thin and thick descriptions as represented in philosophical and cultural scientific debate (for example by Ryle 2009, Geertz 1991, Walzer 1994). According to this differentiation, thin descriptions refer to an abstract level, whereas thick descriptions consider the concrete and local context. As Michael Walzer states, thick descriptions are "richly referential, culturally resonant, locked into a locally established symbolic system or network of meanings" (1994: XI). Thin descriptions or "minimalism", as he calls it, on the other hand,

> "consists in principles and rules that are reiterated in different times and places, and that are seen to be similar even though they are expressed in different idioms and reflect different histories and different versions of the world" (Walzer 1994: 17).

Through the lens of a concept of transculturality as represented in this chapter, transcultural commonalities may initially refer to a rather thin, and thus abstract, level. As such, they offer starting points to engage in first steps towards cooperation or, in the words of Kwame Anthony Appiah, to begin a "moral conversation" (2009: 46, 57) which may then pave the way for concrete interaction on a thick level. The learning processes that result from transcultural cooperation experiences and exchange can thus be understood as drivers of a potential transition from thin to thick(er) commonalities:

> "By means of the learning processes immanent to the concept of transculturality […] experiences of cooperation provide the opportunity to thicken existing, or develop new, connections" (Baumann Montecinos 2018: 296, own translation).

Making these considerations concrete by means of a Transcultural Values Management System, figure 3 attributes the requirement to elaborate a Code of Ethics as a thin description at the strategic level of a globally-acting organization, whereas subsequently, thick descriptions need to be derived to address the organizational local level. In detail, the Code of Ethics represents the results of global corporate normative strategic management, defining the values that the firm as a whole has agreed on and declares as its fundamental parameters for ethical behaviour. As a thin description, the values prescribed in the Code of Ethics aim to provide orientation and guidance, they serve as a compass for questions of leadership, corporate culture and communication, to name but a few of a company's core mechanisms that are shaped by those normative standards. Correspondingly, successful Transcultural Values Management initially entails defining thin descriptions as a "minimum" in Walzer's sense. As such, however, one must emphasize that this globally valid Code of Ethics is neither arbitrary nor poor in meaning, quite the contrary. As Walzer puts it:

> "'[M]inimalism' does not describe a morality that is substantively minor or emotionally shallow. The opposite is more likely true: this is morality close to the bone. […] In moral discourse, thinness and intensity go together, whereas with thickness comes qualification, compromise, complexity, and disagreement" (1994: 6).

Accordingly, in spite of – or even because of – being abstract and independent from the implications of a local setting, these thin value definitions certainly do contain meaning and thus elude themselves from allegations of relativism.

Example I: Transcultural values management
as applied to diversity management

To give an example, one value as formulated in the Code of Ethics of a globally-acting firm could be "diversity". In this way, the value of diversity is defined as a global principle, proclaiming a normative preference for plurality at a strategic level. By interpreting this value in the thinnest possible manner ("We have a preference for diversity."), this entails nothing more than the basic statement of not accepting exclusions (which happened, for example, with attitudes such as "We want only male employees" or "We only hire German employees"). This is thin, indeed; however, it is not so thin as to be meaningless. Its strong significance is actually derived from its abstractness and builds the required foundations for putting a suitable Transcultural Values Management System into practice. As a normative steerage and regulation from the top, by clearly stating that "Anyone who wants to work with us needs to have a preference for diversity, and at the same time share our rejection of exclusions", the marrow of this value is defined, and, as such, it is reflected in the leadership culture, in communication strategies etc. at a global corporate level. Besides, again at a global level and still following our example of the value of diversity, one practical consequence of the identification of this particular value may be to establish diversity management throughout the organization. Interestingly, it is at this stage that thin global principles are transferred into thick local implementations: The institutionalization of diversity management, be it in departments, committees or other structural formats at the local level, may vary according to the specific circumstances on site. Furthermore, and even more importantly, the decisions with regard to contents, the local prioritizations in terms of the fields of action and the measures attributed to the corporate value may differ between subsidiaries across the world. Correspondingly, con-

crete adaptations to local settings may lead to different ways of implementing of the same shared corporate value in different locations, depending on what is accepted in the particular places, as well as on the specific challenges and problems that are considered to be more relevant to be addressed there.

Continuing the example of the value of diversity, the globally defined preference for plurality would supposedly be implemented with varying priorities in different countries: In Germany, this value could result in measures to promote equal career opportunities for women, in Romania, diversity management could address the integration of disabled persons, in Russia, it would include strategies concerning non-discrimination of sexual orientation, whereas in Saudi Arabia, diversity may entail measures towards strengthening religious tolerance. As this example illustrates, different local challenges may result in a wide variety of concrete adaptations of thin value descriptions. Transcultural Values Management therefore includes a roll-out process that aims to concretize abstract global principles at local levels. Subsequently, and on this basis of different local implementations, the next step is to initiate and perpetuate learning processes within the organization, for example, through an event-based or digital platform that assembles representatives from different locations to meet and to exchange their experiences. By providing such a platform as an arena for mutual learning and exchange, two targets are pursued: Firstly, the local representatives learn that they all share the same values but address them using different approaches. In this regard, exchange focuses on sharing information about concrete and practical examples of local implementations. By means of these communication processes between representatives of different organizational units, the second learning target can be met, which consists of the participants' recognition of their existing commonalities: Not only do they share the same abstract value, but they also have something else in common: namely that they all try to adapt this principle to local challenges. Correspondingly, by hearing about the implementation efforts of their colleagues from other locations and by exchanging information about different methods, strategies and procedures, the transcultural learning process moves on and may lead to the creation of new commonalities in terms of a common understanding, as well as a feeling for a shared endeavour. As a

result, these processes can yield a thicker description of the proclaimed value throughout the organization. The thin declaration of "We have a preference for plurality" can continuously be developed towards a thick understanding of "We share our ambition to live plurality".

Example II: Transcultural values management
as applied to CSR management

To provide a second example of the application potentials of such a Transcultural Values Management System, consider the Corporate Social Responsibility (CSR) strategy of a globally-acting organization. In this area, corporate leaders are likewise requested to formulate a thin CSR programme that defines the core parameters of the firm's orientation, at best achieving this in a manner that is participatory and therefore mobilizes employees and other stakeholders to feel actively involved in these issues. In the next step and according to the model as elaborated in this chapter, the local implementations of the global CSR strategy include the definition of focal areas for CSR activities, taking the local settings into account and transferring them into concrete measures, not only with regard to the different roles in the global value creation processes, but also concerning further particular criteria for prioritization. Correspondingly, Klaus M. Leisinger differentiates between the thin and the thick level when it comes to corporate responsibility:

> "an acknowledgement of global values and abstract normative principles remains 'thin' in the sense of being general and out of context. […] An effective discourse to determine transcultural corporate responsibility principles and standards must consider the plurality of local values and normative principles. Respective responsibility guidelines and codes of conduct have to be made 'thick' in the cultural and normative setting of the host countries" (Leisinger 2015: 42).

Again, equally in this example, the variety of thick implementations of globally-shared values has the potential to present a breeding ground for corporate learning and exchange. Allowing for local adaptations and considering the multitude of approaches as a learning arena is a

remarkable enhancement compared to traditional CSR strategies. To date, the question of how to handle cultural integration and to make use of a transcultural concept has not been part of CSR management, nor has it played a role in established CSR reporting practices. Prevalent strategies and communication have rather focused on globally valid standards and uniform data collection in order to base the monitoring and reporting of CSR activities on demonstrative key figures and corresponding qualitative illustrations. However, to include the description and deliberation of transcultural learning processes that are fostered with regard to CSR-related issues has the potential of adding an up-and-coming perspective and raising CSR management to a next level. The documentation and reporting of the efforts that are taken to provide opportunities for exchange on different local adaptations and experiences may lead the organization to accustom itself to self-reflection and to be open to learning from others. The consequences of such a change of culture may reach far beyond CSR activities and can only be foreshadowed at the current state of research.

As elaborated in these examples, to understand globally-acting organizations as living organisms that include the transcultural debate on shared principles and local implementations as part of a continuous learning journey is what we call Transcultural Values Management. Accordingly, the transcultural approach as presented in this chapter provides the perspective to

> "describe a global corporation as a transcultural nexus of stakeholders that provides arenas for shared learning processes towards further developing and leveraging the potentials that transcultural cooperation comprises" (Baumann Montecinos 2018: 298, own translation).

However, in spite of all the expectations addressed towards this approach, it is important to avoid lapsing into idealistic illusions about the challenges of overcoming cultural differences. To proclaim a focus on transcultural commonalities, cooperation and learning postulates individual and organizational competencies that cannot be presupposed but need to be developed.[7] Actually, they are not the starting point, but

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[7] For a discussion on the concept of Transcultural Competence and its assessment, see Wieland & Baumann Montecinos 2018.

rather the destination of this journey. Nevertheless, this imperfection, as well as the complexity of cultural diversity, should not prevent us from beginning transcultural exchange. Even if we are well aware that these debates and reflections might not yet suit concrete situations, they might serve as a starting point of ongoing learning processes towards developing instruments that help to analyse concrete situations in the future.

Summing up, and taking these ambitions seriously, above all in the context of global value creation as described in this chapter, it seems crucial to consider all the involved perspectives as being equally valid and to relate them in favour of mutually-beneficial learning. As elaborated in the practical examples stated above, this includes being open for local explanations and conducting detailed analyses of what are the real problems on site, and of what might be far less important than headquarters once supposed. Furthermore, this attitude might even assume pragmatic approaches to overcome obstacles by looking for the next best option: Against all the odds, what can be achieved realistically if all parties deliver their best efforts? To raise such a question does not mean to have no requirements, nor does it demand one to abandon one's principles. On the contrary, initial, albeit deficient, measures have the opportunity for developing capabilities and competencies on how to deal with this kind of issues and realize more substantial measures in the future. The expert knowledge that is required to learn from concrete experiences in such a process is not available in the headquarters of globally-acting organizations, but in the locations that are the real experts on how to address their local challenges.

The change of perspective that such an awareness evokes calls for a new economic model to describe the realities of global value creation as a network of relations, taking the role and relevance of all the involved stakeholders into account and naturally including the less-developed countries as important resource owners in these processes. To introduce the concept of transcultural management as an appropriate approach to tackle these issues is the goal of the elaborations presented in this chapter. As a consequence, transcultural management can be described as both the result and the enabler of global value creation at the same time. The call for a transcultural concept of economic cooperation that integrates these interdependencies, as well as the complex-

ity of global developments, will be further elaborated in the following concluding section.

5.   *Towards a transcultural concept of economic cooperation*

The emergence of global value chains as a manifestation of increasing globalization not only replaces traditional ways of doing business, it also marginalizes the conventional concepts of intercultural management. As Figure 4 illustrates, the intercultural approach refers to the scenario of international trade that consists of merely buying and selling products, highlighting the differences between nations and defining cultures as containers of identity-related features, whereas the transcultural approach rather takes the observed developments towards global value creation into account.

Figure 4: Different economic models and cultural approaches

International Trade ⟷ Intercultural Approach ⟨→ Differences between nations
→ Container
→ Identity-based

Global Value Creation ⟷ Transcultural Approach ⟨→ Creating commonalities
→ Relational
→ Transaction-based
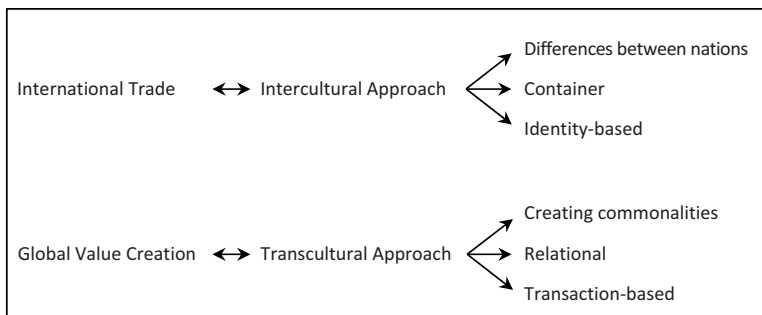
Source: Wieland 2017

By focusing on commonalities that are created in the course of transaction-specific cooperation and by putting the relations between culturally-diverse actors at the centre of its considerations, the transcultural concept integrates the complexity and dynamics of global value creation into a new economic model. Transcultural management and global value creation thereby represent a recursive relation that under-

lies continuous processes of interdependent determination, as illustrated in Figure 5: transcultural management is considered to serve as an enabler of global value creation, whereas, at the same time, global value creation is described as a reason for transcultural management.

*Figure 5: Global value creation and transcultural management
as recursive relation*
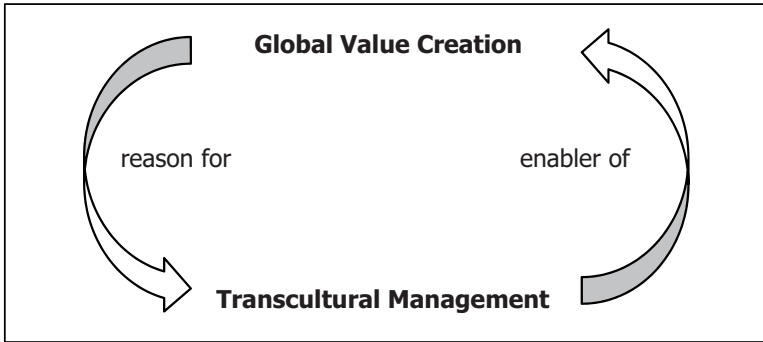
Source: Wieland 2017

To understand transculturality as a learning process for creating relations in a global context, and to draw the concept of transcultural management as a consequence of globalization are therefore two sides of the same coin.

To discuss the implications of these developments for the strategic management of globally-acting organizations, including the requirements for structural as well as cultural integration, was one reason for writing this chapter. Another reason was the big picture as presented at the Transcultural Leadership Summit 2017 and throughout the other chapters of this book: If global value creation holds the opportunity to change the whole game and to lead us towards sharing *our* world, the role of previously less involved countries in value creation needs to be rethought. The ideas presented here are no more than a starting point for tackling these questions. To take them further, not only in academic research, but also in business practice, is a promising undertaking.

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An African Theory of
Good Leadership

Thaddeus Metz

Abstract

This chapter draws on the indigenous African tradition of philosophy to propose a moral-philosophical theory of leadership that is intended to rival accounts in the East Asian and Western traditions. After providing an interpretation of the characteristically Sub-Saharan value of communion, the chapter advances a philosophical account of a good leader as one who creates, sustains, and enriches communal relationships and enables others to do so. The chapter then applies this account to a variety of topics, including what the proper ultimate end of an organization is, how decisions ought to be made within it, who counts as a stakeholder, and how non-performing or non-compliant employees should be dealt with. For each topic, the chapter notes the respects in which the African theory of good leadership prescribes approaches that differ from other, more internationally familiar, approaches, and suggests that the implications of the African theory of good leadership are, prima facie, attractive compared to these more familiar approaches.

1. Introduction

International academic studies on good leadership have tended to follow the rise of political or economic power, first in the West and then in the East. However, there is little reason to believe that the presence

of power correlates strongly with moral-philosophical plausibility. Indeed, from the characteristically African perspective that this chapter advances, the failure by some societies to have shared political and economic power is a prima facie indication that there is something wrong with their underlying value systems.

It has been pointed out that ideas indigenous to Africa are under-represented in the English-speaking literature on leadership (Blunt and Jones 1997; Nkomo 2011: 371). As the authors of a book devoted to personal growth suggest, "Of all the gifts that Africa has given the world, African values in leadership have not yet claimed the place that they could" (Nussbaum, Palsule, and Mkhize 2010: 5).

There are several reasons for thinking that this ignorance of African[1] understandings of good leadership is unwelcome. Two familiar rationales are that it is immoral, because disrespectful, to disregard the philosophy of an entire culture, and that interaction in a globalized world requires familiarity with the views of "the other" as a matter of prudence. Another important rationale, however, is epistemic: any long-standing culture probably has some insight into the human condition, meaning that one risks being mistaken about what counts as a good leader if one remains unfamiliar with African culture. Despite having been a largely oral tradition until recently, African philosophy and related ideas have been in existence for at least several hundred years and, as this chapter is intended to demonstrate, their implications for leadership merit global consideration.

This chapter draws on the indigenous African tradition of moral philosophy to advance a moral-philosophical theory of leadership that is intended to constitute a plausible rival to salient accounts in the Western and Eastern traditions. Specifically, it articulates an interpretation of the characteristically African value of communion, and indicates how this Afro-communal value system supports a certain ideal approach to leadership. The chapter also contrasts the Afro-communal approach to leadership with characteristically Western and East Asian

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[1] This chapter uses geographical labels such as "African" and "Western" to mean features salient in a large array of space and over a long span of time (as per Metz 2015). Hence, these terms imply neither that these features can be found solely in this place, nor that they can be found everywhere in it.

ones, and suggests that it deserves to be treated as a viable alternative to them. The chapter focuses on business leadership in the first instance, but the points made should be applicable to a wide range of organizations.

Note that, unlike much of literature on African leadership, this chapter is largely prescriptive, and only minimally descriptive. It is not principally concerned with providing empirical information about the ways African peoples have approached leadership over the centuries (Masango 2002), or the ways some Africans currently lead (Jackson 2004; Newenham-Kahindi 2009; Kuada 2010), or the ways contemporary Africans tend to understand leadership (Bolden and Kirk 2009).

In addition, this chapter does not appeal to all prescriptive ideas about African leadership in contemporary literature or from traditional practices. So, for example, it disregards the suggestions that African leaders should "uphold the sacredness of leadership as the main connection between people and the Creator" (Rukuni 2009: 51) or that "group rights are always more important than individual rights" (Rukuni 2009: 107). It also rejects the idea that, in order to impart unity to people at the political level, a one-party state is justified (as per Nkrumah 1970: 100–101; Rukuni 2009: 154). For yet another example, it abjures gendered conceptions of leadership that have been present in some traditional African settings (see, e.g., Nicholson 2005).

Instead of trying to accommodate every idea from the African context, this chapter advances a reading of one purportedly basic value that should be taken seriously by a 21st century, open-minded philosopher, ethicist, or related thinker from any part of the world, and then considers what it comprehensively entails for good leadership. Such an orientation, as is elaborated in the next section, is secular, relational, and egalitarian.

2.   *Communion as a basic African value*

In recent years there have been a number of literate, philosophical interpretations of the African ethical tradition. Although there has, of course, been moral philosophy amongst the black peoples indigenous to the Sub-Saharan region for several centuries, it was only with the

demise of colonialism and the rise of literacy that intricate written works have appeared. For example, Kwame Gyekye (1997, 2010) has argued that an attractive African ethic prescribes advancing the common good, whereas Bénézet Bujo (1997) and Laurenti Magesa (1997) have contended that it requires fostering an imperceptible ("spiritual") vital energy.

By these accounts, the communitarianism that is well-known for being salient in Sub-Saharan moral thought is of merely instrumental value; communal relationship is solely a means to promoting well-being or life force. In contrast, according to the interpretation of Sub-Saharan morality favoured here, relationality is, roughly, an end in itself. This chapter cannot show that this latter approach is preferable to its rivals; it is advanced as merely one plausible philosophical interpretation of Sub-Saharan mores.

This chapter spells out an Afro-communal ethic in the context of maxims widely taken to capture indigenous or traditional Sub-Saharan morality, namely, "I am because we are" and "A person is a person through other persons."[2] Although these phrases are sometimes used to express a metaphysical claim (viz., that one could not have become who one is without living in a certain society), they are also routinely meant to express an ethical one. In particular, they are often prescriptions to become a *real* self or a *complete* person (e.g., Wiredu 1992; Menkiti 2004), or, in the influential southern African vernacular, they are exhortations to exhibit *ubuntu*, the Nguni term for humanness or human excellence (e.g., Mokgoro 1998; Tutu 1999: 32–35).

Such an ethic is a *eudaimonist* or self-realization perspective, similar to the foundations of Aristotelianism and Confucianism. The ultimate answer to the question as to why one should live one way rather than another is the fact that it would make one a better person. There is a distinctively human and higher part of our nature, and a lower, animal self, and both can be realized to various degrees. That is, the thought is that one can be more or less of a human, person, or self, and one's basic aim in life should be to develop one's humanness, personhood, or selfhood as much as one can. Indeed, it is common for those

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[2] For a survey of how several Sub-Saharan peoples understand these maxims, see Nkulu-N'Sengha (2009).

from indigenous African cultures to describe those who are wicked as "not persons," "zero-persons," or even "animals" (Wiredu 1992: 199–200; Gyekye 1997: 49–51; Nkulu-N'Sengha 2009: 144). These ascriptions are meant to signify a lack of virtue, but not a lack of dignity or full moral status.

Turning to the second part of the maxims, one becomes a real self "because we are" or a complete person "through other persons," which roughly mean insofar as one values communal or harmonious relationships with others. As Augustine Shutte, who has provided a book-length interpretation of an *ubuntu* ethic, remarks, "Our deepest moral obligation is to become more fully human. And this means entering more and more deeply into community with others. So although the goal is personal fulfilment, selfishness is excluded" (2001: 30). It is common for ethicists working in the African tradition to maintain, or at least to suggest, that the *only* comprehensive respect in which one can exhibit human excellence is by relating to others communally or harmoniously.

To begin to appreciate how one large swathe of African moral thought has been fundamentally relational, consider these remarks about Sub-Saharan values and norms from theorists who are from places as diverse as South Africa, Zimbabwe, Uganda, and Kenya:

> "(I)n African societies, immorality is the word or deed which undermines fellowship" (Kasenene 1998: 21).

> "Social harmony is for us (Africans – ed.) the *summum bonum* – the greatest good. Anything that subverts or undermines this sought – after good is to be avoided like the plague" (Tutu 1999: 35).

> "(O)ne should always live and behave in a way that maximises harmonious existence at present as well as in the future" (Murove 2007: 181).

> "A life of cohesion, or positive integration with others, becomes a goal, one that people design modalities for achieving. Let us call this goal communalism, or, as other people have called it, communitarianism. In light of this goal, the virtues also become desirable" (Masolo 2010: 240).

Talk of "fellowship," "harmony," and "cohesion" is recurrent in the above quotations, which suggest that these are to be valued for their own sake. That approach differs from the idea that these ways of relating are valuable merely as a means to some other value, such as the common good or vital force. It also is prima facie distinct from the most salient philosophical approaches to morally right action in the contemporary West, which appeal to utility promotion, respect for autonomy, agreement in a social contract, or God's will.[3]

The next question is how one is to understand these relational goods, or what this chapter most often refers to as "communion." Representative African theorists are again quoted on what it means to live in communion, harmony, etc. with others, after which the chapter draws on their comments to advance a principle to guide thought about leadership matters, particularly but not solely as they concern a business.

> "Every member is expected to consider him/herself an integral part of the whole and to play an appropriate role towards achieving the good of all" (Gbadegesin 1991: 65).

> "Harmony is achieved through close and sympathetic social relations within the group" (Mokgoro 1998: 17).

> "The fundamental meaning of community is the sharing of an overall way of life, inspired by the notion of the common good" (Gyekye 2004: 16).

> "(T)he purpose of our life is community-service and community-belongingness" (Iroegbu 2005: 442).

> "If you asked *ubuntu* advocates and philosophers: What principles inform and organise your life? The answers would express commitment to the good of the community in which their identities were formed, and a need to experience their lives as bound up in that of their community" (Nkondo 2007: 91).

What is striking about these characterizations of how to commune, harmonize, or otherwise become a real person is that two distinct relational goods are repeatedly mentioned, namely, considering oneself

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[3] For contrasts with the ethic of care, see Metz (2013).

part of the whole, being close, sharing a way of life, belonging, and experiencing oneself as bound up with others, on the one hand, and then achieving the good of all, being sympathetic, acting for the common good, serving the community, and being committed to the good of one's society, on the other.

These two facets of a communal relationship have been distinguished and reconstructed with some precision (Metz 2017a). For an overview, consider this figure:

Figure 1: Schematic representation of communal relationship
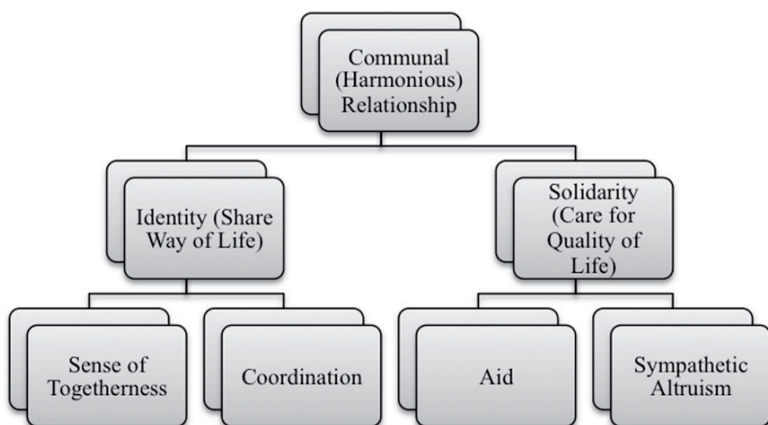
It is revealing to understand the relationship of "identifying" with others or "sharing a way of life" with them (i.e., being close, belonging, etc.) to be the combination of exhibiting certain psychological attitudes of cohesion and cooperative behaviour consistent with them. The attitudes include a tendency to think of oneself as a member of a group with the other and to refer to oneself as a "we" (rather than an "I"), a disposition to feel pride or shame in what the other or one's group does, and, at a higher level of intensity, an emotional appreciation of the other's nature and values. The cooperative behaviours include being transparent about the terms of interaction, allowing others to make voluntary choices, acting on the basis of trust, adopting common

goals, and, at the extreme end, choosing for the reason that "this is who we are."

What is labelled the relationship of "exhibiting solidarity" with or "caring" for others (i.e., acting for others' good, etc.) is similarly aptly construed as the combination of exhibiting certain psychological attitudes and engaging in helpful behaviour. Here, the attitudes are ones that are positively oriented towards the other's good, and they include an empathetic awareness of the other's condition and a sympathetic emotional reaction to this awareness. The actions are not merely those likely to be beneficial, that is, to improve the other's state, but also are ones taken consistently with certain motives, say, for the sake of making the other better off or even making him a better person.

Bringing things together, here are some concrete and explicit principled interpretations of "I am because we are" and "A person is a person through other persons": one should strive to become a real self, which is matter of valuing those capable of identity and solidarity. Or, one ought to develop personhood, which means honouring people because of their dignified ability to be party to communal relationships of sharing a way of life and caring for others' quality of life.

Conversely, one lacking in human excellence, or who is "not a person," would be one who fails to respect those able to commune. Substantial vice or wrongdoing by this ethic consists of valuing the opposite, discordant relationships of acting on an "us versus them" attitude, subordinating others, harming them, and doing so out of indifference to their good.

This philosophical specification of a communal ethic appears to capture well the moral value of many salient traditional practices south of the Sahara desert (or so has been argued in Metz 2017a). In brief, recurrent themes of consensus-seeking in the realm of politics, collective harvesting when it comes to production, and reconciliation in the sphere of criminal justice are all plausibly viewed as ways of valuing communion or honouring people for their communal nature.[4]

To "honour" or "value" communion, or those capable of it, is a deontological notion, and so is to be contrasted with a consequentialist

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[4] For a much fuller account of the status of these practices as African, and reason to think that the communal ethic best justifies them, see Metz (2017a).

prescription merely to promote communion as much as one can, and wherever one can, in the long run. So, for example, one should give some priority to the communal relationships of which one is already a part, instead of cutting them off if doing so would foster marginally more communion on the part of others. *Ceteris paribus*, the stronger and longer one's communal ties with others, the more one has an obligation to help them. This interpretation of partiality is meant to reconstruct the traditional practice of prioritizing aid to kin and clan relations (on which see Appiah 1998).

However, partiality is not meant to be absolute, and the urgent needs of strangers, who also matter for their own sake by virtue of being *capable* of communion, merit consideration and must be weighed against the interests of intimates. The impartial idea that every person has a dignity is also prominent in the African tradition (Wiredu 1992: 199–200; Gyekye 2010: sec. 6), and is expressed here in terms of the natural *ability* to be communed with and to commune.

In addition, honouring communion means that one should not normally seek to realize it by means of substantial discord, at least when it is directed towards innocent parties. This restriction on communion promotion is a way to accommodate human rights, which more or less protect innocent individuals from being egregiously used merely as a means to a greater good. The Afro-communal principle therefore is not consequentialist in the sense of implying that the means by which one maximizes a state of affairs lacks moral significance in itself.

There is much more that could be said to spell out and to motivate this Afro-communal ethic. For example, the question of with which others one should commune could benefit from more discussion. Do they include imperceptible persons such as ancestors, or perhaps some non-persons such as animals? These are important issues, but they do not need to be addressed here, in order to draw some reasonably firm conclusions about what counts as good leadership in relation to human persons. It is enough to note that a moral agent must at least respect human beings capable of communion, where those with whom he or she has already communed are entitled to some priority relative to strangers, whose needs nonetheless matter by virtue of being potential sites of communion.

3.   *From an Afro-communal ethic to an account of leadership*

The rest of this chapter applies the ethic from the previous section to
an array of issues pertaining to being a good leader. This section pro-
vides an abstract characterization of how to lead in terms of the Afro-
communal moral theory, while the following section applies it to
several concrete matters such as how to make decisions in a firm and
whom to treat as a stakeholder.

   In the light of the analysis in the previous section, one can now
grasp the import of maxims about leadership from the literature that
might have been otherwise opaque. For example, probably the most
common saying in an African context about good leadership is, "A
king is a king through his people" (e.g., Pheko and Linchwe 2008:
399, 409; Mofuoa 2015: 32). There is also this remark: "Leaders have
a deep awareness that they are what they are because of other people"
(Nussbaum, Palsule, and Mkhize 2010: 10). Notice how these maxims
echo the ones about personhood ("A person is a person through other
persons") and selfhood ("I am because we are") from the previous
section. Supposing the communal interpretation of ethical behaviour
in general made there is plausible, it would make sense to understand
these statements about leadership this way: *one should become a real
leader, which one can do insofar as one relates communally and en-
ables others to commune.*

   This conception of leadership is an instance of servant leadership,
which phrase abounds in the literature on African approaches to leader-
ship (Mbigi and Maree 2005: 102; Nicholson 2005: 260–261; Bhengu
2006: 185–187, 229; Khoza 2006: 58–59; Mbigi 2007: 298–301; Msila
2014; Ndlovu-Gatsheni and Ngcaweni 2017). Broadly speaking, a ser-
vant leader is not so much one who gets others to do what he wants or
thinks best, but is roughly one who does much to help others. Servant
leadership is of course not unfamiliar in Western literature (e.g.,
Greenleaf 2002). However, unlike in the Western literature on leader-
ship, servant leadership is the patently predominant theme in the rele-
vant African literature. In addition, the Afro-communal ethic provides
a distinct specification of precisely what should be involved in helping
others: a good leader is one who helps to meet others' needs, and above
all their need to realize their social nature by valuing communion.

According to this approach, communion is a way of relating to be pursued as an end, not merely as a means to other values such as, say, productivity or innovation (which is what is emphasized, at times, in Mbigi and Maree 2005: viii, 2, 65, 114, 117; and Bhengu 2006: 155, 157, 169–170). The Afro-communal ethic should not be read as merely entailing the banalities that social capital or effective teamwork are useful to succeed in a competitive environment. Instead, it supports the bolder claim that a certain way of relating is to be valued for its own sake.

4.   Implications of Afro-communal leadership

What would a firm or other large organization look like if it were guided by the Afro-communal conception of good leadership? For example, what would the firm strive to achieve, how would decisions be made within it, and whom would it consider to be stakeholders? This section answers these kinds of questions, often drawing contrasts with typical East Asian and Western approaches.

The point of a firm

Valuing communion differs from end-pursuit (as per Kantianism) or desire-satisfaction (as per utilitarianism), characteristically Western and individualist views of what a firm, or other organization with a large public influence, is for. Instead of the point of a firm being to satisfy contingent and variable demand, a firm led by Afro-communal values would exhibit solidarity with consumers, meaning that it would do what is expected to enable them to live objectively better lives, particularly socio-moral ones. This approach means that there would be reflection amongst, at least, shareholders and managers on whether a firm is selling something that is, if not in fact good for people, then at least likely to be (on which see Lutz 2009). If an Afro-communal leader took over a firm that sold cigarettes or food with trans fats, he or she would make a concerted effort to shift production towards something that, for all we can tell, would not cause addiction, inflict

serious bodily harm, and, as a consequence, disrupt familial and friend-
ly relationships.

Confucian values, so prominent in East Asia, are also well known
for similarly directing a firm to act in a beneficent way towards con-
sumers (e.g., Ip 2009). In addition, Confucianism is characteristically
relational, as opposed to individualist, and thus, again, is similar to the
Afro-communal ethic. However, one difference with the Afro-com-
munal approach, in terms of what the ultimate goal of a firm should
be, is that Confucianism tends to value relationship as a final value to
be promoted that can be distinct from the good of individuals.[5] If re-
lationships, such as balance or integration, have some significant
ultimate value in themselves, then a leader could end up treating indi-
viduals merely as a means to the end of promoting them (on which see
Ip 2009: 470; Li 2014: 14). In contrast, for the Afro-communal con-
ception of leadership, each person has a dignity by virtue of their
capacity to commune and to be communed with, which means that, to
treat every person with respect, a leader must strive to meet the needs
of each.

Whom should a firm aid?

A firm cannot meet the needs of literally all; it must rather attend to
those of its stakeholders. But who counts as a stakeholder, that is, as
someone for whom a firm has a moral reason to go out of its way to
aid?

In the Western tradition, there are two main moral reasons to help
others: they are amongst the worst off and so due aid because of a
general duty to help, or they are those whom we have assumed an ob-
ligation to aid in particular, say, by promising or by accepting the ben-
efits from a cooperative scheme of which they are a member. Accord-
ing to this largely Kantian and Rawlsian approach, the leader of a firm
must take positive steps to carry out what it has contracted to do and

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[5] There are strands of African ethics that are similarly corporatist, ascribing final
value to a group, and not to individuals insofar as they are capable of relating in
certain ways. For two examples, see Ake (1987) and Nkondo (2007: 90–91).

must also donate, in the form of a corporate social responsibility (CSR) programme, to those who are particularly badly off.

In addition to these two moral reasons to aid others, the Afro-communal ethic provides a third reason: we have (perhaps partially) communed with others (Metz 2017b; and Woermann and Engelbrecht 2017). If one has been party to a communal relationship with others intensely or for a long time, and especially both, then one can have some strong moral reason to aid these intimates as opposed to strangers, even if the latter are worse off and if one did not promise to aid the former.

Consider one's reason to help one's children. It is not that they are amongst the worst off or are badly off at all, at least for most readers of this chapter. It is also not that one promised to help them; few of us have ever made an agreement to continue to look after our children as opposed to helping other people's children. Or, more deeply, if we did make such a promise, we plausibly would have been obliged to help our own children even if we had not. The natural explanation of the duty to help one's own children is that one has exhibited identity and solidarity with them in substantial ways and over a long period of time. To the extent that one's relationships with friends, co-workers, and neighbours are similar in nature and extent to one's relationships with one's children, even if less intense and shorter in duration, one also has unassumed duties of some weight to help them as opposed to strangers. Communion encumbers.

Applied to a business context, Afro-communal leadership would mean that a firm goes out of its way to help not merely those in desperate need of aid or those it has promised to help, but also those with whom it has shared a way of life, including its society.[6] African thinkers have sometimes noted the duty of a firm to aid society (Bhengu 2006: 160–161; Amaeshi and Idemudia 2015), but the appeal to Afro-communal leadership explains why the duty exists: a firm has identified with the society in which it is based and therefore has a moral reason to exhibit solidarity with it, too.

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[6] Although typical Western moral theories have difficulty accounting for this sort of duty, Confucian ethics, which is relational, does so easily (see discussion of guanxi in, e.g., Chang and Holt 1991).

An additional implication is that if a firm has a long-standing relationship with a particular supplier, the former's leaders would have some moral reason to continue to contract with the latter, even if a new supplier offered marginally better terms. The reason is merely *pro tanto* and not invariably conclusive, i.e., a firm's leaders need not continue to contract with a supplier regardless of how expensive its goods or how shoddy its services become. The point is that there would usually be some moral cost to dumping a long-standing supplier, and that, if there were ever no moral cost to doing so, one likely explanation would be that this supplier has itself failed to live up to its respective obligation to commune and has instead become exploitive.

Running with this dimension of partiality in African ethics, two scholars have recently suggested that, when it is applied to the context of business ethics, the word "stakeholders" should be replaced with "relationholders" (Woermann and Engelbrecht 2017). For them, stakeholder-talk is "contaminated" by the idea that "different parties' interests are dependent on the power and influence that these parties can exert on the organisation due to the strength of the contractual underpinnings of their claims or stakes" (Woermann and Engelbrecht 2017). In contrast, the word "relationholder" highlights the idea that, sometimes, a firm can have some moral reason to help particular individuals beyond contractual terms with them or any voluntary assumption of an obligation to help them. Prior relationship can be sufficient to provide reason of some weight to continue it.

How should a firm make decisions?

An account of which decisions a firm should make (say, when it comes to which ultimate ends to pursue or whom to count as being owed help) is one thing, while an account of how to make those decisions is another. How should business and other leaders determine which policies and practices to adopt?

Here, Afro-communal leadership parts ways with much of both the East Asian and Western traditions. Typical Western managers, appealing to Lockean or Kantian ideas, consider consent to be ruled to be sufficient to give them the authority to determine the course of an in-

stitution. East Asian managers, appealing particularly to Confucianism, consider superior qualifications sufficient to give them the authority to do so (e.g., Ip 2009: 469–470). Both traditions can, of course, recommend consultation with employees as often being a useful way to further the proper ultimate ends of a firm. However, neither approach entails input, let alone authorization, from employees being morally required as a way of giving them their due.

African leadership, in contrast, probably does. Perhaps the most salient theme in the literature on good leadership in the Sub-Saharan tradition is the idea that leaders should normally deploy consensual democracy when making decisions (Bhengu 1996, 2006: 191–193, 230; Nussbaum 2003; Mbigi and Maree 2005: 8, 29–30, 58–60; Khoza 2006; Boon 2007: 82–93, 103–109, 125, 150–152; Mbigi 2007: 299–300; Louw 2010). For this approach, it is not enough to consult with employees or even to give them a vote; in addition, all in the firm must agree to the essentials before going forward. Agreeing does not imply that everyone shares the same judgment, but instead means, at the core, that no one has objections so strong as to hold the rest back from acting.

Such an approach seems to follow directly from the Afro-communal ethic expounded above. If a key goal is to realize communion in a firm or other organization, then a leader will aim to ensure that all genuinely *share* a way of life, which means coordinating, i.e., sharing, the power to create it. Sharing a way of life, as explained above, is not merely people living the same way, with the way of life being imposed from above. Instead, it essentially includes cooperative participation, prescribing democracy not merely when it comes to politics, but also to other major areas of public life.

Two additional facets of communion would be reliably fostered by consensual democracy. Such an approach to decision-making would best enable people to enjoy a sense of togetherness, thinking of themselves as a "we" and taking pride in their collective accomplishments. And, then, consensual democracy would usually be expected to realize solidarity (on which see Gyekye 1997: 130–131, 142). Everyone's interests are most likely to be promoted when everyone freely accepts a policy following deliberation about it.

Organizing the workplace

In the 21st century, efficiency is invariably sought by means of "managerialism", in both the West and the East. That is, in order to maximize outputs and minimize inputs, subordinates are steered, usually with money or power, in ways that call for the production of standardized outputs according to measurable criteria. Afro-communal leadership is ambivalent about the aptness of managerialist practices.

On the one hand, a firm has a moral reason to commune with shareholders and with consumers, which provides some reason for it to "squeeze" employees to do what it takes to produce goods/services efficiently. If managerialism best fostered efficiency of a sort that were likely to make the lives of shareholders and consumers better off, that would be a good reason for a leader to deploy it.

On the other hand, managerialism is, on the face of it, "anti-social" when it comes to the way that managers treat employees (as per Metz 2017c). It hardly fosters a sense of togetherness between these two groups of people. Its use of steering mechanisms, such as financial incentives and punitive threats, is prima facie incompatible with cooperative participation on the part of workers. Although workers might gain financially from doing well by managerialist criteria, their own good in the production process is of little interest beyond avoiding health and safety violations. Finally, managerialism is unlikely to foster sympathy, and probably encourages managers to view workers as human resources, not so much as people whose interests matter for their own sake.

In addition, managerialism plausibly alienates workers from each other, too, not just from managers. If workers are competing against each other for scarce rewards, as is often the case, then a spirit of camaraderie and an inclination to sacrifice by some for the sake of others are discouraged.

It appears, therefore, that the value of communion pulls in different directions when it comes to how to organize a workplace. As two scholars have recently noted (Woermann and Engelbrecht 2017), for an African ethic that values communal relationship, employees are particularly important stakeholders (or "relationholders"). The relationship between them and the firm is especially intimate and long-

standing, meaning that the firm owes them quite a lot, and their needs are not invariably to be sacrificed for the sake of the interests of shareholders and consumers. And, yet, there are some clear benefits from managerialism, in terms of making money and satisfying demand (which could be for objective goods).

The natural resolution of the tension is compromise. Here are two examples of how a leader inspired by Afro-communal values might proceed.

First, he or she might retain the use of numerical targets that workers must meet, but not set them down unilaterally. Instead, a leader could go beyond merely consulting with workers about targets by obtaining their unanimous agreement to them, following discussion of what would be best for all those affected by the firm.

Second, a leader might retain the use of a year-end bonus to express appreciation and to motivate, but not allocate it strictly in proportion to the quantified output of individuals. Instead, he or she could award the same bonus to all those who have done enough, if not share profits in a more robust sense (Bhengu 2006: 179–180, 192).

The relevance of emotions

Any plausible view of leadership will entail a leader being good insofar as he or she takes employees' emotions into account. However, what stands out about the Afro-communal approach to leadership is that cultivating certain feelings and attitudes is good for its own sake, not merely as a means to an end in order to motivate them to perform, the natural approach of Confucianism and Kantian contract theory.

A communal relationship is not merely behavioural, that is, not merely a matter of coordination and mutual aid. In addition, it is, in part, essentially psychological and specifically emotional. For one, part of a communal relationship involves a sense of togetherness such as feeling pride in what others accomplish and liking being with others. For another, communion includes feeling sympathy and compassion for others.

Insofar as one major task of a leader is to forge communion in a firm, he or she must therefore be committed to promoting such feel-

ings and attitudes, and doing so as ends in themselves. Such a rationale explains why sometimes African leadership theorists have been right to recommend ritual, prayer, song, and dance (Mbigi and Maree 2005: 50–52, 102, 108; Bhengu 2006: 186–187; Boon 2007: 68, 83; Rukuni 2009: 119–120). These are ways to bring people closer together at an emotional level and thereby to realize communion.

How should conflict be resolved?

Consider two ways of dealing with actual and potential problems in the workplace that Afro-communal leadership would abjure. First, note that American managers are known for having the discretion to fire at will for under-performance or misconduct. At the end of the 20th century, more than two-thirds of American workers could be dismissed immediately for failing to perform (or even for no cause at all, on which see Hiley 1985: 1).

Second, consider the reputation that Chinese managers in Africa have for hiring Chinese labourers rather than African ones, because the former are expected to be more highly skilled and compliant than the latter. Although it appears that such practices are in fact largely non-existent (Sautman and Hairong 2015; Xiaoyang 2016), it is worth addressing what would be wrong with them from an African perspective.

There is an underlying similarity between immediately dismissing someone perceived to be a problem in the workplace and not even hiring those expected to be: exclusion. In contrast, inclusion is the dominant theme in the literature on African leadership. It focuses on emotional intelligence in addressing conflict, trying hard to develop weak employees, and enabling everyone to feel part of a community (Blunt and Jones 1997: 15; Nicholson 2005: 261; Boon 2007: 62–63; Msila 2014: 1107). Conspicuously absent are ideas of using fear, imposing retribution, or simply removing an employee altogether (without having tried to bring him up to speed).

Again, a focus on communion does a good job of explaining why inclusiveness should be the overarching approach of a good leader. If what matters morally about us is our capacity to commune and to be

communed with, then respect for that special value will mean creating relationships and repairing them when they have broken down. Instead of summarily dismissing an employee who has made a mistake, a good leader would try to ascertain why he or she did so, consider whether the employee could be reformed, and, if so, offer a second chance. And instead of avoiding hiring people who might be more difficult to work with as employees, a good leader would give them a chance and do what he or she could to develop their abilities, particularly if he or she is a visitor in their country.

For one inspiring vision of what inclusiveness can mean, consider the tale of a southern African military leader who, upon having successfully repelled an attack, sent the losing party cattle as a present (Mofuoa 2015: 28, 32; Prozesky 2015: 10). There is something dignified here, which would be missing if the leader had instead sought to make an example of the defeated warriors, imposed retribution on them for their wrongful attack, or even simply left them to fend for themselves in disarray. A compelling question is how such an attitude might be displayed in a business context.

5. *Conclusion: Some additional issues*

It is not obvious what makes someone a good leader, particularly in the light of conflicting value systems around the world. This chapter has sought to expound a conception of good leadership that is under-appreciated in the English-language literature on the topic. Specifically, it has drawn on the African tradition to develop a normative account of leadership. Although some of its concrete prescriptions have already been recommended in the literature, this chapter has aimed to show how they are all based on the value of communion as construed in the African tradition, as well as that they constitute plausible alternatives to approaches associated with East Asian or Western values.

Supposing the attempt to explain various dimensions of good leadership in the light of an Afro-communal ethic has been attractive, other matters also merit investigation. For example, is communion compatible with innovation and entrepreneurialism, which are so important not merely for business but for any organization with a significant

influence on the public? Or, are these best justified by individualist and so largely Western values? Is there a characteristically indigenous African approach to time, and, if so, is it a function of communion? Is it compatible with (sufficient) efficiency? Is consensual democracy to be favoured in every context, or is it inappropriate when it comes to dealing with, say, children in a family and soldiers during a time of war? If this chapter has been successful, the reader will agree that these questions merit answers in future work.[7]

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African Governance and Transculturalism: Current Challenges and Future Prospects

Bolaji Omitola

Abstract

Africa is defined by diverse languages and cultures; a feature which the colonialists exploited to the maximum even as they partitioned the continent without due acknowledgement of the natural affinities of the multiplicity of the societies making up the continent. Moving towards political independence, African nationalists successfully bridged the artificial differences introduced by colonialism, mobilizing diverse cultural groups around a common project of political freedom. Nationalist mobilization rested on the rallying slogan of 'unity in diversity'. To maintain balance and a sense of inclusion, downward concessions in the form of sub-national autonomy were granted to local elites. The balance thereby achieved was however, short-lived as a culture of central domination, or, more precisely, cultural domination of some groups by others pervaded the polity after independence.

The emergent national elite, who increasingly moved from the regions to the key central stage, not only disentangled themselves from traditional elites/chiefs and other local power brokers, but also moved the location of accumulation and appropriation of state resources to the centre. These two actions ensured that the anticipated trickle-down effect of economic development was reduced and/or blocked.

The above development accounts largely for some of the crises of governance witnessed across the continent. As leaders become unac-

countable and lost touch with the grassroots, the resulting sense of alienation, marginalization and regional inequalities has led to several agitations and disintegrative tendencies among disenchanted groups and communities. Such tendencies have been fuelled by the proliferation of groups receiving inspiration and support from ethnic and religious narratives which also serve as alternatives to the claims and narratives of the state.

However, recent data shows that Africa is making substantial progress. Development in the fields of agricultural production and businesses, trade, ICT, tourism and other small and medium sized enterprises are significantly shaped or based on the strength of African diversity. Thus, the cultural and linguistic communities remain an enduring and valuable engine of growth and development, which Africa can only neglect at its peril.

Africa's future governance and leadership must be able to mobilize this inherent advantage of diversity and deploy the same for the purposes of sustainable development. Any reform, partnership and intervention in Africa must not only be cognizant of the continent's diversity but should also be rooted in the communal spirit that is inherent in African indigenous communities for such efforts to become sustainable. This is particularly important with regard to cultures with translocal or transcultural values of leadership and governance such as *Ubuntu and Omoluabi.*

1.   Introduction

There is no doubt that leadership deficit ranks highest among the factors responsible for the parlous state of governance and development in Africa. The reason for this deficit is not unconnected to the destructive understanding of politics as a "do or die" state of affairs where leaders' contestations for the "authority to allocate" results in a "winner takes all syndrome" with little or no consideration for the masses. This is contrary to the situation in most of the developed world where politics is appropriately seen as the authoritative allocation of values deployed for the pursuit of public good and the protection of life and property of citizens.

The elites' understanding of politics must be contextualized in the invidious intra-elite competition among regional elites deliberately fostered by the colonialists as well as between the educated elites and traditional elites that led to tension between traditional concepts and values of leadership rooted in the African culture and modern tenets of leadership introduced by the colonialists. Arguably, it was within this double crucible of conflicts that nationalist elites adopted practices and tactics, even fraudulent ones, that advanced their competitive advantage, and dispensed with tried-and-tested traditional notions about behaviours appropriate for a leader.

However, while we could not rule out instances of bad leaders before colonial incursion, the type of leadership that was often celebrated in most oral history and folklore among other popular traditions was the style of leadership that was not only selfless, responsive and responsible but that resonated and empathized with those being governed. Such leadership attributes embedded in *Ubuntu* in parts of Southern Africa, *Omoluabi* in West Africa, and *Maat* in Egypt emphasized hard work, honesty, goodwill and good character, among others, and are compatible with good governance, responsible and responsive leadership and sustainable development.

While culture has been a very colossal determinant of leadership and governance systems, the unpardonable failure of African leaders to ensure that trans-cultural orientations and differences within their respective locales are equitably treated and considered in the political process and systems continues to account for various crises across the continent. The incessant manifestation and re-occurrence of ethnic chauvinism and inter-cultural contestation and confrontation has, over time, been a product of cultural rivalry. It is the interplay between the cultural contestations amongst the different cultural enclaves within African states that usually produces a chaotic and anarchic environment, thereby posing a serious challenge to governance and development in Africa. There is an urgent need for African leaders to create a proper platform for cultural dialogue, ensure fairness and equity amongst cultures, and embrace ideal commonalities in different cultures in the process of leadership and governance to overcome the contemporary challenges of leadership and governance across the continent.

Transculturalism therefore offers a more pragmatic way by means of which leaders can identify and synergize differing cultures within their respective territories while using the same for governance and leadership. While culture offers a very strong premise for governance, transculturalism provides a more pragmatic approach to accommodating divergent cultures by incorporating common cultural ideals and traditions that transcend a single culture in the process of governance and leadership. Transcultural values can therefore allay the minority's fear of marginalization – predominant in Africa – since they are cultural ideals, traditions and an ethos common to the generality of the people and not to a particular cultural grouping. The concern here in Africa is probably not the absence of these transcultural values and ideals but the deliberate attempt by African leaders to either snub or, in most cases, replace these ideals with ones that are personal to their unceremonious quests or cultural enclave. This provides a credible explanation as to why transcultural values such as accountability, selflessness, brotherhood, transparency, equality before the law, the rule or supremacy of the law and democratic tendencies were either snubbed, neglected or replaced by African leaders with personal and sectional values such as tribalism, corruption, 'do or die syndrome', embezzlement of public funds and the personification of the collectives in society. These and many more underscore the need for proper internalization of transcultural ideals, which are not alien to Africa before colonialism, but were hitherto neglected by African leaders, in the governance and leadership process of African states. Such traditional and cultural values, that have been neglected over time, can be adapted to modern values for sustainable governance and development in Africa.

2. *Conceptual clarification*

Culture: Culture, in this context, is to be understood as a source of incessant permanent regeneration of values and traditions that counter stagnation and the degeneration of humanity. It is a generational link between the old and the new. Culture dictates public life and provides a basis for trust amongst citizens and in public institutions. This therefore underscores the indispensability of cultural ideals and values in

public governance and leadership. Culture encompasses art and litera-
ture, lifestyles, ways of living together, value systems, traditions and
beliefs (UNESCO Universal Declaration on Cultural Diversity 2001).

Cultural Diversity: This is taken to mean the state of systemic and
nuanced differences in habits, products, dispositions across social
boundaries, which may shift over time. It further implies a constant
process that supports, amplifies and regenerates all cultures across
time and space (UNESCO 2011). It is equally embodied in the unique-
ness and plurality of the identities of the groups and societies making
up humankind. While being a source of exchange, innovation and im-
agination, cultural diversity also constitutes the common heritage of
humanity, reflecting the manifold ways in which the cultures of dif-
ferent societies find expression and common identity.

Transculturalism: Originally, transculturalism is about looking for
shared interests and beliefs which extend cultural and historically con-
tingent boundaries (Slimbach 2005). As a philosophy, transculturalism
is rooted in the European Enlightenment's ideal of universality of cul-
tural practices deemed necessary for the development of humanity and
the physical world irrespective of whether the world is mind-indepen-
dent or mind-dependent. While the transculturalist position may attract
criticisms from scholars, mostly from the Third World, basically on
the pretext that transculturalism is merely a tacit attempt by the West
to perpetuate cultural imperialism. However, since transculturalism is
rooted in cultural baggage without any bias or an attempt to enthrone a
particular culture over others, it is to be seen within the framework of
intercultural dialogue in a culturally diverse world like the contempo-
rary world (UNESCO 2011).

Governance: Governance could be defined as the manner in which
the concerned authority, if any, exercises power, exerts influence and
manages the country's social as well as economic resources, thus lead-
ing to better development. More precisely, we can say that governance
is the way those with power, use this power. Thus, governance has so-
cial, political, and economic dimensions (Sahni 2003). The World Bank
(1989) defined governance quite narrowly as "the exercise of political
power to manage a nation's affairs." Also, governance refers to the art
of administering or implementing the will and purpose of the state. It
is a complex process of decision-making and policy-formulating activ-

ities aimed at executing the will of the people while, at the same time, providing leadership to the people.

Leadership: Leadership is meant to be understood here as the art of guiding, organizing, representing and leading a set of persons with the goal of achieving the collective (i.e. collective mission, project, dream, vision or objective). Leadership therefore refers to the combination of both cultural and personal values and traits in the process of representing and serving the people. It is therefore a call to service to a group of people and/or humanity that is based on cultural and social etiquette. Suffice here to state that leadership is an integral part of any governance process. In the governance process, elected officials usually assume this leadership role (Hackman 2006). Governance can therefore become a delight to the people when it is rooted in leadership that resonates with cultural tolerance and dialogue, and not a culturally biased or a dictatorial form of leadership (Robert 2009; Ukeje 1995: 78).

3.   *Transculturalism, intercultural dialogue, cultural diversity, leadership and governance*

The link between effective governance and leadership, and intercultural dialogue, fairness and transculturality in a culturally diverse world has been the preoccupation of scholars and leaders alike in recent years. Transculturalism emphasizes the significance of constant intercultural interactions amongst unique, but distinct, cultural enclaves and formations. It seeks to gather the separate dimensions of the multicultural mosaic with a view to forming pluralist unity by triggering the potentiality of cultural diversity. Within this framework, it enables the possibility of fluid exchanges between diverse cultural groupings while dismantling cultural, racial and socio-economic differentials (UNESCO 2011). All of these enticing ideals may not necessarily reflect the current imperialistic structure that is fraught with apparent cultural inequalities. And in the face of the glaring threat to the existing autonomous cultures and belief systems, transcultural ideals may be ruined if the distinctness and uniqueness that underlines the identities of these cultural enclaves are usurped or challenged by replacing them with a dominant culture. The idea of equalizing ethno-cultural groupings and

identities may paradoxically trigger essentialist racial and discriminatory orientation. It could end up ignoring how the cultural production, interplay and distinctiveness of minorities are symbolically contained within the purview of governance and leadership. While transculturalism offers a pragmatic approach to governance and leadership in a culturally diverse setting or formation, it could end up promoting a racist and an imperialist cultural agenda if not rooted in cultural dialogue.

Intercultural dialogue therefore becomes the very basis of transculturalism (UNESCO 2006). Before intercultural exchanges take place, intensive dialogue between different cultures must have taken place and constantly be taking place. By so doing, the minority's fear of culture domination may be allayed. They will be afforded the freedom to constantly negotiate and renegotiate their place in the newly emerging culture. As a complementary phenomenon to cultural dialogue, cultural diversity generically symbolizes cultural tolerance and mutual respect for different cultures and beliefs (UNESCO 2009). Transculturalism becomes necessary because of the recent disconnections between culture and governance as well as leadership. Culture and values are strong determinants of governance and leadership. A society with a bad cultural system would ordinarily expect no other kind of governance system than one that is equally bad. Similarly, a good cultural system may not necessarily translate to a better governance system if the leadership cadre fails to internalize these ideal cultural values. Transculturalism therefore requires leaders not only to be aware of transcultural values and practices but to foster them in the domestic governance and leadership process.

4. Africa at independence: Cultural diversity, leadership, governance and development

The crop of African leaders at independence had an affinity for culture and some even promoted forms of cultural renaissance in their countries. This was as a result of their dual role as custodians of the African culture as well as being chiefs and leaders of traditional institutions. Looking back with nostalgia at the era of great kingdoms and empires in Africa, nationalists like Nyerere, Nkrumah and Senghor attempted

to bring back those experiences. For instance, President Nyerere of Tanzania created village socialism or Ujamma with some measure of success. In addition, the nature of the independence project necessitated most African leaders appealing to different ethnic and cultural groups with due recognition of these diversities. The rallying slogan was 'unity in diversity', even as downward concessions in the form of sub-national autonomy were granted to local elites. This period was marked by some level of decentralization, largely made possible by the nature of political development in the various states and also by the nature of the economy that depended on agriculture and mining, which were rural activities.

For instance, while commenting on the locus of power in Nigeria during this period, Akinsanya observed that the regions were indeed the centers of power. According to him this had been demonstrated in so many ways, including the fact that the regions took initiatives for formulation and execution of development planning and were, at the same time, centers of economic activities and development (Akinsanya 1989: 112–113).

At independence, most constitutions of African countries provided for a multi-party system. The multi-party system evolved in recognition of the diversity that pervaded the various states. Most parties emerged from nationality associations. In Nigeria, the Northern People's Congress from the Jammiyar Mutanen Arewa, the Action Group from the Egbe Omo Oduduwa and the National Council of Nigeria and Cameroon (later Citizen) maintained close ties with the Igbo State Union. These three were the major regional and ethnically-based parties but other parties existed in different parts of the country.

Having substantially mobilized the people for the nationalist struggle on the basis of a populist egalitarian ideology, it became rather difficult at this initial period to renege. The political class at this period was mindful of meeting the needs of the people to some extent, even as the elites exploited their access to the economic resources of the state. The reason for this is that regional revenue, as the case of Nigeria exemplifies, depended largely on the productive activities of the people. Any attempt to disregard the workers at the time could have resulted in a serious error of alienating the source of government revenue with likely untoward consequences for the political economy. This is pre-

cisely because the marketing boards depended wholly on the surplus accumulated from the difference between the prices paid to farmers and the prevailing world price for agricultural export products (Dudley 1983: 172). A similar situation existed in most parts of the continent at this period. Some level of confidence and trust was built into the relationship between government and citizens. This in turn generated a level of general consent and popular support for the regional governments and their activities.

There is no doubt that various elites of the sub-national units in African states benefited from state resources through the awarding of contracts and projects undertaken by governments amongst other regional programmes. These resources, obtained through surplus from agricultural products and mining, were also used to pay for 'welfare' schemes such as scholarships and free primary education programmes and to buy political support from consenting communities (ibid.: 113). This arrangement, though imperfect, allowed for some trickling down to the people, although such trickling down in a paradoxical manner increasingly disappeared with larger oil revenues as was the case in Nigeria and the increasing centralization and personalization of powers. In Nkumah's Ghana and Nyerere's Tanzania among others, this led to the distribution of this revenue in a center that was far away from the control of the people.

5. Onset of hegemonic tendencies, leadership, governance and developmental challenges

The balance achieved between the national and regional leaders, which was based on recognition of cultural differences and need for local autonomy, was short lived as a culture of central domination, or, more precisely, cultural domination of some groups by others pervaded the polity after independence.

The emergent national elite, who increasingly moved from the regions to the key central stage, not only disentangled themselves from traditional elites/chiefs and other regional power brokers, but also moved the location of accumulation and appropriation of state re-

sources to the centre. The two actions ensured that the anticipated trickle-down effect of economic development was reduced or blocked.

It has been observed that, with respect to the African continent, centralization has a particular attraction for its leaders and this has taken various forms. The forms of centralization in Africa, according to Wusch and Olowu, range from one-party states to benevolent dictatorships. Many of the newly independent governments of the 1950s and 1960s adopted centralized states. This took the form of centrally-guided development strategies through ¨ national development plans¨ (Nigeria), or other state-led development plans (Ivory Coast, Guinea, Tanzania and Ghana). In Cameroon, Kenya and Uganda, centralization was deepened to the extent that clauses pertaining to federalism were deleted from their constitutions (Wunsch and Olowu 1990: 5).

Also, the nature of economic development adopted, especially immediately after independence, has been observed as accounting for centralization (ibid.). Nigeria's political elite, like their contemporaries elsewhere in Africa, were faced with the challenge of economic development immediately after independence. Having already become used to decades of dependency on the erstwhile colonial lords, the successor elite had no alternative but to align the economic fortunes of the country to the metropolis within a framework of centralized national decision-making (ibid.).

Another explanation for the centralizing trends in Nigeria and other African states contends that attempts at nation-building after independence, either by design or default, resulted in the phenomenon of centralization (Barongo 1983: 145–148). Wunsch in particular argued that "many leaders, bent on establishing their authority to govern, [solving] pressing economic problems and maintaining national unity had to resort to extreme centralization" (Wunsch and Olowu 1990: 29).

However, these attempts at integration and national unity by most African countries neglected the vital issues of diversities and, especially, the communal spirit that is the heartbeat of the continent. Thus, Idowu, (1999: 73–88), in his work on citizenship status, the problem of statehood problem and political conflict in Nigeria, contends that integration can only have meaning when conscious efforts are made to reflect the historical experiences, social structure and cultural uniqueness of groups within the country (ibid.). However, where integration has not

followed this pattern, what often follows is a backlash of disintegrative tendencies from the diverse elements that constitute the state (ibid.).

The situation resulting from excessive centralisation of governance structures in Africa is that there is a lack of general involvement and participation as the public arena shrank, leading to a widening of the gap between government policies and programmes, and people's expectations.

Thus, rather than pursuing government policies with the aim of mobilising the people's support, what we observed is a tendency to buy support through selective implementation of policies which often result in the people becoming alienated and frustrated. However, the crumbs that trickled down to citizens progressively dried up and, in some cases, disappeared under successive military administrations and dictatorial regimes in most African countries. The reason for this development is obvious; under the military and civilian dictators, the popular avenue (political parties, 'primordial' groupings and civic associations) through which the populace can have indirect access to state resources, or patronage, are either banned or monopolised by a section of the ruling elites. Hence, a serious delinkage emerged between the elite and the masses.

The end result of the extreme centralization noted above is reflected in equally extreme poverty among the general populace who did not have the fortune of profiting from such largesse.

Another important reason for the failure of central government efforts to provide services and perform functions that could best be handled by other levels of government has to do with the high level of corruption inherent at this level of government. While the other levels of government could not claim immunity from corruption, the extent of corruption at the center in most African countries is quite alarming. The reason for this state of affairs is not far-fetched, as Ayoade (1997: 15–16) observed in the case of Nigeria;

> "The control that the people can exercise over a government is inversely related to their spatial, psychological and temporal distance from that government. Since the concentration of powers tends to increase spatial psychological and temporal distance between the people and their governors, a distant government tends to become [an] unresponsive government." (Ayoade 1997)

Accordingly, it can be argued that a lack of effective control in the activities and programmes of the Federal Government in Nigeria, owing to the great distance between it and the people, also contributed to the inefficiency, corruption and indiscipline of the handlers of such programmes (Dappa-Biriye 2002).

Thus, we can see the effects of centralization in the following submission by Bates;

> "Arrogating all authority to act (within the polity) to itself, preempting the social learning that midwives new norms which help resolve new problems, and soaking up the economic surplus of the periphery to fund the center. Social organization outside the center is often perceived as a threat to the regime, and its dual monopoly of political authority and economic power is used to co-opt, preempt or at times to destroy such organizations." (Bates 1981)

Lastly, the effect of all these is the neglect of people in rural areas in terms of physical and economic development. This is worsened by the fact that, in most cases, the centralized development strategy often employed tends to be top-heavy in that most of the funds needed to execute developmental programmes are appropriated for remunerating officials, thereby leaving little or nothing for development projects. Thus we can conclude that, rather than stimulating development, the ultimate result of centralizing tendencies is to create inconsonance between government policies and the socio-economic development and welfare of the populace. It has been established by various scholars that there is a connection between the parlous socio-economic situation of the populace in Africa and the increasing waves of ethnic and religious crisis in the continent (Adekanye 1998, 2003; Omitola 2012). Thus, different parts of the continent have continued to witness conflicts, especially the Democratic Republic of Congo (DRC), where about 5.4 million civilians have been killed in brutal civil wars since 1990 and the intensified mayhem in the Sudan, and later South Sudan, where more than 300,000 people have been slaughtered. Other notable examples include the continued tension between the north and south in Côte d'Ivoire; battles in the Niger Delta of Nigeria, where oil wealth exists amidst life-threatening deprivation; a war in northern Uganda and piracy in Somalia, not to mention the challenging issue of terror-

ism in the horn of Africa and, of late, with an equally frightening dimension in Nigeria. This development confirms the argument of social theorists that state failure and a complete loss of faith in the state system, leave "rootless people with problems of identity, nostalgia for past associations, and susceptible to simplistic alternatives to anomie" (Idowu 1999: 77–83).

Following on from previous analysis, there is no doubt that governance issues such as overcentralisation, democratic challenges, corruption, weak leadership, ineffective political institutions, poor administrative system, violence and political instability are still plaguing Africa. These issues were correctly identified by the World Bank (1989) as causing the various political crises across the continent. More specifically, the Bank refers to such effects as the extensive personalization of power, the denial of fundamental human rights, widespread corruption, and the prevalence of illegitimate and unaccountable government. Good governance and leadership are critical elements required for effective and sustained peace and security, economic growth and human development. As African States make strenuous efforts to meet the developmental goals enshrined in the internationally-agreed Sustainable Development Goals (SDGs), it is becoming increasingly apparent that, without improved governance and leadership, such goals cannot be attained (Afegbua 2012).

6. Africa rising: Diversity, governance and development in a globalised world

Arising from the realization of the dysfunctions and pathologies associated with the excessive centralization of the past and at the prompting of international organizations, donor agencies and partners, African leaders are beginning to shift their focus to a decentralized political economy. Decentralization, apart from allowing for wider participation in the local and rural areas where the majority of African people live, provides the platform for expression of various diversities in the continent. Thus, decentralization can enhance political cohesion in countries with regional, ethnic, racial, linguistic or cultural diversity as in Ethiopia and Nigeria (Tanzi 1995: 301–302).

In Nigeria, a sub-national unit, Osun State, has captured effectively the recognition of such diversity and the spirit of communality as expressed in *Omoluabi* and *Ubuntu* in the policy framework for establishing a governance structure at the Osun State University. The policy skillfully factored in the six Yoruba sub-ethnic groups, which composed the state. Thus, a campus of the university is located in each of the sub-ethnic domains, with each campus having sufficient power for decentralized administration. This arrangement, which is borne out of meeting citizen's aspirations, showcases how typical demand for a particular resource ideally should be addressed in the highly diversified setting for governance in Africa. See Figure 1:

Figure 1: Location of Uniosun campuses
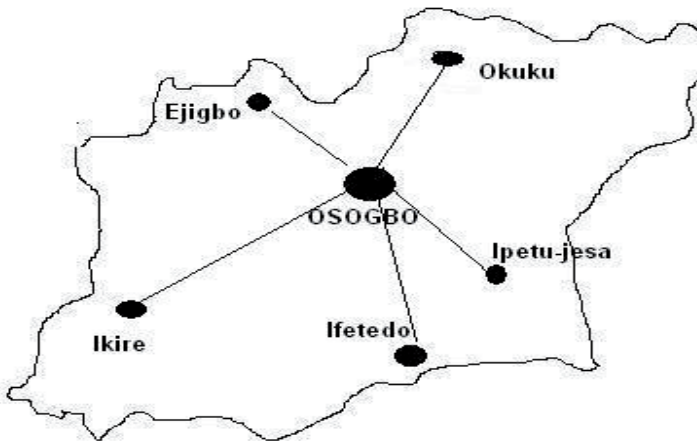
In locating a campus of the university in each geo-political zone of the state, diverse groups' demand for higher education at university level is not only met, but the socio-economic and physical development of host communities are also enhanced. Thus, the recognition of diversities, as seen above, can be seen as building blocks of national integration and help to stem the tides of agitation by groups who perceive themselves as marginalized.

Also, the potential of the African states lies in the economic sectors that follow their heterogeneity. This is reflected in the African Fact Sheet Main Economic Indicators that shows contribution by sectors. In 2016, agriculture contributed 21.1%, industry 19.4% and services 59.5%. The service components included ICT, tourism, and other services. It should be noted that, in the case of Nigeria, artistic components such as entertainment, tourism festivals and others, which reflect the country's diversity, contributed to its emergence as the largest economy in Africa in 2014 and its current competition with South Africa to emerge as the largest in 2017. For Africa, tourism is projected to contribute 7% of GDP and employ 5 million (World Travel and Tourism Council 2017). Agriculture, which is rural in Africa, also contributes 15% of total GDP; it employs more than half of the total labour force, and it has been observed that current improvements in this sector are based on small scale holdings unlike the large scale farming and mechanization that prevail in Asia and South America (United Nations Office of the Special Adviser on Africa).

Following on from the above, economic activities should be developed along the lines of the continent's diversity, agriculture businesses such as fishing need to be developed in riverine communities. This will not only develop those communities but also bring more revenue to government than big trawlers operating on the high seas beyond the reach of the government and security operatives of most African governments. Also, cattle rearing should be developed, especially in the West Africa countries, using ranching as a way of not only empowering the herdsmen but a means of reducing the incessant conflicts between the nomadic herdsmen and farmers. Such conflicts have been caused by the problem of access to water and land resources. Another area that needs to be developed, in cognizance of the immense diversity in Africa, is tourism. There are diversities of cultural resources across the continent which can attract visitors from outside the continent and thus serve as a sustainable source of foreign exchange. Every part of Africa, for example, Kenya and South Africa, has immense tourism resources which could be developed to improve the lot of the various communities and develop the economy.

This strategy stresses the need to understand and explain the economic linkage between the agricultural, oil, mining and all other

resources in the various states as the basis for rapid and integrated economic growth and development. It will also incorporate the non-governmental sector, especially small scale industries, as an engine of growth and development. A small scale approach to industrialization coupled with developing various sub-national units will bring even development without depending on revenue from a central source, which is often the result of the exploitation of others. Moreover, the revenue generated will be from diverse sources among various units in each state. For resources like oil and other mineral resources small scale exploration is possible, which would involve the communities and allow communal enterprise spirit. For example, in Nigeria and other oil producing African states, the government can set up modular refineries that will employ local people and make use of their exper-tise and skills. This will not only improve the socio-economic situa-tions of these areas but also reduce the unrest often associated with oil bearing communities across the continent.

The adoption of the above outlined strategies, which I want to refer to as "small is big", is the only way to transform predictions on the growth of African economies as stated in figures 1 and 2, into reality for the sustainable development of the continent.

Table 1: Current and future growth potential for Africa

CURRENT	POTENTIAL
$1.6 trillion collective GDP	$2.6 trillion collective GDP
$860 billion combined consumer spending	$1.4 trillion combined consumer spending
316 million mobile phones signed up since 2000	1.1 billion Africans who are of working age.
60% Africa's share of world's total uncultivated arable land	128 million Africans with discretionary income
52 African cities with more than 1 million inhabitants	50% of Africans will live in cities

Source: Mckinsey & Co. 2011 adapted from Negash 2013

However, for the current efforts at developing African states to be sustainable, there must be rooted in the people's traditions and values. This is especially important because "analysts'" interrogation of the legitimacy of failing states (in Africa) in the 1980s and 1990s found that such countries continued to apply the notion of governance and civil society that was based on the western model without paying attention to the relevance of traditional political institutions" (Blench, Longtau, Hassan, and Walsh 2006 cited in Owino and Chacha 2013: 334).

Africa has in her custody very successful social institutions and traditions that the world would benefit from (ibid.: 339). There is no doubt that the communal spirit of Africans has survived several decades of Arab and European colonialism; the task of Africa now is to reinterpret these values in the light of contemporary challenges and form a synergy with cultural values from other parts of the world on democracy, leadership and governance. In other words, there is a need for the right mix of traditionality and modernity for Africa to experience sustainable development in this era of rampaging globalization (ibid.: 330).

Therefore, Africa needs to move down the road trodden by Asia, which has recognized the idea of alternative modernities, and therefore needs to acknowledge that there are alternative modernitites and to conceptualize and contextualize governance to fit the African fabric (ibid.: 337). This has become inevitable from the observation of Fukuyama (2012) about the current world political economy. He argues "stagnating wages and growing inequality will soon threaten the stability of contemporary liberal democracies and dethrone democratic ideology as it is now understood. What is needed is a new populist ideology that offers a realistic path to healthy middle-class societies and robust democracies".

This is where alternative routes to leadership, governance and development is inevitable and Africa will do well to re-interrogate and reinterpret culturally-relevant ideas in the context of modern reality to provide a solution to the challenges of the continent and thus ensure sustainability. For instance, the Chinese have created a leadership and governance model with some weaknesses, as argued by Fukuyama (ibid.: 57), but the Chinese argument is that its citizens are culturally different and they prefer the system.

Africa is no doubt a highly diversified continent with transcultural societies. The fact that culture and history have an intrinsic connection with leadership and governance suggests that any modern political system must be rooted in the people's history and culture for development and sustainability. Some of these cultural values, which have proved valuable in the past in ensuring attributes that are similar to modern concepts of good governance, can be found in *Omoluabi and Ubuntu*.

It is pertinent to note that some indigenous concepts about leadership and governance, including Ubuntu and Omoluabi, are ideal types that would have emerged against the background of less desirable forms of leadership. As ideal types, they provide standards to which the leaders aspire. More than just ideal types, the concept of *Omoluabi* held the imagination of the Yoruba (South-western Nigeria). It was these values that shaped and motivated the behaviours of leaders and ordinary people. Thus, those who acted in ways that breached these values were sanctioned. For instance, a king would be dethroned if he became brutal towards his people. Ordinary citizens were barred from leadership positions if they behaved in a manner that was contrary to the values of *Omoluabi*. "*Omoluabi* refers to a person of honour who believes in hard work, respects the rights of orders, and gives to the community in deed and in action (Adeniji 2005)" The essence of *Omoluabi* is the community and the need for people to commune together, and according to Gbadegesin (1994), "The crown of personal life is to be useful to one's community. The meaning of one's life is measured by one's commitment to social ideals and communal existence" thus, *Omoluabi* in governance will connote "selfless leadership, humble leadership, leaders that resonate with the people, accountable leadership, transparent leadership, willing followers, leadership that is legitimate and not forced on the people. Leaders that pursue people-oriented programmes and policies etc." (Adeniji 2005). "*Omoluabi* wants things to be good for you and for him/her".

A related concept to *Omoluabi* is *Ubuntu. A*ccording to Desmond Tutu *Ubuntu* "is the essence of being a person. It means that we are people through other people. We cannot be fully human alone. We are interdependent, we are made for family (I am because we are). When you have Ubuntu, you embrace others. You are generous, compas-

sionate. If the world had more Ubuntu, we would not have war. We would not have this large gap between the rich and the poor. You are rich so that you can make up what is lacking for others. You are powerful so that you can help the weak, just as a mother or father helps their children" (Chinweizu 2010 cited in Adams III 2013: 463).

These values have been widely acknowledged beyond Africa, and are becoming global values. If adopted, these values will go a long way in the design of political and economic programmes that are commonly acceptable to most of the people in African states. Such principles of diversity and communal spirit informed the establishment and structure of Osun State University mentioned earlier. Also, it will involve a change of direction to include self-reliance, people-centred and poverty reduction strategies. This constitutes a direct contrast to the strategy of centrally-controlled economy, and market oriented development strategies. Such strategies will involve diversification as opposed to a mono-cultural dependent economy. It will further recognise the role of sub-national units in bringing about the much needed socio-economic development for the continent.

The implication of the above development for leadership and governance in Africa is that the continent will need to adopt a decentralized pattern of development that gives adequate recognition to the diversity of different component groups and communities that make up the nation-states across the continent. This is where the strength of Africa lies. Moreover, it has the added advantage of not only bringing governance closer to the people, engendering participation, but also makes it possible to put into practice some of the age-old values that make leaders accountable to the people such as *Mbuntu and Omoluabi* to name but a few, virtues that are currently sadly lacking in the continent's governance structures. This agrees with Ferim's claim (2013: 152) that "African leaders need to incorporate existing African socialist and humanistic systems into global existing political and economic models in order to enhance development and prevent conflict. There is also [a] need to decentralize the highly centralized political systems on the continent in order to foster a communal spirit inherent in African indigenous communities".

7.   Conclusion

This paper has attempted to interpret African diversity as a strength rather than a liability in the course of the continent's search for a governance and leadership system that can serve as a veritable engine of development across the continent.

It concludes that cultural and linguistic communities remain an enduring and valuable engine of growth and development, which Africa will neglect at its peril. Africa's future governance must be able to mobilize the inherent advantage of diversity and deploy the same to for sustainable development ends. Consequently, Africa needs to increase conversation and dialogue among its diverse cultures, tapping into their inherent strengths. This is particularly important with regard to cultures with translocal or transcultural values of leadership and governance, such as *Ubuntu and Omoluabi,* so as to reposition the continent in order to be able to overcome the challenges of a globalised world.

This will be in line with the observation of Diouf (1998: 47) that:

> "In order to go beyond technical reforms and move on to an in-depth reform of African societies it would require a reform which takes into account the internal dynamics and historical genuineness of events specific to societies in Africa and the ways in which these can be integrated into globalization".

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Part II

Success Stories: Case Studies on Sub-Saharan African Leadership

Leadership under a Mango Tree: Female Empowerment in Rural African Communities as a Leadership Development Paradigm

Agnes Atim Apea and Nicolas Göller

1. Introduction

In this article, I want to share my view on female leadership development in rural communities in Sub-Saharan Africa. I have experienced this first hand through my work with the Hope Development Initiative[1] in Northern Uganda. Therefore, my perspective is highly infused with my practical experience from 15 years of work in the communities, as well as from my being a woman from a rural Sub-Saharan-African community. This has a fundamental impact on my view of leadership and leadership development as well as community change, gender roles, and economic empowerment as the topics I am engaged in. I see these topics essentially as embedded into each other and, at least from my experience, inconceivable without each other. This is why I want to specifically emphasize the importance of good leadership and leadership development in the process of social and economic empowerment of women in rural communities.

I will do this by first offering my personal view on leadership, which I have developed throughout the years of my work. To put this

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[1] Visit the website at http://www.hdiug.com/

and the following topics into context, I will then briefly illustrate my own leadership journey. To me, the feminine qualities of the women of our communities strongly correspond to my view of leadership, which is why I will then emphasize my view of women's natural capability for leadership. My work has shown that some very important relations in this topic are those between leadership development and economic as well as social empowerment. I will therefore draw on my experience to explain how much impact the efforts in those empowerments can have if they are supported by leadership development. Additionally, I will outline how one must pay respect to both these elements when attempting to empower women as leaders in their communities. I will close with some final remarks on how all these aspects can contribute to truly sustainable change in the community and in the lives of people if they are thought through and executed in conjuncture.

2. *My view on leadership*

My vision of leadership is not the view conventionally associated with leadership. This conventional vision mostly implies a sense of control and of hierarchical power. It has authoritative connotations reflecting a commanding structure, and typical aspects such as responsibility, authority and power. This view is exemplified in, for example, i.e. politics, boards, company structures etc. So essentially, my view of leadership is not about who is in power and therefore the numbers of women in leadership (or in positions of authority) won't be an issue here. My view of leadership is essentially leadership under a mango tree. This means leadership coming out of, and embedded into, the community, not from above it. Leaders are not appointed but attributed by those who recognize the leader and choose their "followership" freely. Leadership therefore does not chiefly reside in certain characteristics of people but in their relations to each other. It is not something people are born with, but something that people can learn and develop further at any point in their lives.

This leadership is about common sense, about helping others and providing services for them. Essentially, the leader in my understand-

ing chooses partnership over hierarchy, empowerment over dependence, and service to the community over his/her own interest. In this view, the leader does not stand over the community, nor does the community exist to enact the plans of the leader. It is quite the opposite: the leader is there for the community and acts to make the life better for its people.

Another important aspect of leadership is caring, compassion, and modesty. All these things are also important for the leader serving the community but they are also central for the leader's task of helping others to understand their situation and place in the world, and where they aspire to go. It is not about the leader imposing his or her vision of the future on the community members, but about enabling them to live their lives according to their own values and plans. Being a leader isn't an attempt to solve all problems on your own but rather building the capacity of the people to do so in their own way, and according to their own knowledge. Essentially, this means facilitating relations between the people of a community that empower them to come together and solve problems in line with their own plans, with leadership that does not reside in a specific person, but in each person's own investment in a situation and in their ability to contribute to its solution.

So, essentially, leadership is the obligation of the leader to be compassionate and empower the people in the community to live their own lives, and, at the same time, be supportive and present in kickstarting their efforts and helping them to overcome imminent threats.

3. My leadership journey

Basically, my own leadership journey began 15 years ago, when I recognized my own mother as a great leader. She was in a somewhat special condition, giving birth to eight girls. At a time where girls where seen as being much less valuable than boys, this was really a stigma she had to endure. And yet, I witnessed my mother engaging seriously with her husband, the community leaders and other women. She made a huge effort to send her children to school against all odds, and she succeeded as I was one of the privileged few of my community to go to university, in my case even to the United Kingdom. She died at an

early age, so she never saw what her girls accomplished. This moti-
vated me in my actions when I decided to come back into the commu-
nity and see what I can give back, what I can contribute to make the
community better and enable other girls to get out and succeed. And
when I was thinking about problems in my community, the aspect of
leadership came up again and again. That was when I realised that my
mother had been such a great leader, and it was also when I realized
that I wanted to be a leader for other girls and women, too and enable
them to take up that role one day.

The region I am referring to is the northern part of Uganda. A war-
torn region, so, when we started, it was clearly not a community to
attract investors. There are many issues of health, maternal healthcare,
child mortality, burden of the housework on the women, poverty, edu-
cation and so on. So, we decided to go and talk to the women to see
what was to be done. There is little development in the region, and
99% of women work on their farms and in their households. So, a
farming project seemed to promise the highest yields, and we decided
to improve farming for food, so as to get more food, earn more money,
send the children to school and have better healthcare. For me it was
an opportunity and motivation to actually give back. We wanted to see
how these women could be empowered when they were enabled to im-
prove their lots on their own terms and according to their own plans.
We started with 20 women devoting themselves and sharing experi-
ences. Now there are over 10,000 who are committed to coming to-
gether and improving their situation.

4.   The feminine qualities of leadership (and the barriers to it)

There are many reasons why women do not make natural leaders in a
community like the one I grew up in. Feminine qualities are just not
thought to be qualities of a leader. But this is a view on leadership that
focusses on a leadership revolving around relations and positions of
power. The view of leadership I am proposing in this article, however,
is about serving the people who follow you and building relations to
and between them. These aspects of leadership resonate with feminine
qualities, which is why I decided to embrace them and build on them

in my leadership journey instead of hiding them. Specifically, I count the desire to give back, emotionality and empathy, as well as the desire to find solutions among them.

In my experience, and as I have seen it, women who "made it" are blessed to have that and now have the desire to serve their community and create a safer and better environment. Seeing the struggle of my mother, and the struggles that women still have every day, the question for me was: what can be done to lift these struggles from women's shoulders and enable them to strive for their own virtue. This is where I see the will to serve their community in women leaders and where the focus is no longer on who is in power, but how value is brought into the community by women leaders, what kind of contribution they make. Acknowledging this perspective, we can recognize the difference women make in a community with whatever they do, just by diversifying the experiences.

To me, one of the most important qualities of a woman is to be 'solution orientated', that is to constantly try and find solutions to problems. This stems from the necessity for women, especially mothers, to do many things at the same time during their day. Women make up the major share of the workforce in Sub-Saharan Africa, especially in agriculture (see also Ogunlela and Mukhtar 2009). Their numerous tasks include tending to the farm and children, including the long ways to collect water and firewood while carrying a child on your back and thinking about what your family shall have for lunch. And while she is doing this, the man of the household is, in most cases, working in the city or in industry, and it is neither possible nor expected of him to help in the household. So, for a woman being 'solution oriented' is really a necessity to cope with their daily lives. They also value their relations to the community members in this regard as helping each other out may sometimes be the only feasible solution. To them, in their relations to others, they build their own capacity to solve and achieve things.

Finally, emotionality and empathy are for me the basic qualities that enable women to be leaders, since through these qualities they are able to have compassion. They can relate to people in their community in their daily lives and they gain the desire to give back to the community in fortunate times from their empathy for people. Normally,

women's emotions are seen as something to hide, however, to them they are really necessary for daily life and they could not think of going without them. From my point of view, it is their emotions that enable women to be great leaders. Of course, leadership born out of compassion cannot be anything like what is usually understood by it. But to me, it can easily have the same, or an even greater, effect for the people in the community of a leader who embraces this kind of leadership and the emotionality attached to it.

I have just explained why, to me, the feminine qualities women have give them the ability to be exceptional leaders. Still it should be obvious that this view is neither that of the traditional community leaders, nor of a majority of people in these communities. In fact, there are a great many barriers to women being seen as the leaders they are, and acting as leaders in the wider context of the whole community.

– *Norms and social constructs:* As already touched upon, girls are seen as less valuable than boys and are supposed to take a subordinate position in the community under the traditional, male leaders. They are expected to behave according to the will of their husband, father or whoever is responsible for them (see also Silberschmidt 2001).

– *Self-esteem & leadership skills:* Resulting from this concept of values, girls mostly grow up with little self-esteem and therefore lack essential leadership skills, such as the courage to stand up for themselves, the ability to mobilize people or to mediate the dynamics of a group (see also Kabeer 2005).

– *Sustainability of engagement:* Efforts to try to improve the situation have so far shown only little effect as they critically depended on outside resources or strict monitoring efforts against conservative resentments inside the community (see also Moss et al. 2006).

– *Demands of family life on leadership work:* Being a leader in a community means work, which many women can hardly bear to do in addition to their usual workload of household chores, farm and childcare (see also Bryceson 2002).

- *Literacy and knowledge:* While literacy is not a necessary condition for leadership, the ability to gain knowledge independently as well as to communicate with people over distance are critical features when leadership is considered in a wider range than that of a local community (see also Cai et al. 2014).

- *Inequality:* Even though women may have – formally, at least – equal rights to men in many communities tradition ascribes them a different role, different task and fewer rights than men (see also Kabeer 2005).

- *Poverty:* If a woman is not or barely able to afford the basic necessities of life for her children and herself, it is simply not possible for her to do anything not related to that.

However, this article is not about what keeps women from being leaders in the communities I come from. It is about what can be done and is done by initiatives like the Hope Development Initiative to empower women in their leadership. In this perspective, I want to emphasize the importance of leadership development in the work I do, namely economic and social empowerment. This way, I can approach many of the barriers I have just identified, but in a positive way that emphasizes the opportunities that are there right now for us to empower women so that they will not have to face many of these barriers in the future.

5. *Economic empowerment and leadership development*

When talking about either women empowerment or community development, the issue of poverty often arises quite quickly. And actually, the economic situation is probably the biggest stumbling block for women when trying to improve themselves and their situation. Starting with being able to afford food, clean water and basic healthcare, the issue is, furthermore, the ability to afford education for children and yourself, or the opportunity to participate in the community. All these elements are critically dependent on women making enough money and not merely scrambling over the bare minimum. These are also the two factors that seriously hinder the leadership development

of women, as they often lack literacy and knowledge or the opportunity to participate in meetings because they are too caught up in the work of their household. This is, of course, critical for economic development, as women then lack the opportunity to gain insights into the community if they cannot attend meetings. In the same sense, they cannot improve their own work and economic situation if they lack (technical) skills in the form of knowledge or the opportunity to gain them, because they lack literacy. Men, in comparison, face these challenges to a much lesser extent, they are sent off to school and are often expected to be present at community meetings.

The Hope Development Initiative tried to commit itself to just this point when starting its work. With 99% of the rural population working in farming o, we started by improving food security and allowing the women to save up money to improve healthcare and to send their children to school. We achieved this by bringing the women of a community together to share their experiences. Essentially this is not a complicated process, but one in which we had to accommodate basic realities: holding meetings at times when the women could afford to leave household, farm and children. In effect, the women of the communities devoted themselves to this, and a tightly meshed network of help relations was built. Leadership development in this context is central as it enables the women to organize themselves in their community with almost no help from our initiative once it was all set up. It is leadership as I understand it, the desire to serve and the building of relations, independent of positions or social status, that makes these groups of women able to work effectively. And it enables them to improve their economic situation substantially in the present and for future generations.

6. *Social empowerment and leadership development*

Leadership development has also shown its importance as the women's groups started to be recognized as stakeholders that couldn't be ignored any longer. As I mentioned briefly above, women face norms in these communities that tell them women are not supposed to be leaders. This leads to women and girls being socialized into not standing up

and asserting themselves over other community members. Essentially, they often lack the self-esteem and resulting leadership skills to enter into these kinds of conflicts because they were socialized in that particular way. Also, they are often not effective in mobilizing the people in a community to commit themselves or to stand up for something. Both of these aspects become problematic when the group as a whole want to be recognized as a stakeholder that has a say in matters affecting the whole community. Therefore, they are often under-represented or their interests are ignored.

In our work with the Hope Development Initiative we experienced this kind of challenge when we initially started to work in my community. From the perspective of the traditional political leaders, I was seen as coming from outside of the community, although I was born and raised there. They feared the 'new' culture we were introducing and wanted to keep the community structure and norms as they were. Normally, women are not invited to the community meetings and even if they are, the culture states that men will sit in front on chairs and the women will sit down behind. Of course, this discourages acts of 'standing up' while culture also does not allow for women to stand up for themselves. We got into contact with them on different levels and finally found a compromise. We agreed that we were a 100% female organization, but husbands may be involved in the meetings. For them, this was a success, because in their values they had to affirm their manhood as head of the household, which was exactly what they were given seemingly by this compromise. For the women it was an improvement in status as their efforts and independent work were now officially recognized by the community, which also transformed their role as women in the community. For me the lesson from this was always to include the men in such a process, because for women standing up for themselves and asserting themselves in a community is much easier when this is supported by the men of the community in some sense. Additionally, the engagement in the community for female empowerment is much more sustainable if men are included and support the general development. This can only be achieved by support from the traditional community leaders.

7.   *Community change & conclusion*

I have just explained, in the brief look at how the work of initiatives like the one I founded can make a difference in a community, the economic and social empowerment of women hinged on leadership development. I also want to emphasize again that this applies specifically to the leadership described in this article. It is this "leadership under a mango tree" where a leader emphasizes the relation to and between the people who follow him. It is also when he or she can appreciate the diversity of perspectives and experiences they offer on a subject.

The leader is then able to make a difference for the community by enabling them to strive to reach their full potential and stand up for themselves. So again, my perspective on female leadership looks beyond numbers and does not look from a corporate perspective. It is about the question what role we as women can play and about the capacity of women in their own context for leadership. It is this role of women that we can really focus on when we look at female empowerment. I also want to emphasize this in a general view on development, working with a grass-roots approach to development. In my experience, looking at the actual improvement for the people over time, the classic approach of development aid has been essentially ineffective for decades now.

The leadership did not aim to empower the people in their values, it just tried to improve symptoms in the community and did not receive them openly with their plans and perspectives. I hope I have outlined sufficiently that, in my experience, the sustainable approach to development can only be through and with the community's people. As I see it, in that case there is no way around developing good leaders in the community, especially women leaders. Especially women here, because in my experience, when women are empowered with their desire to give back they achieve the ultimately best result for the community, because they prioritize the education of their children, the health of their children and themselves and their livelihood in the household. These are the pillars for a sustainable and substantial development in the community to come.

From here on, we may strive to implement grass-roots approaches like the one presented here more widely and devote ourselves more

strongly to leadership development in the communities. Specifically, this means demystifying the conventional approach to leadership and establishing the leadership perspective described here. It also means empowering women and preparing them to be leaders, starting at a young age so that girls can grow up with sufficient self-esteem about their value for the community and with confidence in their leadership skills. And lastly, for a community development approach, we have to look at all levels of the community and all levels of leadership. It is about what someone does, not what he or she is or which position he or she holds, because there is value for the community in every perspective, and we should embrace the diversity of humanity offered to us by this approach to leadership.

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The Tail of the Leopard. Gendering Traditional Leadership in Botswana – a Role Model for Inclusive Leadership in Sub-Saharan Africa?

Angelica V. Marte and Werner Zips

1. Introduction

"*People get used to anything. The less you think about your oppression, the more your tolerance for it grows.*" This quote from Assata Shakur, a controversial activist, and former member of the Black Liberation Army, explains the dynamic of a static traditional leadership perspective, often ascribed to African political systems: "*The Chieftainship is hereditary in the male line, passing normally from father to son. (A)s a rule the Chief succeeds automatically to his office by right of birth.* Kgosi ke kgosi ka a tetswe*, say the Tswana: 'A Chief is Chief because he is born to it.' Women never succeed... Nor can any son of a Chief's sister or daughter claim that Chieftainship through his mother's right of birth*." (Schapera 1984: 53–54)

Temporae mutantur, a role model change can be observed by analyzing the extent to which the statements deviate from preconceived perceptions of an "original tradition" passed on by ancestors. We argue that at least some African ideas and concepts of tradition appear much less static than many Western notions of a "traditional culture" frozen since time immemorial. Traditional leadership in Botswana

provides examples of a dynamic understanding of tradition, resulting, inter alia, in a push effect for a change in political gender roles of leadership, in inclusive leadership and more. "*First female paramount chief welcomed*" headlined Botswana Weekly, after the appointment of Mosadi Seboko a Mokgôsi on August 30th, 2003 in Ramotswa. The case study of the Balete decision (taken in the Kgotla at the end of 2001) demonstrates how principles such as male dominance can be left aside in favour of a vision of progress as foreseen by the people concerned. In September 2016, yet another consecutive landmark occurred in this change process. Mosadi Seboko – the first female paramount chief, referred to above – was appointed chair of the newly-established *National Gender Commission* of Botswana.

This article marks the highly symbolic appointment of Mosadi Seboko as pars pro toto for the change of the so-called "traditional system" of 'Kingship or "Chieftaincy" in Botswana in order to highlight developments on gender equality within governance regimes, on legal and political pluralism, on inclusive leadership, and if, and how, Botswana might be considered as a possible role model in Sub-Saharan Africa. To avoid a tempo-centristic view (Zips 2014: 228–230) and hence short-sighted conclusions, in the following the historical path dependency of Botswana will be briefly analyzed.

2. A brief insight into Botswana's historical path dependency

The following background chapter presents the unique set up of parallel institutions in the pluralist Botswana system, and examines its remarkable past successes and future opportunities to promote stability, social change and development. Whereas hardly any African country escaped the hardships of a divisional colonial legacy, Botswana opted for an integrative solution of a republican democracy and its traditional leadership structures in the first constitution after independence. A House of Chiefs was created as an advisory body to Parliament and Government as well as a moral institution to ensure progress with respect to culture and tradition.

In order to understand the dynamic of change, a brief description of the "*Vision 2016 Towards Prosperity For All*" (Vision 2016 Secretariat

n.d.) is needed. The concept portrays a "decentralized community-centered democracy" as the key to an "open, democratic and accountable nation". It clearly implores ethical values of good governance and accountable leadership at national and local level: "A highly enlightened society will be headed by a leader, who will be ethically and morally upright. The younger generation will then look up to the leader as a role model. Traditional leaders like the House of Chiefs, custodians of our culture and tradition, will be a crucial arm of the country's democracy. This will ensure that the 'Kgotla' system will be passed from generation to generation" (ibid.). Therefore, the appointment of Kgosi Mosadi Seboko in 2003 may be interpreted as the materialized political model in the quoted narrative invocation of complementary governance, cooperation, and checks and balances, as far as gender equality is concerned.

Botswana is arguably the African state with the most impressive recovery from colonial underdevelopment. The following illustrative data shows the economic bleeding of colonial Botswana exemplifying the perspective of the Guyanese historian Walter Rodney (1973) in his classic book "How Europe Underdeveloped Africa". At independence in 1966, Botswana had only five kilometers of tarred road for a total area of 582,000 square kilometers, in 2003 it was more than 6,000 kilometers.

Poverty in the former British Protectorate of Bechuanaland (1885–1966) is exemplified by the complete lack of infrastructure, with just one significant industrial plant in the border town Lobatse. Fewer than forty individual BaTswana had tertiary degrees, which shows the British disinterest in local education. Hence, the first government-built Senior Secondary School was only established in 1965 (Ramsay 1991: 10), compared to 300 secondary schools in 2003.

Botswana's remarkable recovery from colonialism and its rise to "the best global economic performer" (Clover 2003: 1), is commonly attributed to the discovery of diamonds at Orapa, in 1967, only a year after independence. Whereas the country was undoubtedly catapulted to the highest level of per-capita growth of any state in the world over this period through the exploitation of its mineral wealth, comparative examples of African states with rich mineral resources, that were nevertheless wrecked by violent struggles over the ownership and access to

these riches, prove that the Botswana success story has a second pillar, namely political stability.

In line with its well-functioning constitutional democracy, which is internationally reputed for eight consecutive free and fair presidential & parliamentary elections since independence, the fundamental rights and freedoms of the individual are guaranteed by the constitution, which is interpreted and administered by an independent judiciary (Zips 2011: 182). Botswana is considered as facing no security risks such as political strife, high crime rates, and ethnic or racial tensions, apart from an ongoing legal struggle over the internal displacement of the San from the Central Kalahari Game Reserve. This forced removal caused international suspicion of human rights violations for the first time in the history of independent Botswana (Clover 2003: 9; Schimmel 2009; Zips-Mairitsch 2013).

However, another stain on Botswana's economic record lies in the inequity of social development. The revenues from diamonds and other industries are not equally distributed. But with the changed leadership discussed in the following, the current data provides new hope. Of its fairly small population of 2.33 million, the Botswana Poverty Assessment Report found, that the number of poor people in the country declined by nearly 180,000 between 2002 and 2009. This denotes a poverty rate decrease of 19.4% from 30.6% when using the national poverty line. In this period, 87 percent of the decrease in poverty occurred in rural areas, where 158,000 people emerged from poverty.

Nevertheless, high unemployment rates, overdependence on diamonds, and high levels of poverty and inequality pose some socioeconomic challenges in addition to the alarming levels of HIV/AIDS. Against these partly incalculable threats to its ambitious development plans, Botswana may build on its high ratings in terms of international competitiveness, low corruption (Zips 2011: 183), and inclusive leadership. The following, brief analysis develops the contextualization of leadership and governance in Botswana by introducing the institution of Botswana's royal government.

3.   *The context of Botswana's royal government*

Botswana's commitment to democracy and accountability did not mean to delegitimize the traditional authority structures of pre-colonial times such as the Kgosi and the Kgotla, but rather to explore its peculiar democratic traditions embedded in processes of consensus building, reasonable argumentations, mutual respect and transparency. This understanding of inclusive leadership appears to be lacking in many multiparty systems, including European states, where party interests all too often overrule the common interest of the nation as a whole. In this sense, the Botswanian example may indeed provide a role model for inclusiveness – not only gender-focused, and not only within African contexts. It appears very much in line with global governance concepts such as good governance, as defined by the UNDP (Zips/Weilenmann 2011: 15–19):

> "Good governance is, among other things, participatory, transparent and accountable. It is also effective and equitable. And it promotes the rule of law. Good governance ensures that political, social and economic priorities are based on broad consensus in society and that the voices of the poorest and the most vulnerable are heard in decision-making over the allocation of development resources" (United Nations Development Program 1997a: 3).

The institution of royal government, *bogosi*, commonly translated as "Chieftainship, Kingship, or Kingdom", survived the entire colonial period of the British Protectorate. The notion of *bogosi* referred to the office occupied by a *Kgosi*, the highest executive, judicial, and legislative authority of a SeTswana *morafe,* as well as to the institutional prerogatives attached to the office. Like most colonial "translations" of indigenous notions, the English equivalences for *morafe*, *bogosi*, and Kgosi were meant to signify transformations from self-government to indirect rule. This attempt was not equally successful for al SeTswana polities. The colonial modes of governance potentially opend room for manoeuvre between "traditional" and "modern" duties of individual traditional authorities. This makes it necessary to analyze the complex dynamic of ongoing negotiations and symbolic struggles over the division of sovereignty and legitimacy.

For this purpose, the analytical differentiation between an intended transformation of "traditional" legitimacy under the supervision of the colonial administration – on the legal basis of the British Parliament's *Foreign Jurisdictions Act* – and a praxeological reconstruction of *bogosi* as the current generation of executive measures, judicial decisions, and legislative provisions appears worthy of brief exploration. It was not only relevant for the manner in which colonialism in Botswana transformed the local arena, but how it was itself transformed by the local political environment (Ramsay 1991: 4). As in most African colonies, the Kings became the "Chiefs" in the lexicon of imperialism and colonialism and were henceforth dismantled of their former sovereignty, step by step (Ray 2003: 3). Many social and political scientists in Botswana have described the erosion of the institution in post-colonial times (Nymanjoh 2003; Schapera/Comaroff 1991). However, the Botswana government generally appeals to the traditional ethos of participatory and inclusive leadership, and even refers to the chiefs as natural leaders of the people, whenever it seeks to extract legitimacy from this alliance to secure the support of the rural masses (Sekgoma 1994: 27).

Summing up, historically rooted legal, political pluralism and leadership always create ambiguous situations, particularly if all parties involved claim the deeper or "better" roots of legitimacy for themselves, and base their demand for a prerogative to change the relationship unilaterally. At the same time these pluralistic structures are also used to facilitate communication between government and civil society. Therefore, pluralism – with its highly contagious governance relations in post-colonial states – may not necessarily be seen as an obstacle to stable and meaningful (participatory) democratic processes, but as a potential remedy, if Dikgosis (pl. for Kgosi) reframe the Dikgotla (pl. for Kgotla) as democratic fora for public discourse (Zips/Weilenmann 2011: 11–15):

> "Dikgosi's relation to the dikgotla has been changed dramatically. In [the] pre-colonial period, they looked to dikgotla as a place where they gave the public a chance to voice their opinions but not to make the final decisions on policy questions. Such decisions were the purview of dikgosi. Now the situation is becoming reversed. Dikgosi

> seek to enhance the role of the kgotla so that they can prevent further encroachments on their authority by the central government. They preserve their influence, now largely symbolic, by calling for consultation with the still revered kgotla" (Mgadla/Campbell 1989: 56).

On the basis of this overview of the historical developments of leadership in Botswana, the following chapter focuses on the dynamics of gender equality, before turning to the inauguration ceremony for Kgosi Mosadi Seboko and its complex symbolic interactions.

4. Gender equality in Botswana or "The danger of a single story"

The observations on the symbolically-loaded first appointment of a woman as Kgosi or "Paramount Chiefess" reflect three main aspects. First, the focal points of observation are the controversial and flexible relationships in the pluralist framework. Central government uses its legalistic powers to reduce and dismantle the (official law) portfolio of chiefs while, at the same time, rallying for their support. Second, the dynamic and inventive nature of this plural social order is also mirrored in the public discourses and political interactions preceding the traditional recognition of Mosadi Seboko as Kgosi of the Bagamalete and her official appointment. Third, the gender change marked a milestone in the development of inclusive leadership in Sub-Saharan Africa.

In the course of a splendid inauguration ceremony, state officials, traditional rulers from Botswana and neighbouring countries, the Diplomatic Corps, NGOs, and literally all other sectors of society were present to underline a vision of unity with the aim of promoting prosperity for all. Kgosi Mosadi Seboko, the Balete Kgotla, and the Organizational Committee were able to bring together all sectors of Botswana society in their clear quest for unity on the basis of justice, equity, and tolerance. A statement by the former President of the Republic of Botswana, Festus G. Mogae (in an interview on 29 September 2005), confirms possible changes and gender transformation of traditional political institutions:

"Our modern constitutional forms of government, the presidency, parliament, the judiciary, and political parties were an adaptation and adoption of our traditional institutions to modern forms. There is a further development that, in our traditional patrilineal system, the chief had to be a man. In a modern democracy that's part of the developmental changes we have made, not by rejecting the old system all together. In other words we retained chieftainship, but we adapted and modernized it by recognizing that women are equal to men and therefore females have a right to succeed. So that is part of our evolving democracy. But the case of Kgosi Mosadi is a clear example, whereby we try to marry the traditional system with the modern system, the traditional system of inheritance of chieftainship with the modern system of equality between males and females."

It is striking that such a change in the traditional system feeds into new institutional arrangements for gender equity. Recently, Botswana adopted the *National Policy on Gender and Development* (NPGAD) to align with the post 2015 development agenda. An inclusive strategy addresses women and men with the focus on gender mainstreaming[1] as the key strategy to achieve gender equality and women's empowerment. Obviously, this reform did not happen overnight. Rather, it took several decades to translate the proposal into action. Notably, the concept itself was discussed for the first time in 1985 at the "World Conference to Review and Appraise the Achievements of the UN Decade for Women" in Nairobi.

Historically, Edwin Jenamiso Batshu (Minister of Labour and Home Affairs), points out that the gender equality process actually started in 1966 with the constitution of Botswana proscribing "any form of discrimination against any person". On her appointment as Chair of the National Gender Commission, Kgosi Mosadi Seboko acknowledged

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[1] Mainstreaming a gender perspective is the process of assessing the implications for women and men of any planned action, including legislation, policies or programs, in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programs in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality (United Nations 1987: Report of the Economic and Social Council for 1997, A/52/2).

the struggle with gender equality in Botswana: "*Some of us have burnt our fingers already fighting for gender equality*." She points out that Botswana was starting to accept efforts to bridge the gap: "It is important to note that the commission is gender inclusive."

By quoting the African writer Chimamanda Adichie and her famous "The danger of a single story"[2], the case of Kgosi Mosadi Sebokoko in Botswana can be seen as a role model for overcoming the two phenomena of "gender stereotyping" and "unconscious bias" appearing in gendered, inclusive leadership processes. In the case of this leadership transition, transformation was able to take place, because of an inclusive, participatory complex process involving all relevant stakeholders. The definition of diversity affirms that "Diversity is a sense of variety and a process of how to handle differences" (based on Koall/Bruchhagen/Höher 2002); therefore people are always both at the same time, similar and different. The observer decides this difference (Marte 2015). First and foremost, this change could take place because Kgosi Mosadi Seboko herself stood up and claimed the position of Paramount Chief on the basis of "birthright equity".[3] This brave move was based on her own change of cultural frames and gender stereotypes being values, norms, views, concepts by which an individual perceives and interprets data. As the guest of honour Justice Athalia Molokomme pointed out in her official inauguration speech (on 30 August 2003): "It is well and good to have a right to something or a perceived right,

[2] "Stereotypes are incomplete. They make one story become the whole story. (…) When we reject the single story, when we realize there is never a single story about a place, we regain a kind of paradise." See www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story/transcript (11.4.2018).

[3] Chief Rebecca Banika from Kasane was the first woman ever sworn into the House of Chiefs. She attributed it to the discriminatory effects of the constitutional privileging of the eight Tswana tribes against other sectors of the population, that she was not recognized as Paramount Chief (Banika 2004: 28). Even prior, a woman reigned as Acting Paramount Chief of the Ngwaketse in the 1920s, which was mentioned by Kgosi Seepapitso IV (interview on 27th of September 2007): "*We had already gone through it ourselves. Even before the British allowed women to vote, we had already a woman ruling and reigning and most of her laws and most of her developments are the ones that everybody is coping from us. So we were the first tribe to have a bank account, to have a school, to have a borehole, so many firsts.*"

but sometimes it will not come to you, unless you go out and claim it. Kgosi Mosadi did, and we congratulate her." The following explains how she did it.

5.   The tail of the leopard, its symbolic meaning and the struggle behind it

For the first time in the history of Botswana, a woman stood up to claim the position of Paramount Chief on the basis of "birthright equity". There was a short and intense struggle behind the scenes of the royal family in Ramotswa over the right of succession to Kgosi Seboko II a Mokgôsi, the King or Paramount Chief of the Bagamalete (died June 2001). Mosadi Muriel Seboko demanded her right to leadership arguing that she was the first-born child of her late father Kgosi Mokgôsi III a Seboko (who reigned from 1945 until his death in 1966). She highlighted her education and professional track record as a former department manager & administrator of Barclay's Bank, and floor manager in a private company, and insisted that this was proof of her competence. Very interestingly from the perspective of a legal pluralism framework, Mosadi Seboko based her candidacy on the Botswana constitution as the highest legal order of the country, superior to (static notions of) tradition:

> "Because of the patriarchal system practiced in Botswana, culturally, people believe a woman cannot lead the tribe as a Paramount Chief. However the Constitution of Botswana does not discriminate against women due to their sex. My understanding of the Bill of Rights in the Constitution suggests that actually we have equal rights as men and women, to such positions" (Mosadi Seboko, cited by Nyamnjoh 2002: 10).

Although prior to her actions, Chief Tumelo Seboko, an uncle of Mosadi Seboko and the late Kgosi, opposed her ascension to leadership; a well-attended and predominantly male Kgotla meeting in December 2001 supported her in preference to her young cousin Tsimane Mokgôsi (whose candidacy was proposed by the group of elders formed around her paternal uncles).

Her democratic struggle for the position found the backing of large sectors of Botswana society from within the wider political field, business, and civil society actors, thereby transcending the social boundaries of her *morafe*. Particularly women NGOs such as the influential Botswana organization *Emang Basadi* rallied behind her back to promote the potential national and international recognition of such a "progressive choice" for the Bagamalete community (Zips 2011: 191). Immediately after her designation as Kgosi of the Bagamelete, the Minister for Local Government, Margaret Nasha, approved the appointment on January 7, 2002 in accordance with the Chieftaincy Act 1987, and explicitly recommended "Balete for being progressive and breaking with tradition by allowing a woman to take the reins of traditional power" (Nyamnoh 2003: 10).

Of course some of her adversaries did not give up that easily, for the very same reasons of (a break in) tradition. They sought to delay her appointment, which was planned for winter 2002, by "traditional tricks". They argued that the traditional hunt of a leopard to provide the skin as an essential and necessary part of the ceremonial installation of a Kgosi had – in that case – to be conducted by women, if they wanted to have a woman as Kgosi. Many of these discursive strategies of course backfired, given the strong support by powerful national (and even international) players and media for the exemplary empowerment of women. The description by Edgar Tsimane (2002 in Zips 2011: 192) of her traditionalist antagonists in *Mmegi Online* is quite revealing in this regard:

> "They are employing any means necessary to thwart her legitimacy. They are said to have been shrewdly confusing certain sections of the tribe to the effect that it is the responsibility of women to hunt the leopard needed for Mosadi's installation. This is viewed by many as [a] deliberate salvo to counter the precedent set by Mosadi. It is a traditional practice in Botswana to drape a Chief with a leopard skin during the inauguration ceremony as a sign of respect. This practice [is] set to be the first ever to be extended to a woman in the present-day Botswana."

This discourse about the leopard's skin refers to the political level of power, in the form of social recognition founded upon the logic of the

economics of symbolic exchanges, or "symbolic capital" (Bourdieu 1983). If the leopard's skin tradition had been changed, which was the privilege and prerogative of a male leader, then the potential and future prospects of women's empowerment in general would have been reduced significantly.

For this reason, the option of a change of tradition clearly appeared to be the better choice over the abolition of a symbolic practice that functioned as the decisive act of the appointment of a Kgosi (Zips 2011: 193). But surprisingly it was the central government institution of the Department of Wildlife and National Parks,[4] stating that the leopard skin inauguration would no longer be in conformity with national and international laws for the protection of wildlife and endangered species, but offered a solution by providing a leopard skin free of charge (Tsimane 2002 in Zips 2011: 192).[5]

## 6.   *The making of inclusive history is no mystery*

Observed through the lenses of Western based leadership development, the making of inclusive history can be summarized in three phases, enabling this historical change in Botswana: (1) *Deconstruction*, based on a strong sense of self reflection, (2) *Decolonization* – with an open attitude towards feedback, and (3) *Transformation*, pushing a fundamental shift of perspectives. (see Table, Marte 2017a, 2017b).

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[4] They first ruled out a traditional hunting expedition, as was held for the appointment of Mosadi Seboko's brother in 1996.

[5] Kgosi Mosadi Seboko explained the process in an interview: "Plans have already been on the way. It was pronounced on the day when I was designated that people should start preparing themselves to go to hunt for the leopard for that occasion. But as you know, the laws of the country are worried about our wildlife. The laws of the country say that we must protect certain species of animals. So the tribe finally agreed that we won't shoot the leopard, but that we should approach the Department of Wildlife to get us a leopard skin that was available in the wildlife department" (Interview, March 10, 2005).

Figure 1: Inclusive leadership change process
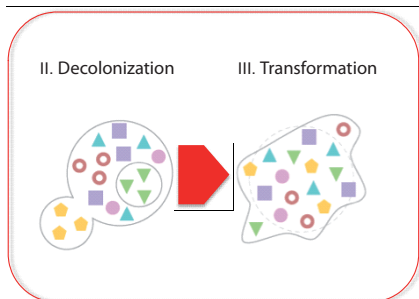
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I. Deconstruction phase

As outlined, the Deconstruction phase is characterized by strong self-reflection competence based on the recognition of cultural frames, gender stereotypes, and own values. The choice of Kgosi Mosadi Seboko was not only the choice of a woman, but also the choice of a person competent in financial and development affairs. She described in her inauguration speech that she had not been chosen by dint of being a woman but on the basis of her birthright equity, and her leadership competence.

Being a former bank manager, she is capable of transforming the traditional role of the Kgosi in rainmaking to the new standard of "Pula-making": Pula has the double meaning of rain and prosperity, as signified by the naming of the currency as "Pula". Therefore Kgosi Mosadi Seboko credibly has the ability to secure the monetary and material prosperity of her people, and thus to contribute to the wealth of Botswana.

II. Decolonization phase

In the Decolonization phase, Kgosi Mosadi Seboko and her inner circle of organizers activated, for example, their social networks for the acquisition of funds for a memorable inauguration ceremony, which culminated in the fundraising concert of the South African world star Miriam Makeba, securing almost 50,000 euros for the inauguration event. In line with traditional duties of a Kgosi, as described by Schapera, liberal hospitality for all was conceived as the order of the day:

> "The wealth accumulated by the Chief he must utilize, not only for his own benefit, not only for the maintenance of his large household, but also on behalf of the tribe as a whole. One quality always required of him is generosity. He must provide liberal hospitality in beer and meat for people visiting him or assisting at his kgotla, or summoned to work or fight for him" (Schapera 1984: 68).

Social security, political stability, and accountability are not only compatible with the national interest, but are seen as key factors in the overall aim to reduce poverty in Botswana. Chiefs are therefore expected to push for successful development depending on the effectiveness of the local level. The empowerment of women in the traditional sphere is anticipated to motivate donor agencies, especially in those areas that are often on a local level, e.g. health policies, technology transfer, environmental conservation, and economic diversification.

Another example in this phase of building trust was described by Kgosi Mosadi Seboko as follows (Interview on 10 March 2005):

> "The moment in my life that is really worth remembering is the day, the 1st of December 2001, when the tribe unanimously agreed that I am their chief, when they actually pronounced that in the Kgotla. So that was the moment that I forever cherish that one people showed their trust that I could lead them, when those men and women showed a bravery doing something that had never happened in the Balete tradition: to appoint a woman as chief."

III. Transformation phase

The transformation phase of an inclusive leadership change process is characterized by transitory structures, which are normal dynamics of ongoing negotiations and re-negotiation of social relationships within pluralist legal and political contexts. Rather their absence or relative stableness in such situations of increased change would have to be explained. Peaceful modes of social and leadership change do not depend on stable or static hierarchical or hegemonic conditions. They build upon mutual respect and the willingness to promote participation of all stakeholders involved, effectively procured by the processes of opinion building, broad social will formation, and decision making (Habermas 1992). This results in a relational leadership approach which focuses – with the objective of "shared meanings" (Wieland 2016b) – on the management of the relations between all relevant stakeholders (Wieland 2016a).

Transfers of "tradition", being etymologically an active or even proactive process of surrendering cultural and symbolic capital, or "power(s)", including governmental responsibilities, can be evaluated as markers of transformation for inclusive leadership. Some of the discursive elements in the leadership narrative (Marte/Müller/Wieland 2017c) of an important transition can be observed in Justice Molokomme's contextualization of Kgosi Mosadi Seboko's individual achievement within the wider movement towards the empowerment of women (in her speech on 30 August 2003):

> "Time and again, you have demonstrated a key awareness of the role of the women's movement in Botswana, the role that women have played to take essential leadership positions. Since you possess both the birthright and the competence, you could have easily distanced yourself from the broader socio-economic activities, aimed at the transformation of our society. Indeed, some women have succumbed to the temptation of dissociating themselves or their achievements from this initiative. Hence they delayed the benefits of affirmative action and did not qualify in their own right."

The above-mentioned aspects of inclusive leadership development and gender in traditional leadership make Botswana a role model for inclu-

sive leadership resulting potentially in an inclusive society. The new road of inclusive leadership turned out to be more difficult, to take more time, and to produce more conflicts (Marte/Müller 2017a). Because "*people do not just need to be different, they need to be fully involved and feel their voices are heard*" (World Economic Forum 2018), leading first to a fundamental change in leadership habits (Marte/De Jongh 2017b), second to participatory, multi-perspective negotiation and decision-making processes (Zips 2002), and third to an inclusive understanding of the impact on the society as a whole (Kordesch/Marte 2018).

7.   *From inclusive leadership to an inclusive society in Botswana*

In its 2013 policy brief "Time to Act: Making Inclusive Growth Happen", the Organization for Economic Cooperation and Development (OECD) presents the paradigms for inclusive growth, which are based on comprehensive involvement in society, including marginalized social groups and advocating intersectoral cooperation, as the OECD update report "Bridging the Gap" (2017) emphasizes.

One ofthe most important aspects of inclusive leadership appears in the adoption of an open ear policy for "the people", and the ability to represent public opinion by lending it a voice. This can be particularly found in female leadership, based on female (communal) leadership competences such as caring, being cooperative and trustworthy, in contrast to male leadership competences (agentive) such as being active, independent and rational (Marte/Wenzel 2018). Leadership is therefore becoming a continuous, dynamic process of social construction of a common reality (Wieland 2016a). It may be seen as one of the conditions for the enabling of an inclusive society, and therefore the success of national and international economic, social, and cultural collaboration. Apart from the required participatory aspects, a Kgosi through his or her Kgotla allows accessibility to civil society at local level. It is important to select the appropriate level and cooperating institutions in the constitutional and practical distribution of competences within civil society (Kordesch/Marte 2018).

Local government institutions are linked with the so-called traditional authorities (Kgosi and Kgotla), as well as their newly-designed development funds, initiatives, and the private sector. All these collaborations are manifested through channels ideally realizing a system of checks and balances. Complementary modes of leadership showing mutual respect for divergent sources of legitimacy have the potential to increase the transparency of the actual procedures and the accountability of the stakeholders involved:

> "Perhaps one of the reasons why there is relatively permanent stability in Botswana is the fact that, while there is multi-party democracy in our country, even members of political parties still rally behind the chiefs, divest themselves of party affiliations when they are at kgotla meetings and see the kgotla as an effective institution for resolving issues that extend beyond political barriers. I do not think that many important community issues can be effectively resolved in parliament, at freedom squares, or in government offices" (Linchwe 1989: 102).[6]

For the future viability of stable societies, applying inclusive leadership requires closer, more deliberate attention to diverse integrity, and an increased capacity of leaders and leadership teams to think and act beyond organizational and sectoral boundaries (Kordesch/Marte 2018).

For Kgosi Mosadi Seboko, the traditional inauguration was more a symbolic act, but not the decisive moment of legitimization through recognition in the Kgotla (interview on 10 March 2005):

> "My feelings on that day (inauguration day) [were]: I was already the chief for one and a half years, I was the Chairperson of the House of Chiefs, I was already performing the duty of the chief. I have been appointed by government to be the leader of the tribe. This has happened, because the tribe has designated me to be their chief.

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[6] The Chairman of the House of Chiefs, Kgosi Seepapitso IV, desribed such an ideal perspective on anti-partisan leadership (interview, September 27, 2005): "With politics you rather tend to be sectarian, but with being a Kgosi you are there for all members of the society. You don't deal with certain members of the society, but all of us are involved in all settlements and in all matters that are done. So the position of the chief is unique in that you hold those positions as a neutral person and not as a member of a party or society."

And this had taken place here in the Kgotla at the end of 2003. I consider the leopard skin as a celebration."

However, the practice test for the abilities of a Kgosi comes with successful economic development in a beneficial way for all. The case of Mosadi Seboko in Botswana has arguably met the high stakes of popular participation, self-government, procedural justice, and general equality on a comparative level. Her appointment as the chair for the recently established National Gender Commission of Botswana provides evidence of her competences in this regard. It is a remarkable achievement for a female traditional leader to qualify for a progressive leadership post.

The emphasis on democratized and complementary forms of inclusive leadership establishes its peculiar democratic traditions, embedded in processes of consensus-building, reasonable argumentation, mutual respect, and transparency. In this sense, the Botswana case may indeed provide a role model for inclusive leadership and complementary modes of governance, not only with respect to Sub-Saharan Africa.

This goes far beyond the symbolic representation of the compatibility of "tradition and modernity" in principle, embodied in Kgosi Mosadi Seboko's leopard skin. At the climax of her festive inauguration day, her uncle, the original contestor of her kingship, had to carry the tail of the leopard. This is the ultimate sign of allegiance in the Sub-Saharan African context of royal leadership, but can also be interpreted as the ultimate sign of gendered leadership transformation. After all, it takes two – male and female – to dance an inclusive (socio-political-economical) tango.

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Can Leadership Models Guide Businesses through the Challenges they are Facing in Southern Africa?

Andrea Nono

Abstract

When thinking about Sub-Saharan Africa we often only think about its challenges. Spanning 54 sovereign countries, trading and travelling within Africa is cumbersome and costly. For example, interregional trade costs reach 320% of the ex-works value compared to 90% in Europe (cf. BCG 2018). However, there are huge opportunities for businesses at the same time. The rising population – by 2025, it is estimated that 1 in 5 persons of the world population will be African – and the subsequent need for increased infrastructure due to trends such as urbanization will create new business opportunities. For example the rise in demand for power is one of these opportunities. In 2015 a person in Sub-Saharan Africa (excl. South Africa) consumed only about 3% of the energy that a person in Spain consumed that year. The demand for power in this region is set to increase significantly in the future.

Leadership models can support businesses to navigate through Africa's challenging environment, which is complex, ambiguous and uncertain. Leadership models, however, need to take culture into consideration in order to be effective. African culture differs significantly from "Western" culture. On the Hofstede 6-D model Germany, for example, scores 67 in the dimension on individualism while a country like Mozambique scores 15. This drives behaviours that leadership needs to recognize and work with.

1.   Sub-Saharan Africa –
Challenge & opportunity at the same time

Africa is a challenging market for multinational companies. Its fragmentation, in particular, is a barrier for businesses: geographically the vastness of this continent makes travelling a task in itself and much more onerous than in any other region in the world; geopolitically, Africa is also highly fragmented as it consists of 54 sovereign countries; furthermore, a lack of infrastructure is a logistical challenge facing businesses in Africa and one which drives up operational costs; in addition, many African countries are small in population and economic activity. Only in its total does the GDP of multiple countries combined make the region attractive (cf. BCG 2018).

At the same time, the significant growth in population and megatrendslike urbanization make Africa a huge opportunity for businesses.

Although population growth is a global phenomenon, Africa in particular will be affected. By the year 2050, total population in Africa will have doubled to 2.4 billion, according to the UN. Subsequently, population growth entails two major consequences: urbanization and scarcity of natural resources.

The drive towards living in urban surroundings is already noticeable. While in 2014, 40% of African citizens were living in cities, this rate will rise to more than 50% by the year 2050. Within less than half a decade, half a billion people in Sub-Saharan Africa will move from rural environments into urban surroundings. (cf. United Nations 2014: 1) The increase in demand for infrastructure is already rising and will be significant in the near future. The increase in demand for power, too, will be a great opportunity for businesses to provide solutions in the Power Generation market. According to the African Progress Report (2015), Sub-Saharan Africa's total net electricity consumption (excl. South Africa) is only at 139 billion KWh (with a population of 860m) compared to Spain's total net electricity consumption at 243 billion KWh (with a population of 47m).

The urbanization and huge population growth will bring an increasing demand for natural resources. Already mankind is competing increasingly for these resources (cf. FAO 2017: 32). Concerning the growing demand for natural resources, driven mainly by global popu-

lation growth, Sub-Saharan Africa's influence could rise on a global scale. Its power will be determined by how it uses its natural resource wealth. Despite operating in a resource-rich region, any company in Sub-Saharan Africa needs to look for more efficient and innovative business models to stay competitive.

Summing up and considering the growing worldwide population, this not only challenges Sub-Saharan Africa itself to develop urban infrastructures and to manage its natural resources, but can also enable the region to become a key player in the world's natural resource provision as well as an attractive market for businesses.

Population growth and urbanization, as well as further mega-trends such as digitalization, are fundamentally changing the way of life in Sub-Saharan Africa as they are all over the world. In order to manage and successfully deal with the changes that these trends bring about, leadership is key. It is a crucial factor for entrepreneurial success, especially in a more globalized world in which ambiguity, uncertainty and complexity are on the increase. Leadership models give guidance and support in navigating the rapid waters of change.

2.   A leadership model as framework

In a Rolls-Royce leadership programme that I attended, the "Primary Colour Model of Leadership" was used to look at leadership holistically (cf. Figure 1). This particular model was designed by Pendleton and Cowell. It can be subdivided into three major domains: the strategic, operational and interpersonal domain (cf. Edgecumbe Consulting 2018).

Within the model, the strategic domain can be understood as the 'head' of the model. It mainly implies setting strategic directions for the specific enterprise. The interpersonal domain acts as the 'heart' of the model and is mostly responsible for building and sustaining relationships. The operational domain is the 'hand' of the model. Its particular purpose is to deliver results. All three major domains tend to overlap in certain tasks. Whereas the strategic and the interpersonal domain cooperate in creating alignment in order to implement meaningfulness into strategic thinking, a link between the strategic and the

operational domain is needed to ensure that companies remain on track. Furthermore, a combination of the interpersonal and the operational domain is decisive for leading enterprises, this being the area where people meet and work together in teams.

Figure 1: Primary Colour Model of Leadership

Source: Edgecumbe Consulting (2018)

The Primary Colour Model of Leadership puts emphasis on the inter-positions between the primary domains, i.e., the overlapping of the interpersonal, strategic and operational. It underlines the importance of the employee's personal engagement and assumes that an employee's engagement correlates with greater performance. It does not claim the obsolescence of hierarchy, however, but asserts that both hierarchy and participation are needed in the leading process.

Leadership models like the Primary Colour Model help to put structure around considerations for leadership teams. However, in our context, African culture must be taken into account to make any leadership model meaningful.

3.   Taking culture into consideration

Since leadership models can be adapted to basically any enterprise anywhere in the world, it is important to detect the specific cultural environment that influences leaders and that, at the same time, leadership needs to be aware of. This is especially true when transferring leadership models from the "Western world" to Sub-Saharan African culture.

Hofstede's 6D model visualizes the driving factors of a culture relative to other world cultures (cf. Hofstede 2010). Looking at just a few of the factors of this model, i.e., power distance and individualism, it makes the difference compared to other "Western" cultures, e.g., Germany, more tangible. Power distance is defined as

> "the extent to which the less powerful members of institutions and organisations within a country expect and accept that power is distributed unequally." (Hofstede et al. 2010: 61)

It is noticeable that Buntu people (speakers of Bantu languages, comprising hundreds of ethnic groups in Sub-Saharan Africa) have a relatively high score in this dimension, which indicates that its societies are strongly hierarchical especially compared to societies such as Germany.

This can be a challenge for companies that drive lean and less hierarchical structures to become more agile and flexible. Even the typical Sub-Saharan African management process, the so-called 'Indaba', is based on hierarchy. An Indaba is a gathering of people to reach consensus through discussion; however, age plays an important role in this context. The participant's age symbolizes his/her experience of life and derived knowledge and can take a different "hierarchy" in the society. Hence, leadership in enterprises in Southern Africa can appear

challenging if the leading process does not take these hierarchical dynamics into account.

Another dimension, the individualism dimension, describes the degree of interdependence among the members of a society. People in individualistic societies tend to look after themselves and their direct family only. In more collectivist societies, people belong to groups. The groups take care of them and expect loyalty in return.

Buntu societies have a significantly lower score on individualism compared to Germany. Many Southern African cultures are shaped by a more collectivistic philosophy and a way of life called 'Ubuntu'. This is especially true compared to western societies that tend to promote and support the drive for freedom and individualistic lifestyle. There are numerous different translations/explanations as to what 'Ubuntu' means. A simple one is: 'I am what I am because of who we all are'.

This is especially important to understand in the context of the leadership model's interpersonal domain as described above. Any leader needs to review how relationships are built in this cultural context, how much emphasis must be given to team work rather than individual acknowledgement, etc.

4.   Conclusion

Despite its challenges Sub-Saharan Africa can be an attractive market for businesses. Leadership models help companies to tackle these challenges successfully. However, such leadership models need to take cultural differences into consideration in order to become effective. Especially for culturally "Western" oriented companies, the Bantu culture in Sub-Saharan Africa feels unfamiliar. The Hofstede 6D model visualizes this by showing quite significant differences in the scoring of the various dimensions comparing Bantu societies to "western" ones. Only by understanding and mastering these differences (e.g. by teaming-up with local companies and partners) will multinational companies from outside Africa be able to win in Africa.

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Learning from Start-ups –
The Example of NaaviQ in Ghana

Victoria Naashika Quaye and
Michael Kusi Appiah

Abstract

As an essential agent of job creation, start-ups develop disruptive and keen innovative services and products. In emerging countries, start-ups face resource-trap difficulties to expand their business models further. However, they can defy the business principles of well-established companies. There are higher expectations and demands for achieving the Sustainable Development Goal (#6) concerning the provision of affordable and safe drinking water. Due to these objectives, research that promotes motivated female start-ups in a challenging environment is a noble purpose for female empowerment and also serves as a learning process for job creation in emerging countries. Still, it is imperative to understand the decision-making process of the start-up entrepreneurs that drive the economies of Sub-Saharan African countries. This chapter aims to provide general, but practical, ideas on female start-ups or entrepreneurs and create awareness among young entrepreneurs and investors about their entrepreneurial journey using the social entrepreneurial concept. By doing so, we highlight how female entrepreneurs have succeeded, in a male-dominated contemporary Sub-Saharan African business environment such as Ghana, to offer water solutions to social problems as a contribution to the achievement of the SDGs.

1. Introduction

Start-ups are of importance to the media, academics, and politics because they have a significant economic impact. Though it cannot be denied that start-ups are minor corporate taxpayers since they operate at a loss at the early stages of the business cycle, they are still vital employers. Even when they fail, start-ups provide useful experience for both employees and entrepreneurs. For these and other reasons, start-ups as part of entrepreneurship have attracted public attention in recent years (Gill 2013; OECD 2017). Therefore, unintended and intended economic effects of most successful start-ups are indisputable. If female entrepreneurs are considered essential for countries, communities, and individuals, then examining female entrepreneurship in developing countries contributes to our comprehension of the significant roles that female social entrepreneurs play. Against this backdrop, this analysis allows researchers to contemplate not only issues such as why a developing country such as Ghana needs more female social entrepreneurs but also the challenges that women face as they begin their entrepreneurial journey in a male-dominated business environment.

Researchers report a higher rate of a new business establishment by women on a global scale (Minnita and Naudé 2010), especially for advanced countries like the United States (CWBR 2004). Still men in developing and middle-income countries own and manage significantly more businesses than women (ibid.). The Center for Women's Business Research (2004) provides evidence for this from the United States and argues that the phenomenon goes beyond ethnicity. Notwithstanding an appeal for the need for further study on female entrepreneurship (De Bruin et al. 2006; Green et al. 2007), research on understanding the complex and multi-faceted challenges female social entrepreneurs face in areas such as providing essential services like, for example, water in emerging countries is still limited.

Understanding the dynamics of market setting, as shaped by traditional beliefs regarding the responsibilities of women, is necessary to comprehend female social entrepreneurship, the specific challenges women face and the practical solutions adopted in emerging countries, and their potential for both policy-making and new entrepreneurs.

This chapter presents an introduction on how to identify business opportunities from social needs in a developing country – in an environment where trust is a problem and where integrity becomes a productive way of dealing with business success in such situations. The following section discusses the value of water provision as social entrepreneurship and the need for female social entrepreneurs in contemporary African markets and the possible or expected challenges. In the next sections, we present provision of water solutions as social entrepreneurship in a developing country and why we need women in that respect, followed by a discussion of business environment and challenges. In the penultimate section, we discuss the roles and practical approaches adopted in managing some of the challenges facing female entrepreneurs through experiences of NaaviQ company Ghana limited in Ghana in the field of providing water solutions. In the last section, we will offer recommendations for further research.

2.   Water provision as a social entrepreneurship

Start-ups or social enterprises may be understood as newly-emerged companies that grow rapidly or steadily to provide solutions to the needs of society and the market. Among other things, they offer services and solutions to the most challenging social or political problem through innovation. There may be significant risks and challenges that impede business progress but can, at the same time, also provide substantial opportunities for breakthroughs of inventions, profit, and social well-being. These challenges usually occur due to the business continuously changing, developing, not being firmly established. For these reasons, understanding social entrepreneurship is worthwhile for academia, practitioners and society. The principal objectives of social entrepreneurship in tackling social problems have come to the attention of scholars (Partsch and Ziegler 2011; Dacin et al. 2010; Johnson 2000; Thompson, Alvy, and Lees 2000).

Most of the social problems that social entrepreneurs seek to solve are complex and require innovation to remedy them. The specific changes, if successful, serve an essential function that bridges the boundaries created by the traditional public and private sectors. Re-

search shows that those social problems that go unresolved lead to the merging of enterprises (Wallace 1999; Johnson 2000). For example, social entrepreneurs seek to provide services that are not otherwise provided by traditional public and private sectors. These include essential services such as medicine, sanitary equipment, water, and food, particularly in times of harsh economic conditions including war, natural disasters, and epidemics.

Responding to the urgent global problems regarding water supply has long been earmarked as the responsibility of states. Even though the governance of Earth Systems, as argued by Biermann (2007), is an inter-sectoral governance challenge that requires action from both public and individual non-state actors at each level of decision-making. Nevertheless, in most African countries, the decision-making areas for some essential services – including provision of affordable and safe water – is still considered as a responsibility of a government. Hence, the potentials of such new actors as "social entrepreneurs" working alongside the national governments cannot be trivialised when it comes to providing water solutions to the poor. The responsibilities of such social entrepreneurs are argued to symbolise their source of authority in economic development (Partzsch and Ziegler 2011; Biermann 2007), indicating that they are crucial agents in economic decision-making.

Very few studies on social entrepreneurship, particularly within the water sector of Sub-Saharan African countries, exist, and this chapter seeks to fill this void. Studies on watershed agreements (Hoffman 2006), highlight the need for documented agreements on water use by all beneficiaries. Access to open source water is minimal, and the water available is not safe for either domestic or industrial use. Recent studies on water have focused on the comparative analysis of operational use and legitimacy of social entrepreneurship. For instance, Partzsch and Ziegler (2011) have worked on the governance of water and presented a case study on people and water, providing some motivation for our current work.

With a significant focus on Sustainable Development Goal #6, we will concentrate our discussion on drawing lessons from social entrepreneurship using the NaaviQ company Limited in Ghana whose aim is to provide water solutions and create jobs. It is worth noting that

provision of water, and job creation through social initiatives, shows the contribution of entrepreneurs to improving livelihoods.

Since social actors do not solely (and are unlikely to) operate outside existing missions of water governance schemes (Partzsch and Ziegler 2011; Molle et al. 2008), NaaviQ Enterprise was founded based on one of the dominant missions explained by Molle et al. (2008) concerning the hydraulic mission, the neoliberal mission, and the integrated water resources management mission. The Hydraulic mission approach, according to Molle et al. (2008), involves large-scale infrastructure at the national level, which was the case for most countries between 1950 and the 1970s. The neo-liberal mission (1980–90s), on the other hand, requires financing water for all and recognising water as an economic good. The latter usually requires a demand-side approach from the perspective of private investors with profit in mind. The third mission is the integrated approach, which considers all social, economic, and ecological uses, and the necessity of water for all.

Miss Victoria Quaye established NaaviQ Ghana Ltd as a response to a distinct lack of water in her suburb that had existed since her childhood. She began selling bags of water within the vicinity of Okaikoi North in the Kaneshie district Accra, where she and other neighbours had to walk for about 13 minutes (1 kilometre) to get drinking water. To reduce her usual burden, she thought of finding a solution for herself. "I think I am going to sell water myself after school to save myself some time for buying water for my family almost every day from such a long distance." Therefore, she identifies with the third approach of entrepreneurial missions to a water supply by recognising the various needs and uses of water in response to the SDGs, particularly concerning water and sanitation.

Because of her interest in supporting safe and affordable water to poor households, Victoria joined a nearby company after high school to supply borehole water to customers. She discovered that access to safe and potable water to most homes in poor communities was still trickier than she could have imagined. Many households, including nearby public primary schools, were receiving water from an unknown source. She decided to trace the source of water from the then "competitors" of her former company and found that water was being fetched from an open pond and distributed directly to the people.

After identifying that the community lacked access to a constant and safe water supply, the first question she considered was "How can we supply them with safe drinking water?" After an unsuccessful attempt to convince her then superior to find a solution to that social problem she left her job. That meant that an opportunity was missed to expand market coverage. She responded to this problem by drawing up a business plan. She took a bold step to discuss the idea with her extended family and launched her social project afterwards upon the promise of support from the family. She was not sure whether the ideas would survive because of persistent discouraging comment from people to her. Comments included "This kind of area is for men, are you sure your business will survive?". She did not perceive this as a cultural barrier that would prevent her from starting business opportunities as argued by Luke and Munshi (2010), and Gabrera and Soto (2008). As discussed by Moodley et al. in Mckinsey & Company (2016), she exhibited at this point one of the critical features of potential successful social change agents, particularly, the persistent risk-taking skills that distinguish women as outstanding agents of change.

It is worth noting that a social entrepreneur must possess specific character traits to be able to take full advantage of business opportunities in emerging economies. Examples of such characters include boldness, a must-do, and a can-do spirit.

3.   The need for female social entrepreneurs in Ghana

There are three reasons why we need more female social entrepreneurs in developing countries and, for that matter, in Ghana, too. First, research shows that the financial success of a company in developing countries is highly related to the gender of its decision-making body (Mckinsey & Company 2016). Therefore, this suggests that companies in Africa that have a higher share of women in top managerial positions might be likely to perform financially better. Generally, the higher the percentage of women with top-level administrative positions – including directorship and executive committee functions – influences their companies to perform better financially (Mckinsey & Company 2016; Catalyst 2004). This pattern might not be qualitatively different

from the Ghanaian situation, which might support the theory that the presence of women matters in entrepreneurship. Mckinsey and Company put forward evidence that the private sector in Africa, except for heavy industry, has significantly more women taking responsibilities as executive committee members, CEOs, and sitting on boards of directors. Despite the significant contribution they make to the company's financial success, women are still under-represented at every level of the corporate ladder, including owning companies, non-management, middle and senior management. Research shows that only a small number of women hold top positions in developing countries compared to men (Mckinsey & Company 2016).

Second, women, in general, hold essential portfolios in social welfare that make them familiar with the dynamic social challenges and demands that call for innovative solutions leading to entrepreneurship. Even though research shows that their social portfolio positions in politics do not prepare women (or offer women the chance) to take up higher CEO positions (ibid.), however, we argue that the staff roles women perform in this respect contribute significantly to their productivity as agents of change in society. Due to the inherent, but essential, roles women in developing countries play, such as spending more on household education, nutrition and health, research states that women as entrepreneurs and heads of households tend to make a more significant contribution to household welfare than their male peers (Minniti and Naudé 2010; Nichter and Goldmark 2009).

Third, according to Mckinsey & Company (2016) women are known to possess specific leadership features that make them the role models that developing countries need to respond to the numerous development challenges the continent faces. In the following, we will explain three essential attributes which suggest that women are preferred role models when it comes to development. These attributes are persistent risk-taking, sound working ethics, excellent relationship-building and mentoring. First and foremost, women are found to be persistent risk-takers, particularly in male-dominated environments. As Boris and Bell (2013) put it, "women are likely to rock the boat", and take non-normative reasoning at board meetings (Bart and McQueen 2013). This risk-taking attribute is uncommon in traditional African society. Hence we argue that women who have this attribute are more likely to

be successful in establishing new businesses since they are thoughtful when considering achieving goals in such male-dominated industries and contexts.

Additionally, on precisely these traits, we can infer from the same research (Mckinsey & Company 2016) that women have a robust work ethic that encourages them to go beyond their peers in attempts to avert gender bias, particularly in societies where women are traditionally under-represented. We argue that these characteristics make women the ideal change agents that the African nations need to respond to changing but urgent social needs. The final discussion on these traits is that research shows that, in establishing and maintaining networks as well as mentoring, women are better if they occupy a high-level position. Generally, they are more likely to consider the interests of multiple stakeholders through co-operation, consensus building, and collaboration. Because of these good networking and mentoring skills, women are supposed to make consistently fair decisions with competing interests. Therefore, as discussed by Bart and McQueen (2013), these female characteristics explain their superiority in complex moral reasoning scores and hence make them the preferred agents of development in developing countries.

4.   Business environment and sources of funding in Ghana

There is no doubt that the Ghanaian economy is growing and offers excellent business opportunities in various sectors. However, it requires a bold entrepreneur to generate ideas, formulate business plans, seek funding and implement these ideas. One would have thought that, in an environment with such diverse opportunities, one would observe a large section of young and new entrepreneurs willing and able to create jobs by solving social problems. Unfortunately, the reverse is true; most graduates look up to the government for employment which is not available. As in most African countries, many university graduates in Ghana might have sound and convincing business ideas but have given up these ideas due to their misconception about the lack of favourable business opportunities in the country for start-up entrepreneurs. The business environment in the country promises competition and there-

fore requires original ideas, tenacity, patience and innovation to win the trust of clients.

Unlike conditions in most developed countries, where credit facilities play a significant role in business activities, substantial funds are crucial for business environments in most African countries, including Ghana. In this environment, having a promising idea is not enough to attract the required capital to establish a start-up business. However, business trust is considered to be an asset for fostering long-term credit-worthiness. Developing confidence is an asset that facilitates capital mobilisation to finance business ideas. Hence, trust is essential for start-up entrepreneurs who have little or no business history to convince potential investors to fund their entrepreneurial ventures. However, justifying this trust is a challenge to businesses in Ghana.[1] Therefore, excellent managerial and organisational skills are necessary to deliver credible social entrepreneurial ideas in the country.

The Ghanaian economy is a cash economy and is heading away from a total social market economy. As a result, transactions on a credit basis are minimal. Even though the stock market shows definite signs of improvement, it is still undeveloped (ISSER 2017), which, coupled with trust problems, make it challenging for new entrepreneurs to attract funds through the stock market. We assume the sole entrepreneurs might not consider the current financial structures as a credible source of raising funds for start-ups. The ultimate question then is how do new entrepreneurs within this business environment raise funds to kick-start their entrepreneurial ideas?

Due to the trust problem, young entrepreneurs require specific leadership capabilities including sound networking skills, affirmative determination, management and organisational skills to be successful. As argued by Almeida et al. (2003) networking is essential in organisational learning as a mechanism for accessing knowledge. Therefore, an entrepreneur can rely on these skills as being one of the best sources of funding in developing countries. Networking skills mark one of the most important abilities of a potential successful entrepre-

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[1] Limited research exists to support this argument; however, from NaaviQ's experience, we indicate that meeting a trust requirement for securing funding from the banks is difficult.

neur. Sources of networking for the young entrepreneur in Ghana include formal business avenues such as conferences, but also informal ones such as former classmates from university, college, sports colleagues, youth organisations, religious organisations, among others. Political affiliations may also be another avenue, but care should be taken not to fall into the traps of political capture and corruption as these may drive away potential investors. From NaaviQ's experience, these informal sources have proven to be a useful source in the Ghanaian environment, particularly for young local entrepreneurs.

A further source of funding is traditional family ties. A family relation provided financing for NarviQ at the initial stage. These family ties should be the first and last point of contact for a start-up to mobilise funds. The entrepreneur should be able to organise initial funding from family sources. If the entrepreneur can manage this first step through networking, then she or he is likely to win the support of close friends and others for any brilliant business idea.

It is interesting to note that Ghana is a place to do business since the country is a growing economy and most residents are in the middle class, which signifies strength for business. The people are open-minded and adjust quickly to innovative products and services. The service sector is growing. The capital base in the financial industry is also increasing in areas such as stock market and banking services. Banks are now in a position to handle financial support for young entrepreneurs to commence operations. These developments make the financial market business-friendly. Therefore, it is profitable for people looking for challenging entrepreneurial vision to invest in the Ghanaian market.

5.   *Lessons from the approaches used by NaaviQ*

In this section, we offer some practical methods that worked for NaaviQ Ghana limited in establishing an enterprise in Ghana. Issues discussed will be the business environment, outlining strategies for market entry, starting the business and addressing challenges, particularly for new, or female, entrepreneurs. We will conclude with practical tips for overcoming the problems identified.

5.1   *Identifying social needs*

Why was NaaviQ company formed? NaaviQ Ghana Ltd sought to find opportunities to contribute to water production and delivery services to support achieving Sustainable Development Goals in Ghana. This goal requires innovation and decisions from one of the following several alternatives: either to initiate an entirely new technology, which is a form of 'genius thinking' or through evaluating existing systems and updating them. The update, according to Dees and Anderson (2006), could be achieved by generating alternative combinations that reform existing patterns of production. In each case, the ultimate objective was to produce added-value for the target group – "clients" who do not get adequate water services from existing methods. NaaviQ evaluated existing opportunities and challenges in water production systems and tried to come up with solutions for the persistent needs of the people. An evaluation of the services of well-established companies and enterprises was conducted to identify concerns requiring new solutions.

Expensive but lower quality products and limited services existed, to the detriment of clients. For instance, provision of household borehole services on the market was incomplete, and most customers had to visit several providers for a single product to be installed. Therefore, NaaviQ decided to offer a one-stop solution to save the clients money and reduce transaction costs. First of all, we took over a geophysics survey which helped us to determine the volume of water stock and the depth before installation. Since introduction these services have reduced transaction costs by about 80 per cent. The cost of complete installation is now lower and thus affordable for clients.

In addition to the existing community water projects in Ghana, NaaviQ has modified and introduced some additional steps to the usual community borehole drilling. The modifications included treatment of borehole water, and the training of young people to take over the restoration of a community water supply system. The existing community water projects mostly involved drilling and installing boreholes, and were currently reduced to the construction of drainage systems (GMA 2018). NaaviQ identified the need to undertake water sampling analysis and install reverse osmosis treatment to treat hard

water and make it safer for domestic consumption. This modification is significant for consumer safety, particularly in areas with high mining activity, which is reported to contaminate rivers and water sources (Kusi Appiah et al. 2016; McQuilken et al. 2016).

After transferring water treatment maintenance skills to the young people to provide employment, they gain the additional ability to ensure the sustainable use of the facilities and to reduce maintenance cost if local staff service the facilities rather than outside professionals. Hence, this will reduce the dependency of locals on foreign expertise and financial support as discussed in the literature. Reliance of locals on international knowledge and finances for social projects, makes them powerless and dependent (Khagram 2004; Wester 2009). These services are done for free as part of our social responsibility to provide affordable and safe water, and create jobs for the youth in all the communities where we installed water supply systems. The job creation achievement supports the observation that when entrepreneurs succeed in their innovations, it establishes their source of authority in economic decision-making (Partzsch and Ziegler 2011; Biermann 2007).

Moreover, new services such as after-sales maintenance services, and treatment of high ionised water for household or public consumption were introduced to our clients' packages. The after-sales maintenance is unique and is free of charge for clients for the first three months with an option for a long-term maintenance contract on demand. Other services offered include water dispenser servicing for clients. We supply them with technicians to repair any problems with their dispensers. This clearly shows that entrepreneurship innovation can support economic development by improving the lives of the poor through identifying and answering pressing social needs.

5.2   Beginning the start-up business in Ghana

Starting a business in the Ghanaian environment is conceived to be a "job for the men, people with social titles and political affiliations usually deemed connections". The tendency to start a business in Ghana, as in many other developing countries, is gender-biased in favour of men for cultural reasons (for example Neumark and McLennan 1995).

However, for the same cultural setting, the idea of taking a menial job, for instance selling water, at the market or on the street to support the family budget is an issue for women even though research shows that gender has a minimal effect on how individuals respond to situations and circumstances (Iqbal et al. 2016). Hence a good strategy is required, particularly for inexperienced female managers to overcome these cultural restrictions.

According to the literature, a strategic alliance such as hiring of engineers (Almeida and Kogut 1999; Zucker 1998) and appropriation of informal networks (Liebeskind, Oliver et al. 1996; Almeida and Kogut 1997; Rosenkopf and Tushman 1998), offer entrepreneurs the best opportunities for funding, however this is inaccessible to young entrepreneurs who face financial and credibility challenges. As part of social entrepreneurship, NaaviQ employed multiple approaches in product and service definition and delivery. Channels such as radio, television and social media were exploited to win public recognition at a lower cost compared to that of taking out traditional business advertisements.

The thought-provoking question that arises is How did you finance your business when it came to initial capital and advertisements? "I must admit that the family system in the African society is ready to support members on ideal initiatives for tackling social problems including business plans". This follows on from the famous Akan proverb that "*deɛ ɔrepɛ adeɛ akɔ Kɔtɔkɔ no ɔmmɔ no aborɔ*", which means that the one who begins an initiative for the good of the others must be supported. There are several sources for seeking finance to establish an enterprise in Ghana. The size of the intended business determines which source would be appropriate. However, we would encourage a new or inexperienced entrepreneur to place greater focus on how to finance and sustain advertising. Solicit alternative forms of funding advertisements if traditional media such as television, radio and print journals be too expensive.

For instance, free training services were introduced initially via social media such as WhatsApp, Instagram, and Facebook, and were followed by offering on-site training services. These were successful for directing our ideas to the young people we were targeting. The World Mobile Economy report (GSM 2016) estimates that about 725 million will subscribe to mobile phone and data services including mobile

broadband in Africa by the year 2020. Mobile data subscriptions in Ghana at the end of the 2nd quarter of 2016 rose by 67.6%, reaching about 18.8 million of approximately 27 million people (NCA 2016). This outcome shows that targeting clients on free popular social media promises a reliable alternative avenue for propagating social ideas in Ghana and other countries in Africa as a whole. Therefore, this route offers more hope for start-ups than the traditional broadcast and print media for initiating and sustaining advertising. After knowing one of the successful tools and channels for conception, delivery and subsequent physical product development, we present some strategies for delivering (entering the market) social products in the Ghanaian market. For instance, which marketing strategies worked best for NaaviQ?

5.3   Market entry

Before the delivery of product and service, skills are needed to identify the known social problems and assign them to the individual solutions and tag to the target group of people that will use the services or products if they are available. Pools of possible clients are available to be sampled for contact, ranging from public to private organisations but also residential users. We targeted public sector agents, such as schools and hospitals, as both potential beneficiaries and agents for translating the SGDs into action. We also collaborated with international organisations such as the United Nations, mainly, on the sustainable development goals since for our case we have some common mission objectives concerning water and sanitation. Subsequently, our quest for possible clients led to the expansion of services to cater to the needs of the entire private sector for domestic uses of water, for commercial needs and so on.

For private users, we targeted popular social networking sites such as social events namely sports, religious and traditional activities as possible channels for implementing ideas. Research shows that spirituality (religion) is one of the pillars that shape the foundations of leadership (Littrell and Ramburuth 2007; Littrell 2011), hence across the African continent, religion has a significant influence on how businesses are conducted.

Most countries in the continent are highly religious in one way or another. Burials and interments and church activities, for example, occur almost every each week and weekend in Ghana. NaaviQ envisioned that people might need water for drinking and sanitary purposes so this unlocked a further business opportunity to be pursued. As a result, we introduced made-to-order customised products such as purified water in a dispenser (18 litres), mini water bottles with personalised names for organisations, and for all Ghanaian occasions and events such as weddings, funerals, religious gatherings, and sporting activities. NaaviQ supplied products such as hot and cold water dispensers and accessories, Rio antioxidant alkaline water systems, and borehole drilling.

Furthermore, we conducted public engagement campaigns on relevant issues, explicitly involving youth, through the media. That served as another medium for our entry. Generally, social media such as WhatsApp, Facebook, Instagram, rather than the popular media of radio and television served as the best channels for marketing our services and products. Therefore, we recommend new entrepreneurs to follow both the formal and the local traditional networking channels for financing social entrepreneurial ideas and as a market entry strategy in emerging markets such as Ghana.

6. Challenges for start-ups in Ghana and practical mitigation tips

In this section, we present insights into most obstacles that entrepreneurs generally face in Ghana and investigate specifics for female entrepreneurs as experienced by NaaviQ and how they were resolved to guide entrepreneurs wishing to invest in the country.

Challenges include cultural barriers, the high sunk cost of capital for the company infrastructure, slow decision-making processes from clients, corruption, and operational difficulties. Female entrepreneurs in Ghana face cultural discrimination that presents problems such as high opportunity costs for women to undertake one of the following activities than to seek limited new opportunities or to engage in entrepreneurial activity. Most women face a challenge to abandon their

jobs due to family reasons and social pressure to marry, raise children or to take care of sick family members. Through these responsibilities and the need to support the family monetarily, women therefore face high opportunity costs against starting social entrepreneurial activity.[2] As in most African countries, female entrepreneurs in Ghana face cultural barriers that prevent them from taking up certain positions or searching for business opportunities. Garcia-Cabrera and Garcia-Soto (2008) provide substantiation for this from Cape Verde, namely that cultural beliefs prevent most women from taking up certain positions.

Capital is an issue for new entrepreneurs, especially the sunk cost for initial infrastructure development. This requires searching for alternatives to traditional sources of funding and informal networks and families can often be relied on to overcome this problem. From NaaviQ's experience, we can mention that financial mobilisation is the greatest challenge that young entrepreneurs might face in Ghana. This phenomenon may be explained by the general policies to facilitate the entry of entrepreneurs that unreasonably encourage entrepreneurs with low "entrepreneurial skills" to the disadvantage of those with good skills (Naudé 2010). In Ghana capital funding seems to be the best option for sharing business risk; however, it may not be a feasible option for mobilising funds to kick-start a business plan.

Problems of operational challenges are another part of the financial challenge. High costs associated with contract bidding usually originate from alleged "bribery and corruption" – illegal payment of a percentage of the contract sum back to the awarding officials. Even if bidding and winning contracts, particularly for state projects, should ideally offer equal opportunities, unfortunately, it usually favours party functionaries, people of high status and well-established companies. This outcome might be as a result of partiality for social and political affiliations, or could simply be based on the professional proficiency of well-established companies. As a consequence, discrimination cre-

[2] A recent example in Politics can be mention of Honourable Otiko Afisa-Djaba (Mrs.) a former minister of Gender, Children and Social Protection, who quits ambassadorial position due to family reasons. For details, see: https://www.adomonline.com/ghana-news/otiko-djaba-rejects-ambassador-job/, cited on the 21st of August 18.

ates conditions for unfair business practices such as bribery and corruption and occasionally even immoral sexual advances to female entrepreneurs as a pre-requisite for winning a contract.

To overcome the bribery and corruption problems during contract bidding, NaaviQ tried to answer the question of how an entrepreneur can avoid having to 'donate' some percentage of the contract capital for lobbying purposes.

These kinds of corruption are delicate and involve both criminal and unethical issues, and therefore, a careful approach is needed to handle them. Sometimes, bold, quick and deep thinking is required from an entrepreneur to adopt an unplanned – but smart – strategy to tackle bribery and corruption. For instance, instead of paying a commission before getting a contract "a kickback" or a "gift" as it is popularly known in Ghanaian, one of the best options is to involve the demander in the activities he or she can do best. Identify the potential of the demanders as quickly as possible based on the traits they demonstrate in demanding such a gift. Ask them what can they do at the community level to promote this particular project for a fee if you win this project? If the project is the installation of a community water project, for example, they might possess excellent public relations skills to initiate networking in the communities benefiting from the project, to mention one example. People demanding kickbacks might not be able to tell what capabilities they possessed about the said project. However, it is the job of a smart entrepreneur to identify any resources they might possess. For instance, NaaviQ proposed and involved them in initiating the community campaign on the project and making operational contacts before the actual project began. Instead of giving kickbacks or gifts we paid them an agreed fee for their services. This strategy reduced our operational costs and has been successful on many occasions in the three-year history of full operation. It has saved NaaviQ from unfair, and criminal activities as well as reducing operational capital.

Moreover, female entrepreneurs are confronted with immoral or inappropriate sexual proposals from male business partners. These proposals are one of the unfortunate downsides of female entrepreneurial activity. NaaviQ identified this as one of the major worries for female entrepreneurs and hence adopted a strategy that worked in their case,

which will be discussed shortly. In order not to lose the contract or opportunity outright, NaaviQ accepted some demands, such as attending dinner, for example. However, it was conducted in a professional environment to eliminate any possible 'distractions'. That is, setting up a professional environment to divert any intentions away from inappropriate sexual proposals and misconduct.

Moreover, NaaviQ further identified that trust is an issue for entrepreneurs in Ghana. The problem of trust makes the stock market option unavailable for new entrepreneurs to issue shares to underwrite a business plan, irrespective of how convincing the idea is. However, the banking systems offer another window of financial possibility provided that the required collateral can be found. However, the best and plausible financial option in NaaviQ's experience includes relying on friends and the traditional family system for support for a given business idea, i.e., the informal networking which we have already discussed under sources of funding.

Furthermore, decision-making processes involving clients and partners are rather slow. One must ensure that plans for partners and clients to arrive at a common understanding are convincing or decision-making will take longer than expected. Most partners do not trust on a communication basis of virtual means and like to contract mainly in person rather than via phone and e-mail. More to the point, to get a business document from public agencies is a slow process and any effort to require formal procedures to be speeded up becomes a problem. If someone is unfortunate they might be compelled to 'tip' or incentivise civil servants to do their official jobs as swiftly as possible. This working culture is another form of corruption and results in extra costs for the entrepreneur, as explained earlier. Entrepreneurs should guard themselves against this at all times both within and outside their company.

Another challenge is the prioritisation of traditional cultural activities over business activities. The entrepreneur needs to accommodate and prioritise the cultural interests of Ghanaians for partners, workers, and clients. Since they prioritise cultural events over a business, leadership skills are required to manage such situations. For instance, attending funerals on Fridays in Accra, Wednesdays in Cape Coast, and on Saturdays in the most parts of the Northern belt, including the Ashanti

region, is common. In Ghana, funerals and weddings are widely celebrated on Saturdays. It is up to the entrepreneur to consider these as business problems or to turn them around and capitalise on them for business opportunities. In this respect, NaaviQ used each opportunity as a means to expand its client base as discussed earlier under the section dealing with market entry. As argued by Littrel et al. (2007), cultural foundations have their place in leadership formation, which also influences how leaders and the people in the economy do business across the continent. Hence, the entrepreneur has to be culturally sensitive to families as well as close relations in order to win the trust of partners and employees and sustain a long-term business relationship.

We identified a further issue, namely that clients demand services and products at unusual working hours including weekends. Those demands from clients usually result from unplanned applications for social functions. However, those requests must be met in order to retain clients. Always remember the famous Ghanaian "word of mouth" strategy for expanding the local market share. Be flexible at all times and have exceptions and contingency plans in place to care for the needs of clients.

7. Concluding remarks

Throughout this chapter, we have aimed to explain the importance of providing water solutions by taking up social entrepreneurial activities to solve complex and neglected social problems. We also argued why female entrepreneurs are the ideal social agents for development in traditional African societies. In presenting how NaaviQ was created, we have explained why the provision of water and job creation in Ghana constitute a social entrepreneurial activity as well as contributing to the realisation of the Sustainable Development Goals concerning inclusive economic development. Finally, we have demonstrated that personal traits, integrity and other inherent characteristics such as networking and risk-taking, which women possess, are vital tools for social entrepreneurs and, particularly, for female entrepreneurs in markets where trust is a problem and male business dominance prevails.

Although researchers have achieved much concerning female social entrepreneurship, according to Minniti (2009), "the field lends itself to a variety of extensions and further investigations" particularly, female social entrepreneurs from developing countries. Empirical research on the performance of the few women in top managerial positions in industries and politics, as well as on cases of bribery and corruption is still not sufficiently researched. Again, these topics are vital to channel the social norms of contemporary African societies to promote female social entrepreneurs.

In conclusion, we have discussed that female entrepreneurs in Ghana face numerous cultural challenges as well as challenges in the business environment, yet they are proven to perform better. Notwithstanding those challenges that female entrepreneurs face in the Ghanaian business environment, the economy is growing, and there is high demand for various goods and services. However, a highly personal and professional ethical esteem must be upheld to deal with each problem as it emerges.

Discussing this learning experiences from start-ups in Sub-Sahara Africa offers a learning opportunity to shape our understanding of how future conduct of entrepreneurial activity could be done. Studying history teaches us about the past and prepares us for the future. When we understand and learn from the mistakes of failed start-ups, as well as successes in SSA, we can learn and put a better strategy in place. Therefore, join the "SDGs advocate groups of eminent personalities to think of SDGs as you establish or run your enterprise".[3] SSA is on a new path of self-discovery and global impact, and this is the perfect time to be part of the growth to make a mark.

[3] Excerpts from personal address delivered by the president of the Republic of Ghana, H.E. Nana Akuffo Addo on the 13th June in the capacity as Co-Chair of the UN Advocates, Accra Ghana. Sourced on the 10th of August 10, 2018: https://www.myjoyonline.com/business/2018/June-13th/help-realise-implement-17-un-sdgs-akufo-addo-tasks-ceos.php

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Sustainable Urban Solutions for Smart African Cities

Mandu dos Santos Pinto

The cities of Africa are among the fastest growing cities in the world (City Mayors Statistics 2018). The ten fastest-growing African cities will grow, on average, by 120% between 2010 and 2025 (UN Habitat 2014). The fastest-growing city, Ouagadougou, has an annual growth rate of 7.2% (Muggah and Kilcullen 2016) while the average global urban population growth rate currently stands at 1.84% a year (WHO 2018). This reflects mainly the ongoing economic growth of the continent. Africa has the most countries with an economic growth above 5% and the highest growth of a middle class, resulting in a growing consumer class (Ernst & Young GmbH 2015; EYGM Limited 2014). This economic growth is mostly concentrated in the cities – the economic drivers of the continent – where the political, cultural and economic opportunities are centralized and attract and need people to keep this economic motor running.

At the same time, African cities have the highest proportion of 'slums' in the world with 62% on average (with cities well above 80% of 'slum' dwellers) (UN Habitat 2011). The mix of these two indicators seems to be a real powder keg with a very short fuse, reflecting the huge challenges these cities are facing

Quite rightly, the authors of the UN-HABITAT report on the status of African cities seem to demand that African governments should regain control of their cities' growth as soon as possible. They even predict that, without extensive active measures to create adequate infra-

structure, housing and a balance of social structures, major catastrophes will ensue.

But how can cities with 60–80% 'slum' share and with poor to no infrastructure even work? And what measures can the African cities – with their often very modest administrative budgets – actually undertake?

To make these abstract figures a little more tangible: Luanda, the capital of Angola, expects population growth by 2.5 million (of 50%) over the next ten years, according to conservative estimates by UN-Habitat. That means that its population will grow by more than that of the city of Paris in just a decade. In comparison, Zurich grew by 2,500 and Berlin by 41,1000 people last year (Amt für Statistik Berlin-Brandenburg 2018) and they will grow by 25,000 people (5.6%) and 236,000 (6.5%) respectively by 2030 (Senatsverwaltung für Stadtentwicklung und Umwelt 2016).

In Berlin there is an estimated need for 10,000–20,000 homes per year (Ernst 2017). By comparison, in Luanda, the Angolan government is building homes for 1 million residents, yet 3 million people continue to live without proper housing. And as if this were not enough, every year 15,000 people are evicted, mostly to make expensive luxury housing estates.

But back to the question, how do cities work in which only a quarter of the population has access to adequate infrastructure? How does the rest of the city live or survive?

The remaining three-quarters of the African cities live and survive thanks to the cities' informal infrastructure. It is the informal transport systems, the small minibuses, which have replaced the public transport systems since they are meanwhile totally overburdened or even nonexistent, due to depleted fleets, financial constraints, lack of maintenance etc., and which provide the bulk of public transport. It is the informal sector that supplies the markets the city feeds on. In many African cities it is informal urban agriculture that provides the informal markets with food. It is the informal construction sector that has created millions of homes and created new homes annually for hundreds of thousands of new arrivals. Informal constructors which are able to build in the most challenging – left over – locations, reclaiming coastal land, as in the Kroo Bay in Freetown, creating whole new

neighbourhoods or even managing to build whole city districts on water as in Makoko, Lagos, the size of the city of Geneva.[25]

Makoko, Lagos, Informal settlement on water (Wozny 2010).
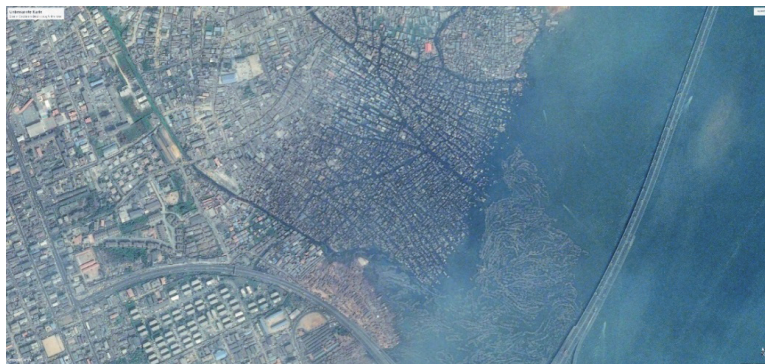
Makoko, Lagos, Satellite view (Google Earth, CNES/Airbus 2018).

[25] Makoko (Lagos) counts varying on estimations 85'000 to 250'000 people – the Size of the city of Geneva (Kunlé 2017).

A city development for African cities that does not take into account the immense potential of informal development has mathematically and economically no chance of overcoming the huge challenges these cities are facing.

And most of this informal infrastructure, which enables the cities to survive, functions without public subsidies and is very efficiently organized, providing jobs for up to 80% of the cities' population. These self-managed African cities can therefore certainly be considered Smart Cities.

In order to exploit this smart and informal potential for urban planning, the rules and economic mechanisms of the informal sector must be taken into account and their stakeholders included in the planning and management process. At the same time, it is necessary to equip the residents and all other local players with the necessary capacities and knowledge so that they can actively participate in the planning and design of the new urban infrastructures.

The involvement and empowerment of the community is crucial as systems based on informal infrastructure depend on a strong inter-relation and ownership by the community. And if these participatory processes succeed the benefits are obvious, as these participatorily planned and created infrastructures are cheaper to build and maintain than classic planned infrastructure facilities, as the stakeholders involved – in addition to their own engagement and interest in freeing up additional resources – are the experts on their own local markets and are therefore able to create solutions which are better adapted to existing needs, and fit demand and therefore allocate the resources in an optimum fashion.

That rightly dimensioned community-based infrastructure is economically more efficient is also the conclusion drawn by a study by the Swiss Federal Institute of Aquatic Research and Technology (2014), which points out – with international examples – that sewerage systems that are optimized to topography and also smaller are much cheaper than the classically-constructed and large-sized sewerage systems that are typically constructed. This means, especially for the future, significantly smaller investment for the maintenance and renewal of these sewerage systems. If one considers that, in Switzerland alone, the "urgently needed" renewal of the Swiss sewerage system is ex-

pected to cost 100 billion Swiss francs (90 billion euros), the choice of optimized and participatory infrastructure facilities which can be maintained by the communities themselves would certainly be a forward-looking decision for African cities.

Another advantage of urban planning with participatory infrastructure is, as shown in an urban study on 'slums' of Luanda, that the upgrading of whole neighbourhoods does not require the relocation of people and thus preserves existing social and economic structures (dos Santos Pinto 2005). With the developed Museke[26] methodology, only small "surgical" urban development interventions are needed to upgrade an entire neighbourhood, as shown in the example of the informal settlement of Sambizanga. Thus, intervening in the transformation of a dozen houses can be sufficient to create the space to introduce the necessary infrastructure such as roads, public transport, water and sewerage and thus to contribute to liberating a whole district with over 40,000 inhabitants from poverty. So instead of destroying, relocating and reconstructing whole neighbourhoods, which is very cost intensive and need huge efforts to re-integrate the displaced people, the social and economic benefits of urban tools based on informal development, such as the Museke methodology, are considerable.

By upgrading informal settlements with this participatory urban tools in the future, a woman living in an informal settlement in the suburbs of Africa would not have to spend hours every day walking to fetch dirty drinking water from a great distance and buying expensive water from a private drinking water system, but would be able to use this time and resources for economic activities and would also benefit from no longer having to see her own children sick because of contaminated or dirty water. Also, the risk of recurrent cholera epidemics, which annually puts a family member in hospital due to the non-existent sewerage systems and which costs a lot of time and money, could be eliminated by community-created sewerage systems, for example.

But the biggest barrier to participatory urban development to harness this informal potential is not the development of the new urban

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[26] Museke is the name of the informal settlements of Luanda meaning "earth places" in Kimbundu distinguishing the non-asphalted informal settlements with their red soil from the asphalted colonial inner city.

development tools needed for sustainable urbanism. It is the barrier in the minds of the administration and planners, and especially of the political and economic elite, who set the course for urban development. In the general opinion of these decision-makers, a modern city looks like those shown in Hollywood films, with shiny skyscrapers, like in New York or, nowadays, much like that dazzling economic model of Dubai.

The idea of seeing one's own informal settlements as an opportunity for a new African urbanism is very remote. The new economic boom that is being felt in many African countries nowadays, in the opinion of these decision-makers, needs a face that shows growth and that must go up in the air or at least be huge. And thus, based on the role model of western urbanization, huge satellite settlements on the outskirts of the cities are still being created, such as the planned mega-cities in the surroundings of Cape-Town[27] and the million-strong suburbs built by Chinese constructors on the outskirts of Luanda, with the aim of creating 'modern' cities, removing the 'slums' and their dwellers from the city center to the remote outskirts and thereby getting rid of the city's "eyesore". A development of segregation which not only reminds us of colonial and apartheid urbanization but whose dramatic social consequences have already been witnessed, even in Europe, for example with the Parisian banlieues.

The informal settlement dwellers have begun to defend themselves against the policies that are taking place above their heads. They are no longer willing to be arbitrarily deprived of their homes and have organized themselves internationally into a network of 'slum' residents SDI (Slum Dwellers International). They have become so successful with their lobbying work at the UN, and in various countries, that many cities, including African cities, are coordinating their urban development policy with this association, actively involving the 'slum' dwellers in planning and implementation processes.

Fortunately, the classic measures of 'upgrading' by destroying informal settlements and relocating 'slum' dwellers to newly-built social houses on the outskirts – involving the loss of their income and additional costs for social care – are so costly and resourceful, and dis-

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[27] As the planned mega-cities in South Africa.

pleasure with social injustice is so unpopular that when far-sighted decision-makers are in charge and when speculation does not dictate politics sustainable solutions have a chance.

Still, the challenges faced by these African Smart Cities are huge and have become even worse with the challenges caused by climate change. Only in Dakar, almost 2 million people (Diop 2014) live in areas at risk from urban flooding (flood risk zones) due to the more intensive rainfall caused by climate change.

Therefore discussing Sustainable Urban Solutions for African Cities does not stop by considering and rehabilitating the existing informal infrastructures of the city but leads us to the question of how these African Smart Cities could get even smarter and resilient to climate change.

For example by combining, as in the Museke methodology, informal infrastructures and knowledge with sustainable technologies, such as decentralized renewable energy systems, infrastructure with closed resource cycles, decentralized waste-water infrastructure and many other sustainable technologies.

In the Senegalese capital, Dakar, for example, where climate change has resulted in whole city districts being flooded, threatening around half of its population (ANSD 2018) mainly living in informal settlements, the pressure to tackle this issue has become so great that a ministry has been set up specifically to tackle the question of these "quartier spontanés" in the flood risk zones. Asked by the authorities and a community which had already taken its own action to withstand the menace of the floods, MANDU|architexture & urbanizm initiated the 'Live-With-Water' project – based on the Museke methodology.

The floods caused by the intensive rains had inundated part of the neighbourhood and created new lakes in the middle of the city district cutting the ways from the neighbourhood to the city centre. The central market – the economic motor of the neighbourhood – was always flooded and not operational during the rainy season. The inhabitants were traumatized and did not want to be around these newly-created lakes which had flooded several houses including parts of the school. In the absence of waste management, the surroundings of these lakes turned into waste dump areas plagued with mosquitoes and petty crime. After 6pm in the evening no one would walk around these areas.

Ben Barak, Pikine, Dakar, New lakes in the middle of the town, before the intervention.

From the beginning the Live With Water project started with a strong involvement from the population. Visiting the area with all the community stakeholders, the project started participatory planning sessions with all the different sections of the community – from the elderly to the young, men and women. At the same time the community engaged itself directly cleaning up the huge amounts of waste around the flood zone lakes.

The Live With Water concept focused on an integral approach of not limiting itself to building canalization to drain the rainwater as the major infrastructures built by government agencies had done. Because, in the absence of waste management systems in the neighbourhoods, people started discharging their waste into these open drain channels, which are actually designed to drain off surface water, which resulted in them becoming clogged up and water being contaminated. Or even worse, the lack of sewers meant people illicitly connected their own sanitation pipes to the open drain channels, resulting in even worse contamination and sometimes even causing the structural integrity of the channels to collapse as a result of illicit pipes being connected to them.

Ben Barak, Pikine, Dakar, Clogging.

The Live-With-Water approach therefore considered all aspects impacted by urban flooding and proposed integral solutions including draining and storing rainwater and harvesting community-based waste management, decentralized sanitation systems, and the upgrading and safeguarding of public spaces in zones that were formerly at risk.

The name of the project, Live With Water, resulted from the project's initial aim not to relocate the population from the flooded zones, nor to pump the rain water directly into the sea, as the authorities initially planned to do. The project considered that pumping rain water directly into the sea would be a waste of this valuable natural resource. Instead the authors of the project, MANDU|architexture & urbanizm, proposed solutions to harvest the rain water and use it to irrigate urban parks and thereby create urban agriculture – solutions to 'live with the water' – which thus far had been the source of the 'plague'.

The community engaged fully with the project, after cleaning up the waste areas around the lake infrastructure was built with local workers and local entrepreneurs to drain water out of the neighbourhood towards the lakes and thus enable the market and the accesses to the market to be free of water and fully operative during the rainy sea-

son. This in turn allowed the vital economic motor of the neighbour-
hood to work and thus prevent losses. At the same time a decentral-
ized sanitation system was built, with the community, to separate
wastewater from rainwater and thereby contribute to preventing con-
tamination and water-borne diseases. Finally, urban parks with urban
agriculture were built using rain water to water the gardens, turning
the erstwhile menace into an asset.

Ben Barak, Pikine, Dakar, Participatory infrastructure.

Part of the success of the project is certainly due to the multi-disciplin-
ary teams, the participation of multiple stakeholders and, mainly, the
inhabitants throughout the process and its management structure en-
abling know-how transfer in all directions, from the engineers to the
workers, the citizens to the city management, the women to the entre-
preneurs, the elderly to the planners and vice-versa.

The project aimed to go further and not only create the urgently-
needed infrastructure without resettling the residents in the neighbour-
hood, but, in particular, to demonstrate the advantages of a self-deter-
mined and self-confident African city district built on existing informal

Ben Barak, participatory upgrading – urban agriculture around the lakes.

potential. A smart city district that knows how to use the floodwater – that was responsible for previous problems – for urban agriculture and park greening and all of this thanks to its flexible urban structure and the participation of inhabitants of the district and their skills.

The aim of the project is to create awareness for a new and smart African city, which can create its own infrastructures based on own resources and local materials. A city district that appreciates the qualities of social coexistence and maintains and fosters its social and microeconomic potential. A district that would be able to build its own infrastructure and manage it itself and even to create its own power supply and thereby reduce the huge challenges African cities are facing.

Classical cooperation aid in Africa still focuses mainly on rural development programs, only starting slowly with urban projects, thereby neglecting the growing number of urban poor in the cities and the challenges African cities are facing, not least because of climate change.

Private African entrepreneurs continuously develop new smart initiatives and technologies from Africa for Africans. New technology hubs are growing in most of the major cities of Africa. Technologies and new business concepts are coming to life, many with the basic

idea to increase quality of life, give access to education, improve and enable access to health solutions, distribute free internet access and many more. New development schemes are needed which foster and invest in these new approaches and new technologies and raise awareness in the administrations of these African cities of the huge development potential they already have.

Large international IT companies have already realized the huge potential for creativity the cities of Africa have and have started to relocate their Africa offices from Europe to the continent. Even Germany has sensed the economical potential of the continent and launched large development strategies to catch up with countries such as China and Turkey to invest in the potential of Africa. But most of the interest tackles only a one way interest, neglecting the potential of new development strategies coming from African cities, for example, from which European cities could also benefit.

Much more exchange is therefore needed. Exchanges which – besides the huge economic contrasts – are able to discuss on an equal footing as only then will both sides be able to really discover and see what each side has to propose, where the needs are and enable know-how transfer in both directions so that both sides will benefit equally. And then, it is highly likely that know-how from the informal settlements of Africa will be able to give several impulses to urbanization in Europe and other continents too.

The African cities themselves still have to accept and understand the potential they hold in their urban structures and in the skills of their inhabitants. Therefore, new city planning tools are needed with integral knowledge management at city and at neighbourhood level to guarantee the accessibility to and participation in smart city solutions to all layers of the inhabitants of African cities, thus enabling exchange, ownership and a share in the solutions and thereby fostering an integral and sustainable development of Africa's Smart Cities.

Just as the new urban African music trends from Kuduro, Kwaito to Afrobeats, all of which originated in the creative neighbourhoods of the 'slums', have been able to establish themselves on an international stage, it is now time for the Smart African city districts to go down the same path and establish the new urbanization trend towards self-confident African urbanism inspiring the world.

Main street to the market of Ben Barak suffering erosion in rainy seasons.

Main street to the market after upgrading with participative infrastructure safely draining rainwater to the lakes.

Main street to the market in construction.

Participatory planning session.

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To state that, in a globalizing world, cooperation across cultures is needed to bring about prosperity and mutual gain seems self-evident. In the context of global value creation, digitalization, migration and urbanization – to name but a few of the ongoing dynamics –, we need to think and act across borders. However, what exactly might form the basis and success factors of such cooperation? And what does this imply for leadership strategies?

At the annual Transcultural Leadership Summit at the Zeppelin University in Friedrichshafen, Germany, these topics are tackled in depth. This publication assembles the contributions of various speakers at the Transcultural Leadership Summit held in 2017, following the Summit's title "Learning about Sub-Saharan Africa" and continuing some of the key reflections and discussions raised throughout the event.

Considering current developments, including the worldwide reach of value chains and political and societal initiatives, Sub-Saharan Africa has high potential for being the next hub of globalization. Global value creation opens up new opportunities, not only in terms of the development of countries individually, but also in terms of cross-border cooperation and transcultural processes in business and society – this is what the title "Learning about Sub-Saharan Africa" is all about. Exchanging ideas about successful cooperation between Sub-Saharan Africa and Germany, telling success stories, learning from each other, being creative and open-minded – all these are features that lie at the core of the concept of transculturality. This book aims to contribute to this endeavour.