Leadership & Management Studies in Sub-Saharan Africa
Volume 1

Included in this preview:
- Book Cover
- Title Page
- Copyright Page
- Table of Contents
- Section 1

For additional information on adopting this book for your class, please contact us at 800.200.3908 x71 or via e-mail at info@universityreaders.com
Romie F. Littrell is Associate Professor of International Business at the AUT Business School of Auckland University of Technology in New Zealand and has more than thirty years of experience in the field of international affairs and marketing. His extensive studies of leadership and management in Africa are reflected in this collection of articles and papers.

Prem Ramburuth is Associate Professor and Associate Dean of Undergraduate Programs and Education at the Australian School of Business, The University of New South Wales, Sydney, NSW, Australia. She has conducted expansive research and written on global management issues regarding diversity, expatriation, international affairs, and education.

Copyright © 2007 by Romie L. Littrell and Prem Ramburuth.

All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or using any other information storage and retrieval system, without permission in writing from the publisher.

First published in the United States of America in 2007 by University Readers

11 10 09 08 07 1 2 3 4 5
Printed in the United States of America

ISBN: 978-1-934269-12-1 (paper)

Go to http://www.universityreaders.com/publish/Imssa for links to the authors’ websites.
Leadership and Management Studies in Sub-Sahara Africa Volume I

Selected papers presented at the Leadership & Management Studies in Sub-Sahara Africa 2006 Conference, Stone Town, Zanzibar

Romie F. Littrell
AUT Business School
Auckland University of Technology
Auckland, New Zealand
Email: crossculturalcentre@yahoo.com

Prem Ramburuth
Australian School of Business
The University of New South Wales
Sydney, New South Wales, Australia
Email: p.ramburuth@unsw.edu.au
Table of Contents

Acknowledgements ii
Preface iv
Welcome Address from Government of Zanzibar v
Plenary Address by Minister of Trade, Tourism & Investment vii

Section 1 Introductory Discussions Of Leadership Issues In Sub-Saharan Africa
Beauty, Culture and Spirit In Leadership: An African Perspective 1
Trials and Tribulations Of Management And Leadership In (Sub-Sahara) Africa 11
Researching, Deliberating, and Applying African Leadership and Management Practices 22
African Sustainable Leadership Development: A Culturally Intelligent Leadership Model for Service Oriented Leaders and Organizations 51

Section 2 Management & Leadership Education
Cultural Managerial Hybridization: The Case of African Management Education Entrepreneurship 66
Exploring School Leadership in a Pluralistic South Africa 87
Training African Leaders as a Powerful Leeway to Rebuild State-Capacity in Post-War Context: The Case Of The Burundi Leadership Training Program (Bltp) 103

Section 3 Enhancing Business Competitiveness in Sub-Sahara Africa
African Regional Co-Operation and Growth Triangle Strategies 114
Ghana Becoming ‘Bangalore of Africa’: The Role of Servicing Capacity and Market Access 123
Raising Private Sector Competitiveness through Foreign Direct Investment: The Case of Tanzania 163
The Slow Growth of Smes in Sub-Saharan Africa: Market, Leadership and Policy Failure 178

Section 4 Special Issues in Leadership & Management in Sub-Sahara Africa
Management Prerogative, Diversity and Relationships: Pandora’s Box Revisited 200
Strategies for Detecting and Avoiding Themes of Domination and Control in Management Thought and Practice 217

Section 5 The Historical Context Of Leadership & Management In Sub-Sahara Africa
Sub-Saharan African Leadership: Evolution or Devolution 237
SECTION 1

INTRODUCTORY DISCUSSIONS OF LEADERSHIP ISSUES IN SUB-SAHARAN AFRICA
Introduction
The task of leadership throughout the ages has been that of enablers of development or progress in society, communities and organizations. Therefore, the ultimate task of leadership in any given society is that of transformation. Effective leadership must have the capacity to transform individuals by providing role models. Leaders should be able to transform their societies, communities and institutions.

Culture and Leadership
The focus of leadership transformation should be around three key areas of human existence, which are detailed below:

i. **Economics** which calls for the creation of societal value, wealth and brotherhood of humanity or fraternity.

ii. **Politics** which involves the creation of influence and power relations, as well as human rights which may require creating a measure of acceptable comparative equality. Comparative equality should always be characterized by liberty or freedom.

iii. **Culture** whose pillars are education, language and religion.

According to the philosopher Rudolf Steiner, cultural renaissance or renewal is the foundation that determines the quality and quantity of political, social and economic transformation. It is the task of leadership to look after the culture of institutions, communities and society. In ancient African communities and institutions the key of leadership was to look after cultural renewal and preservation to ensure political, social and economic progress. The reality in modern African societies, communities and institutions is that the role of cultural stewardship has been neglected. This has resulted in social and economic decay to a point where African leaders have become funeral undertakers of dying institutions, communities and societies.

The South African political dispensation and reconciliation is home-grown; that may be the reason why it has been sustainable. The resultant shared national rainbow vision is sustainable because it has given South Africans a sense of shared destiny. It is a vision rooted in the indigenous African philosophy of Ubuntu, with emphasis on the values of interdependence. It is important for the modern African leadership to reconnect with their cultural heritage and become guardians of African cultural renewal, as well as becoming positive forces in social, political and economic transformation in their societies, communities and institutions.
Pivotal Role of Culture in Development

Social, political and economic transformation is determined by the rate of cultural renewal. Most modern urban Africans have lost their collective identity and memory due to colonialism. They are neither Western nor African. They are in a halfway-house situation; a place where there is no identity. This undermines the possibility of achieving progress, local, national, as well as global identity.

Current State of Cultural Renewal

At the moment African culture is not dynamic. Its development is retarded and marginalized by Western culture, which has undermined economic and business development, as well as social and political transformation.

Institutional leadership should focus on cultural renewal to ensure the development of genuine African cultural forces to drive economic and business development as illustrated by the economic history and business revolution of both Europe and Japan. This is well articulated by the Arab philosopher Hisham Sharabi, “Only Europe, being the first to
modernise, was the transformation into modernity . . . autonomous and therefore authentic. In all other cultures with the exception of Japan, modernization occurred under dependent conditions, which lead to distorted, inauthentic modernity.”

“It is important to note that in the development the various . . . societies were hampered not only by internal structures, but also by the decisiveness with which Europe emerged as the centre of wealth and power in the world.”

The inspirational factor for us in Africa is Europe's unique achievement in its ability to transcend its feudal state and effect transition to modernity wholly on its own.

The problem of the African elite, both White and Black, is its dependency on the West in economic and cultural terms. There is also a lack of consciousness and appreciation of the importance of cultural capital as a key economic resource. Therefore, there is a need in investment in both cultural intelligence and capital. The result is a halfway-house situation where, as a people, we are neither authentic Africans nor authentic Europeans with no distinct cultural identity which is an important reference point for achieving global, as well as national identity and economic success. It is not by accident that your most enterprising groups such as the Jews, Indians, Japanese and Chinese have deep cultural roots and a distinct cultural identity. Entrepreneurship requires meaningful confidence which can only be inspired by high personal confidence.

Yet again the example of Japan is illuminating, for it was fully aware of the consequences of foreign borrowing and it relied on its domestic, cultural and financial resources to drive its industrialization and modernization process. Again Hisham Sharabi is very explicit about the cultural dimensions of modernity, “Modernism, consciousness of being modern, is a vision involving the transformation of self and the world, which finds its expression not only in ‘reason’ and ‘revolution’ but in art, literature and philosophy as well.”

The ultimate task of leadership in African organizations and communities is to develop intelligent cultural strategies rooted in African cultural belief systems and thought to ensure sustainable development, as well as transformation. The role of leadership is to develop the cultural capital and mindset of the organization to ensure extraordinary performance. Culture is not developed by the front-line employees or by the grassroots masses but by the leaders.

Culture determines the spirit of the organization. It is the role of management to create and nurture the spirit of the organization. Peter F Drucker, the philosopher of modern management, writes in his classic book on management as follows: “For the spirit of the organization is created from the top. If an organization is great in its spirit, it is because the spirit of its top people is great. If it decays, it does so because the top rots; as the proverb has it ‘Trees die from the top’. No one should ever be appointed to senior position unless top management is willing to have his/her character serves as a model for subordinates.”

In terms of the indigenous African cultural worldview, the primary role of leadership is to nurture the spirit and culture of the societal institutions and communities. Indigenous African chiefs and kings are first and foremost the spiritual and cultural guardians of the communities. They have to be suitable and competent in discharging their cultural and spiritual roles first, above all other roles and duties. Modern African leadership may need to embrace this heritage in order to build effective institutions and progressive communities on a firm foundation of a thriving and attractive African civilization with civilized values characterized by a governance conscience and compassion. For we have to manage transformation with compassion without destroying the hope in our organizations and communities.
Max DePree, the modern management guru, put it very clearly in his book, *Leadership is an Art* when he says, “Leaders must take a role in developing, expressing and defending stability and values. In a civilized institution or corporation, we see good manners, respectful persons, and understanding of the way in which we serve each other.”

The current emphasis in leadership on scientific aspects of management and analytical tools is ruinous because management is an art and not a science. Leadership should not only have a quest for the truth, but also have a quest for purpose, meaning, good and beauty.

**Beauty in Organizations and Communities**

Leadership must have a quest for cultural capital. The key pillars of any culture are:

1. Religion (spiritual capital).
2. Art (beauty).
3. Education.

In indigenous African cultures, indeed all ancient cultures, the religious institutions looked after culture with the support of the ruling elite.

- Africa needs a new breed of leadership that can look at a beautiful forest with rapture and sanctify its beauty by making it a sacred sanctuary.
- Africa needs a new breed of leadership that can look at the mystery of our existence and be inspired to search for its spiritual meaning.
- Africa needs a new breed of leadership that can look at nature with awe and be inspired by its teachings and its capacity to give unlimited scope to the imagination which can inspire the creation of beautiful products and a beautiful world. The American religious philosopher Thomas Moore defines beauty as follows; “For the soul, then beauty is not defined as pleasantness but rather as the quality in things that invites absorption and contemplation.”

Modern African leadership in institutions and communities have to understand beauty and give it a more prominent place in life, society and workplaces. Indigenous African spirit nature religions have always understood the value of beauty in a very deep sense as evidenced by their emphasis on beautiful ceremonial regalia, music, dancing and drumming. Thomas Moore says, “Religion has always understood the value of beauty, as we see in churches and temples, which are never built purely on practical considerations, but always for the imagination.”

Every manager and every employee in every institution in Africa should understand beauty in a very deep sense if Africa is going to create beautiful products and care for the environment. Everything in the universe is connected. The sacred is always present and standing with an open invitation to us, according to African tribal spiritual traditions. This allows us to see the divinity of all things in the universe, including the products we produce, the services we render and the work we do. Humanity shares a common brotherhood with all things in the universe. We need a sense of shared destiny that extends to all common objects in the universe. It is very difficult to live in the world without an emotional relationship with nature. The divinity of nature African tribal spiritual traditions is not only a possibility but also a reality. As leaders in organizations, we need to foster a relationship with nature in the manner detailed below:
i. Pausing every day for reflection and contemplation through meditation, as well as prayer.

ii. Observing nature.

iii. Listening to the eloquence of silence in nature and absorbing its eloquent teachings.

iv. Being open and prepared to be affected and stirred by its beauty.

v. Meaningful reflection of traumatic events in our personal life in order to find meaning and personal destiny meaning in them.

We discover the person within us and our spiritual path in the darkest zero hour of our life. If, as leaders, we are not making a difference and doing something extraordinary with our life, it does not matter how long we live. If we do not love the common objects on Mother Earth, we cannot love the world. The world only exists in its individual objects. True environmental care is rooted in deep feeling for the universe and a deep personal realization that this world is our shared home and sanctuary. In fact, without this realization and relatedness we lose our sense of belonging and identity, which will lead to emptiness, as well as a loss of life meaning.

As leaders of our institutions and communities, we have to expose ourselves to the power of beauty and risk the rational emotions it stirs within us. If we can accept the invitation of the great possibilities of life, then we can develop authenticity which will stir the great genius, which can lead to creativity and inspire us to take our organizations and communities beyond the known horizon, as well as boundaries.

Max DePree puts it very clearly when he says, “To lose sight of the beauty of ideas and of hope and opportunity, to frustrate the right to be needed, is to be at the dying edge.”

As institutional leaders we need to spend a lot of time learning about the beauty and significance of our work, so as to develop a deep feeling for it. Beauty can be understood only through experiential learning, through humanities, performance arts, and art form itself. According to Thomas Moore “Art, broadly speaking, is that which invites us into contemplation, art intensifies the presence of the world. We see it more vividly and deeply. The emptiness that many people complain dominated their lives comes in part from the failure to let the world in, to perceive it and engage in it fully.”

**Action Pointers on Beauty**

- Take time to appreciate all the beauty in the world.
- Take personal responsibility to create beauty in your life.
- Decorate the place you live at, so as to be the highest expression of beauty.
- Ensure that the clothes you wear are the highest expression of distinctive beauty.
- Ensure that you live an organized life.
- Ensure that your home is orderly, as it is the structural dimension of beauty.
- Ensure that your home is well maintained.
- Ensure that you listen to beautiful music.
- Ensure that you choose a beautiful spouse.
- Ensure that you beautify your children.
- Ensure that you sculpture your body to be the highest expression of beauty through an appropriate diet and exercise.
- Pursue beautiful thoughts and ideas.
- Invest in attractive pieces of art.
- Beautify your workplace.
- Decorate your workplace so that it becomes the highest expression of beauty.
- Ensure that you workstation or office is orderly.
- Put artistic design in whatever work you do.
- Establish a garden so that it can be the highest expression of beauty.
- Design and deliver service in the spirit of harmony and beauty.
- Design and produce beautiful products.
- Beauty can be inspiring and uplifting.

**Spiritual Capital in Organizations and Communities**

It is a requirement of leadership to create and preserve the good in our institutions and society. Indigenous African spiritual traditions are obsessed with the creation of the good and to draw our attention to what is good in the world and to assist us as leaders to become good people. Our tribal spiritual traditions help us to develop consciousness about what it means to be a good person and what it means to be a good society, for it is the role of leadership to create good progressive institutions and communities. The highest form of consciousness that we can attain as leaders, is spiritual consciousness. This is attained through reflection and silence, by deep personal contemplation over significant events in our life, the organization and community. This will lead to a deep sense of self-understanding and a deep search for meaning, setting in motion a process of personal transformation which gives us the capacity to let go of the tendency to blame others for our misfortune and accept full responsibility for our circumstances.

Thomas Moore says, “Living artfully therefore requires something as simple as pausing. Some people are incapable of being arrested by things because they are always on the move. A common symptom of modern life is that there is no time for thought, or even for letting impressions of the day sink in. Yet it is only when the world enters the heart that it is made into soul. The vessel in which soul making takes place is an inner container scooped out by reflection and wonder.”

In African tribal traditions reflection is reached through moments of prolonged silence and reflection which may range from a few hours to a few days which are accompanied by fasting called “Kutsanya” in Shona. Prolonged reflection can also be achieved through a night ceremony or vigil accompanied by trance dancing, music, collective singing and drumming around a key strategic theme, punctuated by insights from psychic visioning experiences. This ceremony in the Shona tribal language is called “Dandaro”. At Eastern Highlands Tea Estates I began to apply “Dandaro” procedures to worker and management education to raise and accelerate strategic consciousness or awareness throughout the organization. It was a
great success as it dramatically increased both productivity and profitability. “Dandaro” has also been adapted to modern African Christianity through a ceremony called “Vhuserere”.

Africa needs leaders who can look at the gift of beautiful mountains and have the capacity to be inspired by them to transcend our unfortunate historical and economic circumstances, then lead us into the promised land of economic prosperity. Africa needs leaders who are capable of listening to the eloquence of silence and the rhythms in their hearts and then transcend the daily pressures and stresses and be able to reach out for the possibilities of life.

In both Eastern and Western thought there is proliferation of literature describing the possibility of profound developmental transformations in our adult life. The most ancient is found in Vedic traditions of India and Asian Buddhist traditions experienced through yoga and meditation. The most eloquent and scientifically validated of these has been in the Vedic psychology of the Vedic spiritual guru Maharishi Mahesh Yogic which is a theory of seven levels of consciousness as an integrated hierarchy of discrete levels of cognitive functioning. Maharishi presents this ancient knowledge in a very simple manner and makes it available through a set of uniform procedures - the Transcendental Meditation (TM) and TM Sidhi programme which requires no change in lifestyle or religious belief system, but are predicted to accelerate the development of consciousness. CIDA City Campus in South Africa has developed a Consciousness Based Educational (CBE) model for training managers which incorporates TM practices with a high degree of success.

**Levels of Organizational and Community Consciousness**

![Levels of Organizational and Community Consciousness Diagram](image)

High spiritual consciousness in organizations and communities is achieved when leaders can create and enact an exciting extraordinary story that can shift people's mindsets, which enables them to see possibilities in the world and find new hope in their existence.

**Culture and Transformation**

Leaders in Africa are called upon to manage change of three levels which are detailed below:

1. **Improvement Change (level one):** This level requires leaders to galvanize their organizations and communities for improvement in order to optimise existing potential by developing best practices.
ii. **Intelligent Copying and Borrowing (level two):** This entails benchmarking against the leaders in a given field. This requires movement from the old to new worldviews, but the new has been done elsewhere. This may involve benchmarking and intelligent borrowing from global systems of cutting-edge practices.

iii. **Mindset Change (level three):** The key element of this type of change is that it involves elements of a paradigms shift. This level requires a lot of self-confidence based on deep cultural rootedness so that people can develop new cultural lenses for them to see the world anew, so as to develop creative and innovative solutions to the problems, as well as the ability to develop revolutionary breakthrough ideas. This is not possible without creating a new level of strategic consciousness throughout the organization and the community. This is not possible without cultural and spiritual renewal, which are the two major keys to organizational, community and personal transformation.

It is the role of leadership to bring presence and profound meaning and hope into any situation and into this confusing world characterized by rapid and chaotic change. In indigenous African spiritual traditions a leader is the ultimate medium or channel of meaning, hope and value. In organizations and communities the concept of servant leadership brings together service and meaning to express the fundamental interdependent values of Ubuntu. This is well expressed by the Archbishop Desmond Tutu:

“Africans have a thing called UBUNTU; it is about the essence of being human, it is part of the gift that Africa is going to give to the world. It embraces hospitality, caring about others, being willing to go that extra mile for the sake of another. We believe that a person is a person through other persons; that my humanity is caught up and bound up in yours. When I dehumanize you, I inexorably dehumanize myself. The solitary human being is a contradiction in terms, and therefore you seek to work for the common good because your humanity comes into its own in community, in belonging.”


There is a need for us to find meaning in our work. We have to accept the personal responsibility for personal meaning and to develop the capacity within us to access meaning. Ancient indigenous African and Eastern traditions may be instructive in this regard. Julian Burger may be correct in saying, “Indigenous peoples are one of the world's most persistent voices of conscience, alerting humankind as to the dangers of environmental destruction. As the world searches for alternative strategies to deal with global problems, it is turning more and more to indigenous peoples. Much of their respect for nature, their methods of resource management, social organization, values and culture are finding echoes in the writings of scientists, philosophers, politicians and thinkers.”

**Conclusion**

Organizations and their leaders attain high levels of consciousness when they operate beyond the bottom-line and personal interest to serve both the host community and society. They enlarge their sense of accountability to include not only their workplace but also the local community and society. They have to be aware of major challenges facing society and are active in finding solutions. They have a sense of shared destiny with the world and are able to see the complex web of our interconnectedness with everything in the universe and attach significant meaning to it. It may be appropriate to conclude with the voice of Danah Zohar,
“To lift the curse of contemporary capitalism, we must envision a broader and deeper view of what it means to be human beings. We are not primarily economic beings; we are fundamentally creatures of meaning. Our brains are designed to ask the existential questions such as, What is the meaning of life? Why was I born?, What am I here for?, Why must I die? We are designed to seek an overarching “story” about ourselves that gives meaning, value and a sense of purpose to our lives.”

This can be achieved by bringing back spirituality in our life through the practice of meaningful rituals and ceremonies in organizations as well as in communities. Collective rituals and ceremonies are the sacred technology through which leaders help their organizations and communities remain conscious of spiritual ideas and values.

**Application Guidelines**

- Redefine the role of leadership to emphasise spiritual and cultural roles in the organization.
- Emphasise cultural, spiritual, artistic, political and philosophical dimensions in the training and development of all levels of leadership in the organisation.
- Ensure the development and implementation of a consciousness-based educational (CBE) model for training and development of managers in the organisation, so as to attain the seven levels of consciousness.
- Pay particular attention to the artistic and beauty elements in the development of the culture of the organisation.
- Ensure that there are a sufficient number of managers with liberal arts educational background with degrees in humanities, the fine and performance arts, as well as the social sciences.
- The curriculum for training leaders and worker education should have a high dose of cultural, philosophical, spiritual and artistic training, as well as liberal education.
- Worker education should also focus on helping employees to develop meaning and purpose in their work, as well as life including personal growth strategies.

**Conclusion**

Africa needs a new breed of leadership which has the capacity to transcend daily stresses and pressures, as well as the limitations imposed by its history and its current unfavourable circumstances to grasp and create an attractive future. A bold leadership with deep feeling for cultural renewal and a deep appreciation for beauty to create a vibrant African civilization with a sense of legacy and compassion. Our duty is not to condemn African history, but our duty is to transform the collective African story.

**References**

ABSTRACT

One of the crucial factors in the economic development of Sub-Sahara Africa is good governance, which falls squarely on management and leadership both in the private and public sectors. This article is primarily a case-based and conceptual work, which can help one understand the dynamics and challenges of management and leadership in Sub-Sahara Africa. I think an examination of the complexities of management and leadership in Sub-Sahara Africa is long overdue. Why? Many African countries have at least been politically independent for more than 30 years, yet their economies are still struggling. Tanzania, for example, has been independent for 45 years. Yet ordinary Tanzanians still struggle to make ends meet. I would argue that this applies to other economies in Sub-Sahara Africa.

It is arguable that the Western media and other international press outlets are obsessed with negative reporting when it comes to Sub-Sahara Africa. However, it is most likely that the mismanagement of African economies plays into the hands of these media outlets. For example, while Africans do not have a monopoly on corruption, it is rampant in Sub-Sahara Africa and it needs to be addressed. This paper is about real people, Africans in this case, with real challenges.

Key words: African management and leadership, Sub-Sahara Africa, brain drain, African renaissance

INTRODUCTION

It has to be said that this paper may not have many positive things to write about management and leadership in Sub-Sahara Africa. However, I have tried to be as objective as possible, and have attempted to state the problems as they are rather than paint a positive picture for the sake of it. This paper explores several critical management and leaderships issues confronting African managers and leaders. Arguably, the economic development and social advancement of African peoples is directly linked to the quality of management and leadership both in the private and public sectors. Put simply, it requires good governance. The latter should be premised on good management and leadership. Apart from its economic woes Tanzania is one of the politically stable economies in the continent and, for the purposes of this paper, is used as a case study and reference point, mindful that the situation in Tanzania is likely to be similar to other countries in Sub-Sahara Africa.
THE PROBLEM

Economic development and social advancement of ordinary African peoples in Sub-Saharan Africa is, in large part, abysmal. Most African countries became independent in the early 1960s, almost the same time as their Asian counterparts. The stark difference is that the latter have made a great leap forward in the development stakes, whereas African countries in the Sub-Sahara region have almost stagnated. Despite having more than their fair share of natural resources, African countries have very little to show for it. In this context, Tanzania is a good example. In contrast, Singapore, with no natural resources (not even water, it buys this precious resource from neighbouring Malaysia), has advanced leaps and bounds to a point where it has now joined the developed world—the first world, as it is called. What has gone wrong with African countries? Can the answer be found in management and leadership?

African countries in the Sub-Sahara region are faced with significant problems of corruption, mismanagement, managerial and leadership incompetence, lack of leadership and limited capacity and a lack of courage and willpower to fight corruption. These problems may give rise to nepotism, brain drain, increased crime rates and other associated problems. Yet one comes across people, including leaders and managers, who talk about ‘lack of opportunities’, ‘lack of money’ and ‘poverty’ as the root causes of African peoples’ misery. This is despite the abundance of natural resources such as minerals, rivers, forests, fauna, national parks, fertile lands and a rich African cultural heritage.

The founding father of Tanzania, the late President Mwalimu Julius Nyerere (1967), used to remind Tanzanians that they should not use money as an excuse for being poor, explaining that money was in fact an outcome, which results from a person (or an organisation or indeed a nation) producing goods or services. In other words, to get money one has to produce a product or provide a service and sell it. Clearly, in order to develop, people need to be productive, that is, they have to produce goods and services for the market. I think in Sub-Sahara Africa in particular, this has serious management and leadership implications at the local, regional and national levels. The title trials and tribulations is a summation of the significance and seriousness of management and leadership issues and problems (challenges) in Sub-Sahara Africa. Arguably, the economic development and social advancement of African economies in the area of study depends on it.

Capacity building through education, institution building, and the realisation of ordinary peoples’ dreams is almost non-existent. In Tanzania, for example, nothing much appears to have changed in regard to economic development and social advancement during the 45 years of political independence. People are still using the same simple tools of production they used before, during and after independence. Ordinary people in Dar es Salaam (the former capital, which still is the de facto capital), for example, are still using mikokoteni (a simple form of wheel barrow made of wood) to transport goods from point to point today, as they did more than 60 years ago. Town and city councils still provide inadequate services to town and city residents. Often the services are non-existent. For example, driving around Dar es Salaam you are quickly treated to potholes, which seem to greet you wherever you go. What is more, there are ‘rubbish dumps’ almost everywhere, a situation brought about by of lack of adequate provision of rubbish removal services by the Dar es Salaam city council and other relevant local councils. This is not because of lack of money but rather because people are lining their pockets, in one word, corruption.

Hypotheses

In the context of the topic, the paper set out to test the following two relevant hypotheses:
Hypothesis 1: Managers and leaders in Sub-Sahara Africa are preoccupied with serving themselves instead of serving the people – there is lack of servant leadership.

Hypothesis 1: Economies in Sub-Sahara Africa are ill-served due to chronic corruption (which permeates all levels of society) and poor governance.

Theoretical Backdrop
Much has been written on management and leadership in the developed world, the same cannot be said about literature on management and leadership in Sub-Sahara Africa. Consequently, the theoretical basis of this paper is general management literature rather than African management. An examination of the two key concepts – management, and leadership is in order. What is management and what is leadership? Management is the planning, organising, leading, and controlling of human and other resources to achieve organisational goals effectively and efficiently (Jones and George, 2004: 26) In addition, management includes such qualities as persistence, survival, intelligence, analysing, tolerance, reaction, and problem solving.

Leadership is the process by which an individual exerts influence over other people and inspires, motivates, and directs their activities to help achieve group or organisational goals (Jones and George, 2004: 312). Furthermore, leadership includes qualities such as passion, enthusiasm, proactive attitude, vision, trust, obsession and positive aggression. The ability of an individual to communicate a vision successfully, and the ability of an individual to bring people towards a cause and to guide them through that cause, is the essence of effective and efficient leadership. I would add another important attribute of leadership: courage to make tough decisions.

There are significant differences between management and leadership. Zaleznic (1992) identifies these differences:

<table>
<thead>
<tr>
<th>Leaders</th>
<th>Managers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Innovate</td>
<td>Administer</td>
</tr>
<tr>
<td>Develop</td>
<td>Maintain</td>
</tr>
<tr>
<td>Inspire</td>
<td>Control</td>
</tr>
<tr>
<td>Long-term view</td>
<td>Short –term view</td>
</tr>
<tr>
<td>Ask what and why</td>
<td>Ask how and when</td>
</tr>
<tr>
<td>Originate</td>
<td>Initiate</td>
</tr>
<tr>
<td>Challenge the status quo</td>
<td>Accept the status quo</td>
</tr>
<tr>
<td><strong>Do the right things</strong></td>
<td><strong>Do things right</strong></td>
</tr>
</tbody>
</table>

Source: Zaleznic (1992)

Given the state of economic development and social advancement in Sub-Sahara Africa, these differences are critical to the extent that they can help explain the state of affairs in the region. It can be argued that Sub-Sahara Africa is in real need of quality managers and leaders at all levels of society. That is not to say there are no quality managers and leaders in the region. The fact is that there are and there have been examples of excellent leaders in Sub-Sahara Africa. It is arguable that these excellent leaders provide models for not only Africa, but the world. They include Nelson Mandela (Republic of South Africa), Mwalimu Julius K.
Nyerere (Republic of Tanzania), and Nkwame Nkrumah (Ghana). What did these eminent leaders have in common? They led by example, they had integrity and they took their leadership position as a responsibility not a privilege, that is, they were not self-seeking. Instead, they worked tirelessly for their fellow citizens. Above all, they were immune to corruption. In addition, they were pragmatic and honest enough not to make empty promises to the people they served. People are all too familiar with empty promises, especially close to elections.

These were not just leaders for Africa, but they were world class leaders. I try to imagine what would happen if Mwalimu Julius Nyerere or Nelson Mandela was the president of the most powerful nation on earth - America. I think the world would be a much better place. Let me briefly talk about only one of these African leadership stalwarts - Nelson Mandela. In terms of leadership, Nelson Mandela is not only an African icon but an international icon. Writing about Mandela’s leadership prowess, Joseph had this to say:

… an international icon who was admired and honoured by heads of state, royal families and social elites around the world, but whose commitment to ‘the poorest of the poor’ never wavered; an African with strong attachments to the continent and its people, and a transforming leader who, like Gandhi and King, had an uncanny instinct for moving and persuading people, changing attitudes and appealing to the best in human nature.

(Joseph, in Asmal, Chidester and James, 2003: 499)

Arguably, African managers and leaders should provide African solutions to African problems. Former South African President Nelson Mandela argued for African solutions to African problems and was a vigorous cheerleader for President Clinton’s statement to the South African Parliament, that the developed world had been asking the wrong question.

‘We have been asking what can we do for Africa, what can we do about Africa?’
President Clinton said. ‘We must now ask what can we do with Africa?’

(Clinton, in Asmal, Chidester and James, 2003: 502)

President Clinton’s statement was a clear signal that the United States had heard and understood Nelson Mandela’s plea for a partnership between rich and poor nations rather than benevolent big brother domination. Although the other leaders mentioned above did not enjoy the same international prominence and standing, there is no doubt that they had similar qualities as those of Nelson Mandela. Unlike Ghana and Tanzania, the political situation in South Africa was volatile under apartheid. In addition, Mandela had been a political prisoner at Robben Island for 27 years. These two elements were always going to put Nelson Mandela and South Africa in the international spotlight.

African Leaders: Are they Leaders or Managers?

The question is: are they leaders or managers? Based on the differences between leaders and managers shown in the table above, it can be argued that most African leaders are managers not leaders. There are exceptions, which include Mwalimu Julius Nyerere; Nelson Mandela; Kwame Nkrumah of Ghana and Thabo Mbeki, the current president of the Republic of South Africa.

Arguably, the majority of African leaders display management traits rather than leadership traits. An observation of what is happening in Sub-Sahara Africa leaves one with the impression that its ‘leaders’ are merely managing, not leading. What they seem to be doing is
administering, maintaining, controlling, accepting the status quo and doing things right even if they are wrong. Most of them are self-seeking rather than serving the people. Managers do not make things happen, rather they maintain what is in existence. They are not inclined to bring change because they are prone to accepting the status quo and maintaining it. One needs to question and challenge the system in order to change it. I think that is why nothing much seems to have happened in Sub-Sahara Africa, despite the fact that the majority of countries have been independent for over a quarter of a century. In the international community, Africa is largely seen as ‘unproductive’ and unable to sustain and provide for herself, not because of lack of resources but because of lack of quality managers and leaders. For example, Tanzania has had minerals dug and taken out of the country before, during and after independence. Yet Tanzania and the communities where the minerals are dug from have very little to show for these minerals. Quality leaders would have remedied this situation, which would in turn lead to significant economic development and social advancement.

Leaders make things happen. How? They do this by demonstrating leadership qualities including being inspirational, innovative, and original; having the ability to challenge the status quo; having the ability to develop their economies; and by doing the right things for their people, which results in economic development and social advancement for the citizens. If one looks at economies in Sub-Sahara Africa, how many African leaders fit the bill? Apart from corruption, what is happening in the region? Compared to what is happening in other economies, for example in Asia, perhaps not much. Clearly, there is much to be done on the management and leadership landscape. I think economic development and social advancement can take place in Sub-Sahara Africa, if its managers and leaders take leadership seriously, as a responsibility not a privilege.

**Leadership: it is a responsibility not a privilege**

In addition to the traits of leadership mentioned above, leadership should be treated as a responsibility not a privilege, in any organisation and at any level. Put simply, leaders should serve their people first and foremost and not themselves. I think there are key questions that should guide their behaviour and conduct, which include: Why am I in this position? What gives me the right to be in this esteemed position in life? What do I want people to remember me for when I am out of office? What will my legacy be when I vacate office? I think these are critical questions especially in the context of Sub-Sahara Africa. There is an argument here that economic development and social advancement in Sub-Sahara Africa is lagging behind primarily because of lack of quality management and leadership.

The founding father of the United Republic of Tanzania, Mwalimu Julius Nyerere (1967) said “Tanzanians should be running while others (developed societies) are walking” in order to develop a sustainable economy. I think this is only possible if its leaders adopted this philosophy beyond lip service. In terms of economic development, Tanzania, like other countries in Sub-Sahara Africa, is a long way from walking, let alone running. In contrast, Asian countries such as Singapore, Taiwan and South Korea, to name only three, have been running ever since they became independent. This explains the significant economic development those countries have achieved.

Leadership lessons from traditional tribal chiefs can be used to reinforce the view that people in management and leadership positions should treat their position as a responsibility not a privilege. Most traditional tribal chiefs were visionary leaders who had the development of their respective tribes as their primary focus – be it military expansionism or economic development. In Tanzania, these tribal leaders introduced cash crops such as coffee, tobacco, tea, and other crops in districts such as Bukoba, Kilimanjaro, Mbina, Njombe, Iringa and Songea. These tribal leaders or chiefs were very much a product of the tribal tradition in
which they had been brought up, that is, they recognised the need to be responsible and accountable to their people, settling their disputes with careful courtesy, making them feel important and representing them with dignity. Clearly, these chiefs had leadership qualities that would stand any leader in Sub-Sahara today in good stead – they made things happen for their tribes. They served their people and led by example. One of the key elements that is lacking in Sub-Sahara Africa is servant-leadership. To be an effective leader one has to serve the rest. Robert Greenleaf (in Kreitner and Kinicki, 2007: 534) believes that great leaders act as servants, putting the needs of others, including employees, customers, and community, as their first priority. Servant-leadership focuses on increased service to others rather than to oneself. Arguably, African leaders are divorced from this noble mindset and are too preoccupied with accumulating fortunes for themselves, often at the expense of citizens and the economies they are supposed to manage.

Michael Jordan, arguably the best basketball player ever, and a very successful businessman, provides an insightful personal explanation on leading by example:

*Leaders lead. A lot of people talk about leading, but in the end that’s all they’re doing, talking. I have always led by example. I don’t believe in talking about what I provide to others. The last thing I need or want is to draw attention to myself. That’s not who I am.*

(Jordan, in Vancil, 2005: 123)

I think Jordan’s stance on leadership mirrors the leadership approach and prowess of African tribal chiefs. They let their actions do the talking and there was no need for them to brag about their achievements or what they did for their people. The adage ‘action speaks louder than words’ is ever so true. Traditional tribal African chiefs can be useful reference points for managers and leaders in Sub-Sahara Africa, if they are serious about making things happen and hence making positive change for their people. In this context, I wish to argue that addressing corruption, for example, can lead to significant economic development and social advancement in many countries in Sub-Sahara Africa.

**Management, Leadership and Corruption**

In this article corruption is seen as an economic problem as well as a management and leadership problem. It has to be said at the outset that people in Sub-Sahara Africa do not have a monopoly on corruption. Westerners, and indeed other people around the world, are not immune to corruption. However, there is a key difference, which can be explained as follows: imagine that an African and a Westerner are both given a milk cow. The difference between a corrupt Westerner and a corrupt African is that the Westerner will ‘milk the cow’ while the African will ‘kill it.’ In other words, the Westerner does not get rid of the cow that provides him with sustenance - milk, whereas his African counterpart, through greed, gets rid of the cow - bleeding it to death. The following example reinforces the difference. In 1987, a Medical Officer working for Air Tanzania confided to me that “the airline (Air Tanzania) was going broke and was close to being declared bankrupt”. My immediate response was “You cannot be serious. The airline is a monopoly in the country. How can it go broke when there are so many passengers waiting to travel?” Basic principles of demand and supply did not warrant that the only airline in the country would go broke. I mean, demand for air travel was very high, which was compounded by poor roads, especially during the rainy season. It was not uncommon, for example, to see passengers sitting on the floor in transit on an airplane. In other words, even if officials were ‘helping themselves’ the airline should still be profitable.
Luckily, South African Airways saved Air Tanzania from total collapse. Corruption problems are affecting other countries in the study area. For example, Air Zambia has long ceased to exist and as such Zambia is without its own airline service. Travels to and from Zambia rely primarily on South African Airways.

To say corruption in Sub-Sahara Africa is an endemic, serious problem is an understatement. I think African managers and leaders will be judged by their courage, determination and resolve to stamp out corruption. In fact, the problem is so entrenched that stamping it out is rather too ambitious a goal and hence unachievable, certainly in the short-term and medium-term. Arguably, any African leader who can display enough courage, relentlessness, passion and determination to reduce corruption by even 20% will be highly regarded by their ordinary citizens. I assume that in order for them to seriously address this problem, which is easily the major contributing factor to the stagnation of economies in Sub-Sahara Africa, the managers and leaders are themselves not corrupt. On the other hand, if they are, then the task of eradicating corruption has to start by the managers and leaders cleansing themselves (‘becoming clean’) and beginning to behave and act in a moral and ethical manner – leading by example, as it were.

The situation in Kenya is testimony to the perception that corruption is deeply embedded in the system, which makes it even more difficult to fight. According to Transparency International (New Internationalist, 2005: 22):

> Transparency International’s Kenyan Bribery Index found three-quarters of business people still expected to have to pay bribes. Officials of the Ministry of Public Works demanded the largest sums, closely followed by officials of embassies and foreign organisations. And of the ten most corrupt institutions, six were law enforcement bodies and local government authorities. ...But the real body blow came when President Kibaki’s own anti-corruption tsar, John Githoni, resigned in February 2005. Colleagues in the organisation he used to head, Transparency International Kenya, said that Githoni’s resignation could only mean that his job was impossible.

It is ironic that people who should play an active role in fighting corruption are themselves culprits. In a generic sense, these are managers and leaders. To be fair to Kenya, I do not think other countries in Sub-Sahara Africa are much different.

It has to be said that governments in Sub-Sahara Africa are endeavouring to address this endemic problem, at least in theory. In Kenya for example, there are notices aplenty - notices in government buildings that tell people: ‘bribes will not be taken; ‘stop being corrupt.’ (New Internationalist, 2005). These notices are all part of the nationwide anti-corruption campaign to tackle this endemic problem. However, what seems to bother Kenyan citizens most is President Kibaki’s reluctance to prosecute wrong-doers both within his own and the previous government. Canadian High Commissioner Jim Wall (New Internationalist, 2005: 22) sums the Kenyan situation thus: ‘what is apparently lacking is...the political will to ferret out and expose the crooks.’

It can be argued that it is much easier for managers and leaders to be corrupt than to fight corruption. Why? The financial rewards are significant and therefore tempting. In addition, given that the problem is widespread (in Tanzania, for example, this is a common talking point for ordinary citizens in urban areas and villages) it is easier to go with the flow than try to go against it. Managers and leaders are supposed to provide solutions to the problem. Unfortunately, when managers and leaders are themselves corrupt they become not only part of the problem but, at least in an African context, the problem.
Put simply, it is difficult and a real challenge for managers and leaders not to be corrupt – it is much easier and personally more beneficial to be corrupt. People in Sub-Sahara Africa are desperate for managers and leaders who can make things happen on the economic development and social advancement front, which means tackling corruption beyond paying lip service. This is a real challenge that requires courage, integrity, honesty, relentlessness, uncompromising commitment and passion to serve (ordinary) citizens. At another level, it is safe to argue that this problem contributes to yet another problem, ‘brain drain.’ Again, I think managers and leaders in the region need to address it for the economic benefit of the region.

Research results
Hypothesis 1: The Tanzanian case study confirms the hypotheses introduced earlier.

Hypothesis 2: Primarily managers and leaders in the Sub-Sahara Africa are self-seeking and least interested in serving the people – corruption is testimony.

African ‘Brain Drain’ to the West
For the purposes of this paper, ‘brain drain’ is treated as a management and leadership problem to the extent that it has significant economic development and social advancement implications in Sub-Sahara Africa. In other words, there is an argument for managers and leaders in the region to look at how to address this problem for economic benefits of the region. Much has been written about brain drain. A detailed account of the problem is beyond the scope of this paper.

Put simply, brain drain is a situation where educated people, mainly from developing nations, migrate to developed countries in search of a better life and better opportunities. There are numerous examples of brain drain. For the purpose of this paper a few examples from World Health Organisation (WHO) Reports (New Internationalist, 2005) will suffice:

- Today there are more doctors from Benin working in France than there are in Benin.
- There are more Ethiopian doctors in Washington DC than in the whole of Ethiopia.
- South Africa loses almost half its qualified doctors to Canada, Britain and Australia. It recruits staff from poorer countries like Kenya, Malawi and Zimbabwe which now account for 80% of South Africa’s rural doctors.
- Zambia’s public sector retained only 50 out of 600 physicians trained in medical school from 1978 to 1999.
- Britain has saved $117 million in training costs by recruiting Ghanaian doctors since 1998.
- Around 12,500 doctors and 16,000 nurses from Africa are registered to work in Britain.

Clearly, these examples are merely a scratch on the surface, and cover only one profession. There is no question that low wages and salaries in Sub-Sahara Africa, and developing countries in general (Vujicic, Zurn, Adams, and Dal Poz, 2004, 2: 3), play a role in the migration of trained personnel from the region where they are needed most to the West – countries that can afford to train their own personnel compared to their African counterparts. It is no secret that migration of labour from developing countries to developed countries is huge business at the present.

There is no need to labour the brain drain problem, which I have suggested is primarily a management and leadership problem. Put simply, people are forced to leave their motherland
because they are desperate and are looking for opportunities for improved economic wellbeing and social advancement. I hold a very strong view that Sub-Sahara Africa is not poor – it is mismanaged. If it is agreed that it is a management and leadership problem, the critical question is: how do nations in Sub-Sahara Africa reverse the trend? I suggest that managers and leaders in the region can address the problem through pragmatic ‘brain re-drain’ strategies, some of which are discussed in the next section, albeit briefly.

Some ‘brain re-drain’ strategies

The most wholesome strategy would be one where professionals from the region, who reside in the west and other parts of the world, returned to their countries of origin in Sub-Sahara Africa and played an active role in the economic development and social advancement of their countries. However, this strategy is probably unrealistic for a whole range of reasons and hence not likely to work. It is also probable that this strategy is not in the best interest of both parties – governments in the region, and Africans resident overseas. However, there may be some who may want to return home.

The next best option is for countries in Sub-Sahara Africa to allow for dual citizenship to eligible nationals residing overseas. One of the benefits of this strategy is that it will enable people to play an active role in the economic development and social advancement of their respective countries. Critics may have reservations about dual citizenship, perhaps with some justification in certain cases. However, I think the benefits (positives) would outweigh the costs (negatives). In addition, the dual citizenship legislation could be written in such a way that it addressed some of the concerns. For example, it could stipulate exceptions to dual citizenship for certain categories of people for political, financial and security reasons.

Another pragmatic brain re-drain strategy is what I refer to as the ‘going home without going home’ strategy. Basically, the essence of this strategy is not to try and get Africans who reside overseas to return to their countries of origin in Sub-Sahara Africa, but to work out ways and means of how these overseas residents (citizens) can contribute to the economic development and social advancement of their respective countries. In fact, I would argue that, if there is good management and leadership, countries in Sub-Sahara Africa can use their overseas nationals (citizens) to great economic and social advancement advantage. The point is managers and leaders in the region need to think laterally and outside the square. The key questions might be: How can we (governments in Sub-Sahara Africa) use these people in our quest for economic development and social advancement? How can we get them involved in our development strategies and efforts?

Clearly, there are numerous ways of using these overseas residents for the benefit of their home countries. Let me cite three examples: they could be used as consultants in a wide range of professions; they could be used as business partners and/or business mentors for local businessmen and women; governments in Sub-Sahara Africa could aggressively encourage these overseas citizens to return home for holidays as often as possible – killing two birds in the process! How? Firstly, they would spend much needed foreign currencies (Euros, dollars, franc marks, pound sterling, yens); and secondly, they could be used as consultants and mentors while they are on holidays. I think this would create a much needed win–win situation for Sub-Sahara countries on the one hand, and overseas nationals (citizens) on the other. I think this strategy can result in productive and positive outcomes, which would give rise to improved economic development and social advancement.

African Renaissance

Arguably, Africa has much to offer, not only its citizens but the rest of the world. South African President Thabo Mbeki (2001) provides a visionary statement when he articulates a
sense of the renewal of African greatness in the concept of African renaissance in the new millennium. This vision is premised on good governance – good management and leadership in the private and public sectors in Sub-Sahara Africa. Such vision also assumes unity among African peoples, rooted in their pride of being at the origin of all things which humankind considers important for the human race. Africa is the origin of the human race, that is, the place where man was born and hence it is the place where all peoples of the world can return to visit the site of their origins. The sheer magnitude of the greatness that Africa’s history represents gives us a glimpse of what Africa can offer again, given good management and leadership. Sub-Sahara Africa can provide world class leaders such as Nelson Mandela, the late Mwalimu Julius Nyerere, Kofi Anan, Thabo Mbeki, to mention only a few. Managers and leaders in Sub-Sahara Africa need to spearhead this renaissance so that Africa can maintain and sustain its greatness. Africa needs to reclaim its greatness, which can be achieved through good governance.

Conclusion

This article has raised issues and problems that are often informally discussed by citizens in their daily lives. The problems are real, sensitive (depending on whether or not one is involved in, for example, corruption) and even emotional. I think there is room for emotions in management and leadership. As mentioned earlier, the paper is about real people. Ultimately it is about addressing their wellbeing. Consequently, emotions are inevitable. Recognition and acknowledgement of emotions in management and leadership is important.

This paper is likely to trigger some negative as well as positive reactions. This is to be expected, given the nature of the issues and problems raised. However, whatever the reactions are, it is hoped that managers and leaders in Sub-Sahara Africa can seriously engage in open and transparent discussions on the issues and challenges or problems facing the region in order to provide practical solutions for the economic development and social advancement of African peoples.

The generic orientation of the paper has directly and indirectly touched on areas such as politics and history without going into detail. There is a strong correlation between management, politics and history. For example, Kanter points out:

Politis in business is per se neither good nor bad. The importance of political skills in management is becoming increasingly apparent. All effective managers ‘play politics’ by developing networks of mutual obligations with other managers in the organisation. They may also have to build or join alliances and coalitions (Kanter, 1979: 65).

These intertwined disciplines are even more topical in less developed regions such as Sub-Sahara Africa. There has to be a harmonious relationship between them in order for countries in this area to achieve significant economic development and social advancement.

Despite its woes and shortcomings, Africa is still a great continent and has much to offer. However, it can be argued that African leaders are failing their citizens. Many African leaders are resigned to the notion that Africa is poor and seem to have succeeded in convincing themselves and the citizens of this defeatist mindset, which gives them an excuse not to do anything to facilitate economic development and social advancement in the region. They need to change this mindset. Africa is not poor rather it is mismanaged. Its leaders continue to fail African peoples. Its leaders need to have the courage not to be corrupt, to instead stamp out
corruption. They need courage because it is much easier to be corrupt – often the benefits to corrupt individuals are huge.

References


Biographical notes

Gido Mapunda is Program Director at the School of Management, University of South Australia, Australia. His undergraduate degree is from Tanzania and his master’s degree is from Monash University, Melbourne and his PhD is from RMIT University, Melbourne. His research interests include management and leadership in developing nations, entrepreneurial leadership, and indigenous and minority entrepreneurship.