CHAPTER 1:   THE OUTLINE AND PARAMETERS OF THE THESIS

1.1   Objective Statement/ Title
Towards a Strategic Transcultural Model of Leadership that Enhances Koinonia in Urban Southern Africa.

1.2   The Problem of Racial Harmony in Urban Southern Africa
There is a continued demographic shift to urban centres of the many different ethnic groupings represented by the two nation-states of South Africa and Zimbabwe. In addition, the cities of South Africa are experiencing an influx of immigrants from other African nations further to the north resulting in racial and ethnic tensions and escalating pressure for employment. These factors underscore the need for an integrated national identity while promoting acceptance of cultural differences in either nation. City centre Christian institutions reflect this diversity and tension, demonstrating the growing demand to provide for a working multicultural model in the greater suburban areas associated with the cities.

In Southern Africa, the Christian Church has often been content to let socio-political events determine her composition and calling, though there have been key voices within her midst which have steered a prophetic-visionary course. The problem being addressed in this thesis is the paucity of working models that could instruct the Church. By working models, this thesis is alluding to successful multicultural institutions whose proactive stance enhances *Koinonia* (Christian fellowship/ *Ubuntu*) between cultures. If the Church could rise to the challenge of creating new models of leadership that will enhance cultural synergy then such approaches would both impact and instruct society at large.

Though models exist to promote leadership in ethnocentric groupings, there is a rapidly growing need to identify and promote models of multicultural leadership for the inner-cities and within the greater suburban environs. This need is being enhanced in the suburbs with the relatively recent influx of the new moderately wealthy and also extremely wealthy indigenous African sectors of society. Western styles and structures are becoming more mainstreamed into all sectors of Southern African society through media and global marketing with each passing generation. In addition there are a growing number of South Africans of varying ethnicities – mirroring what has also taken place in Zimbabwe – for whom English is their first language of choice, which Dawid Venter argues has as much to do with the role and status of language in society as individual choice (Venter 1999:162).

1.3   Proposition and Objectives
Proposition
The Church since the fall of Rome has been very astute at planting the gospel into other cultures. Using indigenous languages to communicate has been a key to this success, even though the scriptures were in Latin for much of the early expansion beyond the Roman Empire, which resulted in cultural, sometimes even national transformation. After the rise of Protestant Christianity, the Church has been even more proficient at translating the gospel into the indigenous cultures and tongues (West 1999:65-66; Walls 1996:40) thereby building renewed yet often monocultural communities. However, despite this proficiency at building monocultural communities, the Church has rarely been able or even willing to

translate multiple cultures into one community of the gospel, with the noted exception and early success of the multicultural Pauline community in the Graeco-Roman world.

Southern African church history reflects this continued trend, and should not be viewed as a unique picture of separatist church structures, but as part of this continuum, even if an extreme representation of it for the most part (cf Roy 2000:88). The proposition presented in this thesis is that *successful incarnation of the gospel into a multicultural context requires models of leadership that both enhance multiculturalism and also promote the underlying multiple cultures albeit from the platform of a common – but not exclusive – language and ethos*. This thesis seeks to demonstrate that the multicultural model of leadership which was first seen in Paul is evident to varying degrees – albeit contextualized – in successful strategic transcultural models of leadership in Southern Africa.

If this proposition is correct, then the key elements of these models – i.e. the structures, styles and values, ability to cross socio-political divides (transcultural ability) and the backing philosophies/belief systems – of leadership present in both Pauline and the Southern African multicultural leadership models analysed in this thesis should also be visible in growing multicultural church models today. This is a proposal, and it is not anticipated that this thesis can be absolutely proven through either the presence or lack of certain key elements (see Section 1.7: Definitions, and subheading – *Model of Leadership*). However, it is anticipated that the presence or absence of these key elements in multicultural Christian church and Para-church organizations and their ongoing application will provide a basis for determining the validity of this supposition. In synthesizing a strategic transcultural Christian leadership model relevant for Southern Africa, it is realised that this thesis will not provide a conclusive *formula* that will work in every situation. While the thesis will hopefully provide a somewhat unique framework and penetrating insight into a model of leadership relevant to today's multicultural church, it may at best in the future, give a framework for understanding the way ahead.

Objectives
A primary objective of this thesis is to analyse models of multicultural leadership based on the values, styles, structures, transcultural ability and the backing philosophies/belief systems of leadership necessary for effective multicultural synergy. To this end in each of Chapters 4 and 5, two South African and one Zimbabwean, comprising two black and one white Southern African leader (purposely – providing balance regionally and racially) have been chosen who were known for their abilities in crossing socio-political boundaries. There are many church leaders, who with good intent set out to attract new residents from different cultural groupings to their churches with limited success. This proposal argues: if a model of leadership that both enhanced multicultural interaction and promoted the underlying micro-cultural aspirations was actively used, the chances of creating a successful multicultural congregation might possibly be radically altered.

A second objective of this thesis is to make initial suggestion into the arena of a macro-cultural or national identity. It is perceived that the transcultural model of Christian leadership synthesised within, should give an initial indication of the basis for an integrated national identity. As Church and society mirror one another in some respects, models deduced for the Church should have a bearing on models of leadership needed and issues of identity in the greater urban societal context. Initial insight into the concept of a new synergistic macro-cultural identity will be posited it is hoped as a result of this research.

A third objective of this thesis is to propose initial concepts of Pauline structures of belief and community as a basis for future investigation into the structures required in present day society in Southern Africa for budding effective multicultural structures of belief and community. This tertiary objective will provide initial insight into the structures used by Paul to effect a cultural transformation which demanded ultimate allegiance to Christ and emphasised Christian values and beliefs and multicultural community.

1.4 The Major Areas of Research
Early church models of leadership
This thesis will explore the models of leadership that were employed by the Early Church. For the purposes of this analysis, the *Early Church* is defined as the first century Church with a specific focus on the Gentile Branch. Thus, this thesis will look predominantly at Paul and the leadership model – inspired by his theology – that he and his missionary teams employed in establishing the Gentile Church. It will also look at his belief in Christ as the only true *Kyrios* in inspiring cultural change. Using Antioch as the Pauline prototype, the theological reflection of this thesis will provide a framework and a missiological perspective which will inform church development in the present day Southern African urban context. The thesis will also conduct preliminary primary research into Pauline structures of belief and of community which in part reflect the values and the leadership styles employed by Paul. However, this preliminary research into structures of belief and community will not be conclusive but rather is intended to be a starting point for future research. Any model of leadership proposed in this study for application within Christian organizations will be suggested as a *synthesis* (see Section 1.7, Definitions) taking into account historical and current 21st Century events and conditions in Southern Africa.

Southern African models and paradigms of leadership
The thesis will focus on three political and three Christian leadership models – linking these models to their belief systems/philosophies – as a means to suggest a synthesis that has application for multicultural leadership models within Christian organizations. Through examination of the various leadership models employed by the six leaders, the thesis will employ the concept that various African traditional and Western historical Christian *models of leadership* have provided a historic *thesis*, while African Initiated (or Independent) Church *models of leadership* have provided an *antithesis* – the reaction to the original state of affairs. The objective of the comparison of the thesis and antithesis will be to propose a *synthesis* which is appropriate to the multicultural Christian context within the cities of Southern Africa for this generation. It is the intent of this thesis to develop a synthesis of a new model(s) of leadership which will be useful within multicultural Christian organizations for the cities of Southern Africa today. After analysing the six Southern African political and Christian models of leadership, various factors such as Postmodern, Tribal, Neo-African and Multicultural paradigms of leadership together with global/regional forces of Globalisation and fragmentation will be briefly examined in determining a synthesis for relevant models of leadership to today's Southern African context. A dynamic component will be added by interviewing certain Christian leaders to explore the relevance and validity of the conclusions of this thesis.

1.5 The Axioms and Limits of this Research
Even a surface level examination of the extent of the diverse factors affecting the implementation of the *synthesis model* including the impact of multiple cultures on church

leadership models reveals that the process of analysis could be virtually unbounded and an impossibly long iterative process. Elements such as the religio-political and the socio-economic complexity of the Southern Africa context, and the different African and Western philosophies vying for dominance, as well as the various ethnic/tribal/national/global political and economic forces are but a few of the numerous critical aspects that influence Southern Africa today. Thus, in order to make the research manageable a few axioms and limits have been chosen up front in order to restrict the field of research.

Axioms

Firstly, the thesis posits as an axiom that from the start of mission history in Southern Africa, mission work and mainline churches reflected certain key traits of their relevant societies at large. In some cases these traits became flaws in the structures of the church which caused more inherent problems than any other period of Church-Mission history. Each new generation of Western dominated Church-Mission history (with few exceptions) merely repeats these inbuilt flaws in its own way. If it is true that these underlying flaws are visible in each generation of Western dominated Church-Mission history, then it should be possible to pick these out in each generation. Thus, this thesis focuses on certain individual leader(s) in mission-church history and secular history not only to examine their unique contributions as prophetic voices against the tide but also to provide insight into these inherent flaws. Likewise the focus on one of the leaders of the Zion Christian Church in the history of the African Initiated (or Independent) Church (AIC) illustrates the broader AIC reaction to these Western church and societal pressures and provides a unique insight into the indigenous structures that counteracted these flaws. The prophetic lone voice of the AIC was motivated entirely by indigenous forces to stand against the tide of external influences. These flaws and contributions to the prophetic voice will be reviewed through the lives of six leaders as a necessary limiting restriction to make this process of analysis and synthesis achievable (see below – limits).

The second axiom posited here is that the highly successful African Initiated Churches (AICs) and particularly the Zionist churches have often intuitively supplied the necessary models to counteract these inherent flaws within their contexts. In this thesis special attention is given to Samuel Mutendi's role in the Zimbabwean branch of the Zion Christian Church (ZCC). It is a tenet of this thesis that these AICs, together with Pauline models of leadership provide a basis for understanding a way forward in the new emerging multicultural climate in the cities of Southern Africa. The concepts gleaned from both Mutendi's role in the ZCC and Pauline communities are not seen as directly transferable to the present growing multicultural situation, but nonetheless provide significant insight into the urban Southern African context. As indigenous cultures represent the majority population in the region, and because AICs are among the fastest growing group of churches in Southern Africa, the inclusion of Mutendi is seen as critical in providing a middle staging ground for finding workable, contextually relevant model(s) of leadership.

Limits

As a necessary limit for what could otherwise be an unbounded iterative process, this thesis will focus on only three political leaders and three 20th/21st Century Christian leaders and the models which they employed. As noted above, one of the three Christian leaders will be a leader of an African Initiated Church. Three political leadership models will be analysed to provide historical context and prophetic relevance, while three recent models of

Christian leadership will be examined to give an initial insight into current models of multicultural leadership for the early 21st Century Southern African context.

As an extension of this first limit, a second limitation will be that even these six leaders will not be reviewed in depth, but after a relatively brief introduction into their lives and rise to prominence in leadership to give context, the focus will be on the leadership models employed by each. The analysis of their *models of leadership* will give particular regard to that which encouraged or inhibited multicultural synergy (see Section 1.7 – Definitions). The models of leadership reviewed will be mostly limited to the individual, but not entirely so. As organisational leadership models tend to be a reflection of strong organisational leaders –particularly in the case of founding leaders – these will also be drawn upon.

A third necessary limit of this research must be the actual geographical area it hopes to comment on. The geo-political land mass of Southern Africa is a debatable concept and could easily have included the front-line states bordering South Africa at a minimum, but for the purposes of this thesis in order to provide focus and yet sufficient depth of insight, the sphere of research has been limited predominantly to the two present day nation-states of South Africa and Zimbabwe, and secondarily for historical and geographical purposes, to the land-locked Kingdoms of Lesotho and Swaziland. South Africa by virtue of its size and complexity will tend to unapologetically dominate the horizon. The close historical, cultural and mission/church ties of Zimbabwe and South Africa have, for the purposes of this thesis, been seen as reason enough to include them together in the same sub-continental region, while particularly Lesotho's inclusion is useful for historic concerns as one of the leaders analysed settled in and another was born in the region now called Lesotho.

1.6   Methodology and Process
Methodology
This thesis will undertake initial investigation into what is largely a new area of research and as such will thus be done in the form of a proposition. Research will be conducted in the main part as a literary study, where various leaders and aspects of leadership as well as all relevant background information will have been reviewed and analysed from archival pieces of literature, websites and other printed news media where applicable. This written information (electronic, archival and news media) is supported in most cases, particularly where the model of leadership of each the three Political and three Christian leaders is being analysed, by interviewing a number of individuals who knew and/or had privileged access to information pertaining to the six leaders or are themselves the leaders in question.

The synthesis of a new model of leadership applicable to multicultural Christian institutions informed by the three models of political leadership and three models of 20th/21st Century Christian leadership will be further tested against known current working models employed by three Southern African Christian multicultural institutions. As only one leader from each of these *test-case* multicultural institutions will be interviewed, this is not seen as reasonable grounds analytically, as a means to substantial confirmation, but as grounds for an initial perspective on the proposition made and multicultural model(s) deduced.

It was found that the subject matter was extensive for most of the leading personalities researched but that only limited historical literature was available for Bishop Samuel Mutendi. This being in large part a literary research it was to some degree dependant on

historical or current references, biographies and/or autobiographies of the six leadership figures analysed because of the diverse nature of the study. Where these could not be found, as was the case with Mutendi and Cassidy, beyond the researcher-missionary Inus Daneel's and Ann Coomes' invaluable written contributions respectively, the literary sources were supplemented by extensive interviews as conducted by the author of this thesis. In the cases of Moshoeshoe and Mandela, video material was also obtained to supplement written accounts, while the written information on historic leadership figures was in part supplemented by academics and experts – specifically regarding Moshoeshoe, Smuts, and Mutendi. In other chapters, where electronic references enhanced written records, these were employed; while in chapter 3 a substantial research into specifically Pauline thinking was conducted by a thorough investigation of the whole Pauline Corpus.

An understanding of synthesis

The premise of *synthesis* is that there exists a prior (historical) condition, or the *thesis* and this is then followed by a known, more recent condition, which in turn is called the *anti-thesis*, using "anti" to indicate a reaction to the original condition. Lastly synthesis – rather like the swing of a pendulum which ultimately comes to rest in the middle – is seen as the ultimate outworking of these two prior extremes (Shenk 1990:197).   Thus synthesis as used in this way, is a blended mutation of the two previous states into the current condition. *Blended mutation* is the term used to describe the result as the synthesis may employ elements from each of the former states while also inspiring change in such a way that new elements on occasion resemble neither of them.

The second premise of the concept of *synthesis* used here is that there are a few significant factors that often dominate the horizon in any one given era of Church-Mission history. In reality there are a vast number of factors contributing to a greater or lesser extent to the synthesis of models of leadership in any one time and place, and if analysed correctly these are so many and so vast that their precise nature and influence would be unobtainable. Yet the second premise of the dominating influence of a few significant factors is reasonable if these factors include the most significant societal and church forces of the time. In this study, the critical factors influencing the lives of the various leaders are the key to the analysis. In truth the process of synthesis is repeated over and over and yet on occasion there is an astonishing leap from one particular persuasion to another, as perceived in the phrase, *paradigm shift*. The concept of *paradigms* is used extensively by David Bosch in his major work *Transforming Mission*, a concept familiar in missiological circles. In the case of Bosch (1991:181-185), paradigms are the basis of a major hypothesis developed from Thomas Kuhn's theory of *paradigm shift* and Hans Kűng's use of six major *epochs* or *paradigms* in western history which Bosch then relates to the history of the Church. This thesis will instead use the idea of *synthesis* as a concept that helps explain and give substance to *paradigm shifts*, whether situational or historical in nature.

If Zimbabwe is analysed on its own, the idea of synthesis can be best illustrated by the history of the Church and its interaction with the labour industry. For the purposes of this illustration a simplified model is used, suggesting that the early Catholic, the Dutch Reformed and the High-Anglican missionary churches – to name a few of the dominant players – which along with Western colonialism's impact on the overall Church, can be considered the *thesis*. The indigenous churches – the AICs – and thus in particular Mutendi's ZCC, are the *antithesis*. These indigenous churches were formed to a greater or lesser extent due to the impact on migrant labour movement by the city of gold –

Johannesburg and its associated mining industry as well as similar labour market requirements in the cities of Harare and Bulawayo. These market-determined communities required that the AICs seek out new indigenous leadership models within the church to accommodate the indigenous aspirations and inter-tribal groupings determined by labour and other factors. The *synthesis* of these two opposing forces is seen to be the emerging multicultural Church of today which is a significant factor in the inner-city already and is fast becoming one of the new emerging church models even in the outer suburbs.

The synthetic-semiotic model
The s*ynthetic model* – the process of synthesis seen as a model (Bevans 1992:82-83) – is the undergirding model used in this analysis. This should not be seen as a static one time process, as synthesis is repeated over and over again. Thus in using the synthetic model, this analysis modifies the first premise of synthesis indicated above – that of a precondition changing through a process to an end condition – with the concept of *dynamic synthesis* encompassing the concept of continuing change (Shenk 1990:194). This *synthetic model* is overlain by another model called a *semiotic model* (Gilliland 1999:36), to combat any natural tendencies to emphasize the author's own cultural persuasion. In the semiotic model used here, signs – events and persuasions perceived to dominate the horizon in the indigenous culture, traditional beliefs, precedent Christian traits, African Independent Church theology, and the interaction with the gospel, church and cultures – are interpreted. These signs are taken into account which enhance the social change already happening or desired in the context, but with a view to formation of a new/renewed identity, and thus brings about the desired balance of persuasion. Schreiter (1985:13) defines such a model as a contextual model which emphasising the need for social change but should not be viewed in such a manner that it does not also utilise the ethnographic approach which is primarily concerned with the need for identity.

The *semiotic model* also helps to discern vacuums created by cultural upheaval which can often be caused by the dominance of one culture at the expense of another. These cultural upheavals have created a series of vacuums over the last three hundred years which within the new emerging synthesis may have a substantial negative residual effect if not dealt with constructively. For example, the labour migration driven by Western oriented demands has created whole villages of mothers and children almost devoid of fathers. These itinerant workers have a transitory lifestyle which may produce additional single parent offspring in the cities. Subsequent urbanization has compounded this process, caused extensive breakdown of the extended family and tribal structures. The multicultural context of the cities of Southern Africa offer a unique and somewhat complex opportunity to find workable constructs that will counteract the negative effects of cultural upheaval and which will aid and assist Church growth. The perspectives so derived in areas of multiculturalism could be an instruction to society at large bringing with them a greater understanding of reconciliation and the dignity of other cultures.

This process of moving beyond individual isolated cultures to a synthesis of a new all-embracing Christian multiculturalism could be a positive influence upon the current synthesis already underway in Southern African society at large. At present there is wide-ranging debate regarding what it means to be South African or Zimbabwean – as regards a *national cultural identity* or what *macro-culture* this might employ – in part due to conflicting philosophical demands and the current political conditions of both nation states. The proposed model(s) will it is hoped be relevant to a changing urban context increasingly

reflecting the many faces of the nation, and thus the need for a model(s) in the church that both reflects and leads a multicultural society, becomes ever greater.

In the Zimbabwean context, the debate is more muted due to current political conditions. However, there is a clear need for a positive multicultural model in Zimbabwe which addresses the country's diverse African cultures, both indigenous and foreign. This study will hopefully provide insight for redressing the current Zimbabwean situation. It is recognized that the implementation of its proposed leadership model(s) will be severely limited in the current Zimbabwean environment. Currently there are a great many African nationalities represented, especially in Harare, even though Zimbabwe's professional and business expertise of all ethnicities and her predominantly white farming population (affecting among others Shona, Manyika, Ndebele, Tonga, English and Afrikaaners) has been severely reduced. Added to the indigenous diversity still resident, there is always hope for a return of some expertise from all the ethnic groups now in exile, which could inspire a future multicultural dynamic and economic growth.

Theological reflection

This thesis has been conducted on the two-fold bases of *Missiology* (within Theology) and *leadership* (within Management Sciences). Many pastors and theologians obtained a sound theological basis to, but few have had an emphasis of leadership within, their training. Recognising the valuable insight this emphasis might afford, and interdisciplinary nature of Missiology to begin with, both missiological and leadership concepts – within the aspects of multiculturalism this thesis seeks to address – have been utilised. A great deal of weight has been placed on the theological reflection in this thesis which provides long range balance of perspective and missiological insight to the *synthetic-semiotic model* of analysis used. This theological reflection as well as the inclusion of present day inputs such as the philosophical/economic/political forces in Southern Africa is necessary to counterbalance the historical, cultural and philosophical inputs gleaned from the analysis of the six leaders under review.   This research makes suggestions primarily in the realm of Christian organizational leadership, with an inferred significance in the socio-political arena. With this clear intent, the author makes no hesitation in stating that the biblical account, particularly the whole of the Pauline corpus and Luke's account of the *Acts of the Apostles* has been used to provide insight, direction and theological underpinning to the thesis.

The entire Biblical account of the Pauline epistles is taken as being authored directly by Paul.   The author notes the dissent among academics regarding the extent of Paul's authorship of these epistles, and indeed notes that some academics would exclude the letters of 2 Thessalonians, Colossians and Ephesians as "debateable", and also the pastoral letters (1 Timothy, 2 Timothy and Titus) as highly dubious and should be "contested" (Kummel 1975:251), but sides with the position of not a few theologians who would favour direct authorship of Paul in all the epistles bearing his name. It is also noted that this is a Missiological thesis, and as such is not directly a Biblical Science thesis thus warranting, some would argue, a narrower gauge of the Pauline letters safeguarding the authenticity of the Pauline theology drawn upon. It is however the author's opinion that such limitation would result in the loss of critical elements of Paul's theology and praxis, particularly as regards his perspective on the *mystery of the Gospel*. From this perspective, one derives Paul's understandings of reconciliation and multicultural leadership critical to this thesis. As a result, the very nature and direction of this study requires the inclusion of the whole biblical account of the Pauline corpus.

1.7   Definitions

Wherever indigenous African cultural terminology and/or Greek words have been used directly by the author, these are defined for the reader's convenience in the *Glossary of Terminology and Biblical References* at the end of this thesis. However the Greek words of *Koinonia* and *Kyrios* and the phrases *Models of leadership*, *The Situation Leadership and Apprenticeship Models* and *Strategic Transcultural Leadership* are further analysed below because of the significance of these three words and phrases to this thesis.

Koinonia

The term is used in this thesis to describe fellowship within Christian communities and indicates, based on biblical usage, a depth of intimacy within these communities. This term was used by Paul as Ziesler (1990:148) points out to describe the collection he orchestrated to be taken as a love offering from the gentile churches to Jerusalem. It was important for at least two reasons beyond the immediate relief the offering brought to the drought Israel was experiencing. Firstly, it expressed the unity of the church between Gentile and Jew. Secondly, theologically it expressed for Paul the concept of ingathering of Gentiles before the vast majority of the Jews came to faith in Christ (cf. Rom 11); a reversal of the widespread traditionally held expectation of Gentiles being the ones needing to come to faith in Jehovah (Ziesler 1990:148-149). The indigenous *Xhosa* term most closely seen to resemble the definition and original intent of this word is the term *ubuntu*.

Kyrios

The Greek word used to translate the Old Testament Jewish divine name for God, and is later ascribed to Jesus himself as Lord. It is the same word used as an honorary title ascribed to Caesar in the Emperor cult –the official religion of the Empire. Please see Chapter 3 – Section 3.9: *Pauline Belief Structures…* for a more detailed study of this word.

Model of Leadership

This is defined for the purposes of this thesis as being the values, styles, and structures used by a leader and/or organization and the ability to cross socio-political barriers (their trans-cultural ability) based in full or in part on a belief or philosophical system. This is just a constructed definition for the purposes of this thesis, limiting the model of leadership to five major areas, but which could easily have been more. For instance *The 7Ss Model* as explained in Mark Haynes Daniell's book, *World of Risk: Next Generation Strategy for a Volatile Era* uses seven criteria – strategy, structure, systems, staff, skill, style, and shared values (Daniell 2000:107). Of these criteria, structure, style and values are directly addressed in this thesis and the type of leadership or staffing needed to promote models of leadership both sensitive to the building of multicultural community and supportive of the individual cultures is also indirectly addressed within the *structures* utilized.

This constructed definition for a *model of leadership* as used in this thesis – starting with the values, styles and structures, but further including the trans-cultural ability and the belief/philosophical system of the leader – is a fairly broad one, once the above mentioned leadership or staffing component, is added. This broad basis for a model of leadership will give a fairly thorough insight it is hoped into a strategic transcultural model of leadership by analysing the six models of leadership being researched.

While analysing the leadership models in question, particularly in Chapters 4 and 5, a *model of leadership* will refer for the most part to the individual leader's *model* utilised, but

at times may also apply to the organisation's leadership model with which the leader has been involved. As noted above, organisations often reflect a strong leader's model of leadership, particularly in the case of the founder. The reverse is also true – a leader may often reflect a strong sense of an institution's model (i.e. the values, trans-cultural nature etc.) such that the institutional model of leadership cannot be separated from the individual leader's model. The criteria making up the model of leadership analysed in this thesis, will be given special attention when they promote or alternatively impede multicultural synergy and/or the expression of the individual cultures making up the multicultural group.

The Situation Leadership and Apprenticeship Models
In addition to the concept of style of leadership used in the analysis of the leadership model (where two dominating styles will often be shown to operate), this thesis will attempt to briefly show in a tabulated format the use of other styles of leadership based on Paul Hersey's *situational selling* in its adapted form (Hersey, Blanchard and Johnson 1996:200). Each leader has been analysed for displaying all four styles (S1 to S4) based in the quadrants of the *Situational Leadership Model*.

Next, the author has adapted this chart and combined it with Hersey's concept of *follower readiness* to create a *Situational Apprentice Model* again with four quadrants and four associated styles (AS1 to AS4). The concept of an apprenticeship style, understood as learning aspects of leadership which mirror a mentor's (the situational leadership) style and the use of a model – the *Situational Apprenticeship Model* – to express this is unique to this thesis (as far as the author is aware), being original in its concept but not in its detail.

These models are clearly shown below such that clarification of descriptive labels S1 to S4 and AS1 to AS4 can be easily ascertained from the two models represented in chart form (see over page). Within the joint analysis of the three political leaders and three Christian leaders these styles are referred to but an attempt has not been made to refer to them within the text or even within the section specifically labelled *Style of Leadership* in each case. This may have proved to be somewhat cumbersome to relate every concept of style(s) used to one of these labels, which have been gleaned not only from a specific styles mentioned and from incidents within the rest of the text but also from an overall understanding of how the leader operated. However for clarity the style labels (S1 to S4 and AS1 to AS4) have in every case where possible been linked to one specific event, role or area of leadership in the leaders life even if the style was first deduced for example as a general life-time style. These style labels are not seen as definitive in relating a historical or present day leader to eight styles of leadership and apprenticeship in an absolute manner, which could have proved somewhat hazardous, as awareness of even someone else's style who is intimately known can be a very subjective process.

In the case of the six leaders analysed, objectivity was achieved to some degree by looking at multiple sources. The historical/cultural circumstances of the time periods of the leaders was taken into account, which together with the interviews and the literary/electronic sources available on each gave a basis for analysis. The leadership styles were then tabulated under S1 to S4 and AS1 to AS4. These labels in the case of each leader are seen to represent a fairly (but not precisely) accurate picture of the various styles each utilised.

The category of *Style(s)* in the joint analysis tables indicates a single preferred young adult style and two more mature styles used and though they often correlate closely with S1 to S4

categories, these are seen as general and/or preferred styles of leadership and should not be confused with the styles used in the *Situational Leadership and Apprenticeship Models*.

▶ **Figure 1.1 The Situational Leadership Model**
(S1-S4 Leadership Styles)
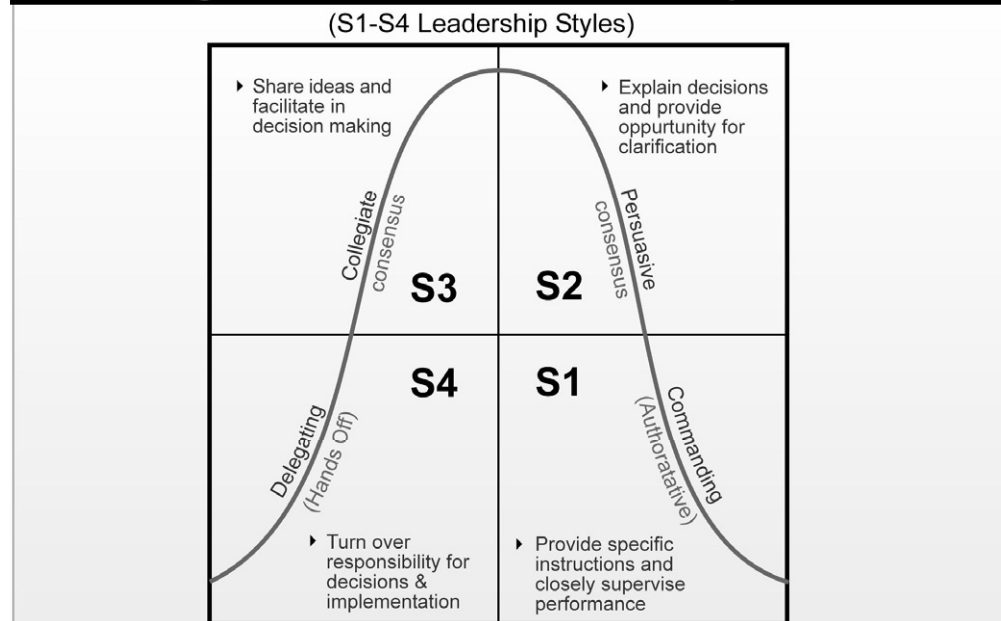
The "Situational Leadership Model" adapted from Hersey, Blanchard & Johnson (1996:200)

▶ **Figure 1.2 The Situational Apprenticeship Model**
(AS1 - AS4 Apprenticeship Styles)
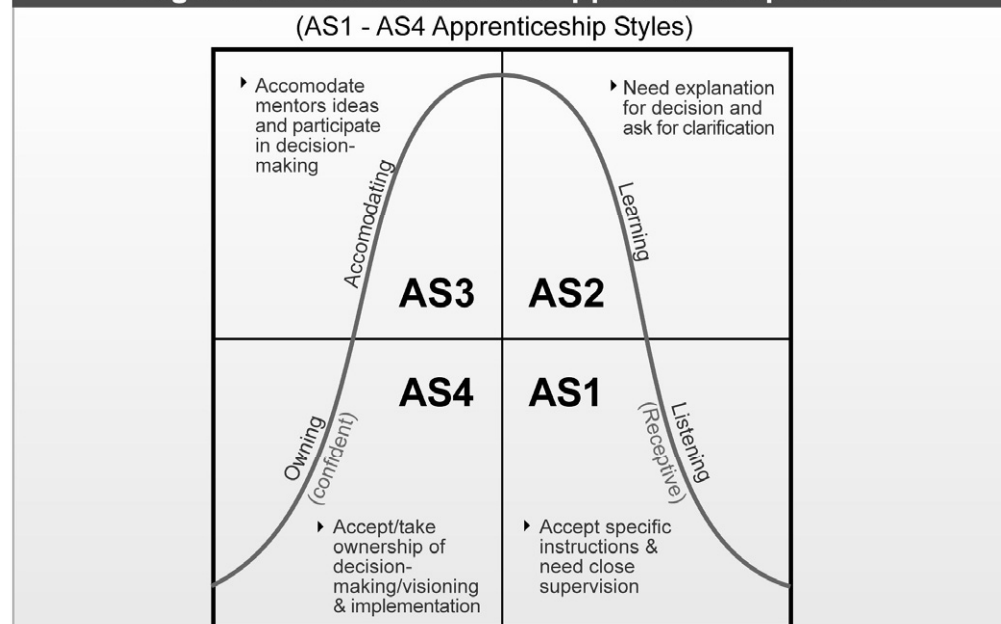
The "Situational Apprenticeship Model" created from concepts of "follower readiness" and "situational leadership" in Hersey, Blanchard & Johnson (1996:200)

Strategic Transcultural Leadership

Trans-culturally strategic leadership is defined for the purposes of this thesis as leadership that is able to transcend all socio-political boundaries and to envision a new future based on a new cultural paradigm. The term transformational leadership has often been used in the past to cover this concept, yet the two are not totally interchangeable.   For while

transformational leadership can include the concept of an ability to traverse socio-political boundaries, it does not necessarily include this in every context. In a Southern African context *strategic transcultural leadership* does not merely cross societal boundaries and lead the way in this regard, but it also dares to press for a metamorphosis of society into a more equitable one with a "…respect for political, racial, tribal, religious and cultural diversity" (Mbigi & Maree 1995:98); and in a gender inclusive manner.

But, there is no getting around the concept that while racial and gender equity might dominate the political horizon in a Southern African context, an ability to turn a company, institution or nation around in its company pride; institutional cultural identity; or national spirit – which in turn impacts on its sense of community wellbeing; productivity and/or financial output – is a large element, especially in a global market place, of what makes up trans-culturally strategic leadership (cf Sham 1999:204). In this sense as long as a concept of changing or traversing culture is included, *trans-culturally strategic*, closely aligns to *transformational*, leadership. Lastly, for the purposes of this thesis a *strategic transcultural leader* as with a transformational leader is assumed to be a determined, and yet somewhat paradoxically, equally humble person.   This is not just a nice addendum to bring missiological correctness to this definition of strategic transcultural leadership, but is based on sound research:

> A recent five-year study on leadership reported some astonishing conclusions, according to the January 2001 issue of the *Harvard Business Review*. For instance according to their data, one of the most important factors in transforming a good company into a great company is *a humble, determined leader*. The study, conducted by a Boulder, Colorado-based research group, headed up by Jim Collins, set a very high standard in defining a "great company". Collins chose cumulative stocks returns as his benchmark. Then he looked for companies that had (1) experienced returns at or below market par for fifteen years, and then (2) surged to three times greater than market par for the next fifteen years. Collins weeded out companies that simply rode industry trends to higher profitability. He wanted to find *internal* factors that produced corporate transformation …looking for common denominators. He found just one: Leadership. He was astonished at the *kind* of leadership he found in those transformed companies. As executive coach Dr. Michael O'Brian stated … in response to the findings, the leadership style Collins documented was "not leadership based on ego. Or power.… Each CEO of each of the eleven companies exhibited leadership characteristics that were paradoxical. …They were cut from a different cloth, one that was made up of equal parts personal humility and professional will" (Williams 2002:105-106).

In short a *strategic transcultural leader*:
1. Transcends societal boundaries and encourages others to do so.
2. Presses for racial, political, tribal, cultural, religious and gender equity.
3. Has the ability to turn an institution/nation around in its cultural pride, which in turn affects its institutional/national identity and/or productivity and/or financial output.
4. Is humble yet exhibits a strong determination.
5. Initiates and leads change from an old paradigm of the individual cultures to a new paradigm in a sequential manner for the synergistic advancement of the whole; yet which includes and values all the cultures represented within.

CHAPTER 2:   THE NEED FOR "STRATEGIC TRANSCULTURAL LEADERSHIP" IN SOUTHERN AFRICA

2.1   Introduction

This chapter is a lead-off chapter, and follows the themes and parameters established in Chapter 1 which introduced the problem of ethnic unrest in the cities of Southern Africa and set out the proposal that a model of leadership which both enhances synergy between cultures and values the individual cultures is required. Chapter 2 will make a strong case for strategic transcultural leadership, which in its essence could be included more loosely under the concept of transformational leadership. Briefly stated, *strategic transcultural leadership* is for the purposes of this thesis, leadership which is able to cross socio-political barriers – between peoples who align themselves into different cultures – and in doing so envisage a new future. In this brief definition above, *cultures* is used in the broad sense of the word to include all tribal, ethnic, political, or socio-economic groupings.

In the same way that trans-nationals (or multinational companies) can cross political boundaries, so *trans-culturals* (or culturally transcending individuals) can traverse socio-political boundaries with ease. This chapter will examine and link the need for *strategic transcultural leadership* to the problems in Africa in general and specifically to the challenges faced with regard to ethnic diversity (associated issues of conflict and ethnic unrest) in the cities of Southern Africa as alluded to in Chapter 1.

Prior to addressing the issues in the cities of Southern Africa, it is useful to provide a specific understanding of the concept of *strategic* for the purposes of this thesis. Bill Hybels, the founding pastor of Willow Creek Community Church, one of the largest churches in the United States provides the following insight on *strategic leaders* from his book, *Courageous Leadership*: "Strategic leaders have the God-given ability to take an exciting vision and break it down into a series of sequential, achievable steps. This gift of leadership allows an organisation to march intentionally towards the actualisation of its mission" (Hybels 2002:143). Or put differently a *strategic leader* interprets the present scenario and change environment in the light of a future vision and boldly steps forward, but does so in such a way that the concepts that help achieve the vision are grasped and followers are inspired to follow in a momentum building progression. The leader thus activates a deliberate movement beginning on a path toward a new reality, where the accent and orientation is futuristic and progressive rather than managerial, tactical and present day oriented (cf Conger 1992:51; Kouzes & Posner1995:100).

The general direction of the text follows this line of argument:
1. There has been a historic lack of great leadership in Africa, which is equated to strategic transcultural leadership.
2. The lack of transformational leadership in the past and more specifically trans-culturally strategic leadership is reflected in the unresolved issues Africa is facing.
3. There has been significant recent improvements in democracy and governance in Africa at large which is reflected in an economic upswing in certain countries.
4. In Southern Africa perhaps two issues that stand out in relation to this thesis are the need to uproot cultural prejudice and the need for a national cultural identity.
5. There is a need to model the crossing of barriers looking specifically at the role of dialogue between various groups and the building of new concepts of tribe or nation from the top down as exemplified by two specific leaders.

6. These leadership examples will be used to show that strategic transcultural leaders have an innate ability to transcend barriers based on the belief system of the leader.

2.2   Strategic Transcultural Leadership and Africa's unresolved problems

There is room beyond this thesis for a case to be made that there is a dearth of transformational leadership – or more specifically strategic transcultural leadership – throughout the world today, and if this is true, Africa in this regard is no exception. The challenges of Africa may in scale if not in scope however heighten the need for trans-culturally strategic leadership with problems ranging from corruption, amoral dictatorships, ongoing civil wars, genocide, inherent problems of poverty, high crime rates and high unemployment and HIV/AIDS percentages. Africa upon a fleeting inspection seems to have had a real dearth of strategic transcultural leadership in her post-colonial leadership that could rise above the political clambering of the day, and with a non-partisan even-handed resolved intent address the critical issues of the day. If Africa could use the kind of leader who has the ability to cross social boundaries and dare to redefine a company or organization's *composite being* or *integrated culture*, a problem heightened by her brain drain, then how much more so the kind of leader who could address a whole nation's?

Missiologist, Professor P.G.J. Meiring of the University of Pretoria, relates a story concerning Desmond Tutu and himself, that highlights the issue:

> I was being driven through Nairobi in the company of Archbishop Desmond Tutu. It was November 1994, and the PACLA II (Pan African Leadership Assembly II) meeting that was due to commence. Tutu, who was asked to be the keynote speaker, invited me, on our arrival at the airport, to accompany him for the rest of the day, meeting with church leaders and other luminaries in the Kenyan capital. It was when our driver, an official of one of the ecumenical bodies in Nairobi, was reporting on the difficulties they were facing, that the Archbishop leaned back in his seat, and with closed eyes murmured: "Africa, Oh, Africa, where are your leaders?" Tutu was not the first to raise the question. For decades, ever since the late 1950's when one African state after the other gained independence from their colonial masters, the question of leadership came under scrutiny (Meiring 2002:719; cf Adewoye 2000:39ff).

Southern Africa in particular with its unresolved problems in the ethical, political, civic, racial/tribal, economic and medical spheres of society reflects to some extent the absence of courageous trans-culturally strategic leadership. Zimbabwe is a prime example of the lack of such leadership with its indiscriminate land grabbing and the wholesale destruction of the street vendor and urban dwellers' property. Strategic transcultural leadership has been, at least in the case of Zimbabwe, somewhat distinctly absent in each of these problem areas, which compounds even more the increased risk of the overall economic failure of a nation, which has it appears in Zimbabwe's case, already happened. In Southern Africa, the risk of a failed economy is great enough with the combination of the issues just raised, without the added complication of an absence of a model of strategic transcultural leadership at the top, more so if infact a negative leadership model is being thrown in the mix. The United Nations special envoy Anna Tibaijuka issued a damning report, dated the 18th July 2005, of the Zimbabwe Government's campaign to clean up slums, illegally built houses, offices and street vendors, callously called "Operation Throw out the Trash",

otherwise known as "Operation *Murambatsvina*" (Tibaijuka 2005:2). In this whole fiasco Zimbabwe's future continues to be closely if not inextricably linked to South Africa's willingness to provide economic and political support, as expressed by the 31st July, 2005 article in the Sunday Times written by Brendon Boyle:

> South Africa has negotiated a five-week International Monetary Fund reprieve for Zimbabwe – which faces imminent expulsion over arrears totaling $290-million – and may settle part of the debt. But Reserve Bank Governor Tito Mboweni will not authorize any payment to Zimbabwe or to the IMF unless the Harare government has signaled its commitment to conditions including political, human-rights and economic reforms, government insiders said…. One South African government official said Thursday's statement by Zimbabwe's Deputy President Joyce Mujuru that the government had ended the demolition of informal homes and shops across the country fell short of the requirement. The UN said in a scathing report last week that the brutal operation had cost at least 700,000 people their homes or livelihoods and had affected at least 2.4 million people.
>
> Finance Minister Trevor Manuel defended South Africa's plan to support Zimbabwe on Thursday, telling Wits University students: "The worst thing we can have is a failed state or a rogue state on our borders." He said Zimbabwe had already devalued its currency and raised the petrol price by 300% following discussions with South Africa. The Democratic Alliance ratcheted up its campaign against the proposed loan this week, launching a drive to gather SMS messages of opposition to it. "It is of no use to the people of Zimbabwe for the ANC to stand quietly by while the destruction continues unabated and then to offer empty gestures of support after the fact," said the DA's spokesman on Africa, Joe Seremane (www.sundaytimes.co.za).

The twin concepts of economic and leadership failure in Zimbabwe's case at least, seem not to be a chicken and egg scenario – as to which came first – such is the extent of Mugabe's failure. Yet not only Mugabe's, for Trevor Manuel would do well to remember under which party's policy of *quite diplomacy* and back-patting has a "rogue state" with a "failed" economy already been created? Though Manuel and Mbeki do seem to have been let off the hock or vindicated in their recent gesture (which ever way you look at it) being turned down by Robert Mugabe as one not willing to accept assistance with the kind of preconditions that South Africa placed on it. It may be worth mentioning at this point that this "failure" to lead is in essence, at least in part, a failure to synthesis culture on a national level. In addition to the Southern Africa challenges that were outlined earlier, Mark Haynes Daniell (2000:4) would add within the broader domain of "Rising Levels of Risk" the general global problem of "Risks to the retention of our unique cultures and to the spiritual foundations to our lives." Yet one of the complex problems and areas of risk, that faces Southern Africa and indeed most of the world, is the complexity of nations comprised of multiple cultures and the failure of leadership to stimulate an internal synthesis, quite besides the threats to a single culture, from outside sources to which Daniell alludes.

Africa, and Southern Africa in particular, needs leadership that can not only address the issues of uniqueness in individual cultures and their associated spiritual foundations, but she needs leaders who can envision and champion a new multicultural national identity, for African nations in general have not been so honoured as to be concerned with preserving a

single culture. History (South Africa is a case in point with eleven official languages not counting any other unofficial ones) has combined with the issues of the day – including vast demographic shifts and globalisation – to forbid this outdated response. What Daniell and others fail to specifically address is that beyond the advocates of a *universal culture* largely driven by Western countries through globalisation, and the advocates of *individual cultural identity* – what is otherwise referred to as the "culture free" verses "culture specific" debate (Daniell 2000:250; Braun & Warner 2002:13) – there could be a third consideration for a both/and scenario which both respects individual cultures while building a new national cultural identity.

This thesis contends that strategic transcultural leadership is needed particularly in Southern Africa to address the balancing of multiculturalism in a new macro-cultural and truly nationally based identity, with the concern to honour the individual cultures represented. The failure to synthesize culture in terms of a new or renewed macro-cultural national identity may have a bearing on the economic problems Zimbabwe is now facing, although this cannot be proved within the constraints of this thesis and is not its priority either, it is an objective statement worthy of consideration for further research. Indeed there may be a basis of support to this argument; for as Robert Hayles and Armida Mendez Russell mention in their book *The Diversity Directive*; there are multiple examples that link economic excellence with diversity:

> For example, looking only at race and gender, research consultants Heidrick and Struggles, Inc., found that companies with two or more women and two or more "minority" directors on their boards were much more likely than others to be named to *Fortune* magazine's "Most Admired Companies" list. Similarly, a front-page *Wall Street Journal* article in 1993 reported a study showing that companies with good records of recruitment and retention of women and people of color also had stock prices that were about 10 percent higher than those with poor recruitment records. In 1994 Robert Hayles, then at Pillsbury Co., examined the relationship between financial performance and excellence in diversity within the food industry, using a broad and inclusive definition of diversity. First Hayles rank ordered 10 food companies for financial performance. …[Then he proceeded] to rank the 10 food companies according to diversity excellence. The findings clearly indicated that the food companies with the best diversity practices were also the best financial performers (Hayles & Russell 1997:4-6).

Here it should be made clear that Hayles and Russell are assessing the link between economic excellence with diversity on a company level within the context of the United States and therefore not directly relevant to a national level in Southern Africa, but it nevertheless may indicate a trend that could prove true at a national level in other countries. A possible link between diversity and the economy could prove crucial in the future, for the West has judged post-colonial Africa not on the issues of diversity alone, nor even an unrealised macro-cultural identity and the potential that individual cultural identities might play in a new multiculturalism, but on the basis of economic progress and issues surrounding good governance and democracy. In this respect the prominent Kenyan churchman, editor and intellectual, Bishop Henry Okullu as far back as 1976 in a speech given to the Pan African Leadership Assembly I (PACLA I – a Christian Leadership conference which comprised an exceptionally broad range of Christian denominations from all over Africa, printed in 1978) commented on Africa's apparent leadership ineptitude:

> Africa is a continent of problems. You could call us heathen, backward, barbaric and such other names which portray us as problem people. …In many ways we have deserved this sort of evaluation. Politically most African states are ruled by military dictators with every individual's life expendable at any time the ruler may decide so. The few remaining states are ruled by powerful bureaucracies. Leadership is personalised and this personalisation leads to idolisation of the leader to such an extent that people are made to believe that their rights come from the generosity of that leader. In Africa every ruler becomes an ungazetted king, sitting in an unimpeachable position; ruling supreme for life.   This misunderstanding of power as something given by the Creator for the service of one's fellow men is what led to its abuse. Power is sought and maintained, often by unjust means, for its own sake. As a result of all this Africa is involuntarily, without calculation, experimenting with something new: a system of government which should be best described as a one-party dictatorship (Okullu 1978:31).

In a somewhat similar but broader vein, some 26 years later (Okullu's speak was in 1976, but printed in 1978), Professor Meiring – focusing more specifically on South Africa, but drawing on comments made by Kretzschmar in a Nigerian context after Meiring's involvement with the hearings of the Truth and Reconciliation Commission (TRC 1996-1998) – notes the many disappointments in leadership across the board. He records his thoughts in this respect in the 2002 publication of *Verbum et Ecclesia*:

> Of course there were disappointments. Also among the South African leaders, black as well as white, were those who were found wanting, with feet of clay. …many of these disappointments in the spheres of politics and finance, in the business and legal fraternities, among academics, also in the faith communities, surfaced. It was clear that South Africa, too, was in need of leaders with integrity and wisdom, with energy and resilience. Louise Kretzschmar's comments to a Nigerian audience (Ibadan November 2000), surely apply to South Africa as well: "Among the growing calls for the 21st century to be the African century, all Africans, including African Christians, need to pay serious attention to one of the vital components that will affect genuine transformation, namely, that of authentic leadership" (Meiring 2002:720-721; cf Kretzschmar 2002:41).

The benchmark of achievement in the arena of *transformation* for most Western companies is centred on the concept of revising the corporate structure and culture to build pride, a sense of association and purpose, resulting in an increased production or product excellence and thus overall net worth. In reality, countries are viewed little differently than companies by *First World* powers, as in effect their net worth in terms of production, often amounts to less than that of a multinational. In which case, it may not be too far of the mark to suggest that countries wanting to be economically successful should not only look at issues of diversity but also look at possible revisions to their governance structures and the building of a new national cultural paradigm. History over 27 years had by 2003 apparently taught Africa few lessons for even as money poured into Africa there was seemingly little to show for it. This apparent lack of progress developed a backlash from the West and is one of the reasons why Africa has been given so little attention in the past by the movers and shakers of globalized free trade, a view espoused by Allister Sparks (2003:xi) in his book, *Beyond the Miracle: Inside the New South Africa* as put forward in his prologue:

Africa, with its pathetic two percent of global production and no purchasing power – more than half its 800 million have to survive on less than $1 a day – simply didn't belong in that league and was being ignored. Its economic insignificance aside, the developed world was turning away in exasperation from Africa's endless conflicts and self-destructive misrule. The international news media, too, had grown weary and were giving less coverage to its endless woes and impenetrable complexities. *The Economist* had dismissed it as "the hopeless continent."

In a similar vein only a few pages later, Allister Sparks again mentions that this "exasperation" or "even disgust" of the "developed world" with Africa was seen almost singularly as being caused by her bankrupt leadership: "There are good reasons, of course, for the developed world to look with scepticism and even disgust at Africa's failures which too often have been caused by its own kleptocratic rulers who have raped and plundered its resources with a greed that surely matches its maligned colonizers" (Sparks 2003:7).

Yet this really does not do justice to the whole of sub-Saharan Africa even by the 1990's especially if the focus is more on issues of democracy and governance. For in these years Chiluba replaced Kenneth Kaunda in Zambia in a relatively smooth transition of power even if Chiluba thereafter did not really fulfil the national expectations, Namibia received her independence, Mozambique signed a peace accord between its two opposing factions and Zimbabwe by 1997 had gone through a thorough economic transformation even if the fruits of this were later lost. More recently Kenya has also had a peaceful democratic election in which the long standing Moi handed over power peacefully thus closing the chapter on what looked very much like a one-party state.

Mirroring Kenya's political metamorphosis, a significant portion of sub-Saharan Africa has been going through something of a change of heart and a re-invention of itself. This is especially true of the past five years in which time no fewer than two-thirds of African countries have had multi-party election, and 24 countries had an economic growth rate over 5% by 2003 according to the *Report of the Commission for Africa* headed by Tony Blair which expressly states: "Twenty years ago it was commonplace for African countries to be run as dictatorships; today such governments are a minority" (Commission for Africa 2005:24). This is a point of view that Sparks seems not to have picked up on. It might be that the positive economic effects of the African Union's vision – in which Africa takes charge of her own destiny – were not widely known by 2003, and were also somewhat blurred by the African Union's programme, NEPAD (New Partnership for Africa's Development), having taken considerable heat over its apparent failure to uniformly apply its declared intention of peer review among other things.

Also true is the effect that a few rogue states can have on the lenses with which the West views Africa, which after all is a whole continent made up of a large number of independently sovereign nations. Despite this there has been significant positive, if somewhat recent progress, even when Africa is considered as a whole in the areas of governance and the economy, a point also made by the G8 (Group of Eight) leaders and expressed in their 2005 summit meeting. In their agreement on Africa they mention that Africa is the only continent that is not on track to meet the Millennium Declaration goals set by the United Nations to be reached by 2015 and yet they mention directly after this that:

Important progress has been made. In the past five years, more than two thirds of sub-Saharan African countries have had democratic elections. Inflation is a fifth of levels a decade ago. Growth in sixteen African countries averaged over 4% in the past decade, higher than in any major developed country. 24 African countries have now signed up to have their progress reviewed by their peers. And the promotion of good governance, peace and security and economic development is at the heart of the African Union (AU) and its programme, the New Partnership for Africa's Development (NEPAD) (www.number-10.gov.uk).

South Africa in particular as one of the leaders of NEPAD has received high ratings from The Center for Public Integrity with a ranking just below Germany in her *Public Integrity Index* (www.publicintegrity.org), even if her integrity has seemingly wavered at times.   For example, South Africa seemed to falter on the issue of delivering antiretrovirals to some 5 million with its ruling party's alarming disregard for the main stream medical opinion on HIV/Aids. But recently the government has agreed to make them available to all affected citizens, which only serves to highlight the balanced society that has been achieved little more than a decade since the 1994 elections, a point of view put forward by Justin Arenstein in the *Corruption Notebook* for *The Center* (www.publicintegrity.org).

Yet the problems of misgovernance and dictatorial leadership styles are still an issue in certain African states despite the above mentioned gains – which possibly is no where more starkly displayed than in the case of Zimbabwe which received the lowest *Public Integrity Index* rating of any nation by The Center for Public Integrity (www.publicintegrity.org) – but even these are far from the only problems Southern Africa faces. South Africa in particular has to deal with an influx of economic refugees, heightening the tension already created by the dichotomy of a vibrant economy but high unemployment rate. Allister Sparks addresses the problems relating to black immigrants coming in search of the African dream of acquiring wealth without having to leave Africa. He has this to say:

> But it is not only whites who harbour deep-rooted prejudice. Black South Africans are profoundly xenophobic. They are fiercely hostile, often violently so, toward economic refugees from other African countries who flock to what they perceive to be a cornucopia of opportunity. While such economic self-protectiveness may be understandable and is pretty well universal in similar circumstances of large scale unemployment, in South Africa's case there is more than just a whiff of ethnic superiority in the attitudes displayed towards the black immigrants. The foreigners themselves describe the black South Africans as arrogant, and they resent it particularly because South Africa's liberation movements were hosted and supported and even funded by their own countries for decades, often at great cost to those countries. To no small degree the economic distress that now drives these refugees southwards was a price paid for helping to liberate the very people who now resent them (Sparks 2003:7-8).

This hostility to other races can with good reason be argued as intrinsic to the way South Africa was founded by the white races, particularly the Afrikaner and the English. The early Missionary Church was no exception to this prejudice as it expanded in the region, a point of view put forward by Bishop Cameron T Mfekane who represented the Council of African Independent Churches at the Rustenburg Conference of church leaders. Infact Mfekane argues that the missionaries brought the idea of segregation with them through

their missionary structures which were denominationally bound for the most part. A point of view he makes quite clear in his response to Professor Jonker's address:

> Prof Jonker mentioned the isolation between Christians of different races as one of the obstacles towards a united witness by the Church. I agree with him. I want to go further and say that the missionaries who brought Christian religion to Africa *invaded* Africa as separate entities from different organisations or countries. These missionaries operated separately. *The only time they came together in conference was when their existence was threatened by the 'menace' called Ethiopianism*. The General Missionary Conference in 1904-1909 decided that: Christianity must lose its European form and colour…. Then the separation of European and African started. The golden rule of the South African Calvinism was *geen gelykstelling* (no equality) between black and white in Church and State. As a rule, an African could not, with impunity, enter a white Church even for an ordinary service. The damage to Christianity *was initiated* by the very missionaries who brought it (Mfekane 1991:105-106).

Whether the Missionary organisations instilled a value of segregation by their denominational divisions or whether they instilled black-white divisions in their desire to rid Christianity of its European cultural baggage, the fact remains that within the Southern African context this decision was soon seen in the light of the racial undercurrents with which it was implemented. In South Africa's case Church and State had conspired on almost an equal footing to produce a system of Apartheid which was theologically sanctioned by the Reformed Church. Yet today's issues as Sparks so accurately alluded to, as recorded just prior to Mfekane's statement, go way beyond issues of a defunct system of Apartheid instilled as it may have been by missionaries. Though it does seem a bit unfair to blame the missionaries solely for this, and surely other English, Dutch, French and German settlers among others, must have played a role as unwitting agents of segregation.

Beyond the multiple white agents of racial segregation, albeit with an understanding enshrined in Calvinism, in an attempt to be even-handed this thesis must state that the black tribes cannot claim to be totally guiltless if the devastating effects of the *Mfekane* and a general culture of raiding, endemic to many of the tribal groups of the early 1900's is taken into account. Yet today's issues in the cities of South Africa go even beyond these ingrained racial prejudices of white on black, and black on black as seen by the enmity between the various tribes, even beyond Afrikaner-English petty biases, and beyond the more recent Inkatha/ANC infighting of the 1990's in Kwa Zulu Natal, to the present day feuding between peoples of multiple tribes, nations and languages coming from within Southern Africa and from almost every other nation on the continent.

The challenge remains for South Africa's leadership to face this challenge of the city's multicultural dynamic as a positive nation-building happening and it is to this issue of the role of leadership in the creative re-engineering of society that this thesis now turns.

2.3   The Strategic Transcultural Leader's Role in Creating a New Tribe or Nation
The challenges of Africa are such that while good leadership at the individual organizational level is necessary for the success of that unit; nations need great leadership. Great leadership or *Transculturally Strategic Leadership* is necessary, with the ability to re-

engineer the way society is philosophically structured with bold initiatives; to re-strategize with risk-taking intervention in the cultural identity of a nation to included all its peoples; to provide the initial impetus to re-energize a failing economy by drawing on all sectors of society; and by lifting the depressed spirits of a nation in spiritual and emotional bankruptcy. This kind of leadership is able to step above the chaos of daily problems, and transcend economic, racial, political and societal barriers and see the possibility of a fresh new day dawning. This is the *great leadership* or *visionary leadership* – what this thesis calls *strategic transcultural leadership* – that sees beyond what mono-culturally bound leaders can see and embraces new culturally possible paradigms with plausibility while others would only laugh and shout dreamer.

Looking more specifically at Southern Africa and the needs of the cities, trans-culturally strategic leadership is needed to overcome obstacles of ethnic clashes, a strain on the labour market, economic dissonance and associated issues of diversity and find commonality (Mbigi & Maree 1995:98). Southern Africa, this thesis argues, needs trans-culturally strategic leaders who attempt to deal boldly with problems that further distance peoples from one another in their social wellbeing – such as improving their access to leadership opportunities, education, health recreational/social facilities – and creates the opportunity for a new society that transcends individual tribal or ethnic culture, providing the insight for the basis of a new community. These leaders seek to uplift people from their situation – whether one of health or economic/political or racial marginalisation – by increasing opportunity and access, and on a more practical level by communication between the haves and have nots. There is a great need for communication as the foundation for change which can be achieved through reconciliatory initiatives or through building awareness of similarities and differences among and between people groups.

With a legacy of hostility to other races in Southern African society, which was directly reflected in the missionary model of church-planting, there is an urgent need for the raising up of a *new family*; a *new tribe*; a *new nation* based on a new culture and morality of forgiveness, acceptance, reconciliation and restitution. However this will not be possible unless modelled from the top down in such a fashion that the vision and authenticity of the leader; and the correlation between his philosophy and actions is clearly seen. Bernard Bass (1998:65-66) writes of the need for creating concepts of *family* and the importance of top down *role modelling* for the industrial, military and educational spheres:

> In the organizational transformational culture, there is a sense of purpose and a feeling of family. Commitments are long-term. Mutual interests are shared along with a sense of shared fates and interdependence of leaders and followers. Leaders serve as role models, mentors, and coaches. They work to socialize new members into the epitome of a transformational organization culture. Shared norms cover a wide range of behaviours. The norms are adaptive and change with change in the organization's environment. Emphasized are organizational purposes, visions, and mission. In this pure organizational culture, challenges are opportunities, not threats.

Nelson Mandela's name has become synonymous with *transformational leadership* in Southern Africa, but what perhaps is less well known beyond his emphasis on reconciliation is indeed his openness to dialogue and discussion. This same openness to dialogue and negotiation allowed for alliances to be formed even with former arch foes

such as the Nationalist Party which laid the foundations for transition to a new basis of nationhood. Indeed his willingness to open up and seek out discussions with the Nationalists early on, begun a process of dialogue that led to the foundations of a new democratic order in South Africa (Smith 1999:71). What was equally important was his willingness to accommodate Buthelezi's and Inkatha's desire to have the Zulu monarchy recognized with a constitutional role within the new order, even if unbending on the pre-set election date (Mandela 1996:195). Mandela's willingness to meet with Buthelezi and his desire to stop the flow of unnecessary blood in Natal, despite continued resistance from Inkatha to register for the elections, epitomizes this leadership principle.

> I arranged to meet Chief Buthelezi in Durban on March 1. "I will go down on my knees to beg those who want to drag our country into bloodshed," I told a rally before this meeting. Chief Buthelezi agreed to provisionally register for the elections in exchange for a promise to subject our differences over constitutional issues to international mediation. To this I gladly assented (Mandela 1994:615).

In this manner Mandela role modelled his willingness to enter dialogue, which is one of the foundations in building a *new tribe* and helping to create a *new national identity*. His emphasis on a *new morality* based on tolerance, forgiveness and reconciliation while at one and the same time accepting and respecting each tribe or race's distinctive character was a hallmark of Mandela's nation-building philosophy, a point which will be considered in more detail when Mandela's leadership model is discussed at length in Chapter 4. It will suffice here to quote from his address to the Multi-Party Negotiations Process on 17 November, 1993 where in looking forward to the forthcoming elections, he speaks with passion into the areas of the need for dialogue and for both nation-building and respect of all cultures and their specific cultural needs:

> For the first time in the history of our country, on the 27 April 1994, all South Africans, whatever their language, religion and culture, whatever their colour or class, will vote as equal citizens. Millions who were not allowed to vote will do so. I, too, for the first time in my short life, will vote. There are some people who will express fears and concerns. To them we say: You have a place in our country. You have a right to raise your fears and your concerns. We, for our part, are committed to giving you the opportunity to bring forth those views so that they may be addressed within the framework of democracy. The democratic order gives to each and all of us the instruments to address problems constructively and through dialogue. …Together, we can build a society free from violence. We can build a society grounded on friendship and our common humanity – a society founded on tolerance. That is the only road open to us. It is a road to a glorious future in this beautiful country of ours. Let us join hands and march into the future (Mandela 1993B:128-129).

Another important factor in successful dialogue in South Africa was F.W. de Klerk's willingness to negotiate and his ability to entertain dialogue, though at a mixed pace over time. This ability to enter discussions was a point not thus far strongly represented on the Nationalist Party leadership horizon, a point Mandela makes when he first met De Klerk on 13 December, 1989 at Tuynhuys, the presidential offices in the Cape: "From the first I noticed that Mr de Klerk listened to what I had to say. This was a novel experience. National Party leaders generally heard what they wanted to hear in discussions with black

leaders, but Mr de Klerk seemed to be making a real attempt to listen and understand" (Mandela 1996:176). Without de Klerk's character and aptitude in this regard, the hope for a peaceful transition to majority rule in South Africa likely would have died with the generation of activists to which Mandela belonged.

Michael Cassidy (2005:10), founder of the evangelical organization African Enterprise and discussed in some detail in chapter 5, comments on De Klerk's defining role in history:

> Botha never did cross – he could only put his foot in it; dip his toes in – the Rubicon; he never could cross it! But I think people like De Klerk did cross it. I never knew him well but we went to government buildings in '93 to pray with him…. And I thought that was an act of phenomenal courage because he must have known on one level that was committing political suicide. To release Mandela, to un-ban the liberation movements including the Communist Party, I mean he knew he was history. And so I think I would definitely say that he – I found him very inspiring – obviously, it goes without saying! Mandela's reconciling spirit, spirit of forgiveness was the flip side of that coin and de Klerk had a moment, I like to believe a kind of repentance and a readiness to seek forgiveness. Then mercifully for South Africa there was a Mandela figure ready to accord forgiveness. And the fact that Mandela could come out of prison after 27 years and talk reconciliation was really something.

For on the 2nd February, 1990 De Klerk indeed had his "moment in History" as Thompson (2001:247) mentions, after unbanning multiple parties, releasing a host of political prisoners and calling a halt to much of the repressive legislation that upheld the bankrupt system of apartheid and nine days later, releasing Mandela. De Klerk's commitment early on to genuine dialogue with a party whose hands were literally untied must indeed go down in history as one of the great acts of transformational leadership. This remains true even if he apparently failed subsequently on other levels as is suspected of his party's complicity with the so called *third-force* that tried to destabilize the political climate to the ANC's disadvantage and in the Government's secret funding of Inkatha (Mandela 1996:190-193).

In both cases, of Mandela and De Klerk, there seems to be a connection between their systems of belief and/or philosophical outlook and their ability to act as strategic transcultural leaders. With De Klerk it is widely documented that he had an epiphany; a turning from the past, as mentioned by Cassidy (2005:1), and as Van Zyl Slabbert also records, though this is not specifically distinguished from the paradigm shift in the political realities of the day. Van Zyl Slabbert (2003:99) asked him how he had done it: "He replied that he had undergone a 'spiritual leap' and after a pause he said: 'I would have been a fool not to take the gap that the fall of the Berlin wall gave me.'"

In Mandela's case, his ability to cross socio-political boundaries may not be so much tied to a singular moment as to a long held political and Christian conviction, yet never the less equally intrinsic to his personality if not more so. His concepts of reconciliation were based on his childhood Christian beliefs mixed with nationalist and traditional inspiration, concepts not so readily available but which this thesis will endeavour to show in some detail in the analysis of Mandela's model of leadership in Chapter 4.

Beyond the rhetoric of his early tribal heritage and the nationalist writings he studied later, there were a few powerful role models that would have provided a precedent for crossing socio-political boundaries. There was the role model of his father, in his friendship of, and the role played by, the two amaMfengu brothers who were not insignificantly Christians. The role model of the Regent of Thembuland and his adherence to the Christian faith was critical in Mandela's spiritual odyssey and subsequent to this Mandela's own apparent faith which became more tangible once he was studying at Fort Hare. Each of these models and his own faith gave him the necessary tangible examples and personal experiences to back up the Christian teachings he received in his youth. These Christian beliefs and powerful role models combined with deeply held tribal notions of *ubuntu* which were cemented by a nationalist culture, supplied him with the necessary philosophy by which he could so easily cross the racial barriers of the day (Mandela 1996:9, 11, 18).

Mandela more than anyone has role modelled the crossing of barriers for a whole generation of Southern Africans. Mandela may indeed be the role-model par excellence for this generation in South Africa, yet he was by no means the first. History has shown us a number of leaders including the likes of Mahatma Gandhi going back to Jesus Christ and even before that to the father of the Jewish faith, Abraham himself, who have been able to cross racial barriers with apparent ease. Within Early Church history there was a whole culture which evolved based on the belief that all cultural barriers were null and void, and which was championed more than any other possibly, by a man called Paul, who seemed born to cross multiple socio-political barriers with ease! It is to this culture which started as a sect called *the Way* in Palestine, but whose culture was further refined in the Gentile Church of the time and whose followers became known as *Christian* and to that man who largely defined its theology, and to some extent even its cultural practices, that this thesis now turns.