

Leadership development in the Democratic Republic of the Congo (DRC)

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ABSTRACT

Leadership development has emerged as an important theoretical and practical stream of management. As an area of higher learning, leadership draws from numerous academic fields and real life sources and therefore requires integration of knowledge with experience. There is an implicit assumption that leadership is important, that leaders make a difference, and that positive group and organisational effects are produced by leaders and the leadership process. To most people the importance of leadership is self-evident no matter the setting. In organisations, effective leadership facilitates higher-quality production with more efficient services; it provides a sense of cohesiveness, personal development, and higher levels of satisfaction among those conducting the work; and it provides an overarching sense of direction and vision, an alignment with the environment, a healthy mechanism for innovation and creativity, and a resource for invigorating the organisational culture. This is no small order, especially in contemporary times.

The Democratic Republic of the Congo (DRC) is a vast country endowed with huge natural and mineral resources. But for decades the DRC has been through coups d'état, civil wars, rebellions, political turmoil and instability, and it also faced aggression from its neighbouring countries in recent years. All these events have impacted negatively on the state and have provoked the decay of public institutions, making the country one of the notorious failed states of the world (Tshiyoyo 2011:104). Given the state's failure in the DRC, creating a strong nation should be a priority. The government in the DRC should strengthen the organs of the state in order to tackle the socio-economic crisis that has

paralysed many public institutions and impeded the proper functioning of the state's apparatus. This will require a new breed of leaders who will be able to provide the stewardship needed to pave the way for the country to be placed on the track of development. The DRC requires leaders who are transformational or visionary given its particular context. In this article the model that is suggested to enhance leadership development in the DRC consists of three pillars, namely spirituality, emotional intelligence and morality. However, the success of the proposed model will depend on the kind of social order that prevails in the country and on the type of political arrangements made by the country's leaders.

INTRODUCTION

Governance is seen as the relationship between those who govern and those who are governed and focuses on the institutional capacity of public organisations to provide the public goods and services demanded by a country's citizens or their representatives in an effective, transparent, impartial, and accountable manner, subject to resource constraints. Africa is continuously going through political and social changes – even after emancipation from colonial powers, Africa continued to be unstable. Africa is, however, often viewed as a continent characterised by doom and gloom. Africa is being devastated by disease, poverty, armed conflict, dictatorship, corruption, nepotism and gross violations of human rights. However, Africa has entered a period of optimism.

African governments were confronted by severe odds during the post-independence period. Embodied within its structures are systemic anomalies derived from the inherited colonial administrative apparatus which inhibit the growth of the system into a development-oriented apparatus. At the same time, the post-independence 'ecology' deprived the system of the necessary dynamism for effective performance. African governments are now in a dual crisis: a crisis of performance, as well as of sustenance (Mutahaba, Baguma and Halfani 1993:7,17). However, many have lamented the absence of political and leadership skills that have plagued the African nations which became independent after World War II. One result has been that African public bureaucracies, although constrained by policy decisions made by political leaders, have played a central role in the performance of leadership functions in development (Vengroff Belhaj and Ndiaye 1991). In his comparison of African nations, Heady (2001) noted commonalities about the nature of political leadership that in effect, suggest that knowledge of political processes

in the developing countries is understandably still fragmentary and tentative. The absence of strong political leadership in these countries has resulted in political regimes that can be characterised by: widely shared developmental ideologies as the source of basic political goals; high reliance on the political sector for achieving results in society; widespread incipient or actual political stability; modernising elitist leadership accompanied by a wide 'political gap' between the rulers and the ruled; and imbalances in political institutions, with the public bureaucracy often playing a more dominant role than other institutions. Therefore, Brautignan (1996:89) argues that in Africa, leadership is a scarcity due to the nature of African political regimes. Leaders and followers are both ensnared by the politics of patronage, and society currently offers few countervailing forces.

Wohlgemuth, Carlsson and Kifle (1998:21) insist that leadership qualities under the circumstances provided by the post-colonial public administration systems are beset by problems. The DRC public service has its roots in the administration system that was introduced by the colonial powers. The administrative system's historical legacy is prevalent, and has perhaps gone through the development experience of most African societies after independence. Characteristic of public organisations is that they are not compatible with the surrounding social and cultural environment.

The main consequence of this historical legacy is that the conditions for effective leadership are difficult to realise within existing organisational and institutional traditions. Furthermore, Rotberg (2004:17) stresses that Africa needs leaders. For him, strong leaders committed to change are one of the key drivers to progress. Developing the capabilities of leaders at all levels and in all spheres: political, the public sector, business and civil society, is crucial to African led sustainable development. This implies that good leaders deliver security of the state and of the person, the rule of law, good education and health services, and a framework conducive to economic growth. In addition to these capabilities, there is still another experience that cannot be overlooked: People grow up in an age in which everything is in a state of change, development or progress.

According to Auriacombe (1999) three questions emerge: "How could leadership be viewed in the political system so that the description thereof corresponds to how it is experienced by the people – at least some of its aspects?; What does the observation of living in a bureaucratic world have to do with leadership, public governance and politics?; and what if any, is the relationship between the past and the present?". Auriacombe (2003) argues that: "Various academic fields of study offer insights into the above three questions. Each field has its own methodological lenses through which to regard the political and leadership phenomena. Each has its own focus and emphases that concentrated on matters which varied greatly in the degree to which they are

coincident with the [above] three questions?”. A qualitative research approach is followed using descriptive and prescriptive methods of research.

According to Morrow (1975:49-50) descriptive and prescriptive theories are by no means incompatible. Hence, in examining the nature of public administration as a socio-political phenomenon, it is possible to describe what actually transpires within administrative agencies and postulate possible causes for such behaviour. In most cases, however, the descriptive and the prescriptive dimensions of theory work hand-in-hand. For example, if one undertakes to describe the causes for administrative behaviour, the discoveries can be utilised by scholars and practitioners seeking policy or management reform. Therefore, relevant literature sources pertaining to leadership, governance and development were accessed in order to put the subject of discourse within its context.

Leadership and governance issues in Africa are a result of the effects of colonisation. In order to overcome these challenges the effects of colonisation have to be deliberated, hence, it is in this context that leaders are needed at all levels of African societies in general, and effective leadership in the DRC in particular. The article contextualises leadership and governance issues in Africa in order to consider the effect of colonisation on the continent. The article also outlines the necessity for an effective leadership culture in the DRC before it proposes a framework for leadership development in the country. The proposed model for leadership development is tri-dimensional as it focuses on three main pillars, namely spirituality, emotional intelligence and morality.

CONTEXTUALISING LEADERSHIP AND GOVERNANCE CONSTRAINTS IN AFRICA

Since the 1950s, when African countries began assuming their independence, development economists have sought to advance neo-liberal and development theories based on European experience as the only solution to the development challenges. Consequently, the problems of underdevelopment were viewed as manifestations of distortion in the factors of production that prevented the operation of a free-market system. Therefore, corrections of such dislocation through the efficient allocation of resources and following the path Europe had taken were the only panacea. Nevertheless, approaching the question of Africa’s development impasse constitutes revisiting the question of colonisation as well as issues surrounding the development of the postcolonial state in Africa. This nuance is manifested in the widespread and growing disparity that surrounds many postcolonial nations in southern Africa (Andreasson 2010:122-123). In order to find a path to development, African countries must revisit the patterns

left behind by colonisation. This will require engagement on how structures are established and how leaders evolve throughout societies.

Prior to colonialism, the African governance system varied according to the level of development and the socio-political systems in place, but generally their administrative systems lacked the attributes of a modern state. Colonialism, to a great extent, supplanted or suppressed the various traditional administrative organisations, and with them their administrative cultural values. In most parts of Africa, the traditional administrative organisations were done away with and replaced by bureaucratic organisations styled after the system in the mother country. In this, the civilising mission of the colonial masters had limited scope; it was mainly concerned with pacifying the “natives” for purposes of facilitating exploitation of natural resources. As such, little investment was put into the development of complicated administrative infrastructures; the administrative systems consisted of skeletal organisations, only large enough for the purposes of extracting revenues and ensuring orderly governance (Mutahaba *et al.* 1993:6). Furthermore, the goals of the colonial system naturally dictated the governance system that was put in place. Since the goals were to maintain ‘law and order’ and collect taxes, the public administration system that was fostered was highly legalistic, emphasising loyalty, processes, procedures, and precedents (Mutahaba *et al.* 1993:6).

Rules and regulations became the main instruments for eliciting compliance and discipline. Administrative training and practices were similarly modelled along those lines. The organisation of the administration was highly hierarchical, inhibiting lower-level participation in decision-making and since it was in the service of the colonial masters, it was highly suppressive and did not respond to public demands. These attributes contributed immensely to the evolution of an administrative culture that was conservative, unresponsive and under-developmental in orientation. However, in so far as the interests of the colonial state remained limited to the goals mentioned earlier, the administrative system seemed to operate effectively (Mutahaba *et al.* 1993:7). The bureaucratic model in developing countries can be argued to have largely failed, and with the roots of its failure found most often prior to independence. Colonial governments used bureaucratic means to administer their colonies, often by using indigenous civil servants, at least at the lower levels. Even whole higher levels remained firmly in the hands of expatriates or the home government, a system of administration was put in place and this system continued with little change into the post-independence period. After independence, many lower-level colonial civil servants became senior officers in the public services, often as a result of the principle of seniority being rigidly acquired from the colonial government, but they were ill-equipped for their new role. The bureaucracy was large and important but did not have the institutional support to work effectively (Hugues 2012:298-299).

According to Smith (1996:181) a universal feature of colonial government was that it developed bureaucracies while neglecting legislatures, parties, local councils and other bodies able to maintain control and accountability. An administrative system can and did work for most of the twentieth century in the developed world, though with the limitations. But when bureaucracy is the only developed institutional actor, as in much of the developing world, a serious imbalance can and does arise.

Administration requires instructions to be given clearly to enable an administrator to carry them out. However, if instructions are not clear, because of the inadequacies of the political system, or if political leaders are erratic, as is often the case, bureaucracy gains power. When bureaucracy, particularly administrative bureaucracy, is the most powerful institutional actor it rules without political constraint, but it is rudderless in the strategic sense without input from the political leadership. The separation of politics from administration may have been successful in developed countries for a long period, but in developing countries these principles have been inadequate because of the underdevelopment of the political system. Only if the political and administrative systems are in some kind of balance can Wilson's prescription have some utility.

Leadership and governance issues in Africa are a result of the effects of colonisation. In order to overcome these challenges these effects of colonisation have to be deliberated, hence, it is in this context that leaders are needed at all levels of African societies in general, and effective leadership in the DRC in particular. With the introduction of independence in 1960 the DRC inherited a civil service that was effective, though it had been used mainly as an instrument for promoting the colonial power that ruled the country, as noted earlier. In spite of the fact that these structures were not wholly suitable for the needs of the newly independent citizens, it is clear that if they had been reformed and adapted properly they would have allowed the country to be on the path of development. Instead, most of the Congolese leaders neglected the maintenance of the institutions of the state and never committed themselves to establishing a system that would ensure good governance of the country's resources. As a result, the country lies in ruins (Tshiyoyo 2011:104-105).

Rotberg (2002:128) notes that destructive decisions by individual leaders have paved the way to state failure. President Mobutu's kleptocratic rule of more than three decades depleted the economy of Zaïre (now known as the DRC) until he was deposed in 1997. Shekhawat (2009:7) stresses that the Congolese state and economy still bear the deep impact of Mobutu's *predatory* rule of thirty-two years. Makgetlaneng (2010:63) insists that the DRC has been in a continuous state of crisis in the strategic area of the provision of basic social services to its citizens. Consequently there is a structural need for a strategy, vision and programme of action to change socio-political and economic

relations characterised by the accumulation of wealth and privileges by its rulers in the face of massive socio-economic problems faced by the Congolese people. The successive rulers have not been committed to the resolution of these problems through the provision of basic social services.

Given the state's failure in the DRC, creating a strong nation should be a priority. This will require a leadership style which is transformational in nature and leaders who will provide stewardship needed to pave the way for the country to be placed on the track of development. Nixon (1982:340) argues that different systems need different kinds of leaders, and different countries, with different cultural backgrounds and at different stages of development, need different systems. De Vries (2008:89) insists that the first and most crucial element of transformation is leadership at the top. Top leadership should be directly and actively involved in establishing an environment that encourages change, innovation, risk taking, pride in work and continuous improvement. As a result, alignment of the top team in understanding transformation and the need for change, as well as giving clear guidance, will constitute the most important factor in transforming and reforming the public service in the African context and particularly in the DRC.

Notably the crisis in the DRC is basically a result of combined long-term structural degradations, medium-term inter-communitarian tensions and short-term regional, military and political conflicts. Over the years, this multi-layered crisis has had disastrous socioeconomic effects that are affecting the various regions of the country to different degrees. The root causes of the crisis are structural degradation, which has benefited some international interests; followed by inter-communitarian tensions and the regional crisis (Bourque & Sampson 2001:6). The DRC is in a socio-economic and political crisis due to multi-faceted challenges. Addressing this crisis requires a change from within, meaning the DRC government must be or become aware of the risks that the country is facing and they should ensure that a proper strategy is in place, especially when it comes to the management of public affairs. Moreover, this will require the rise of strong leaders who should attempt to reverse the circumstances that have failed the DRC. Developing strong leaders with a pronounced sense of patriotism is a prerequisite in order to tackle the various challenges facing the country. Effective leaders have the ability to put in place structures that can assist in tackling the challenges of development and put the country on the path to economic development.

Considering the historical background of the DRC and many challenges the country has faced in the past five decades, there is a need for leaders who have a clear vision of how they intend to change the way things have been done in the country, to focus on national interests and mobilise the nation in order to reverse the patterns that have hindered the DRC's development.

CONCEPTUAL CLARIFICATION

This section highlights concepts used in the article to provide conceptual clarification for the applicability of these following terms:

Leadership

Frequently the term leadership is confused with the term authority. There is no universal definition of leadership because leadership is complex and is studied in different ways that require different definitions. The table below lists some of the most common definitions of leadership.

Table 1: Leadership definitions

Theorist(s)	Definition(s)
Stark & Flaherty (1999:221)	Leadership, unlike management, is not a formal position – it is a relationship; their power base comes voluntarily from their followers.
Maxwell (1999:1)	Leadership is the capacity and will to rally men and women to a common purpose and the character which inspires confidence.
Van Rensburg (2007:2)	Leadership is about <i>will and influence</i> ; the will of an individual to improve the circumstances in any situation as a service to others; influence people and circumstances.
Lee (2005:7)	Leaders shape and realise success, drawing on their ability to influence, inspire, collaborate, and coach.
Schuitema (1998:21)	Lead out achieving a result through people.
Cooper (2005:17)	Leadership is about charisma, transformatio, vision, change, commitment, extra effort, and pro-action.
Lussier & Achara (2007:6)	Leadership is the influencing process of leaders and followers to achieve organisational objectives through change.
O’Toole (1999:3)	Leaders are admirable in their behaviour, noble in their goals, and have the compelling desire to help their followers and organisation achieve their highest potential.
Scott (1981:87)	Leadership can be defined as the ability to influence the behaviour of others.

Source: (Van der Waldt and Auriacombe 2009:45)

According to Van der Waldt and Auriacombe (2009:49), running through much of this is a set of beliefs that can be described as a classical view of leadership where leaders :

- Tend to be identified by position. They are part of the hierarchy of authority in an organisation.
- Become the focus for answers and solutions. People look to them when they don't know what to do, or when they can't be bothered to work things out for themselves.
- Give direction and have vision.
- Have special qualities setting them apart. These help to create the gap between leaders and followers.

Authority

To explore the term authority the article turns to Heifetz's (1994) important discussion of the matter. Authority is often seen as the possession of powers based on a formal role. In organisations, for example, the tendency is to see people in authority positions as those who have the right to direct employees. They are obeyed because their exercise of power is seen as legitimate. It may also be that subordinates fear the consequences of not following their orders or 'requests'. The possibility of them disadvantaging people may well secure their compliance. They may also be followed because they show leadership. The latter is generally something more informal—the ability to make sense of, and act in, situations that are out of the ordinary. In this way, leaders do not simply influence; they have to show that crises or unexpected events and experiences do not faze them. Leaders may have formal authority, but they rely in large part on informal authority. This flows from their personal qualities and actions. They may be trusted, respected for their expertise, or followed because of their ability to persuade. Leaders have authority as part of an exchange: if they fail to deliver the goods or to meet people's expectations, they run the risk of authority being removed and given to another. Those who have formal authority over them may take this action. However, the other side also needs to be considered. Followers, knowingly or unknowingly, accept the right of the person to lead – and he or she is dependent on this. The leader also relies on 'followers' for feedback and contributions. Without these they will not have the information and resources to do their job. Leaders and followers are interdependent (Van der Waldt and Auriacombe 2009:58).

Power, influence and compliance

Power

Power is an intangible force in an organisation. It cannot be seen, but its effect can be felt. It is the ability of one person or department in an organisation to influence other people to bring about desired outcomes. Potential power is

realised through politics and influence (Lussier and Achua 2007:114). In its most general sense, power is the ability to pursue and attain goals through mastery of one's environment (Weber 1968:1, 53). Throughout the histories of powerful people, there has often been a distinction between the exercise of power through influence and coercion – “carrot and stick’. This distinction is found in the Chinese tradition of *li* and *fa*, ruling by influence and persuasion, as opposed to law and force (Glenn 2000:282-291). However, Nye reconceptualised the idea in terms of ‘soft power’ and ‘hard power’ (Nye 2004:212). In real life the dichotomy is less polarised, and better viewed as a continuum – from softer to harder – or as a balance of the two extremes – carrot and stick. When power is exercised through influence rather than coercion, those exercising that power are likely to have greater legitimacy – their claim to power is generally accepted and/or successful (Williams 2012:59).

Power has two forms: Distributional power, used by individuals to control others; and collective power, used by groups, for example between companies or states. He furthermore notes that power is exercised in two ways: extensive power and intensive power. Extensive power refers to the ability to organise large numbers of people over far-flung territories in order to engage in minimally stable cooperation. Intensive power refers to the ability to organise tightly and command a high level of mobilisation or commitment from the participants, whether the area and numbers covered are great or small. Finally, power has two types: authoritative, an order from a senior to a subordinate, as in an army; and diffused, networked power which seems natural, such as nationalistic feelings during war. Authoritative power is actually willed by groups and institutions. It comprises definite commands and conscious obedience. Diffused power, spreads in more spontaneous, unconscious, decentered way throughout a population, resulting in similar social practices that embody power relations but are not explicitly commanded (Mann 1986:7-8).

Influence

The key to leadership effectiveness is based on the influence of the leader. The key to positive influence is to grow personally and to use one's talents and abilities in service to others and to the cause or purpose of the group. This influence has to serve as catalyst in creating something meaningful and something which is a clear improvement on the past (Van Rensburg 2007:66). Influence is the effect a person's actions have on the attitudes, values, beliefs, or actions of others. Whereas power is the capacity to cause a change in a person, influence is the degree of actual change. Leaders can improve their effectiveness by understanding the various types and sources of power as well as the influence tactics they or their followers may use (Van der Waldt and Auriacombe 2009:58). Influencing is the process of a leader communicating

ideas, gaining acceptance of them, and motivating followers to support and implement the ideas through change. Influence is the essence of leadership (Lussier and Achua 2007:8). Effective leaders influence followers to think not only of their own interests but the interest of the organisation. Leadership occurs when followers are influenced to do what is ethical and beneficial for the organisation and themselves (Lengnick-Hall and Lengnick-Hall 2003:151-152).

Compliance

The question to ask according to Van der Waldt and Auriacombe (2009:59) is whether people accept the influence of a leader. One major reason is that leaders have power. In a governance setting the following **six major types of power** are crucial for leaders to effect appropriate change:

- *Legitimate power.* Legitimate power stems from a position's placement in the hierarchy of the institution and the authority vested in the position. Legitimate power is thus the authority granted from a formal position in an organisation. Certain rights, responsibilities, and prerogatives accrue to anyone holding a formal leadership position. Followers accept the legitimate rights of formal leaders to set goals, make decisions, and direct activities.
- *Reward power.* Reward power is based on the capacity to control and provide valued rewards to others. Reward power stems from the authority to bestow rewards on other people. Leaders control resources and their distributions. Leaders can use reward power to influence subordinates' behaviour.
- *Coercive power.* Coercive power depends on the ability to punish others when they do not engage in desired behaviour (e.g. the ability of the leader to punish errant organisational members through suspension and/or expulsion). Coercive power is thus the authority to punish or recommend punishment. Leaders have the right to fire or demote subordinates, criticise, or withdraw pay increases. Coercive power represents the more negative side of legitimate and reward power.
- *Expert power.* Expert power results from a leader's special knowledge or skill regarding tasks performed by followers. When a leader is a true expert, subordinates go along with recommendations because of his superior knowledge. Leaders at supervisory levels often earn promotions because of their technical experience; at top management levels, leaders may lack expert power because subordinates know more about technical details. Expert power is thus based on the possession of expertise that is valued by others (e.g. expert knowledge based on qualification and experience).
- *Information power.* This relates to power that results from access to and control over distribution of important information about institutional operations and future plans (e.g. information pertaining to the future of municipalities as envisioned through discussions and research).

- *Referent power.* Referent power is authority based on personality characteristics that command followers' attention, respect, and admiration so that they want to emulate the leader. Referent power depends on the leader's personal characteristics rather than on a formal title or position and is visible in the area of charismatic leadership. Referent power thus results from being admired, personally identified with, or liked by others (e.g. power personified by Nelson Mandela).

The above six types of power are potential means of influencing others. Leaders use the various types of power to influence others to do what is necessary to accomplish organisational goals. There are three outcomes from the use of power: compliance, resistance, and commitment (Van der Waldt and Auriacombe 2009:58).

TPOLOGY OF LEADERS

Why is it that certain leaders choose particular styles as their vehicle for leadership? The typology below provided by Van der Waldt and Auriacombe (2009:67) is useful in this regard.

- **Charismatic:**
Some charismatics do not realise they have charisma until later in life. It is useful to be aware early if you do have it because charisma can have startling effects upon people, which, in turn, can cause unexpected results. Charismatics are most successful in situations which require leaps of strategic vision in situations where leadership really does know best.
- **Shepherd:**
Builds a resilient business; safe and sound; unlikely to be surprised by changes in the market or catastrophe; admired leader, although difficult to copy.
- **Autocratic:**
The autocratic style is usually considered unsuitable style for the late 21st century. However, appearing to be, or actually being, autocratic tends to be a feature of personality. The autocratic style is most successful in a crisis, when an organisation has to change rapidly, whether growing or turning itself from decline to growth (Van der Waldt and Auriacombe 2009:67).
- **Superior intelligence:**
Leaders with an appropriate emotional intelligence will learn, when young, how to handle intelligence. Superior intelligence is most successful in businesses where there are large numbers of highly qualified or bright people. They find it easier to accept a superior intelligence leader.

- **Army general:**
This command style does not come from a need to order people, nor an inability to listen to others, but from self-confidence in the right to lead and the ability to do so.
- **Princely leader:**
The princely leader is most successful in long-established businesses, which have powerful brands and dependable market share. They excel at regal leadership, taking finely calculated decisions to move the ocean liner a few degrees to port or starboard.
- **Nature's native:**
Nature's natives are effective under most circumstances. However, they excel in large-scale, multinational or global organisations, because their style transcends local or national, culturally narrow behaviour and enables them to fit into most nationalities and cultures.

There are many other types of leaders (e.g. authentic leader, servant-leader, ethical leader, to name but a few) but most of them range from the two main categories, namely: transactional and transformational. The use of each type depends largely on the context and the circumstances faced with. According to Tshiyoyo (2012:207) looking at the current configuration of the African continent, the use of the servant-model becomes relevant. Despite the availability of abundant natural resources only few countries have managed to progress since their access to independence. The servant-leader model, if well applied, can assist African leaders to reverse the dark picture that portrays the performance of the continent and pave a way for the development of Africa as a continent. In this article the focus on the three pillars that constitute the model proposed for leadership development are based on the servant-leader approach.

THREE PILLARS FOR FOUNDATIONAL LEADERSHIP DEVELOPMENT

Effective leadership facilitates quality production and more efficient services; it provides a sense of cohesiveness, personal development, and higher levels of satisfaction among those conducting the work; it provides an overarching sense of direction and vision, an alignment with the environment, a healthy mechanism for innovation and creativity, and a resource for invigorating the organisational culture (Van Wart 2003:214). Leadership development has emerged as an important theoretical and practical stream of management. There is an implicit assumption that leadership is important, that leaders make

a difference, and that positive group and organisational effects are produced by leaders and the leadership process (Pierce & Newstrom 2000).

Africa needs leaders. Strong leaders committed to change are one of the key drivers to progress. Developing capabilities of leaders at all levels and in all spheres: political, the public sector, business and civil society are critical to African led sustainable development. This implies that good leaders honour the security of the state and of the person, the rule of law, good education and health services, and a framework conducive to economic growth (Rotberg 2004:17; Tshiyoyo 2012:205). As stressed previously, the pillars that are proposed in this article are founded on spirituality/vision, emotional intelligence, and morality. The need and the relevance of such dimensions in leadership development are explained below.

Spirituality

Olowu and Sako (2002:47) describe spirituality as a kind of energy source that (a) is beyond ourselves and transcendent; (b) impels us to search for the purpose of life here and after, as well as why are we here on earth; (c) has an overarching influence on our sense of right and wrong; (d) empowers us to care for others; and (e) inspires us to act for the common good. Although spirituality is supposed to be an integral part of our religious traditions and beliefs, its secular dimension, which is yet to be particularly acknowledged by secular institutions, is crucial in governance, especially to public service ethics and values. The aforementioned energy source can be converted into a moral force to be used for good governance.

Moreover, Reave (2005:663) adds that effective leadership facilitates higher-quality production with more efficient services of someone who can be trusted, relied upon, and admired. Spiritual leadership is also demonstrated through behaviour, whether in individual reflective practice or in the ethical, compassionate, and respectful treatment of others.

However, Fry (2003:711) argues that spiritual leadership is concerned with creating a vision wherein organisation members experience a sense of calling in that their life has meaning and makes a difference in establishing a social/organisational culture based on altruistic love whereby leaders and followers have genuine care, concern, and appreciation for both self and others, thereby producing a sense of membership, and people feel understood and appreciated. Burke (2006:13-14) maintains that a spiritual leadership approach asks fundamentally different questions about what it means to be human, what we really mean by growth, and what values and power distributions are needed to enhance both organisations and society as a whole. In this context, the framework that is proposed in this study has given pre-eminence to spirituality,

because we believe that if leaders have a clear vision of where they want to take their organisation or state it becomes easier for them to find strategic means leading them towards the attainment of that vision.

Leaders and emotional intelligence

Emotional intelligence as a meta-skill refers to a person's abilities to perceive, identify, understand, and successfully manage emotions in self and others. Emotional understanding and skills affect our success and happiness in our work as well as in our personal lives. Leaders can harness, and direct the power of emotions to improve employee satisfaction, morale, and motivation, as well as to enhance organisational effectiveness.

One important skill for leaders is to understand the range of emotions and how they manifest themselves. Some researchers accept eight «families» of emotions: anger, sadness, fear, enjoyment, love, surprise, disgust, and shame. People in cultures around the world have been found to recognise these same basic emotions when shown photographs of facial expressions. Leaders, attuned to their own feelings and the feelings of others, can use this understanding to enhance the organisation.

The competencies and abilities of emotional intelligence are grouped into four fundamental categories:

- **Self-awareness** is the ability to recognise and understand your own emotions and how they affect your life and work. People who are in touch with their emotions are better able to guide their own lives. Leaders with a high level of self-awareness learn to trust their “gut feelings” for decision making. This component includes the ability to assess one's own strengths and limitations, with a healthy sense of self-confidence.
- **Self-management** includes the ability to control disruptive or harmful emotions. Leaders learn to balance their own emotions so that worry, anxiety, or anger does not get in the way, enabling them to think clearly and effectively. Managing emotions means understanding them and using that understanding to deal with situations productively. Other characteristics in this category include trustworthiness, conscientiousness, and adaptability.
- **Social awareness** refers to one's ability to understand and empathise with others. Socially aware leaders practice *empathy*, the ability to put yourself in someone else's shoes, sense their emotions, and understand their perspective. These leaders are capable of understanding divergent points of view and interacting effectively with many different types of people and emotions. The characteristic of *organisational awareness* is the ability to get along in organisational life, build networks, and use political behaviour to accomplish positive results.

- **Relationship management** is the ability to connect to others and build positive relationships. Leaders with high emotional intelligence treat others with compassion, sensitivity, and kindness. Leaders use their understanding of emotions to inspire change and lead people toward something better, to build teamwork and collaboration, and to resolve conflicts as they arise.

A leader's emotional abilities play a key role in charismatic leadership behaviour. Charismatic leaders hold strong emotional convictions and relate to followers on an emotional level. Transformational leaders project an inspiring vision for change and motivate followers to achieve it, which requires all the components of emotional intelligence. A high level of self-awareness, plus the ability to manage one's emotions, enables a leader to display self-confidence and earn the respect and trust of followers. The emotional state of the leader affects the entire group, department, or organisation.

This *emotional contagion* means that leaders who maintain balance and keep themselves motivated are positive role models to help motivate and inspire others. Emotionally intelligent leaders help followers grow and develop, see and enhance their self-worth, and help meet their needs and achieve their personal goals.

Schmidt and Hunter (1998:262) explain that intelligence is one of the best predictors of general job performance. The intelligence-performance relationship is stronger for complex jobs, supporting the importance of intelligence for leadership, because the tasks performed by leaders are generally complex. Therefore, not only are intelligent leaders better problem solvers, but they are likely to be more creative and foster the creativity of their followers. Beyond the actual leadership advantages intelligence affords, intelligence may also cause a leader to appear 'leader-like'. If individuals believe that leaders are endowed with certain characteristics, then when individuals observe these characteristics in others, they infer leadership or the existence of leadership potential (Guilford 1950; Rushton 1990).

Fiedler (2002:91) states that most scholars and commentators would agree that effective leadership requires the abilities to perceive and understand information, reason with it, imagine possibilities, use intuition, make judgements, solve problems and make decisions. Indeed, Judge, Colbert and Ilies (2004) found a significant but moderate association between intelligence and leadership. These abilities are necessary for creating vision, mission, shared values and strategies for pursuing the vision and mission that 'win' people's minds. Goleman (2004:1) found that while the qualities traditionally associated with leadership, such as intelligence, toughness, determination and vision are required for success, they are insufficient. Truly effective leaders are also distinguished by a high degree of emotional intelligence, which includes self-

awareness, self-regulation, motivation, empathy, and social skill. These qualities may sound 'soft' and unbusinesslike, but Goleman found direct ties between emotional intelligence and measurable business results.

Considering the need for leaders which prevails in the dire situation of the DRC, one may insist that emotional intelligence should be one of the prerequisites for leadership development. Emotional intelligence has the ability to assist leaders to develop a leadership style that is best suited to the circumstances of the country. Nevertheless, emotional intelligence can work better in the leadership development process only if spirituality is also outlined as one of the characteristics. Spirituality assists leaders to have a purpose, something they live for, and something that inspires their endeavour in an organisation or society. Spirituality and emotional intelligence are not sufficient, leaders will also have to be trained in order to exhibit a moral standard that respects and promotes societal values at all times.

Leaders and morality

The morality of leadership is often a neglected element in leadership studies. This phenomenon is not unsurprising given the fixation on and preoccupation with leadership effectiveness in leadership studies. To a certain extent, the insatiable quest to achieve higher quarterly profits in the corporate world dictates many leadership researchers the academic settings to dedicate their studies to answering a crucial question of how leadership improves corporate performance. Following this logic, one can easily overlook the negative effects which the absence of morality in leadership theories or models can have on performance (Sendjaya 2005:75).

The exercise of authority and power always entails ethical challenges. This internal system of moral values in every individual necessitates the inclusion of morality in any leadership concept which presupposes a dyadic relationship between leader and follower. Therefore, to say that inserting morality into the concept of leadership is unacceptable is a denial of this universal fact of human nature. As a matter of fact, there is no leadership apart from morality since all forms of leadership are value-laden (Gini 1995).

Burns (1978:20) considers morality as a crucial component of transforming leadership. He bases his notion of transforming leaders on two moral issues: the morality of the means and ends, and the public and private morality of a leader. In transforming leadership interaction, leaders and followers raise one another to higher levels of motivation and morality. According to this concept, real leadership takes place only when leaders' and followers' ethical aspirations are enhanced as a result of their interactions. Only those who appeal to higher ideals, moral values, and higher-order needs of followers can be called

transforming leaders (Burns 1978:20 and Ciulla 1995). In this context, Sendjaya (2005:76, 84) insists that good leadership is impossible without the presence of morality. Sendjaya (2005:84) insists that a sound understanding of leadership necessitates the inclusion of objective moral values. Rest (1979) argues that moral reasoning is thought to be one's conceptual and analytical ability to frame socio-moral problems using one's standards and values to judge the proper course of action. Dukerish, Nichols, Elm and Vollrath (1990) reported that leaders high in moral reasoning were more likely to assume a coaching or teaching role than were leaders with less sophisticated moral reasoning. Therefore, good leaders behave in ways that enable them to succeed in these roles. Table 1 outlines a list of elements attached to each dimension.

Table 1: Dimensions for leadership development

Leadership development	<p>Spirituality (vision–charisma)</p>	<ul style="list-style-type: none"> • Vision • Will • Self-belief • Loyalty • Respect • Agreeableness • Conscientiousness
	<p>Emotional Intelligence (intellectual stimulation)</p>	<ul style="list-style-type: none"> • Competence • Creativity • Objectivity • Empathy • Engagement • Development • Mentoring • Coaching • Character
	<p>Morality (individualised consideration)</p>	<ul style="list-style-type: none"> • Ethics • Integrity • Mutual respect • Self-esteem • Honesty

Source: (Adapted from Tshiyoyo 2012)

A true leader needs to serve a particular purpose which might be the promotion of the betterment of the living conditions of citizens rather than serving a leader's own selfish interests (Tshiyoyo 2012:205). A good leader must have a combination of spirituality, emotional intelligence and morality, because change is a process that is driven by multiple forces. In Africa and particularly in the DRC it is essential to realise that development requires a lasting change and that change needs to come from within. A combination of the proposed dimensions could assist in developing leaders who are able to address the

multifaceted crisis which prevails in the DRC. Current and future leaders should have a certain degree of spirituality as it is synonymous to having a vision which must lead any endeavour towards transformation. The DRC should also have leaders who can display a well-developed emotional intelligence to cope with the multiple challenges facing the country in terms of governance. Finally, morality is paramount as leaders are also expected to abide by principles of good governance and lead by example. Given the state of collapse in the DRC, the country needs leaders who possess these three dimensions simultaneously.

CONCLUSION

This article provides an overview of leadership and governance issues in order to demonstrate the extent to which those issues influence leadership development in a country such as the Democratic Republic of the Congo. The country has been and is still going through a profound leadership crisis that has orchestrated the state's collapse and minimised the country's prospects for economic development. The article argues that Africa needs effective leaders because strong leaders committed to change are one of the key drivers to progress. However, leadership effectiveness is determined by leaders' ability to overcome the challenges they are faced with in their direct settings. Considering the particular context of DRC, leadership development becomes problematic due to political, social, economic and environmental factors but the current situation is due to the fact that the after effects or the consequences of colonisation have not been dealt with adequately. In order to overcome the various challenges the country is facing the DRC requires the development of leaders at all levels.

The personal side of any leader is concerned with motivation, character, maturity, will power, freedom, meaning, creativity, ethics and values, culture, responsibility and accountability, loyalty, commitment, self-sacrifice, courage, genius, and other qualities.

Both the personal and strategic sides of leadership include the use of power. With power, there is one rule that may not be broken: the use of power should only benefit the public interest and never the political ambitions of the leader. Sharing power also means transferring responsibility and accountability. Accountability without power is as empty as power without accountability. When a subordinate is held accountable but does not have the authority to implement decisions, it is as ridiculous as a corporate officer's having power but not feeling personally responsible for an institution's success.

The most important aims of the DRC must find expression in the country's desire to create a balance between the strategic and personal qualities of its leadership. Achieving this balance successfully will mean that the government

does not only pay attention to practices and products but will also deal with the free decisions that human beings make about values and about how to treat one another and themselves. This transformation occurs on the personal, not the strategic side of leadership. This is what the article argues for in the three pillars proposed for leadership development which follows a transformational leadership approach and relies on three dimensions, namely: spirituality, emotional intelligence and morality. The combination of these dimensions can assist in developing leaders who are able to address the multi-faceted crisis facing the DRC. This kind of leader is essential as the DRC must dispose of ineffective leaders in order to create space for a new generation of leaders who are able to break the patterns which have hampered the country's development. DRC's current predicament is partly self-inflicted, due to poor leadership and mismanagement, and only Congolese leaders and Congolese people can address this predicament.

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