CULTURE SCRIPTURE
AND LEADERSHIP
IN
AFRICA

EDITED BY MOHAMMED GIRMA

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Introduction

Rediscovering the Light in African Leadership

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Over the years, Africa has managed to get images that are not uplifting and names that are not flattering. Joseph Conrad, a British novelist, revealed over a century ago that African inhabitants were caricatured as 'savage' and 'uncivilised'.[1] The most unflattering image to be given to Africa, however, is that it is 'a dark continent'. This is unflattering because darkness is not a colour; it is the absence of it. Black, for example, is a colour; but darkness is not. The Hebrew Bible provides us with enlightening examples to this. Darkness here is known as *tohu wabohu*. It signifies a state of under-creation, chaos, confusion and nothingness. In fact, darkness in ancient Middle Eastern culture is a symbol of something out of order, not bearing fruit or being unproductive.

Yes, these images were given to Africa in the past to justify the inhumane atrocities and exploitation that the continent had to endure. The same images nevertheless still haunt Africa. Africans were made to unlearn their cultural innovations, leadership skills and, accept the inferiority of their civilisations. Many, including leaders, succumbed to the perception that Africa is 'barbaric, superstitious, and ignorant'.[2] It is a continent, according to some, that lacks philosophy and a conception of future. These basically leaves Africans with bare animal instinct for survival rather than creativity and deliberate planning.

The fact, however, is that Africa is not a dark continent. To the contrary, researches show that it is a continent in which humans first saw light.[3] It is a continent that hosted Jesus Christ – the ultimate light – when he was persecuted as a baby. Neither is it barren and unproductive; it is a continent that is rich, colourful and full of life. Africa is not a land of ignorance and superstitions. It is a continent that produced fine thinkers such as Augustine of Hippo, philosophers such as Zara Yacob of Ethiopia and fearless leaders such as Nelson Mandela of South Africa. It has produced its own letters, numbers

and its own educational system. Africa has its own philosophy and way of life, not to mention unique architecture and art forms. Hence, Africa is neither dark nor colourless.

But, truth be told – Africa experiences darkness and suffers occasional colourlessness. What are the symptoms of Africa's darkness and colourlessness? One can safely argue that conflict is dark and colourless because it assumes achieving one's goal by deploying violence. Corruption is colourless because it uses power and privilege to exploit the weakest and the most vulnerable. Tribalism is a symptom of darkness because it is based on abject forgetfulness of the fact that all humans are the children one Creator. Mismanagement of resources is colourless because it rejects the mandate of stewardship to deliver service to fellow citizens.

African cultures are symbols of its colourfulness, and signs of light and creativity. However, also found in African cultures are pockets of darkness and colourlessness. It would suffice to give three examples. Firstly, African culture, sometimes, promotes tribal loyalty. This in turn becomes a breeding ground for nepotism and tribal conflicts. Another example is a conception of power and position in African culture. It is seen as if power and responsibilities are divinely bestowed on few individuals. Third example is that the role of the women should be limited for domestic work, while only men should play the role of leadership. The drawbacks of such a conception is, first, that the leaders insulate themselves from accountability, and second, such conceptions stifle the social mobility of upcoming young leaders and it hinders women from realising their potential as critical role players outside the household.

This book is a small, but a necessary, step towards shifting the perception of leadership from a tool of self-enrichment to means of service to the society. By drawing resources from the timeless biblical values, cultural analysis and input from psychology, this book calls for internal transformation of African culture of leadership. Inasmuch as Christians are the primary readers of this book, the transformation, the authors argue, needs to start from the African Christians. In other words, the church needs to lead by example.

The Pew Research Centre believes Christianity's future lies in Africa. By 2060, sub-Saharan Africa will be a home for over 40% of global Christians. Promising numbers! But the question needs to be asked is: Is the weight of numeric growth of African Christianity reflected in shaping African culture of leadership for better? The answer for this question is obvious. Instead of playing a role in the eradication of corruption from the society, the African

churches are struggling with the problems of their own making. In some places, the church itself has become the breeding grounds for corruption and internal strive over resources. Instead of speaking on behalf of the poor, powerless and the weakest of our society, the church leaders are busy with indulging in self-promotion. In other places, spiritual gifts, which are given for the purpose of edification of the body of Christ, are used to exploit the most vulnerable. These indicate that church that is growing in number is in danger of losing its prophetic voice. Church's dwindling credibility means that the society is doomed to lose its moral compass. The contributors of this book masterfully tackle the root causes of such leadership crisis both within and beyond the church.

It addresses issues both within and outside the church. It tackles the issue of gender in leadership and highlights the importance of the role and wisdom of women. It urges the youth to overcome the dark and dragging aspects of their culture and call for courage and creativity.

God has said, 'Let there be light'. African Biblical Leadership Initiative (ABLI), therefore, exists to domesticate that light in Africa. It domesticates the divine light in Africa by urging incumbent leaders to lead the life of integrity, encourage the youth to build peaceful and harmonious society, and empower women to be confident in claiming the role of leadership in the society.

As you walk through the chapters of this book, I am confident you will be challenged, inspired and encouraged. I hope and pray that the wealth of experience this book brings from diverse professional backgrounds would compel the reader to commit yourself to bring the light that overcomes darkness in your immediate surrounding, community and, by extension, in your society.

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[1] Joseph Conrad. *Heart of Darkness.* Palgrave Macmillan, New York, 1996.
[2] Norman E. Hodges. Why Black History? *Internationales Jahrbuch für Geschichts- und Geographie-Unterricht* Vol. 13 (1970/71), pp. 223-227
[3] Ibid.

1

Culture-Leadership Nexus in Africa and Biblical Alternatives

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Introduction

Martin Luther King, Jr., many years ago made this statement: 'Take the first step in faith. You don't have to see the whole staircase, just take the first step.' In the wisdom of this great statesman, I am taking that first step in the staircase to the discovery of the culture-leadership nexus in Africa and, thereafter, provide some biblical alternatives in the firm belief that Africa is ready to embrace biblical principles in her endeavour to break free from the cycle of 'bad' leadership. Yes, many of us would wish away the malady of bad leadership that seems to endlessly bedevil this rich continent and few see the solutions that are hidden in the written word of God. This is the time to look carefully to what the Bible has to say as a way of good governance and leadership examples in the epic unfolding scenes, its ancient yet ever new pages.

The goal of this short write-up is to stir positive energy towards creating a better place for many generations to come if and only if the Lord Jesus Christ tarries.

Definition of Terms

Culture

Culture is the sum total of beliefs, values, behaviour, and objects that together define people's way of life. Edward B. Tylor has described culture in the following words: 'CULTURE or Civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.'[1]

Leadership

Leadership may be defined as the process of guiding people to a desired outcome. A leader directs the led to a vision with both words and deeds. A leader is one that is able to influence others to achieve a desired objective. As John Maxwell puts it: 'everything falls and rises on leadership'.

The African Culture

The Ubuntu concept

This is the African concept that holds the centre of their entire existence – 'I am because WE are and, since we are, therefore I am'.[2] The true sense of the meaning of all transactions in life is based on the concept of others – whatever is said or done, the other person is always in the background.

The word Ubuntu is derived from a Nguni (isiZulu) aphorism: Umuntu, Ngumuntu, which when translated can be 'a person is a person because of or through others.'[3] The Ubuntu philosophy is integrated into all aspects of day-to-day life throughout Africa. The philosophy believes in group solidarity and it could play a significant role in cooperate performance, as it influences the internal operations of an organisation. However, as it will be shown below, this same Ubuntu concept has negatively impacted the African continent when it comes to accountability, since those practising the philosophy also are protective and would not easily demand integrity and transparency since even the thief is our person.

The eldership concept in Africa

The African community has operated for a long time guided by the elders. The elders are selected carefully and they represent the interests of all and are seen as operating above reproach so much that their decisions are taken as final. In these postmodern days, the group of elders are designated the term: council of elders.

An elder is someone who is given the highest status in the African culture because he/she is deemed to have lived a purposeful life and now is able to provide the much needed wisdom.

The council of elders are above politics, or so it is assumed, and above religion. This phenomenon is not unique to Africa since it is also found in other communities as far as Europe. There is even a global council that was founded by Richard Branson and Peter Gabriel upon consultation with the icon Nelson

Mandela, who became its first Chairman.[4] As the idea budded in their minds, it became obvious that many communities look to their elders for solutions.

The idea of eldership is to be found in the Bible, both in the Old and the New Testament, and the practice is still on today in majority of churches.

But with the advent of modernity and recently post-modernity, the concept of eldership has been replaced by the political class and the courts of justice, which are far removed from the people. Community accountability has now been removed to towns and cities far away from the people and these do not hold the same power as the elders among the communities held.

Not everyone goes to church, and hence the elders in church do not have influence to the entire community and are seen at times as having foreign ideas that make sense only within the confines of the four walls of the religious building.

At the community level, joining the club of elders has brought contempt, as people campaign to be elected or appointed into eldership. This practice has led to the loss of confidence and authenticity of the council of elders. The political class install men and women as elders for their own political expedience; and by so doing the community does not regard the elders in the same sense as it was in past days and, as Chinua Achebe laments through a character in his novel, *Things Fall Apart*, the cords that held us together have been cut and hence our African community has fallen apart.

The Cultural Layers: Understanding the African

Several years ago, I had an opportunity to develop a four-layer understanding of the African heart and would like to offer a summary of the same for our reflection.

The LIST below provides the onion-like layers, and one has to peel the layers to get to the heart of the African.

1. The Conditioned Layer: African cultural values
2. The Religious Layer: African spirituality
3. The Accommodating Layer: African adaptability
4. The Decision Making Layer: African touch

The Conditioned Layer: African cultural values

A former missionary in Africa has rightly asserted that 'in the communication of the gospel we need to be oriented to the cultural heritage of the receivers if we are to communicate most effectively.'[5]

I have argued elsewhere that:

Every heart has a cultural conditioned layer and this is the first layer that comes out in all peoples. This layer determines what one wears and eats; where one goes, and how one responds in a relationship; how one talks and how one perceives things. That is, those things which are normality and abnormality to an individual. The African too has this layer which has been conditioned over the years by the culture around him.[6]

I have further argued that this layer is always there and that one is not able to get rid of it so much that 'if this layer should come through after one has become a Christian, it is only because the layer is there and one cannot get rid of it.' Further, 'cultural values that one learns after birth become a part of life and to do away with them is to do away with the person'.[7] Perhaps this is what is meant when the Bible says that 'if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come' (2 Corinthians 5.17, ESV).

For us to hope for any meaningful change in the leadership in Africa, this cultural layer has to be understood and dealt with by the transforming word of God.

The Religious Layer: African spirituality
The second layer is that of African spirituality. All of life in Africa is wrapped with religion so that from birth to death, an African life is celebrated religiously. In leadership circles one may be dismayed to hear that those seeking for political power or position do visit witchdoctors to acquire spiritual enablement. These days, one would find many of these people at churches seeking for divine breakthrough in their adventure. At times more than one person comes knocking on the church doors at the same time so that the priest or pastor does not know how to pray.

Those of us whose business is to advocate for biblical leadership have a huge opportunity, since the African easily connects with the divine Being and therefore we stand a greater success in making godly leaders by tapping this religious layer.

The fear of God has been watered down considerably because the prophetic voice has been drowned by the unhealthy compromise of those charged with the responsibility of declaring the path for the community. Many times it is now difficult to distinguish between the politician and the clergy.

The following seems to capture aptly what is going on here:

The harsh climate and many other factors may be to blame to this layer, since there are many natural calamities in African life. Sarafina, the star actor in the musical film *Sarafina*, says that, 'we do not need to seek for trouble because our life is trouble.' This has played an important role in giving African people a sense of inferiority, since the outside cultures have been very overwhelming. However, there is no need to blame the layer, since what is wrong is the exploitation of it by foreign ideologies.

Western writers have contributed a great deal to the state of despair in African life; one example will suffice here. Parrinder set out to write about African Traditional Religion in order to expose the African. He calls these Africans a 'surging people.' The purpose of this exposure is to give the western world the idea of how to predict or even control the African's future. Parrinder sees religion as the tool of power and as such it must be understood and cut down.

The Accommodating Layer: African adaptability

The forced change that bedevilled Africa in the 19th and 20th century had left a negative impact in Africa. There has been that temptation to undermine the ability of the African to the extent that the African person has felt powerless and in many occasions, the famous Swahili proverb has become a reality. The proverb goes something like this: '*mkono usiowesa kuukata, ubusu* ('a hand that you cannot cut, kiss'). Literally, any situation that you can do nothing about, accept it. This acceptance must not be mistaken with the reality; what happens is that space is created within the many spaces and the idea is accommodated as a visitor. Ultimately one does not want to shame the visitor and might accept what is requested under the influence of culture that requires that you are the one not to shame somebody who deserves to be honoured.

The Decision Making Layer: African touch

The course of action that shall be ultimately taken happens at this inner layer. Some visitors into the African culture seemingly misunderstand the African when someone agrees to something and yet does another thing or does nothing at all. The influence of the accommodation layer many a time does not allow one to say no, even though 'no' was the appropriate answer. What is interesting is that this decision making layer might attempt to accommodate all the other three layers – cultural influences, the religious influences and the visitor concept might all find room in the African leadership.

This is the layer that needs to be transformed by the word of God for there to be transformative leadership in the great continent.

Leadership in the Eyes of the African

Someone recently remarked that what is considered as corruption when seen in the African eyes is accumulation by our own for the purpose of caring for the community. This is articulated in the following statement:

Most leaders in Africa today pattern their leadership style after the precolonial ruler or 'king'. … in that era, the leader (king) was both a social and a spiritual figure. He represented his people and insured their unity, stability, and security. He was a link to his people's ancestry and guided them in their pursuit of keeping their own tradition. … Because people saw the king as representative of their group, they took pride by making sure the king was cared for, so as a result he became rich. This was a mutually beneficial relationship in which the people provided for the king and he, in turn, saw that the needs of all were met, especially those of any hungry people coming to the palace.[8]

This is seen in most democracies, where people are taxed and the government runs a social welfare, where the needy are given either a weekly or monthly stipend to help them meet their needs until when they are able to find some income-generating activity. The challenge in Africa is that the leaders take the taxes and enrich themselves while the masses are languishing in poverty. And worse still, the so called developed countries encourage the African leadership to acquire huge loans in the name of development aid that are charged high interest rates, and oblivious of the burden, the same leaders take the money back to the lending countries as personal investments.

While this is happening, the 'our person' syndrome protects the thief so that there is no accountability. The governments set anticorruption agencies that end up consuming the resources with no tangible results. The shame culture does not allow them to deal with the corrupt officials, since these same people use the corruptly acquired wealth to drop crumbs to the masses and buy out those who might be seen as a real threat to the corrupt deals.

Most recently African leaders have devised a clever way of doing business with public resources, in some cases the so called government capture. The government procurement has fallen in the trap of African culture and it might require God himself to disentangle her from the big man syndrome; how do you report our person, one might be heard as saying.

The business leaders are spared of this trap, where exorbitant profits are made from unsuspecting people and as was recently reported one country, a business executive earns USD 10,000 per day in a country where the majority earn as little as USD 1 a day, if at all fortunate enough to get an income-generating activity.

The peoples representative are hard hit, with their desire to recover campaign funds increase their salaries at will and even find it difficult to pay taxes. One such leader was heard wondering aloud, 'how do I pay taxes to be used where my people are not', not knowing that the same income was from taxes most of it received from *pay as you earn* (p.a.y.e) from that fellow on the street who tirelessly works for less than is able to meet the family needs.

The African leader will be willing to give a profound lecture on how the masses should expect their government to compensate them for this or that, but in reality the opposite is true. An African leader will say we shall do such and such a development but does nothing of the kind. Recently the Ghanaian President gave a sterling speech that earned him a standing ovation, but a critic was quick to point out that such speeches have been given in the past 50 plus years, and yet there is nothing to show. However, we wish the President and the people of Ghana well and hope that the ambitious plan for 'one district one factory'[9] initiative shall be a reality for the Ghanaian products to get that value addition that will make the nation prosperous.

H.E. Nana Kufo-Ado rightly laments that aid cannot help Africa to develop and at stake is our people getting down to work to be prosperous and then, and only then, shall the rest of the world respect the African. He asserted that, 'when the news is not good then Africa is treated as one entity.' He continues to say that 'the lesson must be clear to us. When there is an ebola in three western countries all Africans are potential carriers. If a grenade is thrown in a market in Mombasa, the travel alert will be issued to all potential travellers in Eastern and Central Africa.' His argument is that bad news puts Africa together in the eyes of others and therefore, good news must be desirous. He avers that 'we have to develop Africa and get known for prosperity and opportunity, rather than poverty and despair.'

How do we do it? Some biblical examples would be of value since we are thinking about Africa Biblical Leadership Initiative. We must bear in mind some wisdom that was shared over one hundred years by that Bechuana chief as recorded by Edward B. Tylor, 'one event is always the son of another, and we must never forget the parentage.'[10] Even as we look at the biblical examples,

the African culture dictates that 'one event is always a son of another' and so there is no easy route to the solutions we seek here.

Biblical Models of Leadership

As we look at some of the outstanding leaders and their leadership styles in the Bible, it shall become clearer that the African leaders have much to learn from the Bible. We must declare on the onset that these leaders felt a sense of calling in their leadership roles and had strong religious attachment to their leadership skills. They consulted with their God either directly or via others as they made key decisions in the leadership endeavours.

Joseph: visionary leadership

The story of Joseph begins at his tender age when he encounters leadership challenge through a series of dreams. He seems to see a time when his brothers and parents will be under his leadership a prediction that does not go well with the brothers. This leads to his being sold into slavery but unknown to his brothers, this was to be the getaway to the fulfilment of the two dreams.

While in slavery, Joseph is accused of attempting to rape the wife of his boss and is placed into prison, but again, this is another opportunity for Joseph to have his visions accomplished. The dreamer becomes the interpreter of others' dreams until he stands before Pharaoh to help interpret his dreams.

After the interpretation of Pharaoh's dream, Joseph was found to be the best suited person to actually plan in order to ensure that Egyptians did not suffer hunger in the time when the country was ravaged by a drought. Something for us in the rest of Africa to learn here is that during times of plenty people sold their grain to the national cereals board who under the direction of Joseph later resold the grain to the people. There was no need for relief food as is common many parts of Africa today. Listen to this:

When all the land of Egypt was famished, the people cried to Pharaoh for bread. Pharaoh said to all the Egyptians, 'Go to Joseph. What he says to you, do.'

So when the famine had spread over all the land, Joseph opened all the storehouses and sold to the Egyptians, for the famine was severe in the land of Egypt. Moreover, all the earth came to Egypt to Joseph to buy grain, because the famine was severe over all the earth. (Genesis 41.55–57, ESV).

It is important to note that Joseph worked under the authority of Pharaoh and the people came to Pharaoh as their leader first, and only after Pharaoh

directed them to Joseph did he Joseph open the storehouses and sold the grain to them. African leaders need to be visionary but at the same time need administrators who would interpret and implement the vision to the benefit of the people and indeed the entire world. Later on we see Joseph meeting the needs of his kinsmen, however, even that is done within the law.

Moses: stewardship leadership
Moses is described by God as a faithful steward par excellence, 'who is faithful in all my house' (Numbers 12.7). As we enter the 21st century, Africa needs faithful stewards of the dwindling resources that God has bestowed upon this great continent. As mentioned earlier, there has been wastage of resources through corrupt deals, where leaders think the reason they are given leadership positions is to enrich themselves.

Moses led in the most difficult times but through it all, he was willing to listen to God and later to his father-in-law. This is as Kofi Annan, the Chair of the Global Elders, states: 'You have to be open as a leader, willing to listen. A leader need not always be right; a good leader is also a good follower.' Moses was a good follower and all those who desire to be successful in their leadership, whether in Africa or elsewhere, must be willing to listen to the needs of others since the position of leadership is a gift from the master owner, God, who demands accountability both here and in the hereafter.

Joshua: inspirational leadership
A Joseph combined with a steward Moses requires the inspiration of a Joshua, who inspires others to conquer in the most hard times. It all started with two men who went against the grain to assert that God being on their side the people were ready to enter the Promised Land. Caleb concurred with Joshua in their report after the spying expedition but ten others dissuaded that positive report with a much inferior speech, that almost cost Joshua and Caleb their lives. However, that did not make Joshua to give up and eventually Joshua was able to lead the people to the Promised Land, with Caleb at his eighties joining the younger people to fight for a slice of the cake.

Time and space does not allow us to speak of Samuel, who teaches about accountable leadership, and David, that champion of consolidation. How about Nehemiah, the strategic leader coupled with Ezra, the spiritual reformer in public sphere. All these should have a space in drawing biblical lessons of leadership and sure have in the past and will do even now and the future.

Conclusion

Lastly, the recent words of the sermon at Windsor Castle, during the royal wedding, by the Most Rev. Michael Curry does speak volume to us in Africa:

Imagine governments and nations where love is the way. Imagine business and commerce when love is the way. Imagine this tired old world when love is the way, unselfish, sacrificial, redemptive. When love is the way, then no child will go to bed hungry in this world ever again. When love is the way, we will let justice roll down like a mighty stream and righteousness like an everflowing brook. When love is the way, poverty will become history. When love is the way, the earth will be a sanctuary. When love is the way, we will lay down our swords and shields down, down by the riverside to study war no more. When love is the way, there's plenty good room, plenty good room, for all of God's children. Because when love is the way, we actually treat each other, well, like we are actually family. When love is the way, we know that God is the source of us all and we are brothers and sisters, children of God. My brothers and sisters, that's a new heaven, a new earth, a new world, a new human family.[11]

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[1] Edward B. Tylor, *Primitive Culture*, 1920 edition.

[2] Famous quote by John S. Mbiti

[3] Moloketi, 2009: 243; Tutu, 2004: 25-26.

[4] Richard Branson and Peter Gabriel took their idea of a group of 'global elders' to Nelson Mandela, who agreed to support it. With the help of Graça Machel and Desmond Tutu, Mandela set about bringing the Elders together and formally launched the group in Johannesburg, July 2007 (https://theelders.org).

[5] Richard Gehman, *Doing African Christian Theology: An Evangelical Perspective* (Nairobi: Evangel Publishing House, 1987), 1.

[6] Paul Kisau, The Key to the African Heart, *Africa Journal of Evangelical Theology*, Vol. 17.2 (1998), 87.

[7] Kisau, The Key to the African Heart, 87.

[8] *Leadership in Africa*, Africa Study Bible, 85

[9] Nana Akufo-Ado, Speech at 2018 Oxford Africa Conference, Oxford University, 14 May 2018

[10] Tylor, *Primitive Culture*, 1871, 1920.

[11] Most Rev. Michael Curry, Sermon at St. George's Chapel, Windsor Castle, 19 May 2018.

2

Emerging Leadership Concept in Africa: Meanings, Issues and Opportunities

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Introduction
At the beginning of my leadership journey 22 years ago, 'by chance' described my engagement well. Subsequently, upon getting new insights, I exclaimed: 'Where is this notion coming from? How does it relate to my environment?' or 'How I wish I had learnt this before'. Gradually, as I figured out what was happening in and around me, I also understood that as a dynamic and ever-changing field, different theories and concepts of leadership will continue to develop. Indeed, from the industrial revolution era which is recognised as an important period in leadership development history, many leadership models have been proposed and gradually replaced by emerging approaches. They have been applied with varying degrees of success and still carry important lessons for the future, as practitioners and theorists continue to seek culturally appropriate scenarios for various environments. Thus, pursuing the journey to examine how this development came about, what new realities and responses were created, how they relate to Africa and what biblical insights could make them a fulfilling experience for African Christian leaders, is the purpose of this chapter.

Brief Overviews of the Traditional Models of Leadership
The initial leadership model which occurred around the 1900s highlighted three leadership styles summarised as traditional, charismatic and bureaucratic, referring respectively to leadership as the inherited power that gave the leader hierarchical control over followers, as a trait (the innate characteristics that make a leader stand from the crowd), and as a behaviour/learnt ability such as autocratic versus participatory. The leadership language mainly included expressions of authority and control. Leaders were

viewed as people with outstanding capacity to resolve issues in methodical and predictable ways. Workers were expected to execute tasks as commanded, in the framework of a machine-like system, with loyalty to the leadership position rather than the person holding the office. Here, office politics and leaders' subjective ways of thinking mattered much in the fate (promotion, redeployment) of followers, thereby nurturing an atmosphere of unquestioned allegiance. This model was present in highly-performing industries in the West, but also in some African kingdoms and dictatorships in Asia. I remember an old friend sharing the sad story of a factory that burnt on a day the leader had not come to work. When fire started, workers knew what to do, had a genuine desire to quench it, but had not received any order and were awaiting instructions from above: obeying orders was more important than anything else, however salutary that could be. After all, were they not paid for their muscles and not their brain? The building was lost.

An alternative to the above later developed, with an improvement aiming at organisational or unit effectiveness: workers' rewards in the form of pecuniary gains and growth plans. However, the overall system was still excessively strict and somewhat degrading because the workforce was still denied freedom of reflection and opportunities to voice their input. Furthermore, this leadership approach turned out to be exploitative and created a deep yearning for democracy which, combined with the challenges produced by the Second World War in the wider context, gave birth to another shift: in fact, the vast therapy plan which was developed to facilitate after-war restoration invaded and influenced the leadership field. Features of this new leadership approach, namely the creation of human resource services in enterprises, the emergence of a therapy vocabulary to explain the role of leaders, greater emphasis on social and psychological wellbeing than on technical work, and workers' growing sense of identity and self-realisation, increased organisational morale and helped to mitigate the impact of emerging trade unions.

This was the era of emotional management. Its advocates argued for enjoyable and conducive work environments as a key factor in job satisfaction and organisational effectiveness, which I also find more valuable than monetary advantages. In fact, where morale is high and followers have a sense of belonging, fulfilment and ownership are easier to achieve. This shift was visible mostly in Western industries.

Let me clarify that in shifting the leadership centre of attention from command to remedy, leaders-therapists unexpectedly produced excessive focus on emotions which resulted in manipulation: leaders manipulating relations with workers to obtain higher performance but also, workers using their struggles to justify their behaviour and defer accountability. Unfortunately, companies that embraced this approach created a context of overreliance on therapy which, from the African culture's viewpoint, makes individuals unnecessarily vulnerable or dependent on one-on-one cure processes to the detriment of community/collective support initiatives which are usually more effective and sustainable.

In the 1980s the 'leadership as messiah' discourse occurred. This perspective was prompted by the urgent need to regain and maintain the West's economic control in an increasingly competitive global environment. Efforts aimed at moving organisational focus from staff back to leaders and repositioning the latter as people with exceptional capacities to give answers to every situation. The discourse used indicated a longing for charismatic people who can mobilise teams, face challenges effectively and produce satisfactory results. The metaphor of leaders as charismatic people is still very present, especially in transformational leadership. In 2017 only, I heard it over 50 times in different leadership events in Cameroon, from the older generation, though.

Looking back, it is evident that leadership as the exercise of power by a main head flourished for decades. But just like with every trend, it could definitely not last forever. As a child, I often heard adults justify their new conduct as follows: 'When the context changes, and/or families' expectations evolve, a new environment should be created'. This also holds true in leadership. There came a time when broken relationships, opposing expectations and desire for change became very strong. In different companies, concerns were raised on the ethos and impact of old-style leadership, on the inadequacy of mortals to play messiah roles or be held accountable for masses' wellbeing, on charisma without ethics which was creating cases of indoctrination or toxicity. In addition, Church and missions shifts, political, climate, and economic turmoil, as well as other turbulent situations clearly unveiled that leaders had begun navigating in the unknown and losing control and changed the face of leadership, of organisational culture, of followers' perspectives and expectations, to name a few. Those were realities one could not overlook. So, upon realising that workers were not

predictable machines and that quite a lot in organisational life fell under the realm of complexity, there was need to rethink leadership. Fresh sets of competencies and innovative perspectives were required. Post-heroic Leadership, Global Leadership, and a few other concepts then emerged as alternatives. They are recent and each does come with its own distinctive.

Emerging Leadership Concepts

What makes Post-heroic Leadership (PhL) attractive is its description as a team endeavour by ordinary people who are sensitive to contexts, ethics and vision, but free to make mistakes and learn from them. This breaks the old paradigm that a leader needs to be an exceptional being with magnificent persona. As a joint construct requiring various actors and elements, PhL maintains an environment for innovations through co-creation and what I call cross-fertilisation. It promotes a multi-disciplinary approach based on complementarities, with an organisational culture of collective responsibility, shared risk taking and accountability, mutual support, and group achievement. Here, there is a sense of belonging and influence goes various ways like in a circle or a web. In other words, PhL is relational; it is power with instead of power over. It is popular among the Y generation across the globe. In Africa, young adult leaders prefer it because it opens doors for them in Churches, communities and associations. They crave to be given an opportunity to make a contribution, along with others. Most of their events celebrate successful former leaders, but the idea of leadership team where no one lords over others is fast replacing that of a single heroic leader. The drive to be singled out as the hero who brought about long-awaited solutions is an older-generation ambition, especially among politicians. The model of collaboration that Moses implemented in Exodus 18.1–26, whose aftermath effect was outstanding for all involved, and the statement in 1 Corinthians 3.6–7, '… as the Lord has assigned to each his role … So neither he who plants nor he who waters is anything, but only God, who makes things grow' [italics mine] powerfully illustrate PhL values.

Global Leadership emerged in a context of fast worldwide changes such as greater technology, boundaries collapsing between countries, increased interconnectivity. At the beginning, it was mostly about Western leadership practices spreading to other parts of the world. Today, it has grown to encompass web-type cooperation and partnerships across the world, with multicultural, multinational and virtual teams, trans/international operations,

and other kinds of organisational diversity observable everywhere. At lower or higher levels of international roles, in regional or country-level roles implemented outside one's country, in domestic leadership roles with expatriates as colleagues, or in local organisations offering global services, a global mindset is important, both at individual and organisational levels; hence GL, a new kind of leadership that promotes interdependence, nonlinear thinking, outsourcing, alliances and networks.

It does happen that in this GL development, life-long learning is crucial, especially because the needed competencies look like a labyrinth. Their number amounted to 56 at some point and was debated repeatedly. Questions included: should new skills be added to existing ones, should a different set of abilities be developed or should existing competencies be kept and simply applied at a higher level? I like the way Goldsmith and Walt summarised them into five ('thinking globally, appreciating cultural diversity and being cross-culturally adventurous, demonstrating technological savvy, building partnerships, and sharing leadership'), because they recapitulate most of other lists well. Interestingly, the Bible is not against such requirements. Actually, the king of Babylon searched for leaders with similar aptitudes when he gave the profile of those he needed at his service (Daniel 1.4). Moreover, given what knowledge and cross-cultural service entail in this generation, these competences turn our minds to 2 Peter 1.5b–7 where Peter recommends to add moral excellence, knowledge, steadfastness, brotherly kindness, etc, to faith.

What GL means for the younger leaders in Africa is like Olympic games; the greater awareness of others' training and winning techniques you have, the more you invest in your own preparation. But then, it is not the 100m sprint or boxing where you hurt others and win alone; it is rather like the relay race or football – each member of the team offers their best and they win together.

Interestingly, one of the most incredible situations with GL is when first generation leaders attempt to apply third generation strategies, within second generation organisations. Do you imagine end-of-20th century companies attempting to be among the top innovators, breaking new grounds in terms of products, services and relationships under the leadership of old-style leaders? Yet, as incongruous as it may look, initiating complex responsive processes and involving teams from the onset could turn the situation into amazing success.

One emerging model that has inspired a lot of writing, especially among Christians, is Worldly Leadership (WL). For a long time, leadership was presented within the academia as a field restricted to Western institutions and was disconnected from real-life situations. WL developed as a corrective action to that. It emerged from the observation that numerous pertinent leadership experiences were available in non-Western regions but were been recorded in the literature, thereby depriving humankind of wisdom that could change the face of the world. WL thus merges leadership experiences and insights from across the whole world; it advocates for minority, unknown or local wisdoms, with the benefit of preventing the globe from turning into a homogenous environment where the fast-growing technology-driven preferences of the majority world overshadow other wisdoms. Giving a voice to the small communities that, otherwise, would never have an opportunity to share their views, and using illustrations from non-popular contexts to challenge leadership philosophies that are currently taking root is definitely laudable. For example, the Fang Beti in the Central African Region view community leadership not in terms of an individual holding a position of power, but in terms of situations to settle. The Chief is just one of them and his title alone is not enough to get submission. How he negotiates the involvement of others in resolving issues depends on several other factors, such as his attitude, friendliness, reputation or values.

Conversely there is a second reading of WL which is widespread among Christians. Through the lenses of the Bible, they give the term Worldly a negative connotation, and view WL in terms of celebrity, purpose, financial gains, etc. To them, promoters of this concept like self-importance and usually go to the point of giving more significance to the achievement than to the people who contributed to it or the process that resulted in it.

In the first meaning, advocacy in favour of marginalised leadership experiences is positive while in the second, the risk of vanity and self-promotion is high. This second case can be seen in the episode of Saul and David's story in 1 Samuel 19—23 where the former was jealous of the latter's outcomes and popularity, and embarked on a destructive campaign instead of rejoicing to have a collaborator who could increase his successes. Every leader should normally be grateful to have on his team people who are able to achieve much with loyalty and commitment.

When it comes to Aesthetic Leadership (AL) as an emerging field, though at first sight this may draw attention to notions like beauty, tastes or art, three

essential things need to be taken note of: AL values (1) performance of leadership functions outside established positions of authority (leadership by influence), (2) innovative perceptions of conventional issues, whereby artists bring unexpectedly rich inspiration and perspectives to the handling of serious matters such as politics, development, justice or climate in the world at large, and (3) a cross-disciplinary process, using apparently trivial tools, such as design, sculpture, to disseminate strong revolutionary leadership and governance causes within organisations.

In Africa, the image AL portrays is that of wall paintings along the streets of big cities, with the risk of taking artists for idle drop-out-of-school youth seeking to keep busy. Sometimes, the theme of their artistic realisations is appealing, such as leadership succession, corruption, mismanagement, but leadership is still so much a serious matter that there is little hope to see this concept prosper in the short or midterm.

Some Further Thoughts and Biblical Reference Points

As contradictory as it may look, old-style leadership has become unpopular, but is still so much established that even when many in Africa, including Cameroon, criticise it, moving to alternatives is difficult. This difficulty is enhanced by the embarrassment that shifting from the traditional discourse brings to older leaders and their ego, but also by the scarcity of experiential opportunities and the ensuing implication of slow progress in exposing current and new leaders to new approaches.

Another dichotomy relates to PhL and charismatic leadership. When a charismatic leader takes the lead and makes things happen, satisfaction is visible, particularly appreciated by the elderly in times of urgency or crises, and in high-power-distance cultures. In those contexts, they tend to forget that a rapid or sudden change could be destructive while excessive stretch could be counterproductive. Like the younger generations, I prefer the frog-in-slowly-and-unnoticeably-warming-water effect whereby team processes are prioritised and launched early enough, outcomes may take longer, but there are good and lasting results in terms of growing a broader pool of confident leaders. This is particularly straightforward when it is done with the joint vision and common interest in mind, hence the crucial need to seek wisdom from above, like Solomon (1 Kings 3.1–15). Rather than riches and fame, he sought God's empowerment to be able to provide effective leadership to his people.

Women too are playing more visible roles in leadership; their methods seemingly associate more with the new trends. Without saying more about this perspective, which is too large to discuss in this chapter, let us just state that leadership is complex. Every model can be both a difficulty and an opportunity, depending on the individual or organisational purposes at stake. Besides, gender, cultural and educational backgrounds, generation/age, do influence our appraisal of each model. Even within the Christian milieu, our various experiences of God, our vision, mission, and understanding of the Bible, shape our view of leadership. One reading of Esther 10 reveals Mordecai as a leader who had a comprehensive and historically sound understanding of his people's needs, who could stand above fear and anxiety to decipher opportunities. He and Esther loved their people more than themselves and wholeheartedly served them despite a short disagreement. Such purpose and people-driven leadership could be painful, but does multiply the intended good.

Conclusion

It is no secret that leadership has become essential for most organisations and has generated an increasingly critical need to develop effective leaders and leadership behaviour, especially in organisations seeking to remain relevant in the local and global market.

I have attempted to show how old leadership concepts focused on independent exercise of command and authority and assumed that followers are wired such that fix solutions can be applicable across the board. Then, I have shared how ideas of the past two decades have proven that the leadership approach that works should encompass notions like consultation, collaboration, relationships, empowerment, partnership, multiculturalism, cross-generational complex processes. In the Gospels, Jesus has patiently and plainly demonstrated that it is possible to develop all of these and be a good leader. His life is a beautiful example all of us in Africa should seek to emulate. When I see someone expressing commitment to these qualities and seeking to develop them, he is on track to offer a beautiful leadership service.

3

The Influence of Culture on Succession in Leadership

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Introduction

Succession is a natural phenomenon that is as sure as death; either it is planned for or not. Despite its inevitability, succession is often handled in a lacklustre manner in many organisations in Africa – in family owned businesses, religious institutions, traditional institutions of towns or villages, and government of nations. The lacklustre approach has caused crippling succession crisis in some organisations and this has led to irreconcilable differences among stakeholders. There is usually imminent hidden succession crisis after the exit of a founder-leader or an incumbent leader of an organisation. The exit of a leader could be as a result of resignation, retirement, debilitating illness or death. According to Taniwinga,[1] many institutions have been unable to succeed into a second generation of leaders, due to succession challenges. The failure to have successful and successive transitions has aborted the dream of many founder(s) who expected their institutions to remain in existence long after them. The failure or success of succession, among other factors, has been attributed to some cultural factors that are predominant in different parts of the African continent.

Pre-modern Practice of Succession

Succession is as old as human history. In many cultures and old kingdoms, royal clans groomed heirs-apparent who were expected to succeed kings whenever they died. The term 'succession planning' might not have been commonly used as is the case in contemporary times, but it was a practice. In centuries past, kingdoms in some part of Nigeria identified the first male children as heirs-apparent to the throne. The councils of elders or kingmakers often followed established procedures and laid down qualities to determine

the suitability of heirs-apparent. Where a first male child failed the leadership succession-quality test, he would be banished from the kingdom to give room for a more suitable person to emerge as the next king. An eligible heir-apparent would be made to go through grooming and initiation rites that proved him as the most suitable successor. Suffice to say then, that succession planning in business has its roots in anthropology and the study of tribes or kinships.[2]

From the practice discussed above, it is obvious, therefore, that succession predates modern management and succession planning practice. The Old Testament epochs of the Holy Bible in Numbers 27.19–20 reflect the modern-day leadership succession. This involves pre-identification of a successor when the predecessor is still occupying a position. Through divine guidance, Moses brought Joshua before Eleazar the priest in the presence of the whole congregation of Israel for commissioning as heir-apparent to succeed Moses.[3]

What then is succession?
Though there are different views, I will describe succession as a process of assuming a position of authority or higher responsibilities. Such position of authority may be in a family, a society, a Church or any other organisational setting. The sensitive nature of leadership makes preparation for succession highly imperative. Rothwell sees succession planning 'as any effort designed to ensure the continued effective performance of an organisation, division, department, or work group by providing for the development, replacement, and strategic application of key people over time.'[4] In other words, it is the process of identifying and preparing an heir-apparent or a prospective successor who will assume position of authority at a future date when a vacancy exists.

What is culture?
Culture has been defined in various ways and it could mean different things to different people. But for our discussion in this chapter, culture is defined as the aggregate of shared beliefs, values, ideas and behaviours that describe a group of people as similar and or distinct from other groups. Culture is so powerful that it shapes the worldview of a people group, exercising influence on how they process thought and give expression to it. Through culture, people and groups define themselves, conform to society's shared values, and contribute to societal growth and development. Culture encompasses religion, food,

what people wear and how they wear them, their language and choice of words, marriage, music, their belief system of right or wrong, how they exchange pleasantries, how they relate with loved ones and many other things within the society.

The culture of any group is trans-generational and it affects everything about the people and the different units within an organisation of any sort. Therefore, as culture shapes everything about a people, it also influences the succession practice and orientation. The succession system of an organisation cannot be separated from the prevalent culture within it. Every form of organisation has basic philosophies that guide corporate or individual behaviour when it comes to identifying and grooming leaders for succession. And as culture varies from place to place, succession practice and orientation also vary from society to society, country to country and continent to continent. However, despite the variance, there are also some level of similarities in succession philosophies among many organisations depending on the proximity or affinity.

Cultural Factors Affecting Leadership Succession

For this write-up, culture will be viewed from religious and societal perspectives. The following are among other cultural factors affecting leadership succession in different types of institutions in Africa.

Sex and first-born syndrome

Many African societies have the cultural belief of giving undue recognition, preference and importance to the male child. The first male child is naturally assigned the status of heir-apparent to either the societal throne or business empire. Such gender preference most times does not consider if such a child is interested in leading or not. Worse still, such designated heir-apparent may not also have the needed competences to lead, but he is forced to assume a position he does not have interest in or requisite competence to assume. Cultural dictates and beliefs also prevent, in some cases, the rejection of an imposed status which may carry purported negative implications if a designated heir-apparent turns down the compulsory status.

The chauvinistic attitude of relegating a female as inferior to her male counterpart has denied the female child in some communities from taking a leadership position when the father or a leader exits such a position. Females are rated as second-class citizens compared with the male folks, even when in

some cases they are more competent and qualified for leadership than the males. This has significantly reduced the competitive nature of succession and it has limited it to the male folks alone. Invariably, the available options of successors are reduced to a limited number of males who might either be uninterested or incompetent to lead due to cultural factor.

Nepotism
Another cultural factor that affects leadership succession in most African institutions is nepotism. Most organisational leaders, either religious or secular, have sentiments for tribe or religious inclinations. Even when they have a formal succession planning practice, they are blindfolded by tribal sentiment that make them prefer their kinsmen or kinswomen to succeed them, whether they are suitable or not. Nepotism has negatively influenced leadership succession such that merit has been jettisoned.

Favouritism, myopia disguising as nepotism in leadership succession, has dealt serious destruction to successful succession in most African organisations. Sentimental decisions about succession are destructive to the whole process. The risk of succession failure is higher when it is characterised with unhealthy politics of nepotism instead of best-candidate consideration. Without any iota of doubt, in the name of nepotism less competent candidates are opted for at the expense of most suitable ones who might be available within or outside an organisation. The resultant effect of a leadership succession rooted in nepotism can better be imagined than experienced in most cases.[5]

Faith-based orientation
Faith-based organisations have their socio-cultural uniqueness which leads to the belief that when prayers are offered to God, he will guide in having the right successor(s). Such organisations hinge their succession decisions on God guiding them to choose successors through prayers. The strategic process of identifying and grooming potential successors is often discarded for the spiritual process even when examples of succession planning abound in the Bible. The faith-based organisations have the cloud of belief that leadership is a calling by God and divine; this has unequivocally turned some of such organisations out to be nonchalant about entrenching a formal succession plan.

Some extant leaders have the religious culture that affects the succession

of their organisations as they erroneously believe that planning for succession is unnecessary as God reserves the right to decide who leads an organisation when there is need for a change in leadership. They believe leading faith-based organisations is a calling from God and as such, leaders should only stop working when they drop dead. This often leads to some of such organisations doing little or nothing about identifying and grooming prospective successors even when the imminent exit of their incumbent leader is beckoning. Retirement is considered a taboo and planning for succession is regarded as an encroachment on God's sphere of influence.

Although there is nothing wrong with waiting on God to choose and empower a leader for succession, it is suicidal not to plan. Failure to plan has led to the death of some faith-based organisations after the exit of their founders or leaders, due to crisis and tussle for who succeeds the outgone leader, who sometimes dies without any plan for succession.[6]

As good as the faith-based organisations' culture of trusting God for leadership succession is, there are practical examples of formal leadership succession in the Bible apparently negating their purported belief. A critical view of the succession between Joshua and Moses depicts the involvement of both God and man in midwifing a successful succession. Joshua was one of the protégés of Moses. God later chose Joshua as Moses' successor and he remained under the mentorship of Moses till he was prepared as a great leader who took the Israelites into the Promised Land. This practically debunks, in its entirety, the cultural belief and practice of most faith-based organisations today that there is no need for succession planning. The correctness in religious leaders' belief that God is in control of leadership succession cannot be debated, but God has put human beings in charge of administering the succession process. God cannot be left out of leadership succession, but religious-cultural orientation should not prevent human strategies in guiding and producing a successful succession.[7] Proverbs 16.9 confirms this division of roles in leadership succession thus: 'The heart of man plans his way, but the Lord establishes his steps' (ESV).

The faith-based culture of confining their succession search to their denomination or faith, for obvious reason of cultural gelling, has limiting effect on the quantity and quality of the succession candidates available to them to choose from. There are good reasons for this bias, but the obvious is that many good and even better succession candidates are consciously or unconsciously eliminated from the succession process due to faith inclination.

Mode of settlement and diversity

Another cultural issue that influences succession in Africa is the mode and origination of human settlements. Most urban cities as we have them today started as small collections of diverse people from different backgrounds who for either want of joint educational or economic value agreed to settle together to establish a new community or village. United by their common value, they forge ahead with leadership by conquest or strength. This results from the most powerful becoming the first leader. With time, some of such villages or settlements adopted rotational succession approach or monarchical system where succession is through a royal lineage.

Ibadan, the largest city in West Africa, is an example of a mutual settlement. After different wars that ravaged the western part of Nigeria between the 16th and 19th centuries, calmness and rotational succession among royal lines of succession emerged. Before then, it was a matter of military approach of a stronger warrior toppling an existing leader in battle of supremacy. However, with the growth of civilisation, two lines of heirs-apparent who have equal rights to the throne emerged. Leadership succession by mutual rotation between the Olubadan and Balogun royal lineage started in the settlement. With this approach, seniority of candidates on each succession line determines who succeeds a reigning king after his demise. So, even though there are many eligible candidates as heirs-apparent, the culture permits the most senior in the next lineage to become the next king.[8] This culture of seniority has reduced the struggle for the throne in Ibadan despite the diversity of the indigenes. The lineage to produce a successor is known, during the reign of an extant king. Nevertheless, a successor will only emerge after the death of a king.

Power-mentality culture

Culture has influenced how leaders perceive power. Most African societies confer ultimate and unquestionable powers on their monarchs and this has influenced the succession orientation of most African Presidents, even in modern times. Where leadership succession is practised, in some societies, the reigning king has domineering influence on who succeeds him. Most corrupt leaders impose successors to cover their tracks of wrong doings. Also, the cultural belief that there can only be one king at a time in a palace, who exercises ultimate rulership and power, has made it unthinkable for some leaders to think of planning for succession when they are in power. This

power-mentality and value system has made leaders to believe they must die in office.

Today, Africa has a crop of aged leaders who are too old and unhealthy to lead but they hold on to power tenaciously as they believe they are indispensable. This belief system has characterised our religious, secular and national leadership. Power-mentality has made it difficult for most of the leaders to ever think of succession, let alone plan for it. This has made relinquishing power a difficult task in African institutions and countries. Leaving a position of leadership has been equated with losing power, fame, prestige and public recognition; hence, a leader would rather die with the supposed power and respect he assumes he has than leave the position alive.

Founder/owner mentality
This belief is another cultural factor that influences succession negatively in African nations, family businesses, faith-based and secular organisations. The belief of owners of some businesses and founders of Churches or other types of organisations has robbed their establishment of a firm succession plan and practice. Such founders and owners are often tied to managing their organisations in a way that makes it difficult for them to part with leading them or to ever think of handing over to any successors. This orientation has in most cases led to lack of succession planning. As such, most of such leaders either die or are incapacitated, leaving the organisation with no provision for a viable successor. Worse still, a hurriedly put-together replacement plan is put in place when it is too late to make any positive impact. The result is obvious – failed succession or crisis-laden transition with its attendant challenges. Succession requires identifying prospective successors reasonably well ahead of when they are needed to take over positions of responsibilities. Successors equally need to be prepared through deliberate developmental programmes that equip them for future leadership roles. When founder/owner cultural ideology beclouds right orientation about succession, an organisation is left with no choice than to face leadership succession crisis at the exit of an incumbent leader and high rate organisational mortality.

Conclusion
Considering the important role of culture in the leadership succession of any organisation, which could negatively or positively impact how successors emerge, it is pertinent that African leaders start an aggressive reorientation

about leadership succession. Succession is inevitable and one of the major determinants of organisational continuity. Most popular leaders and big organisations have emerged in time past in Africa, but today what is left of such organisations is nothing but relics of collapsed business empires and drained glory. Sad to note that the poor leadership succession culture of African organisations span from secular to faith-based and from public to private institutions and it has led to the fall of some institutions and total demise of many others.

Value reorientation should start with breaking gender, religious, founder/owner egotism, tribal sentiment, among other barriers, while true and result-oriented succession practice should be given prime place. There cannot be successful leadership succession if the negative cultural beliefs influencing leadership succession are exalted above best practice of merit as determinant factor. Culture can be a vehicle to promote good succession, just as it could be the opposite if not properly tailored.

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4

Fostering Resilience as a Leadership Quality: Lessons from Rwanda

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Introduction

The concept of culture, Scripture and leadership is very complex one. Practices, languages that are used are different from one context to another. These interesting peculiarities in different cultures demand our attention, because they point to underlying values, beliefs and traditions in different countries. These underlying values, on the other hand, manifest in different ways of governance and management at varying levels. This also mirrors the order of the society we live in.

Understanding Culture

Culture can be defined as unique system that includes knowledge, beliefs, values, laws, weapons, tools, arts, languages, symbols, and other forms of communications, customs, distinctive group patterns and relationships. Any capabilities or habits acquired by one as a member of a certain group viewed as and evaluated by how they relate with others and how they are interconnected.

   Thus, limited observation of other groups and immersion solely in our own culture leads to overgeneralisations and the perpetuation of stereotypes. Therefore, embracing the careful consideration of values and the accuracy of cultural differences found across our memories of important events in our own lives is vital.

Culture frameworks

'Culture is like water for fish.' It should be viewed in the following wings: culture encompasses religion, food, what people wear and how they wear them, their language and choice of words, marriage, music, their belief system

of right or wrong, how they exchange pleasantries, how they relate with loved ones and many other things within the society

Does culture affect the way we understand Scripture?
The answer for this question is a resounding 'yes!' But, the only question is: how? Doug Medin, Northwestern University, said that the way we organise our knowledge varies based on our culture, and that this knowledge plays a large role in the ways we view others. Reading Bible with cultural eyes, it should not be ignored, and it should be digested in light of the church's perspective, where Jesus said to 'make disciples of all nations' (Matthew 28.19). The word 'nations' (Gr. ethnos) means a nation or people. It is a group based on a unique socio-political-cultural community. It includes common core values and language.

Immediately, we see barriers begin to emerge that are based on critical parts of life: social structure, political structure, customs, language, and values, etc. The problem is this: how can we manage to live, minister, or do business with people who are different from us? It will require everyone operating in any society to learn their norms and customs, their way of life, because they are largely hidden from what you see on the surface.

Apostle Paul, who had a thorough knowledge about the role of culture in preaching the gospel, practised this principle. He wrote, 'And to the Jews I became as a Jew, that I might win Jews, to those who are under the Law, as under the Law, though not being myself under the Law, that I might win those who are under the Law' (1 Corinthians 9.20).

Leadership
My analysis of leadership in the following part is highly influenced by my own African upbringing, even though I am aware of the wider world as well. It could be even narrower than that. Even within Africa, I am a Rwandan, and shaped by the Rwandan experience. The lens I see the world through is also coloured by the devastating conflict in 1994 Tutsi Genocide, in which the nation lost over a million of its citizens. As survivors we experience the trauma of post-Genocide era which is often referred as:

A society pierced by deep wounds of political and ethnical divisions. A society of lost people, rusted by sin though under the cover of religious Christianity. A society at war against corrupt and self-centred leaders. A society of

dysfunctional and torn families. A society handicapped by poverty and illiteracy.

The above picture is shared by the majority of African countries and other parts of the globe. Therefore, our leadership is propelled by the intention to produce resilient, God-fearing and optimist generation of community. This is because such leaders would portray the image of God in the society. As a result, this would bring creativity, humility and the restoration of justice. When God's image is restored in the society, human rights and dignity are respected and reconciliation and social harmony are promoted. When we have God-fearing and resilient leaders, development and security are ensured. This will transform a formerly land locked small nation of Rwanda into the aspirational brand of 'A Country of Thousand Hills'.

What is leadership?
Such a simple question, and yet it continues to vex specialists and lay people alike! Let us start with what leadership is *not*. Leadership has nothing to do with titles. Leadership has nothing to do with seniority or one's position in the hierarchy of a company. Leadership has nothing to do with personal attributes. Leadership is not management.

So, again, what is leadership? The only definition of a leader is someone who has followers, with influence and capacity to translate vision into reality. As we look ahead into the next century, leaders empower others for common goal to be achieved.'

Here are some of key biblical leadership principles. Leaders are humble (1 Peter 5.6) and have a servant mind. They practise patience (Romans 8.25), and avoid selfishness (Philippians 2.4). Leaders have a teachable spirit and seek wisdom from others (Proverbs 4.7). Leaders trust God and believe the impossible can happen (Luke 18.27). Leaders empower others to accomplish their dreams (Ephesians 4.12).

Backbone of the leadership: resilient leadership

My scars remind me that I did indeed survive my deepest wounds. That in itself is an accomplishment. And they bring to mind something else, too. They remind me that the damage life has inflicted on me has, in many places, left me stronger and more resilient. What hurt me in the past has actually made me better equipped to face the present. (Steve Goodier)

When nations face challenges, resilient leaders create resilient followers. This helps people to aim to solve problems by crosscutting challenges in our communities and churches. Economic, spiritual, social and emotional challenges can be overcome with resilient leadership. Resilient leaders come up with imagination and creativity to bring about a new model to secure and protect the community. Such a leadership has the capacity to influence the team and communities.

Most organisations or individuals make a plan and figure that will get them where they need to go. Many people are talking about what it takes to be a resilient leader. Michael Ballard, for example, has looked deeply into why some people encounter a setback and yet go on to thrive while others falter and fail to progress. His experience is an exercise of choice: we can choose to progress, or get stuck in our problems because of fear of taking risks.

Resilient leaders, and organisations, take action, own what is theirs, and learn from the rest. Resilient leaders choose to bounce back, to learn and stay true to themselves and their people. How can one develop resilience in leadership?

Realising it is not all about you: Sometimes bad things happen to good people. As Harold Kushner pointed out, agonising over why bad things happen is the fast track to being stuck. Resilient leaders, and organisations, know how to adapt to bad things by reframing negative experiences. You are not responsible for everything that happens. A bad quarter could be the work of an organisation, not necessarily an individual.

Control what you can, and do not beat yourself up for what is beyond your control: I cannot control the disease that is devastating my dad, but I can control how I respond to it, and how I help my family cope. I can choose to be a victim, or I can choose to survive and thrive while supporting my family. Not a difficult choice, is it?

Pay attention to relationships: Building and maintaining enduring relationships is key to being a resilient person. It is the same with organisations: build relationships with partners, customers and prospects (this is where brand comes back in). Many of the relationships that sustain us are forged in the workplace. Be a good friend, a good listener, and a good supporter of people's best selves.

Think positive: The point is bad things, especially in the workplace or in your career, are seldom life threatening. Learn to see them as an opportunity: if someone does not like your presentation, you can choose to learn why, and at

the same time, realise it was a reaction to one piece of work, not a judgement on your entire professional life.

We all need to believe that things will be good, that tomorrow or next week or next year will be better. And we need a resilient leader who makes it possible to believe, one that makes it possible to keep working hard. Uncertainty is the enemy.

Promotion of gender

'There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus' (Galatians 3.28).

Considering the fact that 50% of global population suffers daily discrimination, increased risk of assault, and all kinds of other problems just by virtue of being female, we can say that empowerment should be a top priority. Why? If the pee-powered generator built by a group of 14-year-old girls in Nigeria wasn't enough, what about the Turkish girl who figured out how to turn bananas into bio-plastic? Or what about Ada Lovelace, who invented the first computer program! What does this teach us? It means more life-saving inventions can come from marginalised sections of our society. So empowering may mean to us: encourage innovation, better lives for all and saving the planet in peril. This empowerment should go across cultural, religious and political boundaries.

Transformational Leadership

The term 'transformational leadership' emerged for the first time in 1978, as a leadership style that indicates a multi-dimensional leadership style, which puts emphasis on common values and needs rather than individual values and needs of followers, and which encourages its followers to perform beyond expectations with focus on change and transformation.

Transformational leadership puts identification with human values to forefront. It requires some certain management values such as righteousness, positive attitudes, sense of responsibility, and commitment.

Transformational leadership model

Transformational leadership consists of four dimensions:

Charisma (idealised effect): Charisma is the power obtained because of the changes in the perceptions and attributions of the followers by the properties and behaviours of the leader, by the situation or conditions of the leadership

and by the needs of the followers themselves. This power can activate the followers for the leader.

Charismatic leaders bear certain properties such as self-confidence, vision-holding, ability to express his/her own visions to others clearly, having strong beliefs in his/her visions, extraordinary behaviours, being perceived as the one who leads the change, sensibility to the environment.

Inspiration: Inspiration motivates employees to reach organisation's aims successfully and, thus, supports leaders in implementing strategies. Inspiration refers to the behaviours of a leader who inspires his/her followers by explaining a challenging mission of the future and activates them. Dimension of inspiration indicates the foundation principles of the organisation as a motivation factor rather than the personality of the leader.

Intellectual encouragement: Intellectual encouragement abolishes traditional methods for problem solving and activates employees' minds to analyse the business problems comprehensively and solve them. A transformational leader strives to create innovation through intellectual encouragement.

Individual attention: Individual attention emerges when a leader pays attention to individual needs of the followers, when s/he helps them improve their abilities and potentials, and s/he puts importance in their emotions. Transformational leaders establish close relationship with their followers, paying individual attention to each of them. Thus, individuals will feel that they are important and so they will embrace their jobs more tightly.

A transformational leader creates learning opportunities for the followers through individual attention, guides them during the process, sees them as individuals who can make their own decisions, who can analyse and offer solutions for problems, and treats them in accordance with this approach. Individual attention enables the improvement of employees by providing equal opportunities for all employees. Transformational leaders show supportive and formative behaviours when they pay individual attention to their followers.

Scripture

As the Spirit-filled word of God, the scripture plays big role in shaping our Christian life and style. It shapes our sense of understanding and conviction

based on our experience of God. The reason is that Jesus Christ is our role model in our private life as well as in leadership role.

Hence, we read the Scriptures, we also read and interpret our culture. Picture an iceberg looming in the distance as a metaphor for our worldview. How much of an iceberg do we actually see? Well, as the captain of the Titanic sadly experienced, very little. The tip pokes up through the water, announcing its presence to all with eyes to see, but the iceberg's immensity lurks undetected in the depths. Similarly, our perceptions of our own culture's patterns and pressures, appreciation of the different leadership styles, and the deep understanding of the Scripture is only the tip of the iceberg. Most of our cultural patterns, capacity to apply the Scripture principles in our daily life lurks below the surface, and mostly outside our realm of awareness. But why do we have to apply Scriptures in our leadership role?

Divine authorship of the Scriptures
The Bible is the word of God. He spoke it. It issued from his mouth. The term inspiration means neither that God breathed into the human authors in order to heighten their perception of truth, nor that he breathed into their writings in order somehow to change human prose into divine poetry, but rather that the words they spoke were actually breathed out of his mouth. It is the plain teaching of 2 Timothy 3.16 that 'all Scripture is God-breathed'

And if this is true of human minds, how much more must it be true of the mind of God? God's mind, being infinite, is impenetrable by finite beings. His thoughts are as much higher than our thoughts as the heavens are higher than the earth (Isaiah 55.9). How then can we know them? By ourselves we cannot. They are beyond us. There is no ladder by which we may climb to the heights of heaven, no way by which we may delve into the mind of God. But God has disclosed his thoughts to us by speaking. The Isaiah 55 passage continues: 'As the rain and the snow come down from heaven … so is my word that goes out from my mouth' (vv. 10–11). God has clothed his thoughts in words. His mouth has declared what is in his mind. Theologically we may say that revelation has come to us through the means of inspiration.

Inspiration
Inspiration is the word traditionally used to describe God's activity in the composition of the Bible. Indeed, the Bible's divine inspiration is the foundation of its divine authority. It is authoritative because – and only because – it is inspired. The Bible is also a human word and witness.

This, in fact, is the account which the Bible itself gives of its origins. The law, for instance, is termed by Luke both 'the law of Moses' and 'the law of the Lord,' and that in consecutive verses (Luke 2.22–23). Similarly, at the beginning of Hebrews it is stated that 'God spoke … through the prophets,' and in 2 Peter 1.21 that 'men spoke from God.' Thus God spoke and men spoke. Both statements are true, and neither contradicts the other. 'The Scriptures … bear witness to me,' he said (John 5.39). This reciprocal testimony between the Living Word and the written word is the clue to our Christian understanding of the Bible.

Now what is the fundamental relationship between scripture, culture and leadership?

We need then to consider the place of culture in three stages of the Bible's progress: the first is inspiration, or the original giving of the Bible; the second, interpretation, or our contemporary understanding of the Bible; and the third, communication, or the necessary sharing of the Bible with the whole world.

The ultimate correlation is that the Scriptures plays key role in inspiring core godly leadership that is highly needed to tackle and address cultural norms, creating the real sense of humanity. That will definitely bring about contribution to peace, coexistence and conflict transformation and harmony in the modern society torn by lack of integrity, love, and other needed factors that contribute to the wellbeing of humankind.

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5

Values: The Void in African Leadership

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Introduction

Progress or regression of societies can be viewed as enshrined in the leadership of same in times before. If things look up now, then it is sensible to conclude that in the past few years have been a great leadership that is now delivering the positive indicators observed. The same can be said if things go south. In the past few years at least, has been an ailing leadership that is now drawing the society into a quagmire. Societies, communities, countries, organisations stand and fall on their leadership.

Leadership is a necessity to any team or organisation to accomplish a task. It involves directing – with proper allocation of resources to satisfy the requirements of the set strategic plan. Secondly, it involves a well-established management infrastructure (governance) involving standards, policies, regulations and an organogram that allows for timely decision-making. These two must rest on appropriate mindsets and behaviours (which grow from appropriate values).

Africa has competent directorship and governance. The level of education for most leaders of organisations, governments and all are often placed there by their respective systems on basis of competence – at least for profit-making organisations. Governments have taken an exception from time to time.

With all the education they acquire; with all the skills they might have – Africa still needs more of a certain breed of leaders who consistently behave in support of the vision of their organisation or government. That the behaviours suddenly get inconsistent suggests the irrelevance of the values from which behaviours normally emanate and the leaders' general mindset. This shows that great competencies and skills are not enough if the leaders cannot act appropriately to support the organisation's vision.

Africa is a continent different from the rest. It is a continent that experienced the full measure of colonialism and in part – slavery. These experiences did not only affect the economy of these peoples but more importantly their attitudes and mindsets. We all interpret our environment in the context of our experiences. Their history says they were disadvantaged and need to make up for the losses.

To move away from the present conditions in Africa, there needs to be a turning point of some sort. Africa needs to have a defining moment in their way of life. Africa needs a transformational change to move them from the stuttering economies, struggling health systems, severe poverty, political instability and all. The turning point is on management of resources – which will begin generating wealth for the continent. This growing wealth will be the key in changing the poverty, employment, health system status and many more. The prerequisite though is not the wealth but leadership of a kind that will work to preserve and generate wealth for the people.

Everywhere one goes and finds poverty-stricken societies – there you find few affluent individuals without traceable successful businesses apart from public or 'meek' private offices. A turning point requires special leadership that puts the masses ahead of self.

Africa has leaders, and has a great pool of competent leaders at that. Being thus skilled, they can well allocate resources and put in place policies and regulations to govern the processes. However, as we all know, their behaviours, in spite of the competencies and skills, suggest the underlying values are not the best to deliver on the dream of the citizenry. This is why Africa is in the mess she is in. A situation where the infra-structure is so poor that it negates any means of economic development. A situation where monies borrowed for these infra-structural developments is milked dry by leaders of negative values – plunging their respective countries and organisations into serious debt. A situation where even the donated funds from off-shore are swindled for self-gratification ahead of the aspirations of the citizenry. With all the skills and competencies in Africa, we need to fix the behaviours of the leadership through altering the personal values of the individual leaders. In fact, Africa needs to embed the proper values into potential leaders before they take leadership office.

We will discuss how having the skills and competencies for directorship and governance does not make learning proper behaviours any easier – yet with proper embedded values grows relevant behaviours; and that learning of

other skills becomes a reality. We will look at what some of these values-in-lack are. We will then discuss how proper values embedded in leaders would make developing skills and competencies an easier job than the other way round.

We will discuss how the Bible is key to the introduction of these values to leadership in Africa. We will look at how proper values lead to appropriate behaviours which subsequently make good on directorship and governance. Africa can still be transformed into a force in economy, politics and well-being for the populace.

Leadership Crisis in Africa and Their Implications

The leadership aspects involved when a transformational change occurs involves three (3) aspects:[1]

- **Directorship and operating systems:** the aspect that involves directing, guiding, creating, appropriate allocation of resources and assets to support the strategic objectives to deliver the vision of the organisation.
- **Governance:** a management infra-structure that measures and guards the processes for consistency in application for consistent results. It involves a well-determined organogram for proper span of control, policies, standards and procedures.
- **Mindsets and behaviours (impacted by values):** this is a more complex aspect as it seeks to provide proper attitude and behaviours to allow the other two aspects to be delivered consistently. These attitudes and behaviours are born of values that cannot be directly observed.

The real crisis in African leadership is born of lack of appropriate values – on which Governance and Directorship must stand. Values are 'genes' that manifest on the consistent behaviours we tend to exhibit. These cannot be seen on their own but over time we can judge the behavioural pattern and conclude on the value system one possesses. These are more like knitted to principles – rules of nature that give the same results every time, regardless of who applies them. They are learned generally and one needs some exposure to get them embedded in one's being.

There may be many values that come to play in a transformational change: leadership itself, ownership, respect, love, integrity, collaboration and many more. Critically deficient in the African situation are two values: love and

integrity. The leading negative behaviour to the African dream is fraud and corruption. This behaviour shows prominently when integrity and love are scarce.

Integrity is doing the right thing because it is right – not because someone is watching. Taking decisions for the benefit of the populace. True integrity gives birth to ownership. Where there is ownership, a leader takes a decision as though the government or organisation was his. When something is yours, it is expected in a way that you want to see it progress – and fast. Without integrity leaders will find ways to weaken the governance systems. Today the African Development Bank cannot have a report complete without a significant portion about fraud and corruption. It is like a second nature to be fraudulent. Lack of integrity affects mostly the governance part of leadership.

Love is another missing value. Love is the opposite of selfishness. These two cannot be on the same expression except in my previous sentence. Leaders in Africa steal because they love only themselves (selfish). They want to prosper and in the process have to frustrate anyone else prospering. If they loved their people, their countries and their organisations, they would strive for a win/win situation.[2] They would understand that it is possible to improve economically as individuals and society together. It is not that the leaders do not know that, but they believe in competition – that whenever someone wins, there must be someone who loses (mindset issue). Leaders with the love value believe in win/win situations.

Nature is such that there are values associated with success and satisfaction all the time. Love and integrity are always there to support success. Their absence supports anarchy and ills – all the time. Looking at the model above, one can see that the values and mindsets provide the stem of the two pillars of leadership: directorship and governance. Without the base, the effectiveness of the two is a mirage. Leaders may act well now but do the opposite tomorrow due to lack of proper values. Governments and organisations may have these as system values but they equally need big budgets to manage and enforce them – because without watching all the time, the wheels will fall off. Many African leaders are always in wait of an opportunity 'for a score'. Very few are like Khama – the recent president of Botswana who descended the presidency on his own. Africa have a few of such leaders and she needs more.

Leaders without these values show such behaviours as resisting leaving office when the term of office expires. They would jump to push for revision in

governance orders to allow them longer term either to drain more resources or to cover the corruption trail. If forced out, many are prosecuted immediately they leave office (assuming the judiciary itself has not been drained into the quagmire).

Having resources and assets stolen, nothing generates income except taxes. The taxes run dry as more people get unemployed. More fraud because employees are not earning enough. It becomes a vicious cycle, a crisis. We have had government leaders in Africa banking 'PERSONAL FUNDS' off shore. This removes assets that would be generating income for Africa, and that the leaders who do, do not believe in the system they work for in Africa because it is in weak economy or he fears it will be stolen, or the funds have been stolen and they should be put away to make tracking them difficult.

Donor funds have been swindled – leaving hospitals incomplete, roads incomplete, trainings incomplete, health systems collapsing – all due to fraud and corruption. Love and integrity is sure to bring economic up-swing and donor confidence as fraud and corruption will bring a down turn in economy, withdrawal of donors and increased stress on health systems and infra-structure. One needs not belong to any faith to realise this. These are principles of life – that when you love and act love, your atmosphere seems to emit positive energy to prosper and make good your surroundings. Selfishness does the opposite – whoever you are.

As mentioned earlier, selfishness has given birth to poverty of societies through theft, through withdrawal of donors because of poor funds management. Choice of projects has been compromised – picking projects more on what those at table will gain than on the long-term benefit for society. Donors withdrawing because reports show higher percentage of administrative costs than the direct costs of actual delivery of project objectives.

Welcome to Africa!

The Solution through the Bible: Taking the Bible Back to Church

Half or more leaders in Africa belong to churches: in parliaments, government, NGOs, private sector and so on. Their church learning on weekends hardly translates to the business week ahead. Check it yourself in your country. The belief system does not interfere with their business lives. It seems a plausible call to return the Bible to the churches where the leaders are born.

Let us take the Bible back to the churches. Here, we should:

- Intentionally train the youth in the second love commandment. As we do, we keep feeding them with the truth that they are our future leaders. As we preach to them of the great prospects of blessings towards them individually, we also teach them the heart of a servant leader – loving those you serve.
- Let the faith base of the leaders be a formalised constituency where from time to time, those of the church who are in leadership in business stand to report progress on their leadership, and get behavioural advice and admonishing where needed. This will keep leaders on toes to fulfil the mandate from their faith /Bible constituencies. The mandate being to represent the Bible well through love and integrity.
- Let organisations, governments and Bible-based churches measure to identify up-turns in performances of entities under their fold and purpose to reward appropriately all those that are successful due to above-the-table business applications and values.
- Governments and organisations be seen to act punitively when corruption raises its ugly head.
- For leaders who have been trained through the Bible and believed – will be responsible for adding Bible influence in the sections they head. They are the ones to introduce the influence of the Bible in their areas of responsibilities.
- Let the church set as objective, to develop leaders to take public offices and leads in private sector. Some societies discourage their church folks taking such offices and we wonder how resources get stolen.

This route will provide the training on the values, the rewarding of good behaviour as part of training; the consistent application of appropriate punitive measures for non-compliance. No one should 'force' the reading of the Bible in business situations – but these business situations will end up advocating for the Bible as the leaders live a life that upholds it. When leaders live the Bible, organisations will begin advocating for it. When leaders read the Bible and not live it – organisations will keep challenging its reading as waste of a time resource in the workplace.

Will the Bible treat all the ills of the business world and of Africa? Not necessarily! Business leadership knowledge is drawn from both the Bible and the market place (Proverbs 1.20). We will not give up on trainings – equipping the workforce and leaders for strategic delivery. Only that the values training and embedment will be part of the training to present a rounded leader to take Africa to the zenith within her/his small environment. Besides, it still remains a personal choice to apply biblical principles.

How will non-Christian countries be made to read-to-implement the Bible? Well, they will not be made to read it. But should such governments and organisations wish to put this idea to the test, they will ensure their Codes of Business Conduct align with the values of the Bible. If some organisations and governments do apply the Bible values and they have a consistent up-swing in key performance indicators – others will learn of these values and adopt them as learnings into their systems. They do not need to call them Bible values. These principles and values should work regardless who applies them.

But the present Codes of Business Conduct in place in many of these institutions and governments are aligned to the Bible. What will change by deliberate training in churches? Agreed, the values are aligned and training on them is done – albeit at high costs. The way it is run is mainly by corrective actions – having policies to catch out offenders and disciplinary measures to be put in place. Training them young is putting emphasis on preventative measures. This will provide time and practice to live by the values before they get to lead the market place. Then we will expect less expenditure on resolving offences.

These values from this book form fibres of life principles. It does not matter what one believes, what political inclination he has, what gender or nationality – these principles will deliver same results for everyone. 'Success in any endeavour or vision is derived from acting in harmony with the principles to which it is tied', remarks Stephen Covey.[3] 'True greatness will be achieved through the abundant mind that works selflessly – with mutual respect, for mutual benefit.'[4]

Leaders should have been people with a culture of service … a true evaluation and test whether one is a leader or not is how he finds satisfaction and sense of accomplishment in service of others.

If we make them see the right things and long enough – they will keep seeing them by default (in reference to the exercise Covey experienced of the pictures of an old woman and a young woman. Even after they had

appreciated the different views – the students default to seeing what they were made to see the first.[5]

Conclusion

Proper leadership will always seek to pursue a vision. This vision is an answer to the ills of most stakeholders, hence good leaders are known for their stewardship of the processes they invent and/or govern. To be a steward, a leader will have embed in herself/himself values that seek to respect and uphold the lives of the African citizens above his own. It is not to neglect personal dreams, but to align such dreams to the team's dream they lead and make it a second vision in the series: 'The team vision first, then mine'.

The Bible values whenever applied – intentionally or otherwise – have always coincided with an up-turn on economy in the longer run. Whenever they have been neglected, disaster has always followed – and often swiftly. Some organisations have been led by great leaders who never professed any faith, but their values were clearly those of the Bible – and they prospered.

Let the church balance its instruction, so that it does not breed selfish beings but honest leaders that will find joy prospering through stewardship.

A significant number of leaders of organisations, government departments/ministries belong to churches. Very few have values that bridge their faith-life and business life. Because of this, embezzlement of funds, fraud and corruption occur not even under their noses but in their hands. When this happens, it is clear the church which they come from has not been successful in grooming such people for leadership. These churches hardly call their members to explain their actions that are viewed as non-representative of their constituency. For now, churches make leaders by default. They need to change that and make leaders intentionally through deliberate teaching, training and mentoring programs. The church should also encourage and support their members who wish to take political and other leadership roles. Once these leaders get successful in the market place, the leaders from other different constituencies will note the difference and get closer to learn of the successes born of the scriptures.

Africa has resources that can change her fortune if it falls on hands of leaders with values: loving their people enough not to steal from them and having integrity to focus on the vision.

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6

The Benefits of Mentoring Young Leaders

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Introduction

The youth is called the future of a nation. They are future leaders. For them to be successful leaders they need mentors who will guide them, equip them, sharpen their skills, enhance their talents and help them to build a strong character. Spiritual mentoring shapes up a young person to become a person of influence, not only in the church but also in their place of work, at school, at home and in the community they live in. God has filled the body of Christ with many potential mentors besides official church leaders. It is important that church leaders continue to expand the circle of mentors by equipping others to mentor, since they cannot personally, intentionally and hands-on mentor everyone. Peter commands in 1 Peter 5.3, 'be examples to the flock'.

Spiritual mentoring provides an opportunity to a spiritual leader to leave a spiritual legacy. The Law of Legacy states, 'True success is measured by succession'. In ministry the spiritual leader will have someone to succeed him and carry on with the good work he started. In the Bible Elijah was succeeded by his mentee Elisha, whom he had mentored for some time and prepared him for his ministry.

As a young person who is still growing in the Lord and also in my career as a lawyer, I have been privileged to be mentored by an anointed man of God, an apostle. My life has been transformed and it is my desire that other young people could have this opportunity as well. In this chapter I will shed some light on how having a mentor can transform the youth to become the leaders that God created them to be. I will articulate the benefits of mentorship by drawing from my own experiences as well as from the Bible.

What Is Mentorship?

Management Mentors have defined mentorship as a professional relationship in which an experienced person (the mentor) assists and guides another (the mentee) in developing specific skills and knowledge that will enhance the mentee's professional and personal growth.

In the biblical context, mentorship can be defined as a relationship in which a spiritual leader who has vast knowledge in the word of God imparts such knowledge and experiences with a student of the word. This relationship is best characterised by mutual sharing, trust, and enrichment as the life of both the mentor and mentee are changed. The mentor relies on the Holy Spirit to provide insight, change lives and teach. The purpose of mentoring is to develop fully devoted followers of Jesus Christ and to transmit faith from one generation to the next.

Leadership is influence. Everyone who has accepted Christ is called to influence others. Jesus said it in this way: 'You are the salt of the earth … you are the light of the world … let your light shine before men, that they may glorify your Father in heaven' (Matthew 5.13–16). Mentorship, therefore, equips a child of God to become the person of influence that God created him/her to be.

Benefits of Mentorship

I have been privileged to be mentored by an anointed man of God who has what I call a double portion anointing; he is an apostle and is also used by God in the prophetic ministry. His name is Apostle Mduduzi Sambo from Zimbabwe. We met at the beginning of March 2018, through my brother who is a pastor. I believe our meeting was orchestrated by God for a divine purpose. As a young person who is still growing in the Lord, the apostle came at the right time in my life to help me build up my faith. He dedicated his time to meet with me occasionally to take me through a series of Bible study and prayer.

At the beginning of April 2018, God spoke a word in my life through the apostle and said, 'He is going to exalt me in the month of April'. In less than two weeks after receiving this prophetic word, I was approached by one brethren from our fellowship (Full Gospel Businessmen's Fellowship International), who asked me to be involved in the writing of a book on Leadership, a project by the Bible Society of Swaziland. My first instinct was to refuse this proposition based on one valid reason: I am not a writer and have

never thought of myself as one. I did not, however, reject this opportunity after being led by the Holy Spirit as well as being encouraged by my mentor to accept it. I decided to write about this experience that God is taking me through, which is also an assignment for spiritual leaders and that is, mentorship.

There is a verse that encouraged me as I was working on this topic; it is found in the book of Acts 9.15. God was talking to Ananias about Paul. He said 'Go! This man is my chosen instrument to carry my name before the Gentiles and kings and before the people of Israel'. I am grateful and humbled to be chosen by God like apostle Paul, to carry out this message on mentorship in order to encourage the youth to embrace such an opportunity if it avails itself, and also to challenge spiritual leaders to go beyond the work on the pulpit and be mentors.

Here are some of the benefits of having a mentor as well as some examples from the Bible:

Teachable spirit

A mentor helps you to develop a teachable spirit. A mentee must be humble and obedient to his mentor's teachings and not claim to be a know-it-all. As a person with vast knowledge in the word of God, a mentor gives you new insight into the word. He follows the leading of the Holy Spirit and deposits new revelations on you. Having a teachable spirit as a young person will help you to expand your talent, gift or calling as well as the measure of your influence. A teachable person acquires more knowledge and gains wisdom from teachings; such a person will not be prone to making mistakes like other people do. If you're teachable you will also be able to pass on what you have been taught to others.

One example of a man who had a teachable spirit even at his old age was Peter. Peter was a talented preacher. He preached all over Jerusalem and was the spokesman for the gospel in the first eight chapters of the book of Acts. However, in Acts 10 God challenged him with a new insight – that the gospel was meant for the Gentiles too, not just the Jews. Peter had a difficult time embracing this idea, but thankfully his teachable spirit opened a door for him to take the gospel (and his talent) to those outside the Jewish faith, and a whole new ministry was born.

Gift

A mentor helps you to realise your gift or calling. As we know that this relationship is driven by the Holy Spirit, the Spirit of revelation, a mentor will affirm your gift or calling as revealed to him by the Holy Spirit. God has blessed everyone with gifts for the advancement of his kingdom. We are to use these gifts to serve him. It is true that most people, especially the youth, are unaware of their gifts or calling; mentors come into our life to stir up or activate the divine things of God in us. When Saul met Samuel he did not know that God had chosen him to be a king (1 Samuel 9.17). Samuel activated his calling by anointing him with oil (1 Samuel 10.1).

My mentor spoke words of wisdom to me and told me that God will use me to affect nations; a few days after he said this an opportunity to write this chapter came along. He encouraged me to be diligent in exercising this gift of writing which God has revealed to me. A mentor is a source of encouragement. Paul also encouraged his mentee Timothy saying, 'Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you' (1 Timothy 4.14, NIV). He also encouraged him in 2 Timothy 1.6 saying, 'I remind you to fan into flame the gift of God, which is in you through the laying on of my hands' (NIV).

Mentors point out strengths they see in us and will remind us of God's power that is in us and that work through us. God said these words to Zerubbabel concerning this power, '"Not by might nor by power, but by my Spirit," says the Lord Almighty' (Zechariah 4.6, NIV). The Holy Spirit is the power of God in us who will help us to affect nations with our gifts or calling.

Accountability

My mentor would say 'You get what you inspect not what you expect'. This means that when you are inspected or examined you tend to follow and do the things that you're instructed to do by your teacher. This exercise teaches you to be an accountable person. My mentor challenged me to be a person of the word; he encourages me to feed myself with the word of God every day, something that I honestly didn't do. He gives me daily scriptures to read as well as spiritual books, and I have learnt to be faithful in studying these scriptures because I know that when we meet for a session I am expected to give an account of what I read as well as my understanding thereof. This has not only helped me to be faithful and committed person in studying the word but it has also expanded my knowledge and understanding in the things of

God. Jesus was committed to his ministry because he was accountable to God; he had a Father to inspect him.

Character

A mentor helps you to develop a good character by correcting and adjusting you in many ways. Your calling or talent can open doors of good opportunities for you but it is one's character that will sustain those opportunities. Character protects your talent. John C. Maxwell in his book titled *Talent Is Never Enough*, outlined this observation about Samuel:

Beginning from his boyhood in 1 Samuel 3 working under Eli, young Samuel was a person of strong character. He was honest and forthright in all of his relationships, from the lowliest to the kings of Israel. Consequently his influence was great and his career spanned two generations. In 1 Samuel 3.19–20, we read how everyone looked to him from one end of the nation to the other. Samuel's talent was perfect for the job of a prophet and priest, but his character kept him in the game long enough to become the most influential man in Israel.

Growing up as a young person you get exposed to many things – different kinds of lifestyles and teachings. These exposures either develop or taint your character. A mentor will notice your good character traits and will encourage you on that, he will also correct and rebuke bad character traits he observes in you. It is, however, sad that the reality of the world we live in is one where young people refuse to be corrected and rebuked for bad behaviour. Mentorship is a secure relationship in which you can be corrected, rebuked and instructed and all this is done with love and care and also in line with the word of God. 2 Timothy 3.16 says, 'All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness' (NIV). A person with a good character attracts respect from other people.

Values

A mentor teaches you values. He instils good behaviour and morals. We live in a world where people have lost their values and they have loose morals and low standards. The youth use the Rights which the government gives them as an excuse for unrestrained behaviour. They do not value themselves and God. Mentorship is a close relationship which allows your mentor to observe your lifestyle and subsequently rebuke any kind of behaviour that is contrary to the word of God. I have observed that many people love God but they do not fear

him. Immorality prevails amongst the youth because they do not fear God. They go to church and are committed to church activities but immorality is witnessed amongst them because they only love God but do not walk in the fear of God. Proverbs 9.10 says, 'The fear of the Lord is the beginning of wisdom' (NIV).

Walking in the fear of God makes you to be a person of integrity. An example of a young man who feared God is Joseph. Genesis 39.7–12 gives an account of how Joseph was repeatedly tempted by Potiphar's wife to get into bed with her. Joseph, being a man of integrity and one who feared God, refused to yield to her request. In verse 9 he says 'How can I do such a wicked thing and sin against God' (NIV). Fearing God and refraining from immorality made Joseph to gain more favour before God and he exalted Joseph to become the leader he created him to be. Joseph was put in charge over the whole land of Egypt; he was king Pharaoh's second-in-command. The youth must walk in the fear of God so they can become good leaders of tomorrow who will be respected for their unquestionable values and character.

A mentor teaches you values and principles which are in line with the word of God, which will transform a young person to become a non-conformist to the patterns of this world. The Bible says in Romans 12.2, 'Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is – his good, pleasing and perfect will' (NIV).

Ministry

Many young people have been called by God for ministry. As young / junior pastors, prophets and teachers, they are in positions of influence. As they live up to their calling they need mentors to prepare them or guide them through as they do the work of the Lord. In the second letter written by Paul to Timothy, he explains the purpose of mentoring in this way: 'All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work' (2 Timothy 3.16–17, NIV). From this scripture it is clear that mentoring must be done within the scope and ambit of the word of God. The Holy Spirit must be the one driving this relationship.

Apostle Paul was mentored by Barnabas. The word Barnabas means 'son of encouragement'. He was indeed a source of encouragement to Paul and also he challenged him in building up his faith and ministry. Paul went on to

mentor Timothy. We get an account of this relationship in the first and second letters Paul wrote to Timothy. Every newly called minister of the gospel needs a Paul, a mentor who will pour out his life and wisdom into their lives and also give them guidance. They also need a Barnabas who will challenge and encourage them in building up their faith and ministry.

Jesus mentored and prepared his disciples for their work of preaching the gospel in Jerusalem, and in all Judea and Samaria and to the ends of the earth (Acts 1.8). The mentoring relationship between Eli and Samuel prepared Samuel for the tasks and responsibilities that were his after Eli's death (1 Samuel 1—4). Church leaders have a duty to equip young people for the work of the Lord. Young ministers of the gospel must seek leaders who will sharpen their iron ('As iron sharpens iron, so one person sharpens another', Proverbs 27.17, NIV) and who will also encourage them to be steadfast in the ministry.

Conclusion
The most important benefit of being mentored is that it strengthens your relationship with God. You become committed to reading the word of God and praying daily. You also get the courage to share with a colleague or friend the gospel of Christ. We are the children of the light, therefore we should let our light shine on the world that they may see Christ in us. We are called to be leaders and all successful leaders have mentors. The youth should embrace opportunities to be mentored spiritually because this will prepare and equip them to be influential people in every sphere of life – at work, school, community and church.

7

The Bold and the Brave: Women and Leadership in Swaziland

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Introduction

Women's leadership is important in driving economic growth, promoting peace and maintaining social justice in all societies, Swaziland included. Leadership by women is not only significant in the political sector but in all other parts of public and private life, including in the church. However, many women do not have the courage to aspire for leadership. This may be due to different aspects that women go through in life. For instance, it is said that 'This is a man's world',[1] which is an ideology of male superiority. This has shaped women's views about themselves and their capabilities.[2]

According to CEDAW,[3] as quoted by Nyawo, 'negative stereotyping, systematic and institutionalised oppression of women as well as training women to settle for less instead of wanting the best for themselves and their lives are some of the blockages that society uses to deny women opportunities in areas such as leadership'.[4] Nyawo and Nsibande, in a study carried out to ascertain the extent to which socio-cultural factors impact on gender equality in accessing leadership positions in the schools in Swaziland, concluded that socio-cultural influences placed women at a minority position such that they could not aspire for leadership positions.[5] Biblical teachings have been interpreted to perpetuate this position. This is seen in the way women shy away from getting into positions of influence. Those who find themselves roped into positions of influence, for instance those married to church leaders, are influenced by the teachings in scripture.

This chapter highlights the challenges women in leadership face in general, and how some Christian women in Swaziland have come out boldly to bravely

face and tackle them in their professional lives, educational and family aspects. Swaziland has women who have made a tremendous transformation in the otherwise patriarchal cultural system in which they are established. Three Swazi women through personal unstructured interviews are noted in this article. These shared their ideas and personal experiences as women in leadership in general. These women have demonstrated elements of knowing and understanding purpose, identity, calling as well as an ability to use their gifts and talents. In short of adjectives to best define them, we settle for bold and brave.

Women in Leadership

In general terms, the social status of women in Swaziland, just like in the African cultures, is perceived to be inferior to that of males. It is known that the domination of the patriarchal ideologies influence leadership roles of women. This is evident in the way women are sometimes referred to as the children of their husbands in Swazi culture. This is a departure from the Bible in one way or another, as women according to Genesis 2.18 were made to be 'helpers' as opposed to 'children' for the man. According to Genesis 2.18: 'Now the Lord God said, "It is not good (beneficial) for the man to be alone; I will make him a helper [one who balances him – a counterpart who is] suitable and complementary for him"' (The Amplified Bible).

As a consequence, Nyawo pointed that all wives have an obligation to support and be submissive to their husbands as per Paul's aversion in Ephesians 5.22–24.[6] The being tasked with the duty to support and submit does not reduce the woman to a child, but someone who is knowledgeable, capable to assist someone or the man reach their best potential.

This Swazi cultural mindset of considering women as 'children' falls even in the field of leadership, hence, the Swazi culture seems to contribute to lowering the status of female against males when there is actually no need. This is because of the fact that both are heirs equally in the kingdom of God (see Romans 8.17; Matthew 25.34; Galatians 3.29; Colossians 1.12; 3.24).

Practically, in the Swazi political arena, the number of males in political leadership roles proves the applicability of the 'child' mindset. This is because in the last elections, there were few women voted in.[7] Even though there are more women voters in the country, the males usually dominate in the positions as the very same women vote for them and fail to rise up even when called to uplift one of their own. Stereotypes are often perpetuated that

women do not make good leaders – often being labelled as being emotional, petty, etc. Some perceive that women tend to be risk averse while males are risk takers and the tendency to fear taking risks usually leads to missed opportunities even in the political field.

Further, it has been observed by many that women have to put in a lot more effort than their male counterparts before they are accepted and embraced in higher positions of power as being credible members of leadership teams. This is observed and seen in informal discussions with females in positions of leadership.

Of course some of the barriers are self-imposed because most women tend to not assert themselves in the same way as male counterparts; for example, a woman will wait until she is sure that the submission she is about to make is meaningful and adds value – while a man will not be afraid to give it a go right away.

However, women need to open up and know their significance in society. Even the vice president of the Philippines, Maria Leonor Leni Robredo, noted the importance of women leaders in her speech during the Liberal Forum on Women in Leadership Roles in South Africa: 'The diversity of opinion and perspective provided by strong and skilled women in board rooms, in local governance, in legislation, in multi-lateral organisations, in trade and finance, and in development work, ensures a more balanced, more inclusive world.'[8] According to Robredo, gender equality should not be taken for granted because reality has shown that when women are heard more, societies thrive the better. It is evident that indeed women do make a difference.

To counter the some of the challenges women face in leadership roles, it is important that women know their identity, purpose and gifts.

Identity

'No matter how hard you try, you cannot consistently behave in a way that is inconsistent with how you see yourself' (John Maxwell).[9]

According to this quote, when you look at yourself you should observe what you see. And most importantly, be consistent with what you see in yourself. John Maxwell points out that without consistency, our lack of identity will impact our character and in turn our talent. It is paramount that women as leaders know and accept their identity so as to be influential in their position. For instance, Bishop Wamukoya says, 'I never went there to be a man'.[10] This implies that she accepted who she is as a woman. Therefore, when a woman

knows who she is, she will not make the mistake of wanting to be like a man. She will appreciate her 'selfhood' as God created her. It is known that people respect and honour leaders who know who they are and what they have been called to do.

A very interesting definition of the word identity is, 'the difference or character that marks off an individual from the rest of the same kind, selfhood'.[11] The book of Genesis 1.27 speaks of mankind being created in the image and likeness of God. In God lies our identity. God created every human being as a unique individual who is distinct from the other. Even though the society has done a great deal to shape up women's identity in the patriarchal society, when a woman gets to a point of knowing her identity, she can then be effective, confident and relevant to her generation irrespective of the socialisation she has been groomed upon that places her at an insignificant position in society. As she takes on her journey with God, it leads her to discover her true identity.

The long-standing patriarchal heritage continues to define the identity of women in as far as relationships in all subsystems like culturally, socially, economically, educationally and religiously should not bar women to be great leaders. In spite of the fact that Nyawo and Nsibande in their research[12] found that education could never be neutral as it actively supports and is a reflector of the patriarchal heritage; women can still come out as exceptional leaders.

Bishop Wamukoya is one of the few women who have. Bishop Wamukoya,[13] Gcebile Hlanze[14] and Nomsa Mathabela[15] were bold and brave enough to defy all odds and rose in spite of this heritage. They realise this vital law and hence it is easier for them to make possible the attainment of their purpose. They all educated themselves for their different profession or calling. Moreover, they realised that education is not limited to books, but involves personality development, leadership, experience, knowledge from networking as well as observation.

Bishop Ellinah Wamukoya, who is the first woman Bishop to be ordained in all twelve African Anglican Provinces despite being married, a mother and a grandmother, manages to juggle and make waves in the society. She holds a Master's degree in Town Planning and a Master's degree in Theology. She is motivated by wanting to see positive change in people's lives, and also development programs such as those that will capacitate both the church and the community at large. She advocates for transformations that will deal with gender-based issues, especially against women and girls. Bishop Ellinah

believes that even in issues that directly affect women, men and boys should be involved as well.

Knowing who she is, the Bishop is inclusive when dealing with 'masculine' challenges and goes as far as delegating a man on issues that she believes would be better handled by a man. This shows a level of maturity and inclusion with regards to her leadership skills. A lot of leaders lack inclusion and this sometimes brings catastrophic consequences. The Bishop never crumbles when faced with a challenge but she creates a culture and an environment in which she would grow while at the same time imparting change in those whom she is leading.

The lady Bishop feels that she relates to the prophetess Deborah in the book of Judges chapter 4. Deborah, who, unlike many of the other judges in Israel, did a great job as leader and prophet. Her gender was not the issue in this case as the Israelites recognised her authority, and she was able to make sound judgements and heard God. A good leader needs wisdom and insight so that she confronts situation with the right mind and attitude. She was also a wife and a judge which meant that she had to juggle places to serve her nation Israel and her family. The Bishop herself has had to juggle ministry and taking care of family. She believes that women have the capacity to become great leaders; however, some struggle in leadership positions because they lack self-confidence. Therefore, the Bishop advises that women be strong and work smart to survive.

Gifts, talents and purpose

For women to have come to defy these odds, most of them have had to rediscover who they are and further recognise that they have gifts from their maker. 'A man's gift maketh room for him, and bringeth him before great men' (Proverbs 18.16, KJV). One needs to nurture her gifts so as to ensure growth, and once the gift has grown enough to be visible it will have the power to place a person before 'great men'. The first step is in discovering the gift God has blessed you with. An example of a wise woman who uses her God-given gift of wisdom and sharing is Ms Gcebile C. Hlandze, an HR Manager who holds a Master's in Development and Finance. According to her, if we are all generous and believe in God as our source, then there is no reason to fear, nor do we despair even where promotions are delayed as there is time for everything. In sharing generously our knowledge, skills, experience and

resource in general, she says we light other's lamps and never have to worry about dimming our own.

Gcebile is one of those bold and brave women who has risen through hard work and faced adversities in her profession. In going an extra mile to be at par with the male counterparts, she has had to keep informed about other women before her in this journey from their stories. In her words, 'It is important to adopt a culture of continuous learning'. This enables one to get the edge and ability to engage and discuss anywhere with anybody confidently. This extra mile helps a woman to be a trusted and a credible leader. Further, mentoring relationships gave her a chance to critically assess various aspects in the career.

Exercising humility and being open to learn from junior colleagues taught her a lot of things. Further, the importance of embracing change, which may be in leadership or the way things are done in the profession, enabled her to move with the flow, live a stress free and easier life. Giving up the little one has, opens the door to simpler and successful life. It is why she relates better the widow of Zarephath (1 Kings 17.7–18), who gave away the remaining food to the prophet. The widow's optimism is what stands out to Gcebile as this widow generously gave out the last she had and looked up to God to take her and her son through. And indeed, wonders happened.

Further, she believes that balance by a woman in leadership is also a significant aspect. One should know that women are multiple faceted, as there is the spiritual, physical, emotional and mental facet. Thus taking time to nurture all these aspects ensure a balanced woman who is never out of sync.

Nomsa on the other hand is a counsellor to women and the youth, in her church. She has a gift of encouraging, teaching and, moreover, a gift of demonstrating that 'it is possible to be a great leader as a woman'. It is this gift that has given her the drive to become the woman she is today. Her gift in speech has even placed her before the royalty when she shared the word of God during the National Easter Services at Lobamba in 2016.

Nomsa is also a daring risk taker, an attribute that is mostly given to men, as she has had to take a risk to get an education amidst negativity from many quarters in leaving her husband and kids for further studies abroad. 'It is this defiance of odds that will enlighten women to take the risk in order to achieve more in life while leaning on God to protect the family', she says. The Law profession for instance had previously been seen as a man's profession; however, Nomsa dived into it, and acquired a LLB from the University of Swaziland (UNISWA) and was admitted as Advocate of the High Court of

Swaziland. She has been brave enough to pursue her studies and attained a PhD in Library and Information Science recently. Juggling between academics, profession, family and the church as a supporter of the pastor she married has not been easy. But only the brave and bold enough to rise above all odds manage to reach this far.

Indeed John C. Maxwell observes and says that 'Great leaders are readers'. The most influential leaders are those who are well informed about their surroundings, the needs of the society and the world at large. According to the Harvard Business Review,[16] deep, broad reading habits are often a defining characteristic of our greatest leaders and can catalyse insight, innovation, empathy, and personal effectiveness. Education is one of the vital laws of success. Through education one prepares himself for opportunities that might come his/her way. 'We have to learn – to study – to be educated in order to be prepared for what we propose to do' says Armstrong.[17]

On another note, knowing God is a basic tool to effective leadership. According to Psalm 127.1–2, 'Unless the Lord builds a house, the work of the builders is wasted. Unless the Lord protects a city, guarding it with sentries will do no good. It is useless for you to work so hard from early morning until late at night, anxiously working for food to eat; for God gives rest to his loved ones.' This implies that people who put God first in everything they do definitely succeed. Packer says, 'Knowing God not only points to the door, it provides the key and helps us open it.[18] The above words are echoed in the Bible from the book of Daniel 11.32 (KJV) where it is said that 'The people that do know their God shall be strong, and do exploits'. Women should have a purpose to achieve in life.

Purpose helps one to stay focused and be passionate about one's goal. The book of Jeremiah 1.5 states, 'Before you were born I sanctified you; I ordained you a prophet to the nations'. This means that every woman is born with a purpose and knowing this makes her unstoppable. People who know their purpose in life are clear about what they want to do. Successful leaders are those that have a clear purpose. In addition, character plays a vital role in successful leadership. Heenan listed eight cornerstones of character. These are honesty, respect, responsibility, kindness, consideration, compassion, obedience and duty.[19] This, according to John Maxwell, creates a foundation upon which the structure of a talent and life can build. As such a leading woman needs to have these.

Conclusion

Women have played important roles in the community since the beginning of time. The innate tendency that women have for nurturing and taking care of their own renders them loyal citizens of their various communities. As a result, women readily contribute towards the development of their communities, and in some instances are willing to go the extra mile in order to sustain the societies they belong to.[20]

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8

Caught in the Middle of the Cultural Mix of Tradition and Globalisation: Psychological Impacts on Emerging Leaders of Africa

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Introduction

'No one wants to be enslaved by a punitive culture but we all are.' (Dr Shefali)

A shared vision is essential for common development. The African heads of states and government of the African Union held their annual summit in May 2013 and celebrated their 50th Anniversary. In this Summit, they laid down a vision for the Africa they would like to see in the next half a century. Their vision was summarised in Agenda 2063[1], which aimed for a peaceful, integrated and prosperous continent.

The aspirations were conceded into seven statements. Though all the seven aspirations are interconnected, I would like to focus on the fifth and sixth statements of the aspirations that target the youth and culture: 'An Africa with a strong cultural identity, common heritage, shared values and ethics; and an Africa whose development is people-driven, relying on the potential of African people, especially its women and youth, and caring for children.'[2] To ensure the involvement and participation of the youth in different spheres of life: health, economic, social, political, educational, and technological, Africa must be deliberate to consciously prepare the youth for their holistic development and the continent's prosperity. Psychological readiness of right thinking, attitude, and behaviour is needed to assume leadership roles, to create healthy society that contributes to the continent's social and economic development. The youth with liberated mind can go beyond its circumstances and has the capacity to innovate and use power to serve their people.

In order to fulfil the aspirations of Africa by 2063, it is essential to define and assess the present state of the youth cultures and address leadership gaps that hamper their full development to assume responsibilities. Examining the

ten-year plan of action, a framework was set that lists the goals and priorities, which includes focusing on values and ideals of Pan Africanism; cultural values and African renaissance; cultural heritage and creative arts and businesses; women and girls empowerment; eliminating violence and discrimination against girls and women; and youth empowerment and children.[3] These priorities are tracked by detail plans of action for implementation, which is commendable for monitoring the progress of execution.

Culture and Aspirations

When we talk of aspirations, we need to be mindful of the fluid nature of culture. What is an African culture? Do the 54 African countries have common cultural values and ethics that can be summarised as 'African culture'? Since culture refers to the totality of the life of a people and it comprises of the norms, values and systems which make a people unique, it changes through time. Though there is no consensus, in one definition of the African culture, I would take the collectivistic, interrelatedness, people-centredness, and religiosity as African values that are manifested in the symbols and embodiments of artifacts.

In discussing the implementation of fifth and sixth aspirations of Agenda 2063, I would like to draw the attention of leaders to the soft skills that we need to let the youth develop. The youth culture goes beyond music and fashion or style. Africa needs to develop its youth with soft skills including critical thinking, strong work ethic, positive attitude, good communication skills, self-confidence, and character such as integrity, dignity, kindness, humility, emotional intelligence, which are very important attitudes and skills to take the continent to its destiny. These soft skills help the youth to aspire to greater things, manage their tasks, be team players, solve problems, and accomplish their goals.

In a wide sense, 'youth cultures' refer to the way in which young people's social experiences are expressed collectively through the construction of differentiating lifestyles, mainly in their leisure time, or in interstitial spaces in the institutional life. In a more restricted sense, the term defines the emergence of 'youth micro-societies', with significant degrees of independence from the 'adult institutions', that provide space and time. They were historically formed in western countries after the Second World War, along with the big processes of social change in the economic, educational, labour and ideological areas. Their most visible expressions are a set of

'spectacular' youth styles although their effects reach a wide range of young people.[4]

Psychologists commonly agree that identity development starts during adolescents' developmental stages and it is part of a healthy human development process.[5] The youth create their identity by which they would like to demonstrate their uniqueness. 'Identity is often the starting point for youth organising. Identities are complex ways that young people (and adults) identify themselves, as well as how they are seen by the larger society.'[6] Creating 'an Africa with a strong cultural identity' requires believing in Africa's unique nature, accepting African identity and contributing the best of Africa to the world. Most of cultural enmeshments arise as Africans adopt western cultures without questioning the underlying values and denying one's own heritage. The youth creates its own subcultural identity thinking Africans are 'backward.' In fact, there are still backward cultural practices such as female genital mutilation, child marriage, abusing of the female in patriarchal system and so forth that the Agenda 2063 plan of action incorporates that 'all harmful social norms and customary practices would have ended by 2023.' Therefore, Africa needs to keep its cultural heritage that promotes equality, social and gender inclusion and leave those detrimental to humans.

There is an adage, 'Culture is not created in a vacuum.' Culture is created in a political arena, economic exchanges, social interactions, and familial habits. Politically speaking, contemporary youth are facing the paradox of leadership. What has been modelled and what they are desired to accomplish are contradictory. As African leaders replace patronising leadership and dictatorship with democracy and good governance; and as they value human rights, equality, and prosperity, the intended Agenda 2063 will be fulfilled, for the youth will have chances to observe right behaviour and exhibit the same practice. When the youth prefer to create their cultures and styles, the space the adults give them should encourage the freedom of creating a better world and not being bogged down with styles.

Political culture of dictatorship in Africa has silenced the voice of the youth, and limited their mental emancipation and contribution to society. 'The children of South Africa, in their protests against the Bantu education system, directly confronted the government and helped to bring an end to the system of apartheid.'[7] African youth has thus learned to fight for survival and change this by force. The political environment in which the youth have been raised has created a fighter mentality and strength to be the best leaders they can be

and implement change by tenacity. The political culture the youth would aspire to live by be democracy whereby rule of the law and good governance reigns. 'Democracy is not limited to elections, but greater adherence to basic political and civil rights, more freedom of the press, and stronger political institutions.'[8] Without preparing the youth for personal transformation to assume servant leadership at different levels, there will not be sustainable holistic transformation of the continent. Developing the culture of democracy and good governance is how we teach the youth by modelling the right behaviour. Sharing power is something the youth need to learn as politicians need to be transparent in how they use funds, run their programs and decision making processes. The youth needs to think beyond tribalism to think at the continental level. This will transfer the social power dynamics intentionally.

The economic culture was planned in the Agenda 2063 flagship projects that focus on transport and ICT infrastructure and economic growth, indicating a drive for accelerated growth and economic structural transformation. The African youth will be mobile and 15% of all new businesses will emanate from their ingenuity and talent, and the proportion of 2013 youth unemployed will be reduced by at least a quarter.[9] As a psychologist, I am more interested in the youth empowerment programs that involve the youth in the economic development of African countries. A working and development-oriented culture is needed for the youth to value work and its inherent potential to satisfy not only human needs but also provides sense of satisfaction and contribution to society.

As Africa has become more integrated with the world, its links with both the West and the emerging powers in the South are becoming strong; in particular trade and foreign direct investment flows have seen a marked rise in recent years. China, India, the Middle East and now Brazil are the new entrants into the African marketplace, helping to raise the continent's status as a participant in the global arena.[10]

The planned economic turnaround to see prosperous continent can only happen when the youth is inspired to and engaged in developing its own continent. In addition to employability skills and entrepreneurial skills, the youth needs the soft skills to drive sustained results.

Apart from political and economic culture, the social culture plays big role in developing the youth cultures. Social and religious local institutions like faith and community-based institutions exercise enormous influence on majority of the population. This offers a great potential to mould the

perception and behaviour of African nations. The social connectedness, respect for family and the elderly, working hard to support others, are some familiar social assets that Africans take to work for the best of the continent.

The emergence and use of social media have been very supportive in transmitting ideas and news easily, however became a great challenge to cultures both in the west and in Africa. Age old customs, traditions and social institutions which were once deeply revered seem to be disappearing in today's age of the new media. Social media do not recognise traditional set-ups of age, gender or religion. Anyone who can use the internet has the freedom to access any kind of information. Tradition in most African cultures provided for social set-ups as a way of checking the practices of people. Holistic development of the youth is needed to fulfil their responsibilities at home and in the communities at large. Many studies find that the youth spend more time watching television than engaging in other activities keeps youth from engaging in the organised and constructive activities that build skills and enhance social ties.[11]

The Challenges of the Urban Youth

The urban youth have multiple problems as they struggle with boredom, negative peer influence and lack purpose for meaningful living. The youth that struggle with substance abuse often have multiple emotional, behavioural, and learning problems. In addition to increasing professional services that cater to the needs of the youth, it is equally important to have the culture of caring outside of the therapy session into the family, school, and community. Engaging not only those who actively participate in political social and economic development but also those who are not on the right track: those who are in addiction, criminal and delinquent acts, marginalised due to their personal conditions are essential.

'Effective youth engagement is a key factor for positive youth outcomes at personal (e.g., self-identity, empowerment), social (e.g., belongingness, social support, cultural identity), and community (e.g., system change) levels.' … Effectively and equitably engaging high-risk and marginalised youth within society can be a significant challenge, yet is crucial for the positive development and integration into society.[12]

The role of technology in bringing about political, economic and social change is unspeakably high. Culture is not static. It constantly undergoes the process of change influenced by time and technology. Technology is never

morally neutral. It influences our morals consciously and unconsciously, negatively and positively. Technology influences our relations with one another, shapes our institutions and moral values.[13] There are arguments whether or not technology has been detrimental to African cultural heritage or beneficial to the continent's progress. I stated three quotes that promote use of technology:

A new generation of smart, energetic, and entrepreneurial political, social, and economic leaders is emerging. They are African to the core, but with a globalised outlook that comes with the Internet and easy air travel. Many have lived and studied abroad. They are savvy, sharp, and entrepreneurial, capable of combining the best of both worlds.[14]

But the overall story of technology as a driver of Africa's future is a net positive one, largely because of the rapid diffusion of mobile telephones. This diffusion has begun to accumulate development benefits … Technology, of course, is not a panacea. But a culture of continuous innovation is …. However, the possible dark side of new technologies is always present. Africans are increasingly identifying opportunities and seizing them. Adaptation has been the keyword in the deployment of new technologies to respond to persistent local needs. One good example from the cultural sphere is the phenomenal rise of the local Nigerian film industry – popularly referred to as 'Nollywood.'[15]

African countries began to localise the use of social networking to meet the demands of Africans. Several prototypes of globally popular social networks emerged for example; Linked Africa – an African version of LinkedIn. Like other globalising countries of the world, some African countries have begun to experience the negative effects of adopting the technology of social media.[16]

The present cultural transformational movement of Ethiopia epitomises Africa shrugging off the burdensome baggage of past and present struggles of identity, authoritarian leadership, economic stagnation, and bewilderment of adopting indigenous versus westernised culture. In a country where the youthful population is high, developing the youth to lead the sustainable agenda of the world and economic prosperity of Africa is the best strategy to engage in the continent's destiny.

Culture is a pattern for living which is shared by people and transmitted from one generation to another as part of the fabric of life. We cannot transmit what we do not have. If we do not practise a culture of democracy, good governance, emotional intelligence, commendable work ethics, innovation, empowerment and all the soft skills that make a difference in the plan of

action for Agenda 2063, we cannot prescribe those to the youth for they believe what they see and experience. This demands that Africa 2063 aspirations can only be achieved as the adults start living the aspirations. In other words, the present leaders' behaviour should lay the ground not only in terms of having a framework for plan of action but also being and living the aspirations NOW. A culture of thinking beyond one's own ethnic group, an emotionally intelligent culture of being and a culture of action is what takes the continent to its better aspired destination.

Conclusion

I want to conclude with quoting the clinical psychologist, Dr. Shefal: 'No one wants to be enslaved by a punitive culture but we all are.' If some African cultures teach dictatorship and paternalism, and if that does not benefit all concerned, rather punishes and marginalises some, it is time to change now. If the work habit of the youth is trapped, then it is time to emancipate oneself from bondage of mental colonisation. If the social treasure of caring is replaced by individualisation, and if technology replaces the human intimate need of interrelatedness, we are being penalised by punitive culture. It is time to change it. Though the youth is trapped in the midst of globalisation and traditional culture, between its own youth cultures and African agenda of 2063 which requires a culture of democracy, good governance, innovation and economic development; with the principle of the 'Now is the time', the aspiration of Africa will soon be realised. Benefiting from global technological advancement, yet escaping the trap of mental colonisation, the African youth has brighter future with responsibility to take the continent to its well suited destiny. Agenda 2063 may look very remote; what brings the Agenda closer is not just that we framed the plan of action, but also we work towards developing the soft skills of the youth to make things happen. I love the aspirations. Our imagination can take us to our destiny when Africa is disciplined to commit herself to action. We are at a crossroad how the youth can lead to the best of Africa. When Africa assumed responsibility to determine its destiny, the people's sense of identity, positive perception of living to our potential, being determined to make progress in all areas of culture and determine African culture of inclusiveness, a culture of good governance, a culture of care for citizens, a culture of innovation yet capitalises on the best, a culture of accountability on our responsibilities, civil life, and social relations will thrive. The hard core structures and systems could be in place but the soft

skills that build the culture of gender equality, healthy, and productive society should be given attention investing on modelling the right behaviour. No traditional practices that holds Africa back be kept in the culture reservoir. No globalisation that impedes the full potential of Africa's youth be adopted. Africa's identity is determined not by poverty, tribal wars, corruption, and depravity; rather by its interconnectedness, collectivistic, interrelatedness, people-centredness, and transcendent faith.

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[2] Ibid.

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9

Lessons from an Eagle: A Journey of African Business Woman in a Foreign Land

Caroline Marsh is an entrepreneur and one of Britain's leading female property investors.

Background

My heritage and culture has helped shape my life. Our culture is community centred, focused on serving others, always extending a helping hand. Growing up I recall my mother's stories of how each member of the family when educated began to sponsor the younger ones and other extended family. This culture then became ingrained in me. When my own personal circumstances changed for the better, I began to sponsor family members and those around me; it's these qualities I appreciate the most as they reflect a child of God after the order of Abraham, 'blessed to be a blessing'. This way of life has enabled me to look at my God-given gifts and talents to fulfil destiny as I serve others.

My own success story was inspired by God; having God at the centre of my life continuously empowers me to play a bigger game in the field of life. As a Christian it's important for you to know God's point of view. From humble beginnings in my hometown Lusaka Zambia, I am now by God's grace regarded as one of Britain's leading female property investors and an inspiration to many. In autumn 2008 I was catapulted into the media limelight, when I featured on UK's BBC prime time TV Channel 4 as 'The Secret Millionaire'. I am currently chairperson of UK companies as well as Director EGD Developments Zambia, Elomax Ventures Zambia and co-founder Personal Success Planning (PSP).

Biblical Principles for Successful Leadership

Vision

The Bible says, 'A man without a vision will perish' and that speaks volumes in today's world. You literally won't die but the potential in you is what dies. Many hear this truth yet very few put these words into action. As a young leader you need to be deliberate about everything you do. Vision gives you clarity on where you are going, reason to persevere when life gets tough, and most importantly helps to outline practical steps and help you need to actualise destiny. It's important to note that very little happens without an inspiring, compelling vision. I believe in Nehemiah's day. The people had no vision. Jerusalem lay in ruins, and no one was motivated to do anything about it (Nehemiah 1.3). Then along came Nehemiah with a vision from God to rebuild the gates and walls of the city. A vision is exciting, and energises people; in other words it's the fuel that lights up the fire.

A vision provides purpose. The right vision creates meaning in people's lives. It gives them a sense of divine purpose in life. They are a part of something great that God is accomplishing at this time and place in history. As a leader you can only lead people if your followers can see where they fit in the bigger picture you share.

Confidence and Courage

A lack of confidence sets you up to believe Satan's lies; when he tells us we are not good enough, not talented enough, or not worthy. Our confidence doesn't come from ability, skill level, or experience; it comes from Jesus himself. When those feelings of inadequacy or fear find me when I am in any business meeting with people who are intimidating, I remind myself of what Ephesians 2.10 says: 'For we are God's masterpiece. He has created us anew in Christ Jesus, so that we can do the good things he planned for us long ago.'

Success may not occur to the level that it could if the leader lacks confidence. The notion of confidence is similar to the concept of self-efficacy in that people perceive their ability to do or not do something. The focus here is on self-perception, rather than reality. Successes and failures contribute to the perception of self-esteem. We can see an account of this in the account of Elijah's confrontation with Baal's priests. In 1 Kings 18 we find Elijah engaging the priests and challenging them to a contest in which the priests of Baal would call upon their god to bring fire down and light the sacrificial fire. After

the priests of Baal failed, Elijah took his turn and increased the difficulty by soaking the wood and the offering with water. Filled with confidence, Elijah prayed, and fire came from heaven and consumed not only the wood and the offering but the entire altar.

In a stressful time, I often turn to the book of Joshua. Courageous leadership is the result of knowing that God is with me no matter who is against me. My success, as a black female entrepreneur in a male dominating industry of real estate and new ventures, comes through knowing and doing his word. As you seek to lead people courageously, believe that God's presence is with you, no matter who or what stands against you, and may your commitment to his words bring you great success according to Joshua 1.8.

Integrity
Integrity is one of the top attributes of a great leader. It is a concept of consistency of actions, values, methods, measures, principles, expectations and outcomes. It connotes a deep commitment to do the right thing for the right reason, regardless of the circumstances. People who live with integrity are incorruptible and incapable of breaking the trust of those who have confided in them. Choosing the right thing to do, regardless of the consequence, is the hallmark of integrity. Unfortunately, African leadership is associated with corruption which makes it even more relevant for you and I to stand tall in this generation to stamp it out.

I was working on a project in my homeland and unfortunately, because I did not bow to the corruption, that opportunity was not awarded to me; none the less I kept on with the vision I believe God had ordained. I am pleased to say that without paying anyone God has opened the doors again and this time we are going straight through.

When we use the term ethics, we're talking about doing what is right. From a Christian perspective, we believe that the ultimate norm and ultimate standard of rightness is the character of God and his perfect righteousness. So biblical principles of ethics have great relevance for leadership. Developing trust and leading with integrity will increase the confidence others have in your work.

The Holy Spirit Your Teacher
If you get into a role of leadership in any capacity to fulfil the mission of God, it only makes sense that you be led by God himself. He leads us through the

scriptures and the voice of the Holy Spirit. When leading the Children of Israel toward the Promised Land, Moses said to God, 'If your Presence does not go with us, do not send us up from here' (Exodus 33.15). He didn't want to move anywhere unless he was following God. A few years ago, I began to do business in Africa. We got into mining and this came as a side business opportunity; I don't think God was leading me but the motions of business opportunity. To make a long story short, I ended up losing $40,000 plus expenses. Asking God first would have prevented the loss of one year and my peace of mind during that frustrating season of my life.

Faith to accomplish the impossible
The Bible says 'Now faith is the substance of things hoped for, the evidence of things not seen' (Hebrews 11.1). The reason I like this verse so much is because faith is treated as a tangible thing. The hoped-for has substance is faith. There is evidence for the things I cannot yet see, and that evidence is faith. The text that follows this scripture is biblical characters who displayed great faith. Abraham takes up more space than any other character in Hebrews 11. God promised Abraham land and nations of descendants, and Abraham staggered not at the promises of God.

His faith was commended because he still believed in God and in those promises even when the natural was classified as impossible due to their age. Faith is the definition of success in God's eyes. For God desires our faith more than he desires the achievement of our goals or the accomplishment of our dreams. Faith puts our total trust in his ability to do great exploits.

Before you embark on any project find out what God wants you to do and let the scriptures back up your pursuit. When I was getting into Real Estate, God showed me what the mandate was from the book of Isaiah 58, 60, 61, 49, Joshua 1 and Deuteronomy 7, 8, and 28. These are but a few that continue to help me in development opportunities. Once you know what God wants you to do then you need to start sharpening your sword; many are times when men and women just take off upon hearing the vision. Be careful of wolves dressed in sheep clothing; many may offer you opportunities that may be deceitful; be careful of imposters. For you to reach great heights you must possess the eagle's lifestyle.

Lifestyle of an Eagle

Possesses clarity of vision
Eagles are able to see their prey when at 5km in the sky. And once they decide to go for it, the eagle's focus is on the prey at a very high speed towards target. The eagle blinds itself from obstructions surrounding it and focuses on the prey.

Takes time to sharpen Itself
The eagle has the longest life-span of its species. Eagles are born with big and heavy wings, and part of the survival mechanism is that they have to learn to fly without flapping their big wings. They do this to conserve energy. Their wings are spread straight out and soar with perfect ease on the wind currents.

Eagles learn very early on to soar without flapping their wings by waiting on what is called wind thermals to come upon them.

A wind thermal is a big gust of wind that will rise up from the atmosphere. Sometimes eagles will remain perched for days before they can catch a good, strong wind thermal, where they can then launch onto it and combine a mixture of flying and soaring on that strong wind thermal to get them to where they want to go. Eagles can live up to 70 years. In its 40th year its long and flexible talons can no longer grab prey which serves as food. Its long and sharp beak becomes bent. Its old-aged and heavy wings, due to their thick feathers, stick to its chest and make it difficult to fly.

To re-engineer itself, it goes through a painful process of CHANGE which lasts 150 days. The eagle flies to a mountain top and sits on its nest and begins to knock its beak against a rock until it is plucked off. The eagle will then wait for new beak to grow back and starts another process to pluck out its talons with its new beak. When its new talons grow back, the eagle starts plucking its old-aged feathers. And after five months, the eagle takes its famous flight of rebirth and lives for 30 more years. Leadership will require a great deal of you – the sacrifice of time, social gatherings, acquiring new skills, adopting new mindsets and habits, as well as dealing with the naysayers! The process may require finding mentors, coaches, or even enrolling in specific education programs to top your game.

Soars to great heights through the storms
When an eagle notices a storm coming its way, it flies towards the storm, and spreads its wings wide. The storm propels it and lifts it up to higher 'height'

without any effort, hence soaring effortlessly. Our success in life depends on how we handle the storms of life that come our way. You must develop mental toughness. Challenges and obstacles should not cripple vision – instead, viewed as opportunities, take you to your next level. Just like the eagle has to learn how to fly on the wind thermals, we, as born-again, Spirit-filled Christians, have to learn how to fly on the power of the Holy Spirit in our lives as leaders. It is God's power flowing and operating through us, not our own power.

Lives on higher places
For the most part, eagles will always be found living on some type of higher ground. When it attacks snakes from the ground it picks up the snake to its territory where it has no strength. As Christians, we are already living in high places far above principalities as compared to the rest of the world because of who we are in Christ. We need to take our earthly challenges far above in prayer where the enemy has no authority. Once we win the battle in the spirit realm, we will manifest in the earth as kings and priests.

Is bold, courageous, and powerful
Another very powerful trait of eagles is that they are bold, courageous, and powerful. Eagles have literally been seen engaging with poisonous snakes and tearing their heads off with their beak. With our identity in Christ we must be courageous to take on new grounds.

Has patience
Another very interesting quality that eagles have is that they are very patient. Documentary film crews have filmed eagles spotting animals as prey. The eagle will wait for an hour or two until he can swoop down and catch the animal within seconds.

Maximises its sets of eyes
A very unique quality of the eagle is that it has two features of its eyes that give it such sharp vision. One is its retina, which has more light-detecting cells (cones) than a human retina. This gives eagles the ability to see fine details, similar to how higher pixel concentrations improve camera images. The second feature is a much deeper fovea than human eyes have. Foveas are the cone-rich structures in the backs of the eyes of both humans and eagles that detect light from the centre of the visual field. This second eye is also used when they are seen flying through actual storm clouds. The heavy winds from

a storm cloud could easily damage their normal natural eye, and this second eye gives them a protective covering as they are navigating through these heavy storm clouds.

As Christians, we also have two sets of eyes operating in us. The first set is our normal natural eye which we use to see the natural world in which we live in. However, we also have a second set of eyes and that is the eyes of the Holy Spirit. Since we all have the Holy Spirit living on the inside of us, we also have his eyes available to us at times to see things from his perspective.

With God all things are possible.