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**The case of transformational servant leadership
in fostering good governance in africa**

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Introduction

Leadership is one of those fundamental building blocks that drives everything else. It is instrumental in creating an enabling environment for good governance through legal and institutional processes both at the central and sub-national levels. It has been observed that the challenge facing those who want better governance is how to make those in power accountable and ultimately rescue the state from them to transform it into an agency for positive change. It makes sense to state that governance is the exercise of management power and policy, while government is the instrument, usually, collective that does this management. The potential of the individual as a leader and the organizational set of government ultimately boils down to the quality of leadership. That is why there is need to explore and interrogate the theory and applications of leadership in relation to governance and where possible build a framework for developing sustainable leadership in Africa at various levels. This is necessary given that governance deals with how processes and systems are operationalized by the leadership of an organization or society. Leadership is about values and how people communicate and live by these identified values. We also ought to realize that these values must be shared for leadership to work. The notion of **ubushingantahe** and **Gecaca** need to be explored in relation to their ubuntuism and the need to revitalize certain traditional institutions and practices which can be effectively harnessed in building foundations of good governance. The term **Bashingantahe** refers to men of integrity who are responsible for settling conflicts at all levels, from the top of the hill to the courts of kings in the Burundian society (Naniwe-Kaburahe, 2008).

Societies evolve values to resolve the nature of association between individuals and groups to which they belong, enforce socially acceptable behaviour and develop an acceptable view of the natural world in the sense in which we see a practical example in **ubushingantahe**. The term **umushingantahe** refers to 'a man responsible for good order, for tranquility, for truth and peace in his environment (Naniwe-Kaburahe, 2008). Critical to the social organization of societies is the question of leadership. Leadership is the energetic process of getting people fully and willingly committed to a new and sustainable course of action, to meet commonly agreed objectives whilst having commonly held values. For John Maxwell a leader is one who knows the way, goes the way and shows the way. Peter Drucker (1999) defines a leader as someone who has followers. These are followers of someone with a vision. This is a vision that constitutes a basis of serious dialogue since leadership is an interactive conversation that pulls

people toward becoming comfortable with the language of personal responsibility and commitment. Developing of effective transformational leaders requires three critical elements; repositioning, rapport creation and replication of intellectual standards whose repertoire of skills can be tapped from the three domains in which standards, norms, values and social practices are defined. These domains are culture, ideology and religion which variously intersect. In Burundi, the **Bashingantahe** (roughly meaning wisemen) in its heydays of authentic practice had been an important institution, consisting of a body of local people vested with social, political and judicial power to solve conflicts and keep the peace. The re-thinking of the ideology of **Ubushingantahe** is pertinent because, though Burundi's formal justice system and structures have survived, justice has been deeply affected by the massacres, reprisals and civil war. Given its history of civil strife, the regeneration of the country, and restoring justice and the rule of law, is now a serious challenge (Dexter and Ntahombaye, 2005).

In Rwanda, the **Gacaca** court is part of a system of community justice inspired by tradition. Presiding over the **Gacaca** court are elected judges who are "people of integrity" chosen by their neighbours for this position. The courts played a laudable justice and reconciliation role in Rwanda's history of the system of restorative justice. The process aimed at bringing peace and reconciliation between the perpetrator of the wrong and the victim. It afforded the victim the possibility of being compensated for the loss suffered, the perpetrator the chance to atone for the wrong one has inflicted on the victim and the community. Additionally, it also afforded one the possibility of being fully rehabilitated into the community, once the matter is resolved. Gacaca were traditional councils and tribunals made up of elders to resolve conflict and administrate justice in the Rwanda society. **Gacaca** literally means 'a resting and relaxing green lawn in the Rwandan homestead' where family members or neighbours met to exchange views on issues directly affecting them. **Gacaca**, like most traditional African justice systems, was collectivist, where the individual had no rights or duties other than within his or her group. The individual and the group were mutually complementary in a continuously reconciliatory and collaborative process which sought to involve all layers of society (see Charles Taku, http://www.tpirheritagedefense.org/Conference2/Papers/Charles_Taku_gacaca_courts_and_confessions.pdf). It was therefore a mechanism of restorative justice that was applied more in a social context. It was to prove germane to peace building since it was viewed to be a forward

looking, problem-solving approach to crime, which involves the parties themselves and the community generally.

The intersection of the three domains of religion, ideology and culture are apparent in these judicial processes that helped in defining basic (procedural) public values. These values need to be taken into account when producing goods and services that are collective goods or common goods. The word **ubushingantahe** means, on the other hand, the set of values underlying the **bashingantahe** institution. Among these values include justice, truth, honesty, conciliation (Dexteter and Ntahombaye, 2005).

Ubuntu as a philosophy of leadership: Bushingantahe as Ubuntu

Ubuntu as a philosophy can be constituted as a good means of ensuring effective public goods delivery. Public goods are vital in helping us define the repositioning in which an emphasis should be placed on focus, attitude and interest. This should be a repositioning that is aimed at creating better understanding of self and others in the African society. They are vital in facilitating rapport creation for purposes of entrenching leadership capacity for influence, motivation and communication. It is a repositioning that should be aimed at inducing a desired effect. They are vital in helping us define a basis of replication of intellectual dispositions and standards which provide a basis for the formation of positive attitudes, drives and desired skills. It should be aimed at perpetuating productivity and fostering a better working environment. The set of virtues that collectively take the name of **Ubushingantahe** are quite comparable to the **Ubuntu** in South Africa. The philosophy of **Ubuntu** resembles **Ubushingantahe** in the way it assumes that resources have to be equally shared, that individuals depend on the community, and all members of any human community are interdependent. As **Ubuntu** has inspired the Truth and Reconciliation Commission in South Africa, so the tradition of **Ubushingantahe** in Burundi has inspired a perceived obligation to manage conflict by hearing the disputants and finding out the truth before making any decision. Following the inspiration of **Ubushingantahe**, a decision would be made in the spirit of arbitration and reconciliation instead of repression (Nindorera, 2003:16).

Bashingantahe institution which we see as embodying Ubuntuism was the traditional legal system in Burundi that was regarded as the embodiment of universal values and personal integrity, the 'wise men' who made up the institution played many roles in the community in

which they were chosen but the most important was the peaceful resolution of conflicts. The **bashingantahe** played a considerable role in the maintenance of cohesion or the restoration of peace. In addition to their judicial role, they would reconcile individuals and families; authenticate contracts (inheritance, marriage, sale of cattle, etc.); ensure the security of life and property; provide guidance to politicians in the exercise of their mandates; promote respect for human rights and the common good (Ntahombaye, Ntabona, Gahama and Kagabo, 1999).

Burundi legends of origin indicate that justice is the foundation of the **bashingantahe** institution. The institution has the following characteristics. First, it is national, in that it represents two of the three ethnic groups all over the country. Second, the institution is multidimensional, having a role in judicial, moral and cultural, as well as social and political affairs. It is also universal due to its underlying values, such as the concern for justice, the love of truth, and concern for the common interest. Third, it is collegial and consensual in the nature of its deliberations and decisions (Ntahombaye, Ntabona, Gahama and Kagabo, 1999). The **bashingantahe** adhere to the principles of faithfulness to commitments (a reference to the oath), dialogue and consultation, consensus and collegiality in decision-making, the requirement for truth and the sense of responsibility, discretion and impartiality. A good number of **bashingantahe** had 'been strengthened in their operational capacities through training in conflict prevention and management techniques, in techniques of group organization, and on laws that will enable them to settle conflicts that may arise within the population. The training sessions organized for these **bashingantahe** have had an impact in the field since the majority of the people surveyed recognize the fact that the **bashingantahe** have changed their behavior and attitude and settle, in a fair, honest, and equitable manner the conflicts that arise within the communities' (CARE, 2004:2).

Consistent leadership action and behaviour requires a clear leadership philosophy. This is because one's leadership philosophy determines how he or she reacts to people and how he or she reacts to situations. Indeed, leadership philosophies have been around for many years. However, in many societies, there is a disconnection between the governed population and the leadership, which is a consequence of a dysfunctional leadership. Bekker (2007:1) argues that there is a desperate need for an indigenous, innovative, values-based leadership approach in Africa that will mobilize a wide variety of participants around a common goal. There certainly are distinctive traditions of philosophical reflection in Africa on leadership, both written and

non-written. There is need to explore traditional African thought and its philosophical potency *in* relation to leadership. **Ubuntu** is conceived as a transformational African philosophy. **Ubuntu** is a term derived from the Bantu Nguni languages of Zulu, Xhosa, Swati, and Ndebele (Ncube, 2010:78). Evidently, **Ubuntu** forms the core of most traditional African cultures. It embraces a spirit of caring and community, harmony and hospitality, respect and responsiveness (Mangaliso, 2001). It is further described as the capacity for compassion, reciprocity, and dignity (Bekker, 2008). Thus, **Ubuntu** is an ethic or humanist philosophy focusing on people's allegiances and relations with each other. According to Lewis, some modern African philosophers have said that traditional African cultures embedded a collective philosophy (i.e. one not devised by individuals but evolved collectively over time by a whole culture), which was not written but conveyed by an oral tradition (Emmanuel Chukwudi Eze in Dialogue with Rick Lewis, 1999:9). **Ubuntu** is seen as a classical African concept which connotes that I am what I am because of who we all are. In this sense, **Ubuntu** expresses an African view of the world anchored in its own person, culture, and society which is difficult to define in a Western context (Ncube, 2010:78).

According to Desmond Tutu, a person with **Ubuntu** is open and available to others. He affirms others and does not feel threatened that others are able and good. He or she has a proper self-assurance that comes from knowing that he or she belongs to a greater whole. He is aggrieved when others are humiliated or diminished and when others are tortured or oppressed (Tutu, 1999). For Tutu, **Ubuntu** is the essence of being human. Therefore, Ubuntuism shapes this philosophy of life. According to Ncube, leadership philosophies share certain characteristics and leadership philosophies come in various forms. Nonetheless, although most leadership philosophies tend to be conceptualized from the leader's perspective, they recognize the important role of relationships with subordinates or followers. At the heart of **Ubuntu** is the relationship with others. **Ubuntu** encourages humanness and recognizes the sanctity of human life. No individual is more sacred than another. In typical ubuntuism, the respect of another's basic humanity is absolute. It has been noted that developmental leadership philosophies focus on leaders, behaviours, values, and traits. **Ubuntu** is about the nature of the individual in a leadership role. Even though traits of **Ubuntu** may appear at face value to be innate, they can be cultivated and developed. Leadership philosophies are contextualized in terms of organizations (Ncube, 2010:78).

As Samkage reckons to be human is to affirm one's humanity by recognizing the humanity of others and, on that basis, establish respectful human relations with them (Samkage, 1980). In Kirundi as well Kinyarwanda language communities, **Ubuntu** means, among other things, 'human generosity' as well as humanity. In these two societies, people exhort or appeal to others to "**gira ubuntu**", meaning to "have consideration and be humane" towards others. The concept also encapsulates the general meaning of human essence (http://en.wikipedia.org/wiki/Ubuntu_%28philosophy%29). The **Ubuntu** leadership framework requires that leadership not only inspires a shared vision but also demands that leadership exhibits a sense of vision for the future that offers direction for others. Enterprise in **Ubuntu** conscious societies is communal, with the derived benefits shared rather than accruing to the individual. Outcomes for the group are more important than individual goals (Ncube, 2010: 79).

In Kitara, a dialect cluster spoken by the Nyankore, Nyoro, Tooro, and Kiga of western Uganda and also the Haya, Nyambo and others of northern Tanzania, **Ubuntu** refers to the human characteristics of generosity, consideration and humane-ness towards others in the community. In Luganda, the language of central Uganda, **obuntu bulamu** means being humane, showing kindness and refers to the same characteristics. In Tswana language, the equivalent of **Ubuntu** is **botho**. **Botho** defines a process for earning respect by first giving it, and to gain empowerment by empowering others. It encourages people to applaud rather than resent those who succeed. It disapproves of anti-social, disgraceful, inhuman and criminal behaviour, and encourages social justice for all. **Ubuntu** speaks particularly about the fact that you cannot exist as a human being in isolation. It speaks about our interconnectedness. You cannot be human all by yourself, and when you have this quality, **Ubuntu**, you are known for your generosity. For Nelson Mandela, **Ubuntu** does not mean that people should not enrich themselves. The question therefore is: Are you going to do so in order to enable the community around you to be able to improve? (Nelson Mandela, http://en.wikipedia.org/wiki/Ubuntu_%28philosophy%29). As such, an important organizing element of **Ubuntu** is interconnectedness and interdependency. It is important for African people in leadership to recognize this aspect. Building relationships with others is a hallmark of good leadership in general, but an absolute necessity for **Ubuntu** (Ncube, 2010: 80).

In Shona, **Ubuntu** is **unhu**. The concept of **unhu** also constitutes the kernel of African traditional jurisprudence as well as leadership and governance. A leader who has **unhu** does not lead, but allows the people to lead and cannot impose his will on his people, which is incompatible with **unhu**. The essence of **Ubuntu** is reflected in Ghanaian term for Akan conception of personhood. This is a conception that informs a variety of social institutions, practices, and judgments about personal identity, moral responsibility, and the proper relationship both among individuals and between individuals and community. This conception of personhood highlights: (1) the continuous nature of personhood, (2) the means by which individuals achieve full personhood, and the implications of this conception of personhood for (3) the relationship between individuals and the community and (4) the Akan understanding of responsibility and freedom. It translates into “I am human only through others.” The word **Ubuntu** which expresses the ‘organic wholeness of personhood’ articulates the connectedness of the humanity of persons (See Wiredu, 2006, Akan Philosophy of the Person <http://plato.stanford.edu/entries/akan-person/>).

The Akan word **onipa** sometimes refers to a member of a biological species and at other times refers instead to a human who has attained a special kind of social status. Gyekye is quick to note that there are some Akan expressions and judgments about the life and conduct of people that appear to give the impression that personhood is something that is acquired or bestowed upon one in virtue of taken responsibility in the community. In this perspectivalism, **Onnye 'nipa** is a moral judgmental expression used among the Akan to describe someone who in his conduct is wicked, bad, and ungenerous to others (See Wiredu, 2006, Akan Philosophy of the Person <http://plato.stanford.edu/entries/akan-person/>). For Kwasi Wiredu, there is need to upgrade human nature given that human morality is founded upon the pursuit of human well-being. However, nothing is gained by seeking the foundation of human value beyond human nature (See Wambari, 1992: 104 citing Wiredu). A person of high moral standards or conduct would be described approvingly as **oye onipa paa**, literally; she is a real (human) person.

In contrast, an individual who fails in his striving in the Akan community may be judged as **onipa hun**, which literally means “useless person,” an opprobrious expression. The difference in status between those possessing merely the **okra** (soul) and those who have achieved a higher degree of personhood can be thought of in terms of the difference between the quality of moral agency and degrees of moral responsibility. For Kwasi Wiredu, one way in which a person can lose his or her soul is being prevented from trying to think for himself or herself (Wambari, 1992: 111). Among the Akan, phrases like **onye’ nipa** (“he is not a person”) or **onipa hun** (“useless person”) indicate that an individual is a moral agent, one that is equal to all others with respect to having the potential for full personhood. Therefore, to pass a judgment that someone is an **onye’ nipa** is a way of respecting the person as a moral agent; not holding an adult responsible in this way would be tantamount to failing to respect their moral agency (See Wiredu, 2006, Akan Philosophy of the Person <http://plato.stanford.edu/entries/akan-person/>).

Clearly, the criteria for achieving personhood in Akan society are based on two kinds of considerations. The first is the natural fact that we tend to care for our kin and feel responsible for those with whom we are in close reciprocal relationships. The second is that societies need some way to encourage and support members' feelings of empathy for those beyond their families. According to Wiredu, in Akan society marriage and procreation are a necessary, but not a sufficient condition of personhood. It is important that an individual's household be administered by a joint equal partnership of spouses and that the children are healthy and well nourished. If an individual were to take responsibility for the upbringing of distant relatives or were to shoulder the burden of rearing non-relatives and allow his household to become a magnet for relatives and extended family, then such an individual will score very high in personhood, as indicated by references to him as **oye’ nipa**, meaning, he is “a real person” indeed.

According to Wiredu, Individuals failing to meet these standards do not attract public approbation. Members of the society will point to them and say **onnye' nipa**, that is, he is not a real person (See Wiredu, 2006, Akan Philosophy of the Person <http://plato.stanford.edu/entries/akan-person/>). More than this, one is required to make concrete material contributions to the well-being of one's lineage, which is quite a sizeable group of people. A series of events in the lineage, such as marriage, births, illnesses and deaths, gives rise to urgent obligations. The individual who is able to meet these in a timely and adequate manner is the true person (Wiredu and Gyekye 1992: 107).

As Ncube says **Ubuntu** is a social philosophy of humanness which promotes communicative action that can express itself, whether in entrepreneurship, a business, or other organizations. **Ubuntu's** purpose is to redefine social relations so that they become more egalitarian, transparent, and democratic. The emergence of **Ubuntu** as a leadership philosophy is not meant to replace Western leadership philosophies but to add to the diversity and richness of the discourse of leadership. The **Ubuntu** leadership philosophy framework shows how **Ubuntu** can be applied practically as a leadership model. First and foremost, it is necessary that leadership models the way, leading by example and doing the right things. Change and transformation are important leadership traits of **Ubuntu** as they allow organizations to adjust to meet the challenges of a changing global environment. In this setting, collectivism encourages teamwork and a noncompetitive environment, building solidarity and loyalty within the organization. Through continuous integrated development, **Ubuntu** empowers others to develop and grow. **Ubuntu** will help put in place leadership structures that are appropriate and relevant to the African context and that may offer a different approach in other contexts (Ncube, 2010: 81).

Gecaca as Ubuntu

In Rwanda, for example, individuals who are called **Inyangamugayo** have the same set of virtues that one needs in Burundi to be called **Umushingantahe**. The two words **Umushingantahe** in Burundi and **Inyangamugayo** or **Infura** in Rwanda are used to designate one who has a number of qualities that honour him and are useful for the community. In Burundi the **Umushingantahe** has tasks that include a role as judge, while in Rwanda the **inyangamugayo** play the same role in the Rwandan traditional courts. After the negotiations,

the objective of those traditional courts has become to find out the truth about the perpetrators of the 1994 genocide, to learn where the victims have been buried, to compensate the parents of the victims, and finally to reconcile Rwandans. In this regard the **Inyangamugayo** in their courts aim to rehabilitate the sense of humanity and dignity in a society where the crime of genocide resulted from human barbarism. Revealing the truth about even one crime and the finding the common graves where the victims lie releases the perpetrator to some degree from his guilt and recreates his sense of humanity as he recognizes the crime publicly. As for the victims, finding the graves allows exhumation and reburial with the dignity due to any human being. Such an exhumation and reburial already generates an important form of reparation, along with the public recognition that the victim did not deserve that kind of horrible treatment (Nindorera, 2003: 15).

There were also many deeper, emotional and long-term goals that **Gacaca** sought to fulfill. As Vidar Helgesen, Secretary-General, International IDEA would say, there is need for a sober, evidence-based assessment of both the strengths and the weaknesses of traditional conflict management mechanisms (such as **bashingantahe** and **Gacaca**) within the broader framework of post-conflict social reconstruction efforts (see Huyse and Salter Eds. 2008). In Rwanda, the precise objectives of **Gacaca** were:

1. To reveal the truth about what has happened. The unity and reconciliation of the Rwandans that are targeted are based on justice for all. But, this justice can become true only if the truth about the events is established
2. To speed up the genocide trials
3. To eradicate the culture of impunity
4. To reconcile the Rwandans and reinforce their unity
5. To prove that the Rwandan society has the capacity to settle its own problems through a system of justice based on the Rwandan custom.

The **Gacaca** courts therefore would serve the function not only of carrying out the legal process of trying genocide suspects, but also of social healing and post-conflict reconciliation. A history of conflict, violence and genocide in Rwanda led to the revival of the traditional **Gacaca** conflict resolution model, which had been historically used in varying forms across the country. The **Gacaca** process thus sought to involve all layers of society in a process of participation and hope for justice. The **Gacaca** court convenes in open air, and anyone from the community is

invited to attend. Participation in the justice process occurs simply by raising one's hand to speak, and evidence can be presented on a spontaneous basis. The suspect is brought to the village or community where the crime was carried out. Survivors, witnesses, and everyone who is affiliated with the case will usually be present. The judge in the **Gacaca** justice system is a 'person of integrity' from the community, displaying wisdom, truth, and justice for the community. The fact that trials occur in an open space in the full view of the community exemplifies the transparency and participatory nature of the system. Anyone is free to contribute comments, but the final decisions rest with the judges, of whom there are often several at once. People's application of religious ideas into the process, which have a strong influence in Rwanda, such as mercy and redemption, has also played a large part too in fostering people's participation in **Gacaca**. Nevertheless, the **Gacaca** judges in the past, however, did not have the power to deal with cases of murder.

Often stressed is the role of **Gacaca** in facilitating reconciliatory dialogue. In practical terms, the courts have succeeded in easing the stress on the judicial system by trying the genocide suspects whose processing through conventional means would have not been completed in generations. It has improved conditions in Rwandan prisons, where previously detainees often had to take turns in stacked beds because there were so many suspects. The trials have furthermore set free many of those who were mistakenly imprisoned, by speeding up the process of going through the cases. **Gacaca** has furthermore evolved and assumed particular characteristics in response to people's needs in specific areas, and seems to have beyond its legal framework, a highly personal character, which is important in the case of such an inevitably personal justice effort.

Despite some concerns and discrepancies in satisfaction, overall, it is hard to imagine how a country so dilapidated as Rwanda was post-genocide could have better dealt with both its pragmatic and deeply emotional burdens than by employing the **Gacaca** courts to attempt to reconstruct and heal the society. Localized transitional justice in the aftermath of mass atrocity elsewhere is drawing many lessons from the Rwandan experience, as it has been a particularly large-scale and often effective experiment. The mere pace of the **Gacaca** system in facilitating the previously jam-packed judicial process is perhaps the most important evidence of its significance on a practical level. Without the courts and despite shortcomings, it would effectively never have been possible to bring to justice to hundreds of thousands of people.

Many Rwandan and non-Rwandan observers have also stressed the nature of **Gacaca** not only as a legal instrument, but a social and reconciliatory institution (Clark, 2010).

According to Desmond Tutu, who chaired the South African Truth and Reconciliation Commission, Western-style justice does not fit with traditional African jurisprudence. It is too impersonal. For him, the African view of justice is aimed at 'the healing of breaches, the redressing of imbalances, and the restoration of broken relationships. As such, this kind of justice seeks to rehabilitate both the victim and the perpetrator, who should be given the opportunity to be reintegrated into the community he or she has injured by his or her offence' (Tutu 1999: 51). Indeed, the South African Truth and Reconciliation Commission was a creative mix of formal and informal procedures and of international norms and domestically designed techniques and it appears that the shift in transitional justice paradigms has opened up ample space to discuss the role of traditional mechanisms. But tradition-based practices are not seemingly embedded in static political, economic and social circumstances given their altered form in substance by the impact of colonization, modernization and civil war. As such, African institutions, whether political, economic or social, have never been inert (Huyse and Salter, 2008). They respond to changes resulting from several factors and forces and that is why they need to be re-examined and re-invented to provide better prospects of realizing the ultimate goal of traditional justice systems among the African communities which is reconciliation. The four instrumental objectives all transitional justice policies must ideally have are reconciliation, accountability, truth and reparation.

A tendency to reconcile and even to forgive does not exclude the search for acknowledgement, responsibility and restitution (Huyse and Salter, 2008). Thus, according Penal Reform International (2002:12) the ideal-typical attributes of informal justice systems in Sub-Saharan Africa are:

1. The focus is on reconciliation and restoring social harmony.
2. There is an emphasis on restorative penalties.
3. The problem is viewed as that of the whole community or group.
4. The enforcement of decisions is secured through social pressure.
5. There is no professional legal representation.
6. Decisions are confirmed through rituals aimed at reintegration.
7. The rules of evidence and procedure are flexible.

8. The process is voluntary and decisions are based on agreement.
9. Traditional arbitrators are appointed from within the community on the basis of status or lineage.
10. There is a high degree of public participation.

In effect replicating intellectual standards and dispositions should involve relating elements of critical thinking such as defining of purpose, the critical questions or issues, seeking for appropriate data or information, interpretation, defining the concepts, formulating assumptions, figuring out implications and consequences as well as formulating points of view to practical challenges of leadership in Africa. This process may help design an appropriate approach given that any policy needs a flight plan to control the right sequencing of the steps and dimensions of the process. It is agreed that the support of critical thinking is a necessary characteristic in effective leadership development. The politicization of the traditional leadership is often one of the consequences of failure to apply critical thinking, resulting in problems of weakened credibility, inefficiency and corruption. This, in its turn, may considerably reduce the potential of the traditional institutions of conflict regulation, since they rest on these local leaders. It has been observed that the legitimacy of the traditional institutions of conflict regulation, which rest on local leaders, has been compromised by the role traditional leaders played (albeit often under duress) during the conflict (Huyse and Salter, 2008: 19).

Critical thinkers are inquisitive and they attempt to find the what and the why behind every proposition. In view of the fact that Africa is faced with a serious crisis of leadership and governance hence its myriad social conflicts, which is why there is need to discern and explore the fundamental link between leadership and governance. Africa needs a strong leadership and commitment to good governance. Kimenyi (2003) emphasizes that one of the legitimate functions of government is the provision of public goods yet Africa is faced with a grievous situation where the market is failing to provide these goods efficiently and in sufficient quantities. Left to the market, such public goods will either not be produced at all or will be under-provided and where this is the case, the regimes risk instability. In view of this, the need to mainstream leadership studies in discourses on African governance cannot be gainsaid. The numerous challenges facing Africa generate the need to explore possibilities of a new philosophy of leadership and articulate the question of leadership from an African

cultural point of view in order to realize sustainable leadership and good governance in Africa. The transformational leader is a critical and creative thinker. The transformational leader needs to be able to envision the future, devise and implement a strategy to get there beyond the framework of Bass according to whom authentic transformational leadership is grounded in moral foundations that are based on four components as specified in Barbuto (2005). These are:

1) **Idealized influence**- Idealized influence is about building confidence and trust and providing a role model that those who are being led may seek to emulate (Bono and Judge, 2004:901). It is about fostering charismatic vision and behaviour that inspires others to follow such exemplified behaviour in pursuit of certain ideals in life. Leaders are "admired, respected, and trusted" (Bass, Avolio, Jung and Berson, 2003: 208). As such, although, the processes by which *traditional leaders* are chosen throughout *Africa* may not conform to certain Western democratic ideals, in spite of their incompatibility with such democratic ideals, needless to emphasize, they may have their own embedded social values. Both **Bashingantahe** and **Gecaca** institutions represent certain values and ideals that are embodied in **Ubuntu**. Setsabi (2001:5) argues that **ubuntu** is a universal concept, because it brings about tolerance and recognition of the humanity in all cultural groups. According to Nuzvidziwa (2003: 3), these attributes underpin institutional and personal success stories, and can be viewed as intangible assets for generating idealized influence. Leadership in traditional African societies involves an obligation to act responsibly on behalf of one's people (Nuzvidziwa, 2003: 3).

2) **Inspirational motivation**-Inspirational motivation is related to idealized influence but whereas charisma is held to motivate individuals, inspirational leadership is about motivating the entire organization or society to follow a new idea. Re-inventing traditional institutions in view of new global realities and societal leadership challenges may need to harness these inspirational mechanisms including traditional mechanisms of mobilization. These mechanisms may be necessary as transformational leaders in Africa make clear an appealing view of the future, offer their followers the opportunity to see meaning in their work, and challenge them with high behavioural and institutional

standards. Such leaders encourage their followers to become part of the overall community or organizational culture and environment (see Kelly, 2003; Stone, Russell and Patterson, 2003:3). This might be achieved through motivational speeches and conversations and other public displays of optimism and enthusiasm, highlighting positive outcomes, and stimulating teamwork (Simic, 1998: 52). In this sense, inspirational motivation is about developing capacity to motivate others to commit to the vision. There is demonstrated humility in the nature of *leadership (Ubuntu)*. Effective leadership which motivates involves the integration of **ubuntu**. **Ubuntu** has a particularly important place in the African value system and emanates from African mores. Naidoo (2009) literally translates **ubuntu** as collective personhood and morality. **Ubuntu** entails that an individual who is part of the collective

3) **Intellectual stimulation**- Intellectual stimulation involves arousing and changing followers' awareness of problems and their capacity to solve those problems (Bono and Judge, 2004, Kelly, 2003). Such stimulation should involve mastery of indigenous knowledge and the sagacity of traditional discourses in mediating local moots. Transformational leaders question assumptions and beliefs and encourage followers to be innovative and creative, approaching old problems in new ways (Barbuto, 2005). They empower followers by persuading them to propose new and controversial ideas without fear of punishment or ridicule (Stone, Russell and Patterson, 2003: 3). Intellectual stimulation is about encouraging innovation and creativity. Setsabi (2001: 3) argues that Africans by implication do not need to be lectured on effective leadership, as the basis of leadership is found within traditional African societies. The example given by Setsabi (2001: 3) and Maminime, (2001: 2), is the right to express oneself freely and the right to be heard as well as the need for tolerance. In other words: "Everyone has the right to openly express themselves at gatherings, without fear of intolerance, a quality we see in Ubushingatahe.

4) **Individualized consideration**- Individualized consideration involves responding to the specific, unique needs of followers to ensure they are included in the transformation process of the society or organization (Simic, 1998: 52). People are treated individually and differently on the basis of their talents and knowledge (Shin and Zhou, 2003: 704) and with the intention of

allowing them to reach higher levels of achievement. As such, individualized consideration is about coaching to the specific needs of followers. Individualized consideration can be viewed as the core of **Ubuntu**. Moreover, as Naidoo (2009) says **Ubuntu** positively contributes to the sustenance and wellbeing of a people, community, society or institution, by promoting the common good of all people. **Ubuntu** seeks to bring back 'humanness' into interpersonal and group relationships. In traditional African leadership, harmonious relations between individuals are bonded by **ubuntu**. It means "showing genuine concern for others", valuing their contributions, developing their strengths, coaching, mentoring, and having positive expectations of what people can achieve.

Based on these four special qualities of transformational leadership, namely individualized consideration, intellectual stimulation, inspirational motivation and idealized influence which we see resonating with various forms in which Ubuntuism is expressed in Africa, there is a possibility of there emerging a new social man or woman in Africa who is an effective agent of change. Such a leader, when enrolled in government service or placed in a post of power as a leader, should bring in his or her ubuntuism embodied social ethos and values. It has been said that sometimes it is much easier to change structures and laws but more difficult to change attitudes, beliefs and practices. Yet there is need for attitudinal transformation in Africa. W. Clement Stone says; "there is little difference in people, but that little difference makes a big difference. The little difference is attitude. The big difference is whether it is positive or negative" (See Clement Stone <http://thestrategyguysite.com/people-leadership-development/7-rules-for-leadership-development-how-attitude-is-everything/#>). It has been demonstrated that transformational leadership is positively associated with work attitudes and behaviours at both an individual and organizational level. As Bass would say, there is a need for greater attention to be paid to understanding the mechanisms and processes through which transformational leadership influences work-related attitudes such as employee commitment in order to develop a more complete understanding of the inner workings of transformational leadership (Bass, 1999).

The philosophy of leadership implicit in leadership development programmes of the past ignored critical political economy imperatives of leadership and therefore were not adequate for dealing with the complex problems inherent in African communities and organizations today. The two institutions of **Bashingantahe** and **Gecaca** demand constant

demonstration of competence. Competence refers to feelings of self-efficacy or personal mastery that one is capable of successfully performing a task (Bandura, 1986). **Bashingantahe** were entrusted with certain mediational responsibilities based on a precise definition of their areas of competence. The institution of **bashingantahe** derives its legitimacy from both tradition and contemporary law, which has assigned it a place within the judicial apparatus of Burundi relating to the organization of judicial competences. They possess certain competences in local-level arbitration and conciliation (Naniwe-Kaburahe, 2008). Their competence is gained from tradition in the areas of restorative and reparative justice, which they are in the process of adapting to modernity in order to make contributions that go beyond punitive justice and aim to put a end to cycles of vengeance' (Conseil National des Bashingantahe 2006).

As such, in Africa, traditional institutions such as **Basingantahe** and **Gecaca** are part of the immense social capital which needs to be harnessed for national transformation in our continent. It has been demonstrated that **bashingantahe** councils can enhance human security, peaceful coexistence, and stability. **Ubushingantahe** describes a set of personal virtues, including a sense of equity and justice, a concern for truth, a righteous self-esteem, a hard-working character – all of which could perhaps be summed up in the word “integrity” (Nindorera, 2003). Such institutions constitute a useful but vulnerable form of social capital that can be irreparably destroyed by unresolved social conflict. Joseph Kizerbo describes the **bashingantahe** council as a “sophisticated and hierarchical system of judges, of men chosen for their knowledge of customs and their integrity, who exercise the polyvalent and extraordinary power of judge, notary and ombudsman” (See Ntahombaye, 1999).

However, in Africa, the social capital dimension of leaders is perhaps the most ignored, under-researched aspect of leadership studies. It has narrowly been assumed that leadership rests in individuals who must be capable of inspiring and influencing others to solve problems and achieve goals. However, this mistaken heroic view of leadership has often been based on a deficiency view of people where leaders are assumed to be heroes, great men (and occasionally women) who rise to the fore in times of crises. It was an approach that was based on assumptions of people's powerlessness, their lack of personal vision and inability to master the forces of change, deficits which can be remedied only by a few so-called great leaders. Invested in **Bashingantahe** was a profound consciousness of **Ubuntu**. **Ubuntu** philosophy goes beyond one person and shows all lives interdependence within a community. It reflects a

broad-based understanding of the interconnectedness of all life (See Snyder, 2001: 105-109). It is a philosophy that emphasizes the goodness, dignity and integrity of all persons and affirms a mutual dependency. As such, a person is a person by and because of other people.' The perception of **Ubushingantahe**, like that of **Ubuntu**, applies to humanity as a whole and leads to a common responsibility to strengthen life in the community. It is a philosophy that assumes that resources have to be equally shared, that individuals depend on the community, and all members of any human community are interdependent (Nindorera, 2003: 16).

Citizens need to be equipped with concepts and practices of ethical behaviour, social justice, stewardship, good governance from very early. They should be empowered with knowledge on how national institutions should and can be at the center of transforming society. There is need to uphold the principles and standards of right conduct defined by some of our cultural values in the administrative sphere of government as an important aspect of public service ethics (see UNECA, 2003, Committee on Human Development and Civil Society, http://www.uneca.org/chdcs/second_meeting_ethics_and_accuntability.htm). According to UNECA (2003) factors that contribute to the ethical deficit and lack of accountability in African public service include:

1. Lack of Professionalism, declining sense of integrity and honesty, and conflict of interest- Lack of professionalism, declining sense of integrity and honesty and conflict of interest have marred African public services. An important explanation for the loss of the professional integrity of African public services has been the widespread use of shady personnel practices.

2. Poor remuneration and incentive policies- Poor working conditions and miserable pay are crucial problems that contribute to the loss of integrity and deplorable service record of African public services

3. Administrative and bureaucratic malpractices- Administrative and bureaucratic malpractices have eroded the integrity of the public services in Africa. Poor compensation and reward policies have generated administrative malpractices with far reaching negative consequences, including petty and grand fraud, bribes, kickbacks, circumventing laws and regulations to aggrandize personal advantage and using government property and time for private gains.

4. Weak institutions for enforcing ethical and accountability standards- Throughout much of Africa, enforcing institutions and mechanisms have not been effective in monitoring

standards of professional ethics and accountability in public services. One of the most common enforcing institutions of service integrity and accountability are professional associations, which, as independent civic society organizations, can prescribe standards of conduct and service delivery to be strictly followed by the membership

5. Politicization of African public services- The politicization of African public services is an impediment to ethics. African public services have long been subjected to pervasive control and manipulation by politicians.

6. De-professionalization of the public services- De-professionalization of the public services has undermined the state of ethics and accountability in many African states. It has resulted in the public services being filled with personnel whose card is none other than their ascribed qualifications of ethnic background or political allegiance.

7. The brain drain problem- African public service institutions have long suffered from a serious dearth of competent and professional personnel. A major factor contributing to the shortage of high caliber personnel has been the brain drain afflicting public service systems of African countries

8. The contribution of international business to the ethical deficit and corruption- The conduct of international business has contributed to falling ethical and integrity standards in African states. Bribery of public officials in Africa has encouraged and abetted unethical behaviour and corruption because many western governments in industrialized countries ignore the bribery, some openly promote it and a few even make it tax deductible

Leadership as stewardship has a clear social capital imperative that calls for investigation and elaboration. Recognizing stewardship in **Ubuntu** type of leadership Mbigi (2002: 20) outlines some of the key values of African leadership as follows:

1. Respect for the dignity of others
2. Group solidarity - an injury to one is an injury to all
3. Teamwork - none of us is greater than all of us
4. Services to others in the spirit of harmony
5. Interdependence - each one of us needs all of us

Leadership is a means of providing good governance and can be instrumentalized in maintaining appropriate ethical standards and accountability of public service institutions. These processes become a litmus test of the commitment of African governments to the norms

of good governance and responsible leadership. As April and Ephraim would say, customs and traditions establish the governance procedures and the leaders are the custodians of culture (<http://www.ashridge.com/Website/IC.nsf/wFARATT/Implementing%20African%20Leadership.pdf>). The concern for ethics and accountability for enhanced public service delivery in Africa is all the more legitimate because coupled with the efficient and effective provision of public services this important parameter of good governance would earn African states legitimacy and popular support from their peoples. There is need to promote accountability and responsiveness of the public services to the people in order to promote trust and legitimacy in government. Thus, the significance of ethics and accountability for enhanced public service delivery should be closely linked with the concept and practice of good governance (see UNECA, 2003, Committee on Human Development and Civil Society, http://www.uneca.org/chdcs/second_meeting_ethics_and_accountability.htm).

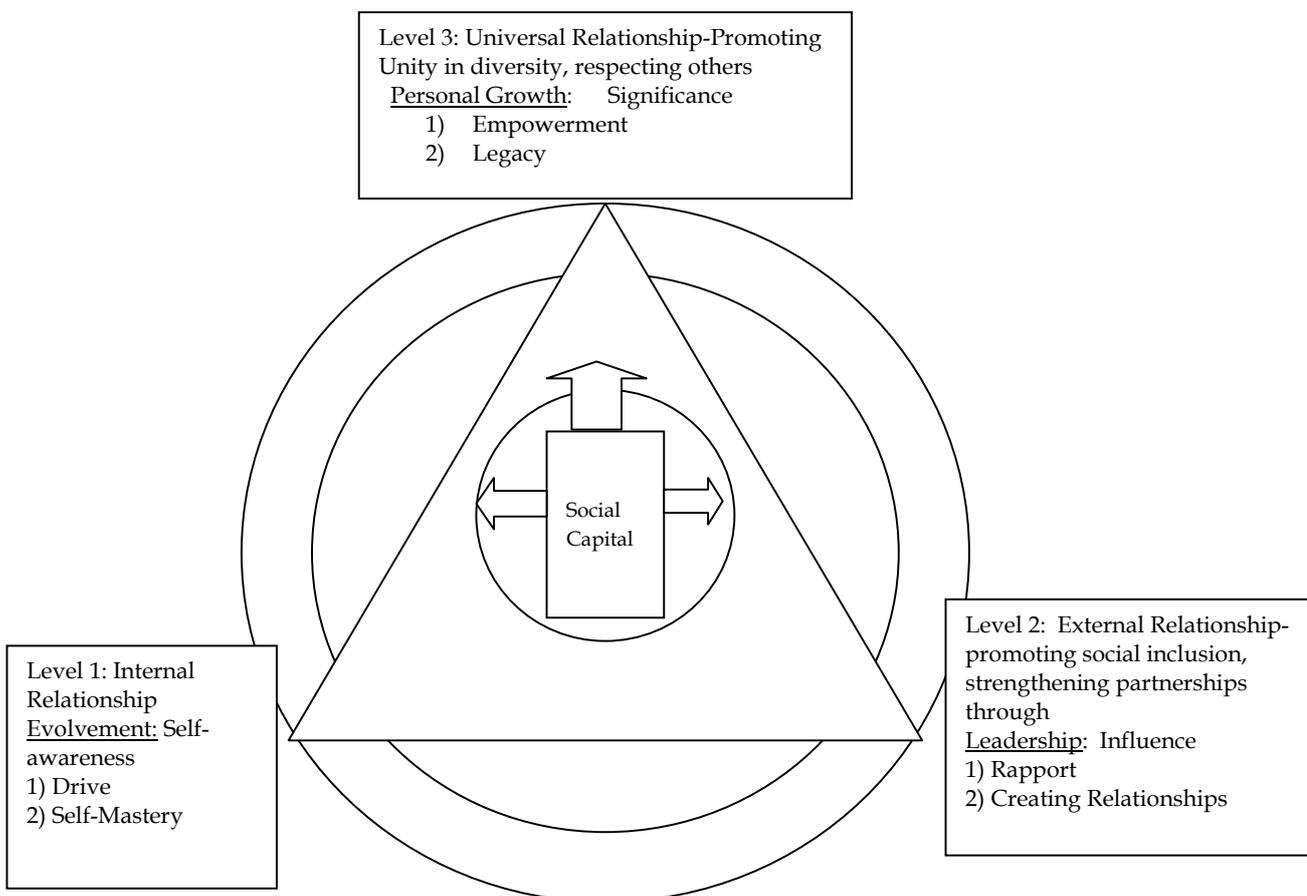
As an institution **Bashingantahe** is an apt agency for building public self awareness of and commitment to social order in society ideal for effectiveness of regulating social encounters and activities. Good leadership creates increased social capital. It is also an institution whose members are respected for their credibility and influence they have within the community. That is why the **bashingantahe** have the moral authority to summon any person residing in their area of influence to appear. The cultural importance of the **Bashingantahe** is therefore clear. As such, the importance of the institution in an environment where “hostilities and anger become a threat to national security cannot be gainsaid. There is no part of the human experience that is not enhanced by the ability to build effective relationships that are central in social capital formation as embodied in institutions such **ubushingantahe**. Skills, by definition are things you can get better at and building relationships is a skill worthy of one making the best effort as a leader. Leadership is relational and therefore germane in social capital construction. As Wheatley says; “Leadership is always dependent on context, but the context is established by the relationships we value” (Wheatley, 1992). Such capital ought to be considered as an asset of an individual displayed in leadership personality traits and capabilities. The following principles which enhance certain desirable vectors of social capital ought to be recognized as crucial to national transformation:

1. Promoting unity in diversity

2. Respecting one's and the others' culture
3. Ensuring social inclusion
4. Promoting cultural change
5. Promoting environmental protection
6. Strengthening partnerships

The sustained application of leadership principles creates enduring social capital that influences others universally (<http://sixdegreesleadership.com/social-capital>). The **ubushingantahe** adhere to the principles of faithfulness to commitments. Leadership has been understood as philosophy and at its core, understanding this philosophy means its embedded understanding values (<http://www.mu.uri.edu/leadership/pdfs/relationalladership.pdf>). **Ubushingantahe** as a value-laden institution is a relational leadership institution. Relational leadership refers to a model or perspective on leadership that focuses on the idea that leadership effectiveness has to do with the ability of the leader to create positive relationships within the organization.

Social capital and the relational process in leadership



Leadership is context sensitive and it therefore reflects emerging social processes (Hogg, 2001). An important aspect of social identity is social network and it is social networks which provide the requisite social capital. It is a relational process occurring in the interaction among people in order to produce direction, alignment and commitment (Van Velsler, McCauley and Ruderman, 2010). Leadership contributes to the building of stocks of social capital in terms of personal growth which creates self-awareness with its respective sense of drive and self-mastery, exercise of influence through cultivation of rapport and creation and fostering of relationships as well as the consideration of the significance of leadership in society if we are to consider leadership as a strategic national resource that empowers and seeks to leave a positive legacy. According to Putnam (1995) social capital refers to features of social organization such as networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit." In order for the reciprocal process to work, there must be trust between the leader and the follower. For Kimenyi, the catch phrases or key properties of the governance realm are authority, reciprocity, exchange, trust and accountability, with each of these components emphasizing or reinforcing democratic norms and practices in one way or the other Kimenyi, 1992). As demonstrated in many social instances, authority seeks expression in the legitimate use of power in which the people elect and control their leaders, while the parameter of accountability is the extent to which the people can hold their elected or appointed officials responsible for their actions or inaction. Reciprocity refers to the nature and quality of the social interaction among members of a political community and its major indicator in the public realm is the extent to which individuals are free to form associations to defend and protect their interests (Hyden, 1992).

Social harmony in society is cemented by trust. Trust is a pre-requisite for every leader and if leaders fail to act in an open and honest way, then trust cannot be earned. In order to solidify trust, leaders must:

1. Care about their followers in a thoughtful way, but at the same time, hold them accountable for what they do.
2. Honour their commitments to those they serve – do as you say.

3. Communicate and reach followers in a way that shows respect, recognizing that differences are a sign of progress.

4. Follow a set of values that others can identify with – integrity, courage, reliability, fairness, and a lack of selfishness.

Richard Joseph on his part argues that accountability is the most fundamental principle of good governance. At the micro-level, good governance denotes organizational effectiveness, that is, the capacity of an organization to achieve tasks assigned to it, with rules and regulations laid down by it, and within the context of favourable environmental conditions. At the macro-level, good governance derives essentially from the political theory of utilitarianism. That is, good governance is measured by the extent to which a political regime can guarantee popular welfare and promote the greatest happiness of the greatest number of people in the society (Kimenyi, 1992).

There is need to emphasize that a new philosophy of leadership ought to emerge based on a fair assessment and appropriation of concepts emanating from an African reality of historical and cultural heritage to which broader political economy governance expectations and practices can be linked. This is necessary because as Mafeje says, constructing good governance in Africa will be determined by two factors. The first, is the extent to which peoples will enter decisions which affect their life chances or such decisions to reflect or aggregate the interests of the majority of the people and, the second refers to the extent to which their means of livelihood are guaranteed (Mafeje, 1995: 26). The social and political utility of social capital as reflected and represented in cultural social institutions, community values and beliefs, kinship networks, norms and trust points to the existence of a rich repertoire of resources needed in creating a conducive environment for good leadership and effective governance. Based on the fact that social capital is often divided into two forms or types: cognitive and structural social capital (Hjerppe, 2003), there is need to interrogate traditional institutions and their related social practices to enable us understand the dynamics and practicalities of power and responsibilities of leadership in an African community setting. Thus, social capital is a collective resource of a society which can be shared from social relations. However, both cognitive and structural forms of social capital should be linked so that there is no disconnect in social institutions and social values. In many ways, social capital is collective goodwill to the extent that when there is a disconnect between stated and operating values, it may be difficult to

determine what is acceptable in society. When values are shared by all members of a community, they are extraordinarily important tools for making judgments, assessing probable outcomes of contemplated actions, and choosing among alternatives (Munoz, Oniyide-Smith and Linstrom, <http://www.oppapers.com/essays/Professional-Ethics-Values-And-Career-Success/226758>).

Samuel Huntington (1968) described the situation in Africa as one in which governments simply do not govern, that is, they often lack the organizational capacity to manage society and promote economic change and social welfare. To what extent has culture contributed to this? Culture should be perceived as the broad context in which individual and collective identities are linked producing shared meanings that influence the framing of political and social action (Aggestam, 1999). As such, ethical principles may be defined based on societal core values that inform public work practices. There is need for setting ethical standards to guide all leaders and citizen's conduct and to provide a basis for adjudication in their respective stations of work or responsibilities. Strategic leaders and decision makers need to be enmeshed in a social capital approach to transformational servant leadership. This is a perspective that should highlight three levels that are deemed relevant to national transformation:

- 1) The distinctive nature of ethics for leaders as public officials
- 2) The forces which influence the ethical behaviour of individuals in a country and in organizations
- 3) The actions strategic leaders can take to build ethical climates in their environments and organizations.

According to Greenleaf, followers who are genuinely served reciprocate with high motivation, creativity, perseverance and loyalty (Greenleaf, 1977). Patterson's servant leadership factors: (1) love, (2) humility, (3) altruism, (4) incorporation of the follower's vision, (5) trust, (6) empowerment, (7) service (Winston and Bekker, 2004) which as Mumley (2007: 4) correctly observes corresponds well with the **Ubuntu** ideal. He feels that the connection of servant leadership with the indigenous values of **Ubuntu** represents a significant breakthrough in the potential of servant leadership theory throughout Africa (Mumley, 2007: 8). In Tanzania, the notion of **Ubuntu** or **Wanaji** connotes the interdependence of all people in a society which was socialized to function from **Ubuntu** consciousness from the days of Julius Nyerere, who

kept imploring that **Ujamaa** in **utu** (human-beingness). Malukeke invokes **Ubuntu** as a way of being human, that is, human-beingness being at the core of humanness (Msengana, 2006: 19). In my view, there is need to entrench the **Ubuntu** ethic in political leadership since there are deeply embedded values within an **Ubuntu** worldview that resonate with communal longings within African people. It embodies a sense of collective personality and collective morality (Msengana, 2006: 3). In this sense, **Ubuntu** is a sum total of behaviours as well as a system of values inculcated in the individual by society through established traditional institutions over a period of time. In practice this means caring, sharing, respect, and compassion as critical elements of **Ubuntu** that in essence address the concerns of servant leadership. **Ubuntu** is interwoven in the cultural practices and lived experiences of African people (Msengana, 2006: 22).

A social capital approach to the question of transformational leadership development in Africa requires to be underpinned by the values of the traditional indigenous culture of **Ubuntu**. A transformational leadership ideology should be formulated in a way that will allow it to play a vital role in forging a new model of development based upon sustainability, self-sufficiency, healthy growth, human dignity, sacredness of life, cooperation in balance with competition, and ecological and environmental restoration. According to Thompson (2011) huge opportunity presents itself to reverse Africa's misfortunes and see it blossom into a continent of lasting hope and even leadership.

We need to understand social capital as good culture. Social capital which comes in different varieties of cognitive social capital that encompasses norms and trust and structural social capital which includes social networks that are both formal and informal is characterized by a number of features: 1) bonding within groups and 2) bridging between groups that may be understood in the community and organizational leadership sense. It could be closely aligned to Hjerppe and Chou's categorization of social capital into two forms or types: cognitive and structural social capital (Hjerppe, 2003; Chou, 2006). In a sense, social capital is measured by a mixture of 1) public engagement (e.g. voting, political action) 2) inter-personal association (e.g. socializing, volunteering) and 3) inter-personal trust (See Fisher's undated political culture lectures posted at <http://malroy.econ.ox.ac.uk/fisher/polsoc/PoliticalCultureLecture.pdf>). If well articulated and institutionalized in the political culture, values and ethics engrained in a given community culture may become internalized in all citizens and that is why we are talking of social capital as good culture. This is indicative of a social dimension of leadership which

fundamentally signifies that leadership is, indeed, a relational activity. Leadership is a social process (which may be interpreted as '**Ubuntu**'). Leadership is about connecting people and ideas:

1. Through a shared vision
2. Co-ownership
3. Co-design
4. Empowering partners in implementation

For the reason that leadership is relational, hence the ethic of **Ubuntu**, that is why we need to cultivate relational competencies that derive from an African cultural universe and perception of nationhood. The essence of a leadership position in society should be restated in terms of this philosophy. It makes sense to state that the ability to honour the concept of **Ubuntu** as a servant leader is the key to the success of future leaders in Africa. The challenge for young people in Africa is to retain their roots and to find a uniquely African leadership style that is focused on healing the broken spirits of their followers while emphasizing self-discipline and developing a high degree of personal consciousness that allows one to transcend self-interest in order to focus on the common good of society (Van den Bergh, 2009).

The interface between **ubuntu**, the social trust, good governance and constitutionalism needs to be defined in a transformational architecture of governance. In this interfacing, government should be conceived as an enforceable trust. Social trust is an aspect of the multi-dimensionality of social capital. It conceives trust in terms of vested confidence in the reliability of others. There is even need to build foundations of institutional and community trust. The other aspect of this multi-dimensionality is the rules and norms governing social action in a community. There is need to establish institutional and societal norms of friendship, collaboration and reciprocity emanating from trust which informs the nature of community leadership offered by an individual.

As Daklhi and de Clercq would say, the norms emanating from these principles engender a spirit of reciprocity, mutuality, interdependence, as well as loyalty, cooperation and subordination of self-interest to that of the society (Daklhi and de Clercq, 2004). In my view, good leadership should be perceived as a means of enhancing these norms. The third aspect of this multi-dimensionality is the various types of social interaction fostered in a given community. There is need to create a culture of thinking and acting based on cultural norms

and the social practices necessitated by given types of social interaction. A well-knit community culture will have the following four elements: Models of good thinking dispositions, explanations of the tactics, concepts and rationales of good leadership thinking dispositions, peer interactions that involve leadership thinking dispositions, and formal and informal feedback around leadership thinking dispositions. Thinking dispositions should come alive for the researchers of transformational leadership to anchor their intellectual endeavours in meaningful interpersonal interactions and relational competencies required for productive interactions. Finally, the fourth aspect of this multi-dimensionality is the need to grow sufficient network resources. Although social capital lends itself to multiple definitions, interpretations, and uses, in contrast to human capital (traits and behaviours), social capital refers to relationships with other actors, and the accompanying access to information, resources, opportunities, and control.

In respect to network resources, social capital refers to connections within and between social networks. Because organizational leadership involves accomplishing work through others, it is critical that we assess the social capital of leaders. Since its cultivation can provide a basis of superior managerial performance. Indeed, there is a growing interest in social networking; social capital theory is largely network theory. Critical to social networks are interpersonal processes in which one person imitates or is influenced by or receives something from another. As such, the notion of social capital brings into view the importance of building a good network environment. Consequently, the effect of network environment is phrased in terms of providing benefits and constraints which the actor must exploit and manage (Borgatti, www.analytictech.com/.../Borgatti%20-...). There is need to provide sufficient opportunity for peer interaction around reasoning. These are interactions in which those involved reason together, discuss reasoning with one another, evaluate reasoning together, and so on.

There is need to underscore the fluid, distributed, community, and action-oriented nature of leadership from this perspective of seeking to revitalize African indigenous social institutions. This because followers and leaders are linked in a clear leadership-followership loop in which leaders produce followers and followers have the capacity to produce effective leaders who demonstrate a high sense statesmanship. Constructing the infrastructure of nationhood is one of the most visible outcomes of nation-building and typically goes well beyond reconstruction by greatly improving and expanding the social infrastructure of peaceful

co-existence among communities. I have heretofore argued that the intersection of consciousness and historical experience is the basis of identity construction. Thus, identity is a product of complex processes of historical interaction between people, institutions and their social practices in expressing selfhood. The construction and expression of identity can either fortify or undermine national solidarity if the leadership function is not played out with vision and tact in mediating difference (Aseka, 2007).

That is why I emphasize the need to understand the extent to which culture is constitutive of other identities as well as demonstrate how these identities and their cultural repertoires may be engaged to constitute useful social capital that can be harnessed in national development. In a well calibrated political culture, the capacity of followers to produce good leaders is developed as part of the democratization project that emphasizes the ethical and relational aspects of leadership. In this project, all citizens should be required to be made aware that there are leadership and followership competencies that need to be cultivated and that can be pooled and drawn upon as needed, when working with others on vital common national issues. It must be emphasized that leadership as relationship that revolves around the idea of a network of fluid relationships and is built on the concepts of empowerment, participation, partnership, and service to the national community is our collective responsibility can be harnessed for good governance.

We also need to view good leadership in terms of community and envision community as the conceptual setting in which the leadership relationship takes place. This is the sense in which we can build communities of commitment in a view of leadership that represents a shift from competition and self-centeredness to collectivization of leadership. In creating a cohesive society, Singapore uses a social capital approach. In pursuit of the vision of Singapore for the 21st Century (Singapore 21), the Government has been promoting the idea of active citizenship, strong families and the greater partnership between the public and people sectors. In Singapore *The Remaking Singapore Report* highlighted the importance of social capital formation in its recommendations focusing on enhancing national identity, safeguarding cohesion, integrating newcomers, developing global networks, and harnessing diversity. These are higher-order social capital strategies of a maturing society. This exemplifies the veracity of the need for social capital strategies that build cross-sectoral networks, redefine authority structures, and strengthen norms of collaboration. Social capital as a resource should be used for public good or

for the benefit of individuals. In sharpening one's leadership skills a leader needs successful negotiation and building teamwork and social capital.

As Lutz would say, the **ubuntu** philosophy of Africa can make a significant contribution to the requisite theory of ethical global management, because it correctly understands that we are truly human only in community with other persons (Lutz, *tendax.net/index.php?option=com_docman&task=doc...gid...39*). Inherent in **Ubuntu** is purposive negotiation. In successful negotiation one needs to know his or her ceiling, know his or her basement, get right his or her information. Information means power, listen and be willing to concede. African leaders need to be conscientized about societal needs because:

1. Need skills of leading change-you need the ability to look at things differently, develop new concepts and generate fresh ideas. You also need an organization that is receptive to change. Change can be creative and creates new opportunities
2. Need skills of managing teams-A manager's most important, and most difficult, job is to manage people.
3. You must lead, motivate, inspire, and encourage them. Sometimes you will have to hire, fire, and discipline or evaluate employees. The ability to create human connections quickly, the ability to know what tools to use when – and how to use them, the ability to create loyalty.
4. Needs skills of life and career balance: Build downtime into your schedule, drop activities that sap your time or energy, rethink your errands, get moving, and remember that a little relaxation goes a long way.

There is need to identify negative social capital that becomes a basis of breeding exclusion, intolerance and oppression. Conscientization is critical to increasing people's levels of political knowledge and it can provide a basis of laying the terrain of acceptance of democratic principles, attitudes toward specific issues, and political participation in a given community. There is evidence that political participation is in part a positional good and is shaped by relative as well as absolute levels of educational attainment and social awareness (www.spencer.org/resources/content/1/8/0/.../TNCbibliography.pdf). Such conscientization should be exercised in shaping the new social man or woman. The building of teamwork should be based on the recognition that social capital is the immeasurable value of people working and thinking cooperatively together. Teamwork is the ability to work together toward

a common vision. It is the ability to direct individual accomplishments toward organizational objectives. It is the fuel that allows common people to attain uncommon results. Teamwork requires soft skills. These include interpersonal skills, communication skills and communication skills.

Conclusion

Interpersonal skills which transformational leadership requires are based on the fact we need leaders who get along with people at all levels. Therefore, societies should seek leaders who have good interpersonal skills in areas including communication, problem solving, and teamwork. Interpersonal skills do enable leaders to work with others harmoniously and professionally. Communication skills are acquired by learning how to become an effective communicator is one of the most valuable skills you a leader can learn. It helps one in his or her day-to-day personal, academic, and professional life. Knowing that he or she can effectively speak and present to others gives one the confidence to do well in many spheres of life. Problem solving skills is a tool, a skill, and a process. It is a tool because it can help a leader solve an immediate problem or achieve a goal.

The above tools are critical for transformational servant leadership. That is why the paper presents a case for transformational servant leadership which emphasizes the spectre of leadership influence on followers as a result of dedicating their lives to serving others, be they individuals, institutions, groups and organizations. In the sense of transformational servant leadership, the state, its structures and institutions of governance can be reformed by a transformational cadre of statesmen/stateswomen in a way that bring the essence of transformation servant leadership as a cardinal agenda of democratization. This paper demonstrates that democratization does not automatically improve development outcomes. There is need to create the necessary kinds of social capital. Putnam makes a distinction between two kinds of social capital that are not repugnant to Ubuntuism. These are: 1) bonding capital and 2) bridging capital. Bonding capital brings about a bonding which occurs when leaders are socializing with people who are like them by virtue of being of the same age, same race, same religion, and so on. But in order to create peaceful societies in a diverse multi-ethnic country, one needs to have a second kind of social capital termed as bridging capital. This capital brings about bridging that describes what leaders do when they make friends with

people who are not like them. In his view, Putnam argues that those two kinds of social capital, bonding and bridging, in fact, do strengthen each other (http://en.wikipedia.org/wiki/Robert_D._Putnam). For him, the decline of the bonding capital comes with the decline of the bridging capital leading to greater ethnic tensions

Consequently, in developing and transitional societies such as those of Africa where poverty and social exclusion are high, effective state institutions of good governance are particularly needed to be developed by such leaders for creating awareness of these domains of social capital whose leadership can foster and enhance market development, social justice, and better of prospects of environmental sustainability. There is need to explore how good governance calls for initiating appropriate leadership training programmes, strengthening of public sector institutions including the legislative, judicial and executive. These have their respective institutions of governance that need to be re-thought and re-engineered by a transformational and effective leadership that is full of statesmanship/stateswomanship and its related dynamics of statecraft. That is why Agaba and Emaajo talk of going beyond the rhetorics of statecraft in Africa and begin searching for a new paradigm of leadership (Agaba and Emaajo, 2010).

Political and social accountability requires clear lines of reporting, clear communication of expectations, and the delegation and judicious use of appropriate authority to bring about appropriate compliance with the institution's policies, standards, and procedures in its quest to meet its national mandates and prerogatives. In their theory of leadership and networks Dan Brass and Krackhardt examine the closeness, and betweenness in the centrality of workflow, communication, and friendship networks formation as they relate to power. As such, they summarize this linkage in terms of the existence of either "strong tie" and "weak tie." Strong ties refer to close, trusting relationships. In the sense of the foregoing arguments, leadership is fundamentally about getting things done and social capital contributes to the creation of an environment that enables things to get done. Coleman defines social capital as a function of social structure producing advantage (www.infed.org/biblio/social_capital.htm). As such, social capital refers to features of social organization such as trust, norms and networks that can improve efficiency of society by facilitating coordinated action. There are two dimensions of followership (responsibility and ethical conscience) relating to social capital. These are responsibility and ethical conscience.

Responsibility entails the development towards knowledge societies call for a renewed discussion of the social responsibility of research institutions and actors. Public administrators have a responsibility to leave to future generations better institutions than the ones they inherited (Hassan, 2009:14). We have the distinct honour and responsibility of helping public administrators to develop their capacities in all dimensions. Serving beyond the predictable requires new capacities, new insights and new knowledge that both complement and transform what has come before. These are required to assist governments and their host societies to anticipate, innovate and adapt (Hassan, 2009:16). There is need to set the scene for a wider debate on the role of "scientific social responsibility". When scientific knowledge production is seen as a fundamental resource for growth in modern societies, it is necessary to discuss the way in which its actors should be socially accountable and responsible towards a greater good. Ethical conscience entails the regulation of research ethics works within networks of power/knowledge relations to restrict knowledge production, and I examine the political nature of the moral philosophical reasoning for these restrictions. In the current context, the regulatory process for the ethical review of human research provides a means for protecting organizational interests and for the self-protection of individuals.

Leaders need to have a vision, be willing to make tough choices and be disciplined about what you focus on. Without building effective capacity, without establishing governments which are capable of delivering practical things and on a path to release from dependency on aid, then aid can only ever be a palliative - vital to many, but not transformative of a nation. There is need to demonstrate how initiatives lead to rapid improvements in the quality of governance. Efforts to train civil servants may not mean much if they continue to work in unreformed institutional structures, without modern administrative tools or public oversight. Moreover, even when they have been developed, state capacities can be lost to such 'shocks' as man-made or natural disasters, conflict, or economic or environmental crises. There is need for reforming governance systems under real-world conditions. A reform project in the governance needs to worry about not just public attitudes but also leadership attitudes. At the core of social transformation process is the power of positive culture and transformational leadership. Culture is a social matrix which circumscribes certain socially transmitted social attitudes and behaviour patterns, beliefs and institutional arrangements. That is why a new push for transformational servant leadership which engages culture with a view to transform it

is called for. As Louder states, transformational leaders have a stronger focus on intellectual stimulation than servant leaders. Servant leaders emphasize developing their followers' personal potential and facilitating their personal growth whereas, transformational leaders emphasize enhancing employees' innovation and creativity (Louder, 2009).

Louder further notes that the servant leader's focus is on individual development while the transformational leader's focus on organizational development. Moreover, servant leaders place greater emphasis on behaviours associated with valuing individuals at an emotional level and learning from others. Again, transformational leader are more willing to take risks to attain organizational success and eliminate ineffective processes and systems. The servant leader is willing to take initiative but only in the sense of initial strategic planning, new programs for added efficiency, and ultimate responsibility for the company's success. The transformational leader's focus on risk taking as an essential component of leadership is significantly greater than that of the servant leader. Lastly, the servant leader is more will to forsake self-advancement and rewards toward the betterment of followers (Louder, 2009).

It is good to remember that throughout the world, the work of government is being reshaped by two ineluctable trends. The first is the movement away from centralized, vertical and hierarchical government machines towards polycentric networks of governance based upon horizontal interactions between diverse actors within complex, dynamic and multi-layered societies. Governance entails governments co-governing with a range of organizations, public, private and voluntary, in what has been called a 'shared power, no-one in charge, interdependent world. Secondly, there has been the rapid growth of information and communication technologies (ICT) which can transform the generation and delivery of public services, thereby reconfiguring relationships between government and citizens, governments and businesses as well as within and between governments. We can build relationships of mutual understanding and trust with: (a) People who are peers in their own work (b) People who have common interests.

As pointed out earlier, trust is a precious commodity. Building bonds of mutual respect and care among members of a collective such as government or a political community increases levels of social capital. Such social capital allows for reducing the transaction costs. Whereas human capital is invested in people, social capital is invested in relationships among people. When public administrators invest in social capital, government earns a big return on

investment. Public administrators benefit in the form of increased trust in governance. Trust as a critical component of social capital ought to be understood as pivotal to good leadership and governance including what is called e-governance. That is why this paper has emphasized that e-government has the potential to improve the performance of public institutions and make them more transparent and responsive.

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