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Education for transformative leadership in southern Africa

Julia Preece

University of Botswana

Abstract

This article argues that education for transformative leadership in a southern African context needs to nurture an understanding of the relationship between spirituality and charisma. This argument is based on a review of some literature pertaining to transformative learning, transformative leadership and African value systems. The article explores the relationship between transformative leadership and transformative learning and education theories, and relates them to a specific southern African context. It proposes three arguments. First, transformative education may facilitate the transformative leadership development process. Second, transformative education and transformative leadership, although offering features that are sympathetic to African indigenous values, must also take account of particular African contexts. The article does not claim to be reporting from empirical research on this issue but, to support its position, draws on recent literature from an ongoing southern Africa leadership development project and some early empirical data from a small, related study in one southern African country. Third, the article suggests that a key difference between transformative learning and transformative leadership perspectives is the transformative leadership focus on charismatic qualities that inspire motivation to change. However, a defining conceptual thread of spirituality runs through the transformative learning and leadership literature that resonates with southern African concept core value systems. It is this thread that provides the overall conceptual link between the different strands of thought.

“We shall build a society in which all South Africans ... will be able to walk tall without any fear in their hearts ... a rainbow nation at peace with itself and the world” (Nelson Mandela) ...

... Mandela ... does not drink or smoke and never swears. At the state residences he occupies, in Cape Town and Pretoria, his housekeepers are well versed in his liking for neatness and order. As president, he has continued to make his own bed.

Yet prison life did not rob him of either his charm or his civility. The radiance of his smile is undiminished. He possesses a natural authority and charisma, evident to all who encounter him. Despite his patrician nature, he retains the common touch. His manners are punctilious ... He remains courteous and attentive to individuals, whatever their status or age, often stopping to talk with genuine interest to children or youths. He greets workers and tycoons with the same politeness [Ubuntu].

As president, he has managed not only to sustain his popularity among the black population he fought to liberate from white rule but to gain the respect and admiration of the white community which once reviled him. (Meredith 1997: 1-2)

We live in a world of rapid change. The perception that a leader must essentially be a manager of productivity, efficiency, control and power is being overtaken. Advocates of new leadership models embrace social transformation and concerns with democracy and social justice. That is: ‘Leadership that derives its social authority from the democratic realities it seeks to enhance, rather than from the authority of

privileged identity' so that 'all involved would share the task of leadership' (Brady and Hammett, 1999: 9).

Brady and Hammett (1999) argued for a collaborative style of leadership; one that values change and connectedness on spiritual and social levels. The current focus is less on task oriented, autocratic styles and more on interpersonal, charismatic and democratic, inspirational leadership (van Engen et al., 2001). There is a shift from promoting leadership as a hierarchical form of power and control to one where leadership is about empowerment, sharing power and accepting the power people have (Apps, 1994). We shall see that the above principles have particular resonance for transformative leadership, transformative education and African contexts. It will be argued that it is the reference to emotional, psychic experiences that connects all three, and that contributes to the concept of charisma as a defining characteristic of transformative leadership. Whilst there are many African contexts, the focus in this article will be southern Africa, with particular reference to Botswana.

The first part of this article discusses current perspectives on transformative leadership. The second part analyses some perspectives for transformative education that have relevance to the development of transformative leaders. The article attempts to integrate transformative education with the social role of the transformative leader, identifying the concept of charisma as an additional dimension. It then discusses southern African contexts that demonstrate the complexities of transferring Western perceptions of leadership contexts into formerly colonised countries which are in the process of establishing distinctive identities and leaders of tomorrow. A final section makes suggestions for a context-specific, transformative education process that

engages with spirituality to nurture the charismatic qualities necessary for the transformative leader.

Transformative leadership

Leadership is a process that is concerned with fostering change. It is a group process, since leaders need followers. Leaders also operate from their own value base and it is this value base that ultimately influences what is changed and how they lead (Astin and Astin, 2001). Transformative leadership claims to take a more collaborative, ethical value base than other forms of leadership. Apps (1994), for instance, described transformative leadership as ‘an encounter that touches the soul ... Transformation is much more than change. It is an enhancement of personal reality, as well as conversion of reality’ (p. 211). Transformative leadership is both a role that promotes change and a personal experience of change. The experiences operates on a practical and emotional level. Apps described the interactive relationship between the personal and practical transformative process for leaders as passing through four phases. These phases are not necessarily linear, and in themselves may undergo the four phase transition at each stage. They are:

- Awareness-analysis – a point of realisation that something is wrong. At first the individual may go through denial, blaming everyone else for the problem. But then they will come to a realisation that something must be changed.
- Alternatives – a stage where one is aware of the reality context and looking at a variety of approaches to leading
- Decision transition – where fundamental shifts are made, making decisions about what the individual wants to change – which beliefs and values are appropriate for their leadership context and which not – ultimately celebrating values that fit the

new perspective and mourning the loss of those that don't. This is a stage that is sometimes seen as a spiritual experience – a reaffirmation of some old beliefs, values and ideas; acceptance and integration of new ones, discarding obsolete ones.

- Action – carrying out of new ideas in a way that is acceptable to the leader's value system. This will involve action and reflection, accepting the uncertain future .

There are elaborations on this model that particularly identify charisma as a feature of transformative leadership. Spangenberg and Theron (2002) traced a number of theories that support this theme, such as direct references to charismatic leadership (for example, Bass, 1985) and visionary leadership (for example, Sashkin, 1988). Spangenberg and Theron showed that charisma is one of four dimensions for measuring transformational leadership, though they stated that its original use by Weber is now translated into a neo-charismatic paradigm:

According to House (1995), the neo-charismatic paradigm suggests that exceptionally effective leaders are visionary, offer innovative solutions to major social problems, encourage major (if not radical) change, are generally more effective in stressful and crisis situations, and conceive and implement significant social and organisational changes (Spangenberg and Theron, 2002: 10).

Although the concept of charisma as a defining feature of leadership can be contested (see Hogg, 2001), Spangenberg and Theron (2002, p.10), with reference to the needs of the South African context, referred to four transformational leadership dimensions that they regard as neo-charismatic. These are: 'idealized influence', 'inspirational motivation', 'intellectual inspiration' and 'individualised consideration'.

These four dimensions create a powerful link between the individual as someone with a personal mission and who is guided by a sense of spiritual and intellectual responsibility to stimulate followership. Spangenberg and Theron compared in detail fourteen generic behaviours from four different models that characterise outstanding charismatic leadership qualities. These are articulated as following three distinctive stages:

- Evaluation of the status quo (sensitivity to environmental resources and constraints, concern for the needs of followers);
- Formulation and Articulation of goals (having vision for goals and being able to inspire, stimulate and articulate goals in relation to the values of followers);
- Means to achieve goals (an empowerment process of showing confidence in followers, role modelling by example, establishing trust in order to take risks and challenge the status quo) (from Spangenberg and Theron 2002:10).

This latter, three stage model shows similarities of process with Apps' model, though there is a sense that the Spangenberg and Theron articulation places less emphasis on the individual change process and more on an awareness of followers within the change process. The combination of descriptions in the above literature creates an image of the transformative leader as one who is committed to personal exchanges, to a process of nurturing change but in a context-sensitive way. The drive comes from an inner belief, an inspiration, connected to awareness, vision and empowerment. Spangenberg and Theron then ground this higher level of thinking in practical realities such as instrumental leadership dimensions. These include structuring (team building), controlling (monitoring) and rewarding (based on motivational theories for reward and punishment).

Other writers emphasise the ethical dimension to transformative leadership, in order to counter the potential criticism that the above qualities do not necessarily translate into moral leadership. So it is also seen as embracing its own core values. For example Astin and Astin (2001) claimed that the goals of such leadership are to promote harmony and sustainability, equity, social justice and quality of life. Bhindi and Duignan (1996) identified the transformative leader's enduring core values as respect, tolerance, higher personal conduct and commitment to renewal (p.11). As Goeglein and Hall (1994) stated, the strength of such leadership is in its concept of service, moral principles and standard of conduct. The qualities of a leader are self knowledge, integrity, commitment, empathy, cultural sensitivity and competence. These stand in stark contrast to the business model of leadership which values aggression, assertiveness, performativity, time management and control over followers (Wehrich and Koontz 1994). Transformative leadership is much more about collaborative working so that change is a group effort and the leader is a facilitator.

Although the word charisma is not used by some writers, the combined themes of spirituality and vision re-occur in different ways. Transformative leadership has been described as a psycho-emotional experience that has to deal with ambiguity, diversity, global awareness and new visions for power. Brady and Hammett (1999) emphasised that such leaders both value change and a sense of connectedness within themselves and within others. Bhindi and Duignan (1996) brought into this description a concept of spirituality that promotes interdependence and partnership. They cited Ghandi as a role model and identify spirituality as a sense of

interconnectedness to something greater than the self: 'The spiritually guided leader engages in socialised, rather than personalised power' (p.9). So vision must be connected to ethics. This is a leadership that is concerned with peace and the planet's sustainability. It is about envisioning for the enlistment of others and cultural sensitivity. Followers are to be holistically led by encouragement and nurturing, not compulsion. Leadership development is advocated as employing participatory strategies, giving voice to those who have not been heard before (LeaRN 2002).

Charismatic qualities in ethical leadership, it is argued, are therefore engendered through the leader's sense of spirituality. It is these interconnected features that become the common thread between transformative leadership and transformative education, particularly in the southern African context.

Transformative learning and transformative education

Transformative learning is seen by most writers as both an outcome and a dialogic process, an expansion of consciousness (Hart, 2001; Gallo, 2001; Mezirow, 1990) and a movement towards self actualisation and self transcendence. It is also described as an ongoing process (Karpiak, 2000; Lyon, 2001). For example:

From the perspective of the new sciences and their evolutionary vision of creativity and transformation the learner emerges as one who is always 'becoming', always a 'work in progress' destined to change and grow (Karpiak, 2000: 33).

The concepts of personal change and growth are ones that sit easily with transformative leadership. These change processes have been defined variously by different writers as their perspectives on learning have evolved.

Mezirow's (1981) contribution to transformative learning theory is through his notion of perspective transformation. He saw perspective transformation as being achieved through a number of learning phases for the individual:

- Disorienting dilemma and self examination, involving critical assessment of personally internalised role assumptions and sense of alienation from traditional societal expectations;
- Relating one's discontent to similar experiences and exploring options for new ways of acting;
- Building competence/self confidence and planning a course of action, plus acquiring knowledge and skills for implementing plans;
- Prioritising efforts to try new roles and assess feedback;
- Reintegrating into society on basis of new perspectives (from Mezirow, 1981: 7).

There are similarities between the disorientation stage that Mezirow described and the awareness-analysis stage suggested by Apps for leaders. Whilst exact comparisons are inappropriate, both writers articulated a process of internal awareness, of making new choices for action that create change. Mezirow described perspective transformation as an individual process. However, societal change depends on collective responsibilities, so change agents, such as transformative leaders, need to find a way of harnessing a collective response. As has happened with the transformative leadership literature, other transformative learning writers have added to this initial concept of awareness leading to individual change. And it is in these other writings that we can make closer comparisons with transformative leadership literature.

O'Sullivan (2002) extended the notion of transformative learning as an individual process. He saw the growth of inner freedom as having an effect on wider society: '... as ideas, actions and self are liberated from their present form ... that may, in turn, ripple toward the outside, into culture and society (p.163). It is a process of being sensitised to an awareness of others: 'We move from having a perspective to being able to move into many perspectives ... to seeing through their presuppositions to awareness' (p.170). Hart (2001: 150) also saw the learning process as 'growth beyond the individual'. He described three key aspects of transformative learning as: expansion of consciousness; outcome and process; and movement towards self actualisation and self transcendence.

Jarvis (1992) contributed to our understanding of this learning process by explaining the role of experience. He pointed out that learning from experience can be non-reflective. It depends on the extent to which there is reflective interpretation of experience at the point of disjuncture. That is, at the point of confrontation with past and present experiences people may ignore, deny or reflect on the challenge those experiences pose to the person's worldview. Reflective learning can lead to transformation.

There is another feature to transformative learning. It has been described by many (O'Sullivan, 2002; Hart, 2001; Tisdall, 2000 for example) as having a spiritual dimension. Tisdall (2000) criticised Mezirow for his lack of attention to the unconscious and spirituality. He placed strong emphasis on the interconnectedness of all things for the process of transformation to take place:

People need to be inspired and have their affective, spiritual and physical selves involved in order for emancipatory education around challenging systems of structural oppression to happen (Tisdall, 2000: 15).

Tisdall (2000) and O'Sullivan (2002) talked about spirituality in terms of aspiring towards social justice and interconnectedness, and having a relationship to a higher power. The process of transformation then is one that is deeply personal. It transcends the mind and spirit beyond the pragmatics of everyday life with an overtly value laden dimension that is about liberation for sustainability and social justice:

Such a shift involves our understanding of ourselves and our self-locations; our relationships with other humans and with the natural world; our understanding of relations of power interlocking structures of class, race and gender; our body-awareness, our visions of alternative approaches to living; and our sense of possibilities for social justice and peace and personal joy' (O'Sullivan, 2002: 274).

It is in these writings that we begin to see a visionary, higher level of thinking that associates with the transformative learner's inspiration to change and challenge the status quo on a social as well as in individual level. Words such as interconnectedness, inspiration, visions of alternatives and social justice are all words associated with the transformative leader. The transformative experience is both deeply personal and located in the wider environmental context. Context, however, can be contested and must be understood.

The risk position so far in the transformation process is in its goal-oriented mission towards emancipation and empowerment. Individuals will come to a standpoint on

these issues from different starting places and with different interpretations of their assumptions. Whilst Mezirow did acknowledge there are several stumbling blocks to these processes and not everyone makes it, he has been criticised for his neglect of context (Clark and Wilson, 1991). Clark and Wilson point out that meaning is context dependent. It is shaped by language and culture. Rationality is value laden and one cannot get consensus in perspective transformation.

So transformative learning is a complex process that happens at both the intellectual and subliminal level. It is an individual experience, contextualised by that individual's interpretation and meaning making of their environment and culture. It nevertheless has potential to develop an inner awareness at a spiritual level. This awareness can be a lifetime process of becoming but is embedded in a value system that supports emancipation and change for social justice. The precise meaning of those terms will depend on the nature of the individual's experiences and ability to relate them to the societal behaviours around them. Hence the need, in the southern African context, to develop transformative leaders that are situated in their self location.

There is an assumption in all these descriptions that all transforming individuals aspire to a common notion of social justice and that this will be a universal truth. There is also an assumption that educators can facilitate transformative learning.

Transformative education

Hart (2001) pointed out that transformative learning happens anyway as a matter of life's course. So the question for educators is can we create educational opportunities

that challenge, inspire and harness the creativity of transformative learning for nurturing growth? Hart claimed that education for transformation provides the tools for clarity, dialogue and freedom – the opportunity to face fear and find a voice that will move us towards an emancipatory experience. Transformative education takes its position within the emancipatory, critical pedagogy domains of writers such as Freire (1972), Brookfield (2000), hooks (1994). It is a process that is facilitated through a Habermasian notion of participatory dialogue and through giving voice to each individual (hooks, 1994). It is about developing an awareness of why we attach meaning to particular perspectives through our learning about other perspectives. It is a process of developing critical thinkers (Brookfield 1986, 2000). The effect is that people are different afterwards, they have changed for the better and are empowered. Karpiak (2000) suggested that the adult education role, therefore, is to provide challenging experiences. Relevant teaching styles involve critical thinking, problem posing (Kotze and Cooper, 2000), creativity and challenging the status quo.

A strategy for achieving this process was described by Allen (1973) in Mezirow (1990: 8) as: ‘fostering a feeling of intimacy and trust between learner and teacher; building a collage of similar experiences among learners; analysing and asking questions and abstracting - the role of the teacher being to theorise the concepts’. Brookfield (1990: 177) offered three phases for this process: identify assumptions; scrutinise them by comparing with others; and re-constitute assumptions in the light of new understanding.

At first the educator’s role appears to consist of strategies of enablement, from which transformation will occur. But it is also not enough to have individual transformation.

Kanpol (1997), in terms of transformative education, talked about using the language of possibility, acting as a change agent. Mezirow (1981) proposed that the role of the educator is to help learners identify problems, understand the reasons embedded in cultural myths and give access to alternative perspectives. O'Sullivan (2002) went even further. He discussed how, in the process of transformation:

A culture could abandon those aspects of its present forms that are functionally inappropriate while, at the same time, point to a process of change that can create a new cultural form that is functionally appropriate (p. 259).

This suggests the possibility of cultural transformation and therefore societal transformation. These are ambitious claims for the transformative education process. O'Sullivan proposed that this is achievable through a psychological process of coming to terms with loss, but on a cultural, rather than individual scale. He argued (pp 262-3) that the transformative process requires an ability to deal with denial (of the problem) despair (of how to deal with it) and grief (at the loss of past behaviours). The suggestion here is that people can be transformed collectively. Culture is not an individual thing. And whilst the process may be painful, it is possible.

Space does not permit an exposition of the literature associated with loss or cultural dynamics. Nevertheless we can see that the transformational relationship between teacher and learner bears strong similarities to the potential relationship between leader and followers. Karpiak (2000) for instance talked about transformative learning as a journey into the unknown but one where the teacher must know something of the landscape: 'that both teacher and learner engage in a shared endeavour and that both are changed through this shared experience'(p. 38). The emphasis on the teacher taking responsibility for his or her own development and

change through the teaching process is one that is advocated for the transformative leader (Apps, 1994). The leader must have some vision of the terrain for progress, but she or he must also have undergone a shift in perspective in order to move from the status quo to one of action. But during the leading process there must be continual dialogue as followers engage in their own understanding of what is needed to solve a particular problem. The leader cannot force a direction. The leader must be a catalyst for change but the change process itself has to be a collective one. The dual teacher roles of challenging and supporting, dialogue and sharing (Karpiak, 2000: 39) are also those of the transformative leader. The focus is on dialoguing across difference in order to broaden understanding (Kanpol, 1997).

The transformative leader, however, has another dimension to consider. In a classroom situation the real world can be theorised and not tested. Individuals can, at their own pace, experience the process of becoming. But leaders must also act. They have real life problems to address. Depending on the situation this problem could be, using some African contexts as examples, the organisation of a litter control system in a village, harnessing support for behaviour change in relation to reproductive health, or challenging attitudes to gender inequalities and abuse. Moreover, the reality of transformation that challenges identity, culture and resistance to ideas requires a means of linking to what is already known. As Clark and Wilson (1991) pointed out, meaning is context dependent. Individual perspectives are shaped by language and culture. A distorted reality for one person is not a distortion for the next.

So what are the challenges for a creating neo-charismatic, spiritual leaders in an African context?

Education for transformative leadership

The spirituality referred to by the above transformative education writers involves a dimension of connectedness between learners and educator. Transformative leadership requires something similar. Both educators and leaders usually have position power (Wehrich and Koontz ,1994). They also need to build a connecting sense of trust that enables learners, or followers, to take a leap into the unknown. Dialogue and interaction are essential ingredients for this process, but leaders must also create leaders amongst their followers. In African contexts, for perspective transformation to occur across the learning community, the transformative leader must engage with (connect) the myths, stories and proverbs that bind people together. From here new myths, stories and proverbs may emerge, or an opportunity to create new interpretations.

The other feature for transformative leaders is the knowledge of the landscape (see Karpiak, 2000: 38). The landscape in this sense could be the political, social, geographical and spiritual landscape of the people. What is less certain, is how charisma can be acquired (Carless,1998), because this depends on inner conviction and belief in the possibility of an idea or goal.

Leaders who are perceived to have charismatic qualities have proved themselves able to overcome barriers of infrastructure support or training limitations (Carless, 1998). It is often charisma that enables a synergy of the mind, body and spirit. Such charisma may come from building credibility through a combination of resistance to

the imposed identities from globalisation along with an overt acceptance of the metaphysical world. Above all it will require an ability to inspire.

Education for transformative leadership, then, requires (alongside some instrumental skills) developing an understanding of the transformative learning process, and the pedagogical processes that facilitate transformation, but also an awareness of the link between spiritual inspiration and followership. Leaders need to go through their own transformative learning experience. From this position of awareness they must engage with their followers as mutual learners in the process of change and development. But to ensure followership leaders must also become educators, where the leaders know something of the landscape and where all engage in a shared endeavour for progress.

It is posited that the transformative leader would benefit from an understanding of the transformative education process. But the leader also need sufficient inner strength and knowledge to compete with pressures from external globalising forces. In addition the leader has to sustain, throughout the change process, denial, despair and grief amongst him or herself and followers – perhaps over extended periods of time. The charismatic element of inspiration may well contribute to such sustainability. It will be argued that it is the African's embeddedness in spirituality that may well be the potential educative resource for acquiring the elusive charismatic qualities of transformative leadership. A more detailed look at a particular southern African context may help us to see the connection between spirituality and charisma as a potential educational tool.

The southern African context

Africa is a large continent and this article does not pretend to speak for the whole of Africa. In the contexts of some African nations, however, the values of transformative leadership sit easily with cultures that embrace spirituality, connectedness and 'Ubuntu' (in South Africa) or 'Botho' (in Botswana). Ubuntu and Botho are the linguistic names given to traditional value systems that are embedded in a sense of connectedness between the spiritual world and human relations. More pragmatically they encompass ideas of respect for human life, mutual help, generosity, cooperation, respect for older people, harmony and preservation of the sacred. Commitment to humanity includes an obligation to the living and the dead and those yet to be born (Avoseh, 2001: 481).

Avoseh made a number of observations about traditional African value systems and learning. Such values embrace essentially a collective, rather than individual concept of responsibility.

They consist of the following dimensions and values:

- Spiritual – participation that is influenced by the metaphysical world, resulting in a sense of obligation to the community – but encapsulated in spiritual obligation to one's ancestors and god.
- Communal – emphasises commitment to the interests of the 'corporate existence of the community'.
- Political – interpreted as duties that serve the interest of the nation before oneself through community family and spiritual responsibilities (from Avoseh, 1998: 480).

This sense of interconnectedness, and realisation of its relationship to a spiritual plane at a collective and individual level, reflects the situatedness of transformative learning, as envisaged by transformative educators, and of transformative leadership. There is already, therefore, a cultural context that operates through a sense of spirituality in southern African literature. Traditional values are passed through generations with proverbs, folk lore and songs that represent the wisdom of time. The unique feature of this oral tradition is that the proverbs and folklore are adapted and change with each new generation, though their basic concepts remain constant and hence their potential as an indigenous knowledge resource.

The practical reality of everyday problems in African countries, however, seems to suggest that people's natural receptiveness to transformative learning possibilities is being undermined. For example, different forms of democracy and regimes struggle to overcome rural poverty, gender inequalities, discrimination, HIV/AIDS, crime and corruption (LeaRN 2002). Space does not permit an analysis here of the complexities behind these issues. But there is increasing recognition that many African contexts are in need of a leadership style that can stimulate change in a context that is respectful of their traditions, cultures and values. A leadership style is needed that gives African people their identity, but also transforms endemic problems such as poverty, health and civic responsibilities.

One explanation for the seeming contradictions between inherent value systems and present realities can be seen in the way the West perceives leadership as contextualised by a Western notion of democracy, civil society and globalisation. Whilst many other issues also impinge on African leadership these three concerns

reflect Africa's history of colonialism and the consequent imposition of externally imposed values onto a culture that has struggled to maintain its identity through a hybrid of internal interpretations and external systems. African traditions for democracy and civil society (common sources for emerging leaders) are different from the West. Civil societies, or Non Governmental Organisations (NGOs), for instance, are said to have a distinctive role for democratisation, grass roots participation and advocacy (Youngman and Ntseane 2001). Civil society consists of groups and organisations that sometimes have the power to influence government policy. Although they are separate from the state, they function within the country's political system and play various roles in leadership domains. As a form of management and leadership they espouse participation, accountability and respect for human rights.

Western ideologies for civil society assume open participation and membership as a result of individual decisions to join a pre-defined purpose. Leaders are usually elected or appointed by consensus. Orvis (2001) pointed out that these assumptions set unrealistic expectations on the infrastructure of African forms of civil society that are rooted in traditional, collective activity. These are often guided by ethnic or tribal membership. They include patron-client networks, chiefdom inheritance rather than election, ethnic associations, self help and cooperative groups and some traditional authorities. Their openness for participation purposes is therefore bound by tradition rather than election. Nevertheless they operate according to democratic principles within their membership. Non-elected leaders approach their leadership role from a value base that assumes that they, the leaders, will be responsible to the people under their care. Leadership is often a birthright responsibility, rather than a status that has

been earned. As such the charismatic qualities of a leader are often assumed within their spirituality (their sense of connectedness).

Globalisation is another concern for African leaders. The concept of globalisation briefly represents the constriction of time and space brought about by technological advancement. The main drivers for globalisation come from advanced industrialised countries, resulting in increased marketisation of their commodities, skills and knowledge, and international competitiveness. Global influences of culture, values and language also come from those same key players. African and other emerging economies, therefore, are experiencing new forms of domination by multinational companies. Some of the consequences of this are the blurring of national boundaries, conflicts in identity and reduced power of nation states. Resistances to globalisation are manifested in regional efforts to reinforce local identities and belief systems. The effect on poorer countries is exploitation of natural resources, under payment of labour, and also imposition of Western notions of democracy. African nations are caught up in a double bind of being subject to powerful economic demands that try and influence the continent's own economies. At the same time these demands ignore the indigenous economic strengths and cultural beliefs that make up African identities. So the continent is experiencing a new form of colonialism and reinforcement of economic disparities. Debt, cheap labour and assistance are all orchestrated by external agendas. Transformative leadership has a primary responsibility to raise awareness of these effects and to stimulate new thinking about how African can be players, rather than recipients of globalisation. Emerging initiatives are responding to this challenge.

One such leadership development initiative is the Leadership Regional Network (LeaRN), funded by Kellogg and operating in six southern Africa countries – Mozambique, Swaziland, Zimbabwe, Botswana, Lesotho and South Africa. The project's objective is to create 'a vibrant leadership that is rooted in African values, which is able to engage effectively in the development of their communities, economic transformation of the region and policy processes at all levels of society' (LeaRN, 2002: 5). It is effectively a training programme for transformative leadership, described by LeaRN (2002) as 'leadership that is ethical, enabling of creativity and growth, and that has the will and competence to work for a society characterised by socio-economic justice' (p.4). In each country a management team strategises a programme of activities to raise public awareness of policy issues, globalisation concerns and the role of civil society. Needs analyses are conducted in selected villages to stimulate greater understanding of leadership development needs. A regional training programme is being developed to promote generic skills, attitude and knowledge about transformative leadership ideology. Participants in the leadership training programme undertake personal awareness and skills development, context-rooted awareness raising courses, plus a leadership practice based element over a period of twelve months. The project is based on the following principles:

- Those who are most vulnerable in society have a voice and should be heard;
- Diversity and inclusivity are essential for creativity and innovation;
- All communities have assets, including history, knowledge and the power to define and solve their own problems;
- Nurturing individuals and families fosters the growth of healthy communities;

- Partnerships, collaboration and civic participation are fundamental to improving organisations and institutions, and to assuring sustainable social change;
- The richness and energy of life are determined by the synergy of mind, body and spirit;
- A society's future is dependent upon the quality of nurturance and investment in its children;
- The human condition can be improved by the appropriate use of knowledge, science and technology;
- The fostering of healthy human development emphasises prevention over treatment, and long-term sustainability should be encouraged through the wise use of human and natural resources (LeaRN 2002: 5).

This article is not a critique of the LeaRN project. Nevertheless its aspirations and activities provide an interesting platform from which to view the relationship between transformative leadership and transformative education. The project is essentially about educating a new generation of leaders in southern Africa; leaders that are dynamic and responsive to their past experiences but also to the influences of globalisation and prospects for the future. In the process it is clear that transformative leadership itself is about an educational strategy for community transformation and growth. The LeaRN strategy is embedded in southern African values that embrace the concept of Ubuntu. It is value driven and not neutral.

However, as has already been stated, leadership development from African perspectives must contend with two issues. On the one hand contexts for leadership

are different from those advocated in the West. Their value base for justice and participation already stem from different worldviews. Their traditions for learning stem from an inheritance of ceremonies, rituals, cultural and sub cultural forces that mould the individual as a social being (Avoseh, 2001). On the other hand there are a number of practical obstacles that seem to hinder the existing educational process for leadership development. According to a source in one country, Botswana, these have included:

- Lack of cooperation amongst leaders and organisations for training;
- Poor feedback and follow up of training;
- Poor systems for tailor made training;
- Limited availability of long term training;
- High turnover of training personnel;
- Poor basic education amongst some traditional leaders;
- Budget constraints;
- Training of personnel in organisations who are least likely to maximise transformative techniques;
- No organisational plans for training (Applied Development Research Consultants Ltd 2001: 17).

It is useful to explore the wording used in this summary. The emphasis throughout was on leadership training rather than education. There is a potential mismatch, therefore, between the ideal of a transformative leader and the educative process that might stimulate learning for transformative leadership. A focus on this one southern African country, Botswana, provides a potential starting point for exploring how transformative education for transformative leadership might be developed. The suggestion is that the educative process should maximise the learners' spirituality and

context as resources for nurturing the desired charismatic qualities of transformative leaders.

Leadership in Botswana

Botswana is a stable and peaceful southern African country with a population of less than 2 million. Approximately half still live in rural areas and nearly fifty percent live below the poverty line (BIDPA, 1997). The rural areas still retain a traditional tribal community structure, where chiefs and headmen are leaders by inheritance and community consultation is through the Kgotla, a village meeting place. Urban areas benefit from businesses and service industries, where quality of life varies from severe poverty to affluence. Parliamentary leadership is through democratically elected government, though the same party has been in power since independence in 1966.

In Botswana, as in other southern African countries, there is a current drive to develop a new generation of leaders – who embrace traditional values, but who also operate in a way that responds to change, and the advancement of social justice and economic prosperity in a globalised world (Motswaledi, 2000). A situational analysis commissioned to the Applied Development Research Consultants Ltd (ADRC) (2001) in Botswana emphasised the shift of focus within national development plans towards participatory leadership where community participants are seen as central to the success of sustainable development. The influences driving this trend are campaigns on behalf of gender equality, emphasising the need for women to participate in decision making and relevant power structures. Other influences include the spread of HIV/AIDS, globalisation and the democratisation of governments. A bottom up,

rather than top down approach, is being advocated. But the situational analysis emphasised the need to harness traditional education practices such as folklore, riddles and poems, along with the inherent community values for responsibility and obligation of local leaders. The ADRC (2001: 9-12) listed a diversity of leadership contexts across Government, the private sector, civil society and community levels. These cover elected political figures - from officially designated departmental coordinators in the Government sector - to self appointed business executives or paid managers for different segments of business activity, to community liaison and mobilisation workers in civil society and NGOs. Amongst this list are traditional chiefs, church leaders or influential figures at community and family level, including official mobilisers like extension workers in the rural areas. Whilst the traditional leadership structure of tribal chieftainship has changed considerably over time, and does not address issues of gender equality, it is still a source of identity, custom and practice that is capable of mobilising public opinion (ADRC, 2001).

In a separate, qualitative study into citizen perceptions of democracy, rights and responsibilities (Preece and Mosweunyane, ongoing), one of the research questions to youth groups and individuals in NGO management positions related to perception of leadership needs in Botswana. Some early findings from organisations in Botswana's capital city, Gaborone, revealed an awareness of tensions between globalisation influences that are prevalent in urban areas, and strong, rural traditions. Visions of desirable leadership qualities emphasised transparency, consultation and initiative:

A leader is someone who is selfless, who leads through consultation ... who gets to know what the people want (Women's organisation leader).

A tribe must have a leader ... the locals should decide who the leader is (rural youth group member).

Leadership accounts to those they are leading ... someone who has Botho ... someone who motivates you (National Youth council member).

Leaders are people who can take initiative to change (Christian Council member).

In spite of this, there was a strong opinion amongst the different interviews that citizens were resistant to change. For example:

We are very conservative, we do not like to take risks ... we are unable to deal with changes, we want to keep tradition;

And that education was regarded as a crucial requisite for the country's future. For example:

Talent alone is not enough, we need education as well.

There was an additional concern that Botswana had not yet managed the rural-urban transition in terms of its traditional leadership infrastructure:

The traditional Kgotla (community meeting) system still teaches you how to behave ... in urban areas we need to find ways of engaging leadership. An MP is not a chief, who they (the community) really want to see.

In Botswana, a chief is perceived as a leader, who is born with special qualities by nature of his inheritance. From this perspective, leaders must be seen to be somehow different. In this respect the concept of a charismatic, transformational leader resonates with citizen expectations in Botswana. At the same time there is evidence that today's new leaders need more than charisma and spirituality. They also need knowledge and education that enables them to function in the globalised and fast-changing world.

So education for transformative leadership must acknowledge the strengths, but also facilitate an awareness of the weaknesses and needs, in different societies. It is suggested this requires an emancipatory, rather than banking (Friere 1972) pedagogical approach that allows for spiritual and intellectual meaning making, with a vision for development at an individual and group level. This implies an approach that takes account of the reality context of resource management and traditions, but one that also engages with those charismatic qualities for inspiration identified by Spangenberg and Theron (2002) and others.

Education for transformative leadership: suggestions for the way forward

It has been argued that the processes associated with transformative learning also pertain to the transformative leader's developmental stages for change. Similarly there are some transformative education strategies that would be beneficial for the transformative leader to utilise during the leadership for change process. As an additional dimension, however, it is argued that the perceived charismatic dimension of transformative leadership is a feature that needs to be associated with transformative education's notion of spirituality.

It has also been suggested that current initiatives for leadership development perhaps cling to a traditional training methodology, rather than risk using a transformative approach within the very leadership learning process itself. There are indications that new leadership initiatives (such as the LeARN project) are attempting to articulate a closer relationship between concepts of spirituality, contextual experiences and respect for indigenous knowledge systems. But what is perhaps less apparent is a

deeper understanding of the transformative learning process itself and its similarities to the transformative leadership process of inspiring for change. Charisma is not normally a feature that is regarded as teachable. However, the perceived ability of charisma to transcend practical difficulties suggests that leaders might be encouraged to view charisma more pragmatically as part of the transformative process of their leadership roles. This may be through a concept of spirituality that engages with vision, risk and a search for connectedness - in the words of LeaRN 'determined by the synergy of mind, body and spirit'.

Some possible learning experiences that might be explored in a relevant transformative education curriculum could include challenging potential leaders to focus on the following:

- Ethical values – exploring the values of Ubuntu as a starting point.
- Spirituality – encouraging articulation of what spirituality means in relation to sustainable development, for the community, the dead and those yet to be born.
- Indigenous knowledge systems - facilitating critical analysis of proverbs, sayings and folklore that guide leadership principles and exploring the need for change in a globalised world.
- Context - encouraging individual and group awareness of the mismatches between ideology and social realities, such as the meaning of social justice for the local situation.
- Charisma - encouraging analysis of individual spiritual experiences that inspire people to act, and challenging them to explore the relationship between spirituality and inspiration as a defining feature of charismatic qualities.

- Continuous learning – encouraging a receptiveness to the idea of learning as a shared, and an ongoing process that sometimes engages with the unknown.

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