

Leadership Development in South Africa

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INTRODUCTION

Contemporary formal leadership development in Africa owes most of its origins to Western management theories and practices (Kiggundu, 1991). There have been discussions about the negative impact of this Western heritage on leadership development, and several scholars have argued against the blanket implementation of universalistic models of leadership development (Blunt & Jones, 1997; Bolden & Kirk, 2008; Kiggundu, 1991). An alternate school of thought proposes universality in the theory and practice of leadership development in a globalized world (Bass, 1997; Den Hartog, House, Hanges, Ruiz-Quintanilla, & Dorfman, 1999). There are also the proponents of Afrocentric leadership development who argue that Africa's effort to engineer authentic leadership development will continue to be unsuccessful until endogenous leadership systems are established and institutionalized (Nkomo, 2011). As with many other aspects of leadership studies, the issue of leadership development and its impact remains highly contentious especially if discussed within the context of non-Western cultures.

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It is important that we understand the differences between leader and leadership development as we proceed with this chapter. Whereas leader development is about developing individuals in leadership roles, leadership development takes a systems approach—a more relational view of leadership as a process involving everyone within the organization or community (Bolden, 2005; Day, 2000). “‘Leader development’ is an investment in human capital to enhance intrapersonal competence for selected individuals, whereas ‘leadership development’ is an investment in social capital to develop interpersonal networks and cooperation within organizations and other social systems” (Bolden, 2005, p. 12). Although both leader and leadership development are equally important, most formal programs in practice and academic discussions are focused on leader development. In this chapter, my focus is on both and subsequently my use of leadership development is about both unless I specifically delineate.

It is also important that we make the distinction between leadership development and management development and make it explicit that discussion in this chapter is strictly on leadership development. There are parallel and overlapping literature sources on the two areas especially if it comes to scholarship on African leadership and African management theories that emanate from South Africa, but there are several key differences. As it is the case of leadership and management with different but interrelated concepts, approaches to their respective development have distinctive emphases (Day & Harrison, 2007). Management development principally embraces managerial education and training with more weight placed on the acquisition of particular types of knowledge, skills and abilities to improve task performance in management roles (Day, 2000). Management development is for the improvement of one’s ability to apply proven solutions to known problems, which gives it mainly a training orientation, whereas leadership development expands the collective capacity of organizational or community members to engage effectively in leadership roles and processes (Day, 2000). Day (2000) and Heifetz, Grashow, and Linsky (2009) have described leadership roles as those that come with and without formal authority, whereas management development focuses on performance in formal managerial roles. “Leadership processes are those that generally enable groups of people to work together in meaningful ways, whereas management processes are considered to be position- and organization-specific” (Day, 2000, p. 582). Leadership development involves building the capacity of groups of people to be able to address adaptive challenges (Heifetz et al., 2009) or wicked problems (Yawson,

2015). That is, developing people to be able to learn their way out of complex problems and adaptive challenges that could not be predicted or that arise from the disintegration of traditional organizational structures and the associated loss of sense-making (Day, 2000).

BACKGROUND AND CONTEXT

The Republic of South Africa spans an area of approximately 1.2 million square kilometers with a total population of approximately 55.5 million as of December 31, 2015, with 79.2 percent black, 8.9 percent colored (people of mixed race), 2.5 percent Indian/Asian and 8.9 percent white. It is located at the southern tip of the African continent. South Africa has a dual economy: One part is modern and relatively well developed while the other is very underdeveloped with an entrenched poverty crisis and a distinct relationship between underdevelopment, poverty and race (Naidoo & Xollie, 2011). The historical reason is apartheid (1949–1994) where the interests of the white minority were promoted in all sectors of South African society, to the detriment of the other race groups (Naidoo & Xollie, 2011).

The unique, multicultural demographic composition of the South African population presents numerous pressing contemporary leadership challenges. “Traditionally, South African business leaders were required to lead Eurocentric, autocratic and hierarchical conglomerates that were based on Western value systems; but in the post-apartheid era they find themselves leading a multicultural workforce that is more collectivist and less competitive” (Shrivastava, Selvarajah, Meyer, & Dorasamy, 2014, p. 49). One of the key challenges to leadership development in South Africa is to manage the intricacies of multiculturalism and, at the same time, the dynamics of change. Cultural groups may vary in their conceptions of the most important characteristics of effective leadership (Den Hartog et al., 1999). Therefore, different leadership archetypes would be expected to occur naturally in societies that have differing cultural characteristics. This in itself has a bearing on leadership development approaches in different communities. Thus, anti-proponents of blanket implementation of universalistic models of leadership development are more inclined to base their arguments on these aspects of cross-cultural studies of leadership. In discussing leadership development in emerging markets, the proponents of universality in the theory and practice of leadership development in a globalized world cannot also be discounted, since the dominant theories

of leadership can be applied universally even in the discussion which is culturally based. Viewed from a level of abstraction, there are aspects of leadership that appear to be universal across cultures, and it is the practice that needs to be modified to suit the context (Dickson, Castaño, Magomaeva, & Den Hartog, 2012).

In this chapter, I made no attempt to situate the discussion in any of these schools of thought, as it would have been restrictive and created a bounded outlook. I, therefore, took a holistic view of leadership that is not situated in any particular philosophical orientation to provide a non-aligned perspective in looking at leadership development in South Africa.

LEADERSHIP IN THE SOUTH AFRICAN CONTEXT

It is over two decades now since South Africa became a democracy and committed to the principle of universal suffrage. This has resulted in changes in social identity, societal norms and power shifts (Booyesen, 2007). There are also significant changes occurring in the workplace, and at the societal level identity crises and conflicts are increasingly finding their way into the workplace (Booyesen, 2007). Before 1994, power at all levels of society was in the hands of white males, as the dominant group who exerted political, economic and social power (Booyesen, 2001). Despite the changes that have taken place and the majority of the South African population being black, white males are still overrepresented in management and leadership while females as a group, particularly black women, are underrepresented. This imbalance has resulted in the dominance of the Eurocentric or Western style of leadership practices in many organizations in South Africa. However, there is a growing number of black managers and leaders who are also displaying an Afrocentric approach to leadership (Booyesen, 2001). This is the duality of South African leadership in which leadership development is situated. This polarization of Afrocentrism and Eurocentrism permeates every sphere of South African life at present (Schutte, 2000). Frequently, it has been argued “that the Eurocentric leadership style is more consistent with the directive leadership approach while Afrocentric leadership overlaps between participative and servant leadership approaches” (Feldman & Msibi, 2014, p. 4).

Some researchers have used philosophical constructs of different global paradigms to categorize the underlying leadership values that exist around the globe into four broad, clear geo-socio-cultural identities. Northern (European) construct values rationality and scientific thinking, “I think,

therefore, I exist” or rather “I am because I think I am” (April & Peters, 2010, p. 3). Western (North American) philosophy can be described as more individualistic and self-serving and expressed by the phrase “I am because I, the individual hero, dream and do” (April & Peters, 2010, p. 3). Eastern (“Kaizen” and “Confucian”) philosophy, on the other hand, is more collectivist with a focus on continuous improvement to attain perfection: “I am because I improve” (April & Peters, 2010, p. 3). Southern (Latin America and Africa) is also inherently collectivist in nature: “I am because we are.” This has recently been articulated by several African scholars who describe the African leadership philosophy, which is encapsulated in the concept of Ubuntu (April & Epharaim, 2006; April & Peters, 2010; Booysen, 2001; Mbigi, 1994; Van Der Colff, 2003). “I am because we are; I can only be a person through others” (April & Peters, 2010, p. 3).

Undeniably these categorizations are overly simplistic, with substantial areas of overlap. Yet they highlight the significant challenges of defining leadership and creating or even describing leadership development in a multicultural country like South Africa.

EUROCENTRISM

The Northern (European) construct of leadership and the Western (North American) philosophies are collectively referred to as the Eurocentric approach. Thus, any reference to Eurocentrism or the “West” in this chapter refers to these two constructs. The South African business and social environment are made up of a cross-section of local, national and international for-profit and nonprofit organizations with the predominantly Eurocentric type of leadership principles. It has been argued that South African organizations lack informed prescriptions on developing local leaders with the extant prescriptions indiscriminately premised on generic approaches from the West (Luthans, Wyk, & Walumbwa, 2004; Shrivastava et al., 2014).

When I refer to “Eurocentric Leadership Approach” or “Western Leadership Philosophy” in this chapter, I am conscious of the fact that such generalizations obscure substantial differences and complexity—the idea of a homogeneous Eurocentrism is clearly as unsafe as the idea of a monolithic theory of leadership. I am also cognizant of the fact that in the general field of organizational studies, leadership is one of the most highly researched areas with a majority of leadership research being US-centric.

Having made these caveats, it is important to note that the dominance of the Eurocentric type of leadership practices creates a serious challenge for most organizations in South Africa because the cultural archetypes of people are not addressed in leadership development in most of these organizations (Feldman & Msibi, 2014). It has been theorized that this may have contributed to less “than optimal solutions on South African leadership development challenges as South Africans forgo their value propositions and structure of society” (Feldman & Msibi, 2014, p. 4). The challenge in South African organizations is to balance the two leadership practices.

AFROCENTRISM

Afrocentrism, which in Southern Africa, and in South Africa particularly, is aptly termed “African Management and Leadership,” saw an emergence of its enhanced discourse in the turbulent times of the late 1980s and early 1990s (Van Den Heuvel, 2008). Evoking on the one hand feelings of fear about the changes that were about to occur and on the other hand a great deal of optimism about bright future prospects, this body of literature on Afrocentrism has arisen in response to Africa’s relegation to the margins of leadership and management research as well as practice (Nkomo, 2011). Currently, a couple of South African firms strongly identify with Afrocentric approaches and make efforts to implement their principles. However, with the current predominance and overrepresentation of whites in leadership, when black managers are promoted to leadership positions, they operate in the same Eurocentric leadership environment. Thus, they tend to practice the Eurocentric style of leadership, which causes a conflict with the workforce on lower levels that is predominantly black (Feldman & Msibi, 2014). It is, however, important to point out that Afrocentric leadership must not be seen to be practiced only by black leaders, or African leaders.

Qualitative research on the evolution of Afrocentrism has shown that the promotion of Afrocentric viewpoints has the potential of encouraging processes of reflection and identity formation among citizens of an organization in various ways (Van Den Heuvel, 2008). Afrocentrism is not a radical “take-over” of existing Eurocentric leadership styles by some exclusivist Africanist model. It is a pursuit of integration and recognition, resulting in an appreciation of “other” views and different value orientations in respect to organizational effectiveness and performance improvement through leadership development (Van Den Heuvel, 2008).

As Geldenhuys and Veldsman (2011) have stated, “Afrocentric leadership must rather be viewed as a contrasting leadership mode (or a different approach or paradigm) to Western Leadership. Put differently; Afrocentric leadership must be seen as a proxy for a different mode of leadership” (p. 9). It is also a fact that Afrocentrism is an inherent part of the various cultures of Africa and, as such, persons brought up in these cultures are naturally acculturated into Afrocentric leadership (Geldenhuys & Veldsman, 2011). Fundamental to Afrocentric leadership is the concept of Ubuntu, a cultural worldview that captures the essence of what it means to be human (Malunga, 2006).

Ubuntu

Ubuntu is a philosophical thought system and a doctrine of African culture that informs a leadership approach emphasizing teamwork, attention to relationships, mutual respect and empathy between leader and followers, and participative decision-making (Nkomo, 2011). It incorporates East and Southern African indigenous worldviews as well as Western management concepts. It has been particularly valorized in South Africa, and it is often associated with the saying: *Umuntu ungununtu ngabantu*, which means, “A person becomes human through other people.” While it may mean different things to different people, the literature suggests a degree of convergence around Ubuntu-related values (Shrivastava et al., 2014).

Despite the fact that Ubuntu necessitates that individuals work for the collective good, it is a different conception from the more popular collectivism construct as espoused by Hofstede and other Western scholars. The difference is that with Ubuntu, individuals are not expected to merge wholly their identity with the collective (Booyesen, 2001). “In a true community, the individual does not pursue the common good instead of his or her own good, but rather pursues his or her own good through pursuing the common good” (Lutz, 2009, p. 314). Afrocentric leadership as encapsulated in the concept of Ubuntu is therefore not only teamwork and inclusive participation down to grassroots level. It is also the necessity of team members to sacrifice their personal gain not only for the value of the group but also for the common good of the wider community (Geldenhuys & Veldsman, 2011). Any discussion of leadership development will, therefore, be incomplete without the discussion of Ubuntu.

Ubuntu as a leadership concept like all philosophical conceptualizations has not been spared its criticisms. It is important that a fair assessment

of Afrocentric leadership discourse should include critical aspects. The major critique has been on the use of stereotypes, selfish motives and the commodification of Ubuntu by its proponents (Van Den Heuvel, 2008). Mangaliso (2001) warned against the use of flawed superstitions and some customary practices in support of Ubuntu that could be oppressive and sexist or stifle individual aspirations. Another major critique is that the concept of Ubuntu is not situated in empirical research. However, leadership scholarship around the globe, especially in the United States in the past two decades has lent a lot of credence to the concept of Ubuntu. The history of the past 50 years of leadership development has been the telling of the story of the individual. It has its foundations in the discussions about “what” made a good leader and the evolution into the development of practices that helped a generation of individuals move closer to that ideal where at the workplace the ability of the heroic individuals to solve problems are sought after and rewarded (Petrie, 2011). The complexity of the twenty-first century workplace has not been suitable for any one person to know the solution or even define the problem (Yawson, 2015). Instead, challenges of the twenty-first-century organizations call for collaboration among various stakeholders who each holds a different aspect of the reality, and many of whom must themselves adapt and grow if the problem is to be solved (Petrie, 2011). This concept of the collectives is the same concepts and principles Ubuntu encapsulates and thus makes Afrocentrism a universal concept.

Examples of Firms Using Ubuntu Leadership Development Concepts

South African Airways (SAA) is an example of how Ubuntu has been incorporated into leadership development activities of hitherto a company led from a Eurocentric perspective. In implementing its leadership development programs in 1994, SAA introduced what it described ‘the Ubuntu service philosophy,’ which is the integration of Ubuntu principles into their values of customer care, corporate citizenship, employee care, personal integrity and teamwork (McFarlin, Coster, & Mogale-Pretorius, 1999). It is believed that the current success the airline enjoys is a direct result of this leadership development approach which has increased feelings of shared responsibility and community. Other companies that have invested in the Ubuntu leadership development strategies include Eskom (a public enterprise that provides sustainable electricity solutions), MTN

(a multinational GSM cellular network operator), CIDA City Campus (also called the 'Ubuntu University'), Eastern Highlands Tea Estates, and First National Bank, among others.

EXAMPLES AND APPROACHES TO LEADERSHIP DEVELOPMENT IN SOUTH AFRICA

The quintessential description of leadership development is that it involves developing people to guide the organization, create a long-term vision, develop strategy, staff the organization, communicate, and motivate people toward the vision, and it is targeted across levels. Petrie (2011) of the Center for Creative Leadership® categorized these levels as individuals, teams, organizations, communities, and fields of policy and practice. As I have discussed so far, leadership development in post-apartheid South Africa, like the rest of the world in the postmodern era, is situated in a dynamic, changing, unpredictable and complex environment. Leadership development in South Africa is also confronted with that which needs to be preserved from the South African perspective in a dualistic environment of Afrocentric and Eurocentric leadership.

Globally, effective leadership is generally accepted as the key to organizational success, and leadership development has become critical more than ever before (Hernez-Broome & Hughes, 2004). Developing individual leaders is no longer the particular concentration of leadership development, although it remains a critical aspect. As an emerging economy, and also the echoes of its contemporary history, South Africa is faced with the challenge of cultivating and establishing a leadership culture, a form of corporate DNA, in which the current and future generations of leaders can optimize their potential (Cotter, 2015).

Leadership development in South Africa is also partly driven by legislation. South African companies and organizations are required by the Skills Development Act to use the workplace as an active learning environment and to provide employees with the opportunities to acquire new leadership skills (Republic of South Africa Legislature, 1998). Leadership development has therefore become very prominent on the training agenda of South African companies. There are several settings for leadership development in South Africa. Significantly there are two main approaches: leadership development programs conducted within organizations, and formal leadership development programs based in academic institutions.

LEADERSHIP DEVELOPMENT PROGRAMS CONDUCTED WITHIN ORGANIZATIONS

The South African business climate is dotted with a cross-section of industries, including local, national, multinational and international companies. Historically, leadership development practices and principles adopted in the workplace have been predominantly Eurocentric or Anglo-Saxon (April & Epharaim, 2006). The changing face of the South African workplace (from an ethnic, gender and generational point of view) as well as the changing nature of work—growth and change in the country—have created myriad new opportunities for leadership development. However, leadership development in South Africa cannot be treated separately from the overall human capital development situation in the country.

South Africa's education system is ranked near the bottom in global comparisons—it ranks 138th out of 144 countries in math and science education (Moolman & Breidenthal, 2013). The retention rate at the secondary level is very low despite high levels of enrollment, and only a few students graduate from tertiary institutions. Students who obtain degrees do not necessarily have the leadership training required by South African businesses and needed in the public service. “When companies are able to find and hire the right talent, these sought-after individuals tend to leave either the company or South Africa, a trend reflected in high rates of job switching and emigration by those with tertiary education” (Moolman & Breidenthal, 2013, p. 1). This creates a tremendous challenge for businesses with regard to leadership development in addition to all the other problems and challenges, previously discussed, facing leadership development in South African companies. There are, however, examples of organizations leading the efforts in developing efficient and effective South African workforce through leadership development. In this chapter, I discuss one example as an illustration.

Eskom Holdings SOC Limited

Eskom is a publicly owned electricity utility company and the world's eleventh-largest power utility in terms of generating capacity. It has over 46,500 employees (Eskom Holdings SOC Limited, 2016). It was established in 1923 as the Electricity Supply Commission (ESCOM) by the government of South Africa. Eskom's contribution to the South African economy is huge as it supplies electricity to millions of customers, spanning

many industries and residential homes. “In order to ensure Eskom provides sustainable electricity solutions to grow the economy and improve the quality of life of people in South Africa and in the region, it is critical to become a world-class power utility” (de Klerk, 2013b, p. 1). Leadership development is part of the core strategy of Eskom to achieve this espoused mission. Consequently, the Eskom Leadership Development Strategy was prioritized in 2010 and the Eskom Leadership Institute (ELI) was formed in 2011 to drive its implementation. Eskom believes that the leadership development strategy is a “key enabler to realize Eskom’s aim of shifting performance and growing sustainability to become a Top Five global performing utility” (de Klerk, 2013b, p. 2).

Eskom, as part of its overall leadership development strategy, has been undertaking bold initiatives to institutionalize Afrocentrism. Eskom sees Afrocentric leadership and Ubuntu as a social identity, creating an African corporate identity in South Africa without characterizing it in any form or shape as “black victimhood” (Van Den Heuvel, 2008). Black victimhood is a new orthodoxy for blacks, particularly those doing pretty well, to provide pessimistic assessments of black progress and to deny that anything has changed for the better for political and socioeconomic gains (Wortham, 1994). The underpinning Ubuntu philosophy of the leadership development strategy is focused on assisting leaders first to get to their underlying beliefs, attitudes and values (mindset) that perpetuate ineffective behavior, before moving toward the leadership domains of others, the organization and the world (de Klerk, 2013a). Eskom’s leadership development strategy is also not devoid of Eurocentric leadership development principle of “a strong corporate identity.” With the assistance of IBM South Africa, Eskom reinforces its global corporate identity. Thus, Eskom combines in its leadership development strategy the Afrocentric values of Ubuntu with the Eurocentric leadership principle of a strong corporate identity.

LEADERSHIP DEVELOPMENT PROGRAMS BASED IN ACADEMIC INSTITUTIONS

There are several formal leadership development programs at several South African universities with the curricula modeled just like those at the Western universities with minimal local content. South Africa was segregated along race and ethnic lines in the days of apartheid that created world-class institutions for the white communities. “People of color con-

tended with minimum, inferior, under-resourced higher education institutions that were purposefully placed geographically from the main city centers” (April & April, 2007, p. 214). The University of Cape Town (UCT) was one of only two white universities that defiantly enrolled a handful of people of color. White institutions prepared white students for leadership roles in the top echelons of society and corporate South Africa. Apartheid undoubtedly stifled the incentive to understand the African worker and affected the kind of curricula content that existed in most of the universities and had continued up to the present (April & April, 2007).

This situation has affected leadership development programs that are entirely Eurocentric, creating a significant disconnect between leadership development in the universities and the requirements of the corporate and public service sectors of the South African society. The University of Cape Town and few other universities have, however, moved above the fray and introduced leadership development programs that are not solely modeled on Western curricula, but with local content and principles of Afrocentrism. The leadership development program at the Graduate School of Business, University of Cape Town, particularly, which they prefer to call “leadership enhancement,” can be a model for the rest of South African higher education institutions. At the Graduate School of Business, the University of Cape Town, the traditional leadership development curriculum have been adapted and redesigned. This was guided by a new learning design, growth-stages methodology, a multipronged plan for moving management and leadership students through the growth stages of personal to intrapersonal and ultimately to interpersonal leadership by using ideas from systems thinking, scenario planning, coaching and mentoring, and organizational learning (April & April, 2007). These Eurocentric constructs are complemented by African knowledge, through the infusion of Afrocentric concepts like Ubuntu and use of African cases.

LEADERSHIP DEVELOPMENT IN THE SOUTH AFRICAN PUBLIC SERVICE

Leadership in the South African public service remains a daunting challenge. The South African government attributes this situation to a lack of capacity and appropriate leadership skills and also as a result of the adoption of ineffective and inappropriate leadership development approaches

(Naidoo & Xollie, 2011). As with all other sectors, the previous leadership approaches adopted by the public service is purely based on Eurocentric principles. This is also evident in leadership development initiatives, whereby the public service currently follows the dominant Eurocentric approach. The public service has come under heavy criticism in recent times from the lack of appropriate leadership development programs, the duplication of leadership development programs across departments, poor quality, and ad hoc crisis training.

The Department of Public Service and Administration rolled out a Leadership Development Management Strategic Framework in 2007 in which policies and performance mandates for public service leadership are defined. This framework highlights the importance of leadership development to ensure that the objectives of the developmental state are achieved. Public servants are trained to demonstrate leadership competence using some core leadership competencies (Republic of South Africa, 2002). The major critique of the leadership development in the public sector has been the lack of Afrocentric leadership principles. It has, therefore, been advocated by various scholars and opinion leaders that leadership development in the South African public service should be inclusive and should inculcate Afrocentric leadership principles, as a result of an increase in the diversity in the managerial and leadership ranks of the public service (Naidoo & Xollie, 2011).

CONCLUDING THOUGHTS AND RECOMMENDATIONS

It is my conclusion and recommendation that further extensive research to identify and appreciate the underlying processes, nuances, dynamics and interactions that inform both leadership and leadership development within organizations and communities in South Africa needs to be conducted. This research should move beyond just generating generic descriptions of what is being done, to a greater understanding of how effective is the hybrid approach of using both Eurocentric and Afrocentric Leadership principles in generating the expected outcomes of leadership development.

Most leadership development programs in South Africa currently follow the dominant Eurocentric approaches to the discipline and practice. However, there have been several concerted efforts to change the face of leadership development to an approach which is more suited to South

Africa. The rise of Afrocentrism is gradually changing how leadership development is approached.

Leadership development in South Africa is handled in different ways in universities, corporations and the public sector. However, many of the new programs stress the need to move beyond the generic approach to one that is both mission and customer driven with a hybrid of Eurocentric and Afrocentric principles (McFarlin et al., 1999). There is also an emergent commitment to developing collaborations between academia, industry and the public sector for effective leadership development. In this context, theory-based academic courses on leadership development strategies in the universities are complemented with more applied and customized courses that emphasize coaching, mentoring, relationship-building and problem-solving strategies.

As shown in Fig. 6.1, leadership development in South Africa can be seen from three broad contexts. The first is the political/legal context where the new political era demands South African companies and organizations under the Skills Development Act to use the workplace as an active learning environment and to provide employees with the opportunities to acquire new leadership skills (Republic of South Africa Legislature, 1998). There are also concerted efforts to see a more sociocultural and racial diversity in organizations and communities taking cognizance of the contemporary history of South Africa and the multicultural environment.

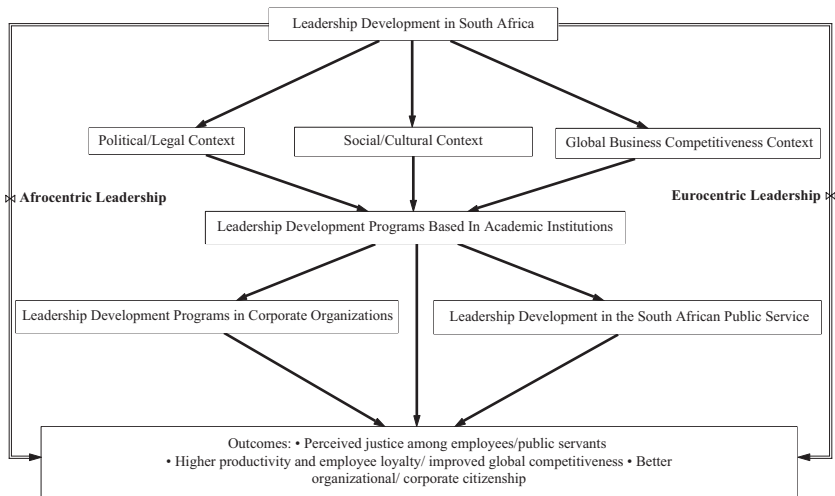


Fig. 6.1 Conceptual overview of leadership development in South Africa

Finally, leadership development in South Africa is also situated in the global context, where South Africa is part of the global village, and its businesses and universities must develop leaders capable of leading to make South Africa competitive. It, therefore, behooves on academic institutions in South Africa to develop leaders from these contexts, and that should inform leadership development in both corporate South Africa and the South African Public Service. This whole framework of leadership development needs to move beyond the generic approach to one that is situated in a hybrid of Eurocentric and Afrocentric principles, to lead to the desired outcomes of justice among corporate employees and public servants, higher productivity and employee loyalty, improved global competitiveness, and better organizational and corporate citizenship.

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