

Why Transformational Leadership is not Transforming African Leaders:

How to effectively address organisational and institutional level succession plans and growth and expansion needs in Africa

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Abstract

This paper argues that, there are mainly two primary goals and objectives for undertaking institutional and organisational-level management and leadership development programmes: First is to address institutional and organisational level succession plan needs and second is to address institutional and organisational level requirements. These two objectives and goals which need to be addressed by management and leadership development programmes requires different sets of Knowledge, values and cultural behaviour orientations. Taking into account the cross-cultured, knowledge based and volatile, uncertain, complex and ambiguous (VUCA) African context the current widely practiced and adopted approaches have not been able to address. Using findings from practitioner's observations from a four years long management and leadership development programme which aimed to support both the succession plan needs and growth and expansion needs for management and leadership development, we propose a Multi-Level and Value Based Normative decision making Framework and a pedagogical framework to guide successful Management and Leadership Development Programme design, development and execution.

Keywords:

Management and Leadership Development, Strategic decisions, Strategic Alliances, Levels of Cooperation and Mechanisms of Cooperations, Leadership decision making process, communication, Performance management

1. INTRODUCTION:

The question that African institutions and organisations have failed to achieve effective succession plans and growth and expansion goals and objectives is obvious.

This paper is a result of four years project for facilitating Management and Leadership Development Programme for a large bank which wanted to address both succession plan needs and growth and expansion requirements. The end objectives for this programme was to ensure that, the growth and effectiveness achievement outcome measures they bring impact at three level dimension: individuals knowledge workers within the institution who have accepted to be part of the banks succession plan as well as growth and expansion requirement in terms of experiencing meaning of work or work meaning; the organisation/institution growth in terms of increased profitability, innovation, sustainability and adaptability and; the overall community social –well-being and social impact in terms of the services, products and solutions that will be designed, developed and delivered by the bank.

It was thus conceived that, these objective can be achieved through launching a country wide management and leadership development programme which centered on a theme: **“management and leadership development for addressing succession plan needs and growth and expansion requirements”**.

It followed that, it was critical to start with literature review on this theme before embarking on the project design, development and execution. Specifically, the main aim of literature review (Hart, 1998)¹ was to establish and identify constructs, pillars, foundations and framework of reference which underpins the optimal levels of leadership and followership as the Management and Leadership Development Programme in this case was seen as a short-term strategic alliance. Key to this is how these constructs impacts on the growth and effectiveness achievement not only in achieving the organisation effectiveness in terms of growth, profitability, innovation, sustainability and adaptability but also to ensure the individual followers knowledge workers experience work meaning or meaning of work as well as to enhance the community social impact and well-being.

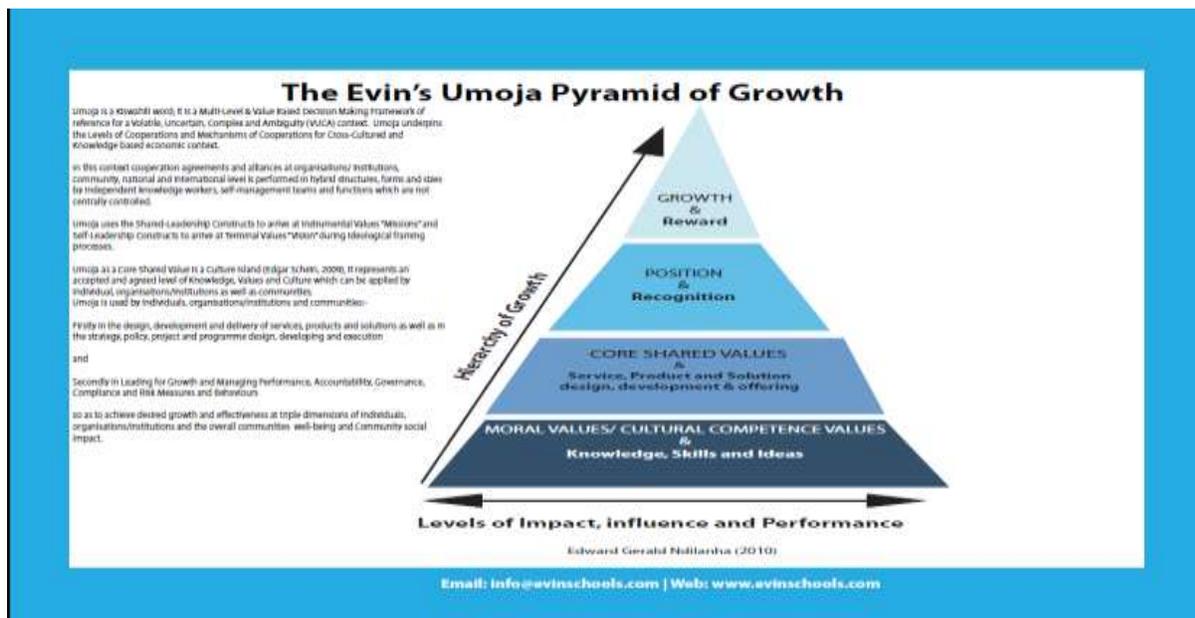
Following extensive literature review we found three premises (Knowledge creativity, Moral values and Social Cultural behaviors) as the main areas where African organisations and institutions can capitalize in order to successful achieve succession plans and growth and expansion needs. Meaning that, the non-understanding of the nexus of knowledge, values and social cultural value systems within African institutions and organisations provides premises for the main limitations on the previous designed,

¹ Hart C (1998), *Doing a Literature Review*, London, Sage.

developed and executed leadership decision making normative framework of references for driving growth and effectiveness achievement.

2. THE PYRSMID OF GROWTH: Defining the Constructs:

Building the training modules which drew from the work of Henry Mintzeberg and Jonathan Gosling (2003), Michael Porter (1985) and Ansoff concepts on strategies as well as on the basis of my personal and professional values drawing from holistic and integral perspectives (Cowan and Beck, 1996), I introduced a multi-level and value based normative decision making framework (figure 1: The Pyramid of Growth) so as to addressing existing imbalances in designing, developing and execution of an organisation and institution growth and expansion strategies, policies, projects and programmes.



Growth and effectiveness achievement literature draws from different disciplines including strategy and management (Michael Porter, Peter Drucker, Henry Mintzeberg, Terence Jackson, Richard Bolden,), organisational psychology (Edger Schein, Peter Senge, Argyris and Schön, Bennis, Mary Jo Hatch), knowledge management (Ikujiro Nonaka, Michael Polanyi 1966² 1975³, Stewart, 1997⁴) as well as political

² Polanyi, M. (1966), *The Tacit Dimension*, Doubleday, Garden City, NY.

³ Polanyi, M. (1975), "Personal Knowledge", in Polanyi, M. and Prosch, H. (Eds), *Meaning*, University of Chicago Press, Chicago, IL, pp. 22-45.

⁴ Stewart, T.A. (1997) *Intellectual capital: The new wealth of nations*, Doubleday, New York.

philosophy (McGregor, Thomas Hobbes, John Lockes, Jean-Jacques Rousseau, John Stuart Mills, Emanuel Kant,) and psychology (Abraham Maslow, Dr Clare Graves, Cowan and Becks,1996), historian and anthropologists⁵.

Growth and effectiveness achievement are end values. End values or terminal values demonstrate what individuals, organisations/institutions and communities or societies aspire in there day to day endeavors. Terminal values and end values influence priorities at the individual level, organisations/institutional level and communities or society's level. Meaning that, values are what guide and influence priorities at individual levels, organisation and institution level as well as at the societal or community level.

While there is extensive array of literature on growth and expansion strategies based on competitive forces approach developed by Porter (1980), a strategic conflict approach (e.g., Shapiro, 1989), the 'resource-based perspective or the efficiency-based approach,' (Penrose, 1959; Rumelt, 1984; Teece, 1984; Wemerfelt,1984) and the dynamic capabilities by Teece,Pisano and Shuen (1997) which underscore the role of knowledge, values and cultural behaviours, these literatures are disintegrated. It is form both the ontological and epistemological perspectives is that, these researchers and scholars have not been able to articulate the nexus of knowledge, values and social cultural value and how these can be used as adaptive capabilities and also as core shared values and instrumental values for driving end-values - eg for driving growth and effectiveness achievement.

Thus, the section below provide details on how the nexus of (i) their Knowledge creativity, (ii) Moral Values and (iii) social cultural value systems shapes the leadership decision making process as well as how this in turn has an impact on the multiple stakeholders in terms of how they influence their priorities with regards to

- Firstly, knowledge in the during knowledge sharing process from the strategy, policies, projects and programme design, development and execution
- Secondly, in the design, development and delivery of learning services, products and solutions to the citizens,

⁵ **An extensive review draws from historian, anthropologists and psychologists and political economy philosophers:** I. N. Kimambo, *A Political History of the Pare of Tanzania, c.1500-1900* (Nairobi, East African Publishing House, 1969), H. Cory, *Historia ya Wilaya ya Bukoba* (Mwanza, 1958), 17; B.K. Taylor, *The Western-Lacustrine Bantu* (London, 1962) 144, Monica Wilson, *Communal Rituals among the Nyakyusa* (London, 1958), Chart I, Andrew Roberts, "Migrations from the Congo (A.D. 1500 to 1850)" in Brian M. Fagan (ed.), *A Short History of Zambia* (Nairobi, 1966), 105 and Don Beck & Christopher Cowan, 1996. *Spiral Dynamics: Mastering Values, Leadership, and Change* Blackwell Publications: Malden, MA.

- Thirdly, during knowledge sharing process in leading for growth and managing performance, accountability, governance, compliance and risk measures and behaviors

i. Knowledge:

An extensive review of African history on the basis of oral tradition narratives, Historians (Kimambo, 1969)⁶ have traced the role of knowledge and its impact in driving growth and effectiveness achievement since c 1500-1900. They suggest that, indigenous knowledge has been key and significant in driving growth and effectiveness achievement at individual level, organisation/institution as well as at community and societal level.

In Europe, knowledge was articulated by Aristotle (Ross, 1954)⁷ as a key ingredient in spurring growth and effectiveness at the individual, organisation and community or societal level. Building on the Aristotle's concept of phronesis, scholars in Asia such as Ikujiro Nonaka and Ryoko Toyama (2007)⁸, Michael Polanyi xx, as well as Nonaka and Takeuchi (1994)⁹ they have acknowledge on the need for knowledge improvement through refinement, purification and filtration in order to enhance the quality of products, services, and solutions offerings during the design, development and delivering processes.

This process of knowledge improvement through refinement, purification and filtration is referred here as knowledge maturity analysis. Ikujiro Nonaka and Ryoko Toyama (2007) they classify knowledge into three types on the basis of maturity as well as on the basis of its strategic or useful nature.

- i. Episteme (Scientific Knowledge) Universal, context-free and objective knowledge (explicit knowledge)
- ii. Techne (Skills and Crafts Knowledge) Practical and context-specific technical know-how (tacit knowledge)
- iii. Phronesis (Practical Wisdom) Experiential knowledge to make context-specific decisions based on one's own value/ethics (high quality tacit knowledge).

⁶ I. N. Kimambo, *A Political History of the Pare of Tanzania, c.1500-1900* (Nairobi, East African Publishing House, 1969),

⁷ Aristotle, *Nicomachean Ethics*. Translated and Introduced by Sir David Ross, University Press, Oxford, 1954.

⁸ Nonaka, Ikujiro, and Ryoko Toyama (2007). Strategic Management as Distributed Practical Wisdom (Phronesis). *Industrial and Corporate Change*. 16(13), 371-394.

⁹ Nonaka, I. & Takeuchi, H. (1995) *The Knowledge Creating Company: How Japanese Companies Foster Creativity And Innovation For Competitive Advantage*. New York: Oxford University Press.

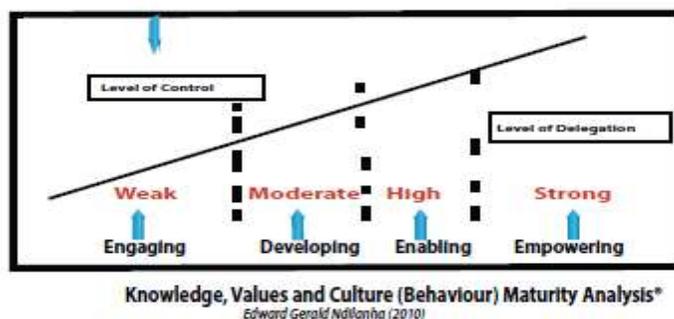
The key argument with regards to the role of the nexus of knowledge, values and social cultural value within cross-cultured, knowledge based and volatile, uncertain, complex and ambiguous (VUCA) context is that, institutions and organisations need to move away from the traditional knowledge management towards of knowledge, values and social cultural value management.

This is because, not all types of knowledge, skills and ideas are useful. As we have witnessed a number of harmful knowledge, skills and ideas outcomes which instead of supporting growth and effectiveness achievement outcomes, they have brought negative impact to individuals, organisations and institutions as well as the overall communities. In particular, the impact of both useful and harmful knowledge, skills and ideas can be seen at three areas:

- a. During products, services and solution design, development and delivery
- b. During policies, strategies, projects and programme design, development and execution and
- c. During leading for growth and expansions and managing growth and expansion governance, accountability, compliance, risk and behaviour measures.

Taking into account the contextual factors, managers and leaders when executing there growth and expansion plans needs to ensure they manage not only knowledge but of knowledge, values and social cultural value management.

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In this way, the knowledge, values and social cultural value management or the knowledge, values and social cultural value Maturity Analysis (see figure 2 above) will entail refining, purifying and filtering followers knowledge, ideas and skills from the Weak levels- where knowledge, skills and ideas do not pay respect to

moral values and cultural behaviours to strong Level where knowledge, skills and idea have been refined, filtered and purified as evidenced with how the products, services and solutions designed, developed and delivered they pay respect to values and social cultural value management.

Perspectives from the knowledge management (Nonaka & Takeuchi 1996 as well as Michael Polanyi) suggest that, the leadership decision making processes and the level of governance, ethics & control (by the Board, Exco and C-level) of the policies, strategy, operations, project and programme should reduce and the level of delegation increases as the Maturity levels of Knowledge, Values and Culture (Behaviour) community social impact indicators improves from the Weak Level to Moderate, High and Strong Level. The Maturity Level analysis is measured based on the demonstrated community social impact indicators such as paying respect to life, respect to properties, respect to information, respect to environment and justice, as well as respect to beliefs and norms.

As a result of lack of refining, purifying and filtering knowledge, skills and ideas through the nexus of knowledge, values and social cultural, Africa has become a home to poverty, diseases, inequality etc. Meaning that, this requires to questions all forms and sources of knowledge, skills and ideas. African has become a test ground for most of the development research. Milton Rokeach (1973) argued on how there is a misuse of research findings and the number-crunchers could hold the key to our biggest social ills in societies.

Thus to ensure that these ills are avoided, the knowledge, values and social cultural value management process can be through both the shared leadership process and self-leadership process on one hand (Bligh, M.C., Pearce, C.L, and Kohles, J.C, 2006) and also through self-regulatory control mechanisms of promotion regulatory strategies or preventive regulatory strategies. Regulatory focus theory (Higgins, 1997¹⁰) distinguishes between two modes of self-regulation: (1) promotion regulatory focus - concerned with ideals, advancement, aspiration, growth, and accomplishment, (2) prevention regulatory focus - concerned withought, protection, safety, and responsibility (Higgins, Spiegel, 2004¹¹)

ii. Values and Moral Values:

In 1969 Rokeach discussed the differences between: values, beliefs, attitudes, and behaviors. He suggested that values are underlying dispositions for individual's beliefs, attitude, and behavior. Values are what guides

¹⁰ Higgins, E. T. (1997). Beyond pleasure and pain. *American Psychologist*, 52, 1280-1300

¹¹ Higgins, E. T., Spiegel, S. (2004). Promotion and prevention strategies for self-regulation. A motivated cognition perspective

assumptions, expectations, and patterns of decision making process at the individual level, organisation/institution as well as the societal or community level. Values they guide priorities with regards to goal achievement and measurement behaviours.

The role of Values within in designing, developing and execution of institutions and organisations growth and expansion strategies as well as success plan needs is to define the mechanism of cooperation and levels of cooperation between individuals, organisations and institutions and the overall communities. These levels of cooperation and mechanism of cooperation are also known referred by Edger Schein (1985) as core shared value (CSV) or a culture island. Specifically, a culture island is an accepted and agreed level of knowledge, moral values and cultural behaviours which can be applied by individual knowledge workers within the organisations/institutions and societies or communities in three ways:-

- During knowledge sharing process from the strategy, policies, projects and programme design, development and execution
- During the design, development and delivery of learning services, products and solutions to the citizens.
- During knowledge sharing process in leading for growth and managing performance, accountability, governance, compliance and risk measures and behaviors.

Edger Schein noted that, core shared values (CSV) as the key adaptive capabilities for institutions and organisations when driving their growth and expansion strategies or succession plan they determine the means, working procedures, measurements and rules of interaction at all levels. For example, he noted that, at an organisation/institution and community level, shared values develop as a result of group experience and a sense of mission. Schein asserts that, as members begin genuinely to understand each other's needs, goals, talents, and values, and as they begin to integrate these into a shared mission.

However, up until now when Edger Schein introduced the role of deciphering culture, values as guiding principles and priorities have been articulated as “instrumental values” which underpinned the mechanism of cooperation. They were not given its role in guiding priorities with regards to the terminal values.

The role of values in terms of guiding priorities with regards to both terminal values and instrumental values was championed by a political social psychologist, Milton Rokeach in 1973¹². Rokeach brought a significant shift in the thinking about the nature of human values. He saw values to be in a hierarchical format such that,

¹² Rokeach M. The nature of human values. New York: Free Press, 1973. 438 p.

values could operate at different levels of the hierarchy of growth and that at each level of the hierarchy, different types of values were required to guide growth and effectiveness achievement decision making. He suggested that, the difference in leaders and decision maker's motivations including that of ensuring there is strong policies (legislation, regulations, standards, etc.) which address behavioural risk factors depends on what influences and guides individuals, organisational/institutional as well as communities' priorities.

By 1979 through his book titled "Understanding Human Values" Rokeach was discussing on the validity of his value theory along with a review of research studies that employed his theory in different research fields. Among others who had used his concept concepts includes the James McGregor Burn who in (1978) introduced Transforming Leadership concept. Burns concern was on how to use values as instrumental values for developing core shared values (CSV). While Burns perspective managed to enhance the achievement of strong core shared values in the organisations and institutions through values congruence, value –behaviour modeling, value internalisation processes, and his approach did not result into significant leadership outcomes. The key reason for this failure of transforming leadership based on the views that; Burn was focusing not on the use of core shared values as an instrument for driving growth and achievement outcomes. Realising this, his successor and critic Bernard M Bass (1985) introduced the Transformational Leadership approached with the aim of using core shared values to achieve the end goals and objectives.

These two differences based on epistemological and ontological perspectives between Burn and Bass have since remained un-reconciled because there have been no research efforts which focused on understanding the nature of the taxonomies which underpinned the Burns (1978) transforming leadership and the Bass (1985) transformational leadership. It is thus fair to say that, the Burn (1978) transforming leadership and the Bass (1985) transformational leadership are two different prolapsed approaches and styles. Its adoptions and use will have been a source of conflicts and contradictions within organisations.

Specifically, the James McGregor Burn (1978) Transformational leadership, its focus was to achieve growth and effectiveness through shared leadership as opposed to the Bernard Buss Transformational leadership (Buss, 1985) which is based on positive psychology and is being achieved through self-leadership approach. Meaning that, while transformational leaders (Buss, 1985) their main focus achieving end values (eg Life without inner and outer conflicts- Pleasure, National security, Inner harmony, Happiness, A comfortable life, salvation; Universal prosocial - Equality, A world at Peace, a world of beauty; Mature accomplishment- A sense of accomplishment, social recognition, self-respect, wisdom; Positive affiliation- True friendship, mature love; Individual self-definition- An exciting life, freedom, family security etc.), transforming leaders (Burn, 1978) they focus on achieving instrumental values

To bring to an end the discussions as on why Transformational Leadership is not Transforming African Leaders I will use an example of two football coaches.

On one hand, one of the football coach say James McGregor Burn (1978) is spending his time training his team to master discipline eg to have Self-directed competence- Broad-minded, independent, courageous, imaginative, logical; Restrictive conformity- Polite, clean, ambitious, self-controlled, capable, obedient; Prosocial concern- Forgiving, helpful, responsible, intellectual, honest, loving, cheerful etc.

On the other hand, the other coach say Bernard Bass (1985) is spending time with his team, training them on how to use discipline to achieve end values eg Life without inner and outer conflicts- Pleasure, National security, Inner harmony, Happiness, A comfortable life, salvation; Universal prosocial - Equality, A world at Peace, a world of beauty; Mature accomplishment- A sense of accomplishment, social recognition, self-respect, wisdom; Positive affiliation- True friendship, mature love; Individual self-definition- An exciting life, freedom, family security etc.

From the narratives above it is clear that, these two leadership approaches and styles are not the same as they propose to achieve different goals and objectives. The role of the James McGregor Burn (1978) transforming leadership is to enhance reciprocal altruism –which is grounded on the horizontal and shared leadership paradigm while that of Bernard Bass (1985) is to promote competitive altruism- which is grounded on the hierarchical –vertical and self-leadership paradigm.

Shared -Leadership construct draws from “Reciprocal Altruism” while the Self-Leadership construct draws from a “competitive altruism” concepts (Price, M.E., and VanVugt, M, 2014). Competitive altruism suggest that, Recognition, Position, Rewards which drive Growth achievement is based on the “Prestige” offered by the level of Knowledge, Values and Culture (Behavior) as measured and determined in three ways : firstly in the design, development and delivery of services, products and solutions; secondly during strategy, policy, project and programme design, developing and execution and ; thirdly during Leading for Growth and Managing Performance, Accountability, Governance, Compliance and Risk Measures and Behaviours.

Unlike reciprocal altruism, Competitive altruism aims in driving growth and effectiveness achievement outcomes is to bring impact at triple dimensions: achieving organisation and institution’s performance, profitability, innovation, sustainability and adaptability while also ensuring the individual knowledge workers experience work meaning or meaning of work as well as enhance the overall community social impact and well-being.

iii. Social Cultural Behaviors:

While values (Rokeach, 1973) as aspirations they do influence behaviours, attitudes and priorities, it is the social and culture or social cultural values or the ways of thinking or the human levels of consciousness which are the main drivers of behaviors at the individuals, organisations and the societal or communities levels.

The research on social cultural values and how these values drive behaviours, attitudes and priorities is not new. Abraham Maslow (1971)¹³ in his hierarchy of needs identified three core motivational domains for leaders and decision makers: (i) Sustenance Driven needs: physiological, survival, security, and a sense of belonging – the value system espoused this traditional values is *Loyalty, Trust, Compassion, and Affection*; (ii) Outer-Directed needs: recognition, significance, and self – esteem – the value system espoused by this core esteem are seeking values of *Power, Prestige, Ambition, and Aggression*, and (iii) Inner-Directed needs: self -actualization, personal growth, and transcendence – the value system espoused are the entrepreneurial values of *Innovation, Risk, and Creativity*.

While all types of motivational domains are useful, Leaders or decision makers will require to be within the Inner Directed Needs motivational Domain during knowledge sharing process from the strategy, policies, projects and programme design, development and execution as well as in the design, development and delivery of learning services, products and solutions to the citizens and during knowledge sharing process in leading for growth and managing performance, accountability, governance, compliance and risk measures and behaviors.

Dr Clare Graves (1914-1986) was Abraham's critic. Dr Clare Graves suggested that, the difference in leaders and decision maker's motivation depends on the leaders and decision makers level of human development. He suggested that, there are Lower Levels of existence- G1 to G6 and higher order Levels of existence G7-G9. G1-Auto reactive Survival bands; G2- to Ethnic clans and -Tribalistic Chiefdoms to, G3-Egocentric of feudal empires and G4-Absolutist Conformist, then to G5-individualistic Manipulative Materialistic values; G6- Sociocentric, and G7- Existentialistic, the G8- holistic value system and the Global & Integral, Self-holistic (Graves 8) and Non-dual & Transcendental, Self transcendence (Graves 9).

¹³Maslow, A. H. (1971). *The farther reaches of human nature*. New York: Viking (others are Maslow's A. *Toward a Psychology of Being* (1968), *Motivation and Personality* (first edition, 1954, and second edition, 1970), *The Journal of Humanistic Psychology*).

While all types of social cultural value systems are useful, Leaders or decision makers will require to develop Higher Order Values Levels of value system during knowledge sharing process from the strategy, policies, projects and programme design, development and execution as well as in the design, development and delivery of learning services, products and solutions to the citizens and during knowledge sharing process in leading for growth and managing performance, accountability, governance, compliance and risk measures and behaviors.

Meaning that if two people who have differences on the ways of thinking or the human levels of consciousness are designing, developing and delivering products, services or solutions to meet the same needs (eg to solve conflicts, to bring pleasure, improve national security, Inner harmony, Happiness, enhance comfortable life, salvation; Universal prosocial - Equality, A world at Peace, a world of beauty; Mature accomplishment- A sense of accomplishment, social recognition, self-respect, wisdom; Positive affiliation- True friendship, mature love; Individual self-definition- An exciting life, freedom, family security etc.) because of their differences in the ways of thinking or the human levels of consciousness these services, products and solutions will not deliver the same levels of utility.

Triandis and colleagues (Triandis et al., 1988)¹⁴ pointed out that, social and culture they impact leadership decision making process and through the decision making process they shape individuals, organisations and the societal or communities Attitudes, beliefs, intentions , norms , roles , and values in different ways.

For example, when chief executives are contemplating on which person should be employed for meeting succession plan needs and or growth and expansion roles; they will look for a conservative graduate from business administrations degree for a succession plan role. Business administrations degree as a discipline it draws and is grounded on the ways of thinking or the human levels of consciousness which wants people to have a respect to authority and conformity- hence these have been trained to be the back –office people and guardian of wealth. This selection decision is different considering to the one specializing in marketing which draws its ways of thinking or the human levels of consciousness from the egocentric values which focus on the need to power, wealth and influence. Thus, the marketing discipline trains frontline people who are prepared to step out , take risk and face challenges.

¹⁴ Triandis, H. C., Bontempo, R., Villareal, M. J., Asai, M., & Lucca, N. (1988). Individualism and collectivism: Cross-cultural perspectives on self-in group relationships. *Journal of Personality and Social Psychology*, 54, 323-338.

Another example is that of two officemates who decided to go out for lunch out of their office within Nairobi city centre. They got out from their fifth floor into the lift until the ground floor where each one followed his different ways. Out of social cultural values or the ways of thinking or the human levels of consciousness driven by the survival instinct eg lack of security, protection, assurance, etc, one of them goes down to river road where he could get low coast meals so as to save his monies. The other one, out his social cultural values or the ways of thinking or the human levels of consciousness driven by egocentricity he goes out to have his chicken burgers from a franchised restaurant so as to achieve his sense of power, influence and wealth not worried about his future as he knows that he is in control of his circumstances.

Social and culture are the main drivers of motivations. Social and culture they drive leaders and decision maker's motivations with regards to strategy, policies, projects and programme design, development and execution as well as in the design, development and delivery of services, products and solutions to the citizens as well as in leading for growth and managing performance, accountability, governance, compliance and risk measures and behaviors.

Social cultural values systems or the ways of thinking or levels of human consciousness as hidden values they operate across all dimensions of individuals, organisations and institutions as well as societies whether noticed or un-noticed. The impact of these hidden values can also be felt differently due to diversity (Hofstede 2001)¹⁵. Meaning that, the current volatile, uncertain, complex and ambiguous (VUCA) context is a result of decisions which have been influenced due to differences in the worldview as well as diversities eg age, gender, race, religion, ethnicity, etc .

Specifically, when diversity and cross-cultural factors during decision making process with regards to phenomena in question if are not management properly may contribute in challenges in managing performance, accountability, governance, compliance and risk measures and behaviours. Lack of commitment are inevitable where leaders or decision makers at individual level, organisational/institutional as well as at communities and national as well as at international levels do not abide to good governance in decision making , follow the rule of law, do not ensure economic growth, and development.

Early indicators of lack of commitment due to lack of effective leadership decision making are manifested with persistent deteriorations in performance, accountability, governance, compliance and risk measures and behaviours indicators.

¹⁵ Hofstede, G. (2001). *Culture's Consequences: Comparing Values, Behaviors, Institutions and Organizations across Nations*. Thousand Oaks, CA: Sage (co-published in the PRC as Vol. 10 in the Shanghai Foreign Language Education Press SFLEP Intercultural Communication Reference Series, 2008)

In the knowledge economy as well as in cross-cultured context, lack of commitment can be attributed to individual knowledge workers in terms of not experiencing work meaning or meaning of work. This can make them feel a lack of trust as well as lack of tolerance to ambiguities when discharging their day to day activities.

Not experiencing work meaning or meaning of work can lead to uncertainty and eventually an “aversion attitude”. “Aversion attitude” – aversion attitude can be a preventive control strategy or promotional control strategies which aims to avoid pain or pressure when approaching gain or losses. “Aversion attitude”, its emotionality includes verbal and non-verbal behaviours such as anxieties, angers, uncertainties, volatility, and complexities etc. Emotionality indicators both verbal and non-verbal are linked dissatisfaction and uncertainty in growth and effectiveness achievement. These can be observed

- Firstly, during knowledge sharing process for strategy, policies, projects and programme design, development and execution
- Secondly, the design, development and delivery of services, products and solutions.
- Secondly, during knowledge sharing process in leading for leading for growth and managing performance, accountability, governance, compliance and risk measures and behaviors within the communities.

Table 1: is a work on progress on The Chronology of Competing Social Cultural Value Structures and Political Ideologies

Chronology of competing social structures in Tanzania and political ideologies	Prehistoric/ Pre-paradigm- era Hunters-Gatherers	Pre-colonial			Post -Colonial		Desired State
	Communal system	Feudal System /Age of Improvement			Post-Independence African Socialism and Neo-colonialism		?
	Communal	Tribalistic Clan	Feudal empires/ Slavery/Germany Colonial/ Warlords	Colonial/ British Monarchy Bureaucratic/	African Socialism	Neo-colonialism	?
Final say	Knowledgeable people	African Chiefs	War Lords /Arabs/Germanys/	Court /League of nations	Chairman	Chairman	Court / legalism/ Bureaucratic
Some say	elders	African Chiefs/ headmen/ Commoners	African Chiefs/ headmen/ Elites	African Chiefs/ headmen/People/ Elites	Party	Party	People
System	G1	G2	G3	G4	G5	G6	E 1
Values Systems	Survival Bands	Ethnic Tribes	Feudal Empires/ Ancient Nations	Ancient Nations/ Corporate States	Peasant values / sociocentric /Value Communities	International business values/ Corporate States	Due Process / Existential
Prime Mover	Family/ Serve the bands	Serve classes/Nobles	Serve society via Power	Protect society via Authority /conformists	Punish enemies of Revolution/	Open door and suspend Legalism /Corporate states	Constitution /World Court
Leader	Family heads	Ethnic religious leaders/	Monarchy Bureaucratic/Political Leaders /Leader Member Exchange/Master networks	Leader Member Exchange/Master networks	Long March with Mwl. Nyerere/ Leader Member Exchange/Master networks	Party bureaucrats /Master networks/ In -group Members	Decentralized/ Self-Leadership and Shared Leadership
Struggles	G1 vs. G2	G1 vs. G2,G3	G2 vs. G3,G4	G4 vs. G1,	G6 vs. G3, G4, G5	G3, G4, G5.,G6 vs. E1	
Time Line	?	1500AD -1800	1800 -1900	1900-1960	1961-1985 CE	1986-2016 CE	

source: Authors compilation based on extensive review from historian, anthropologists and psychologists and political economy philosophers: I. N. Kimambo, *A Political History of the Pare of Tanzania, c.1500-1900* (Nairobi, East African Publishing House, 1969), H. Cory, *Historia ya Wilaya ya Bukoba* (Mwanza, 1958), 17; B.K. Taylor, *The Western-Lacustrine Bantu* (London, 1962) 144, Monica Wilson, *Communal Rituals among the Nyakyusa* (London, 1958), Chart I, Andrew Roberts, "Migrations from the Congo (A.D. 1500 to 1850)" in Brian M. Fagan (ed.), *A Short History of Zambia* (Nairobi, 1966), 105 and Don Beck & Christopher Cowan, 1996. *Spiral Dynamics: Mastering Values, Leadership, and Change* Blackwell Publications: Malden, MA. As well as the concept of paradigm from Kuhn, T. S. (1970). *The structure of scientific revolutions*. Chicago, University of Chicago Press. Rokeach M. *The nature of human values*. New York: Free Press, 1973. 438 p. and Maslow, A. H. (1971). *The farther reaches of human nature*. New York:

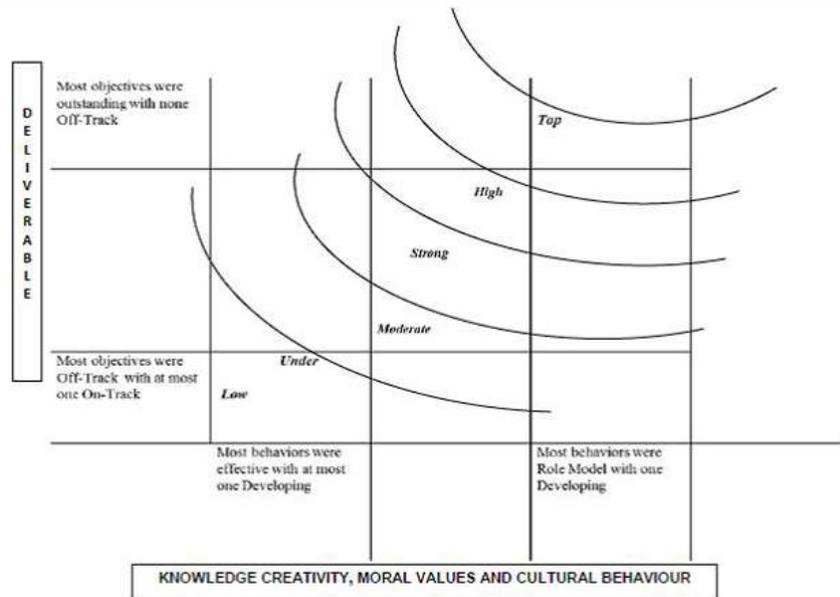
3. A Hermeneutical Pedagogy: Using Adaptive Capabilities Through the Hierarchies of Growth:

The past leadership normative decision making framework, processes and styles (James McGregor Burn (1978) Transactional and Transforming Leadership and Bernard M Bass (1985) who developed Authentic Transformational Leadership, The Leader-Member-Exchange (LMX) theory by Graen, G. B., and Uhl-Bien, M. 1995, The Victor Vroom, Philip Yetton, and Arthur Jago (1998) normative decision making framework) can not address the current contextual challenges which requires both the Shared -Leadership constructs and Self -Leadership Constructs to master the non-kinship leadership and followership relationships.

In this section I detail how growth and expansion processes can be achieved using the Multi-Level and Value Based Leadership normative decision making processes which is grounded on a hermeneutical pedagogy in understanding and approaching “growth and expansion” as a phenomenon. This is because, there is unquestionably a close link between language, our worldview, and our attitude towards fellow human beings; they shape and modify each other.

Phenomenology is an attitude towards life, or as Merleau-Ponty (2001) puts it: “phenomenology can be practiced and identified as a manner or style of thinking, that existed as a movement before arriving at complete awareness of itself as a philosophy” (p. viii). Hermeneutic phenomenology aims to elucidate lived meanings; “it attempts to describe *and* interpret these meanings to a certain degree of depth and richness” (van Manen, 1990, p. 11, italics added). Hermeneutic phenomenology draws upon subjective experience, that is true, but the description and interpretation that are central to its method are also prerequisites in everyday communication. We regularly share stories about our experiences: Phenomenology is thus also a matter of inter-subjectivity and interaction.

Knowledge, Cultural and Value based Rating Model



The Pyramid of growth is premised on the assumptions that, regardless of the contexts, individuals, organisations and institutions as well as communities can achieve their own growth and effectiveness achievements outcomes if at all they make effective use of the nexus of knowledge creativity, moral values and social cultural behaviours as their main “adaptive capabilities” for moving within the hierarchy of growth.

Drawing from the work of Kurt Lewin and Kolb Douglas (Kolb 1984; Kolb and Kolb, 2007a,b) John Dewey and others on Experiential learning theory (ELT)¹⁶, the strategy and planning stage makes an emphasis on the use of learning cycle to climb through the hierarchies of growth. However, unlike the ELT model which starts from the dual dialectics of action/reflection and experience/abstraction, the pyramid of growth starts from abstractions –Planning and Strategy Level eg planning, strategic thinking,

¹⁶ Experiential learning theory (ELT) has been widely used in management learning research and practice for over thirty-five years. Building on the foundational works of Kurt Lewin, John Dewey and others, experiential learning theory offers a dynamic theory based on a learning cycle driven by the resolution of the dual dialectics of action/reflection and experience/abstraction *Experiential Learning Theory: A Dynamic, Holistic Approach to Management Learning, Education and Development* (PDF Download Available). Available from: https://www.researchgate.net/publication/267974468_Experiential_Learning_Theory_A_Dynamic_Holistic_Approach_to_Management_Learning_Education_and_Development [accessed Sep 26, 2017].

conceptualizing etc then moves towards the action/reflection- Decision Support and Execution Level and experience –Performance Measurement and then again abstraction as a result of the findings from the Monitoring, Evaluation and Learning.

The hierarchy of growth like the Kurt Lewin and Kolb Douglas Experiential learning theory (ELT) it have FOUR STAGES which underpins learning journey:-

Level 1: Strategy and Planning Level:

Strategy and Planning level is like the Abstract Conceptualization (AC) stage in the ELT model. Drawing from the hermeneutical perspective which assumes that hermeneutics are meaning seekers (Weick xx), we consider that Abstract Conceptualization (AC) should start first because it provides basis for the other stages such as grasping experience – Concrete Experience (CE).

Abstraction covers three areas of strategy and planning:

- During knowledge sharing for strategy, policies, projects and programme design, development and execution.
- During knowledge sharing for service, products and solution design, development and delivery
- During knowledge sharing for leading for growth and managing performance, accountability, governance, compliance and risk measures and behaviours.

Thus, abstraction of strategies, policies, programmes and projects includes the use of other tools such the Michael Porter (1979) for analysing of both the internal and external environment using PESTLE, the strength and weaknesses using SWOT analysis and also the use of SMART concepts in setting goals and objectives.

In the cross-cultured and knowledge based context, we suggest that, during strategic analysis the role of knowledge, values and cultural behaviors starts by its contribution towards conceptualizing and planning of goals, objectives, visions and mission and on how individuals, institutions and communities use Knowledge, Values and Culture (behaviour) in driving growth and effectiveness achievement.

- Nonaka and Takeuchi (1995) they provide for three types of knowledge: episteme, techne, and phronesis).

- Researchers (Schwartz, 2006; Feather 1975; Maslow's 1954 and Rokeach's 1973) suggests for different types of values to include Terminal values -end values and Instrumental values. They also suggest that values are in hierarchical format.
- The Gravesian theory (Cowan and Becks, 1996) argues for the existence of social cultural value systems. Cultural Competence Value i.e cultural behaviours are driven by value systems.

The key competence behaviours which are required at this first levels are those of innovative, creative, thinking strategically and conceptualizing.

Level 2: Decision Support and Execution Level:

Unlike the ELT model, at this stage, the pyramid of growth assumes that creative knowledge, moral values and social cultural behaviours has a role of supporting decisions before the actual experience or experimentation. In particular, creative knowledge, moral values and social cultural behaviours support decision making in three ways is :-

- During knowledge sharing for strategy, policies, projects and programme design, development and execution.
- During knowledge sharing for service, products and solution design, development and delivery
- During knowledge sharing for leading for growth and managing performance, accountability, governance, compliance and risk measures and behaviours.

It is thus the value systems which drive knowledge sharing initiatives, innovations, creativity and strategic thinking elements in products, services and solution design, development and offering including the identification of how value is created, destroyed and delivered in the target segments.

At this stage, sound decisions are those which are based on the practical wisdom as suggested by Nonaka & Takeuchi (1996). Nonaka & Takeuchi (1996) use the term phronesis which also correspond to suggest what Elizabeth Scott (2002) termed moral ethical values. These researchers they all argue that, for knowledge to be useful and produce good it must be grounded in moral values. These can be evidenced from how knowledge, values and social cultural behaviours they pay respect to life, respect to properties, respect to information, respect to environment and justice, as well as respect to beliefs and norms.

Key decision support initiatives require behaviors are those which are in line with an entrepreneurial, adventuring and voluntership spirit in line with existential behaviours of job crafting, citizenship behaviour and altruism. It has to shared willingly, freely and collaboratively.

Level 3: Performance Measurement and Recognition Level:

This is the Active Experimentation (AE) stage. The Active Experimentation (AE) is informed by Abstract Conceptualization (AC). As at these stage individuals, organisations and institutions are moving from the “known” to the “unknown” through hermeneutical process, tit is when they experience the transforming experience. The transforming experience comes as a result of –Reflective Observation (RO) on and at the experience.

In a cross-cultural and knowledge based context, the role of Knowledge, Values and Cultural Value Systems (Behaviour) at this stage is to be used as benchmarks in performance measurement. In this way, Knowledge, Values and Cultural Value Systems (Behaviour) will underpin:-

- Measures for strategy, policies, projects and programme design, development and execution.
- Measures for service, products and solution design, development and delivery
- Measures for leading for growth and managing performance, accountability, governance, compliance and risk measures and behaviours.

Core to performance measurement is on how individuals, institutions and communities through an integral approach they build trust and embed tolerance to ambiguities due to social cultural value systems and they dare to take courage in driving growth and effectiveness by integrating the three dimensions of growth and effectiveness-Individual, Institutions and Community social impact dimensions.

Level 4: Monitoring, Control and Learning:

This is a returning stage –where individuals, organisations and institutions as well as communities come back for the purpose of rewarding. The key focus of this autonomy stage is to measure how they were able to effectively lead for growth and expansion and manage growth and expansion performance, accountability, governance, compliance, risk and behaviour measures (see Figure 2: Framework for lead

for growth and expansion and manage growth and expansion performance, accountability, governance, compliance, risk and behaviour measures).

In a cross-cultural and knowledge based context, the role of Knowledge, Values and Cultural Value Systems (Behaviour) as adaptive capabilities and also core shared values is to ensure that growth is achieved at three dimensions of individuals, organisations and the overall communities.

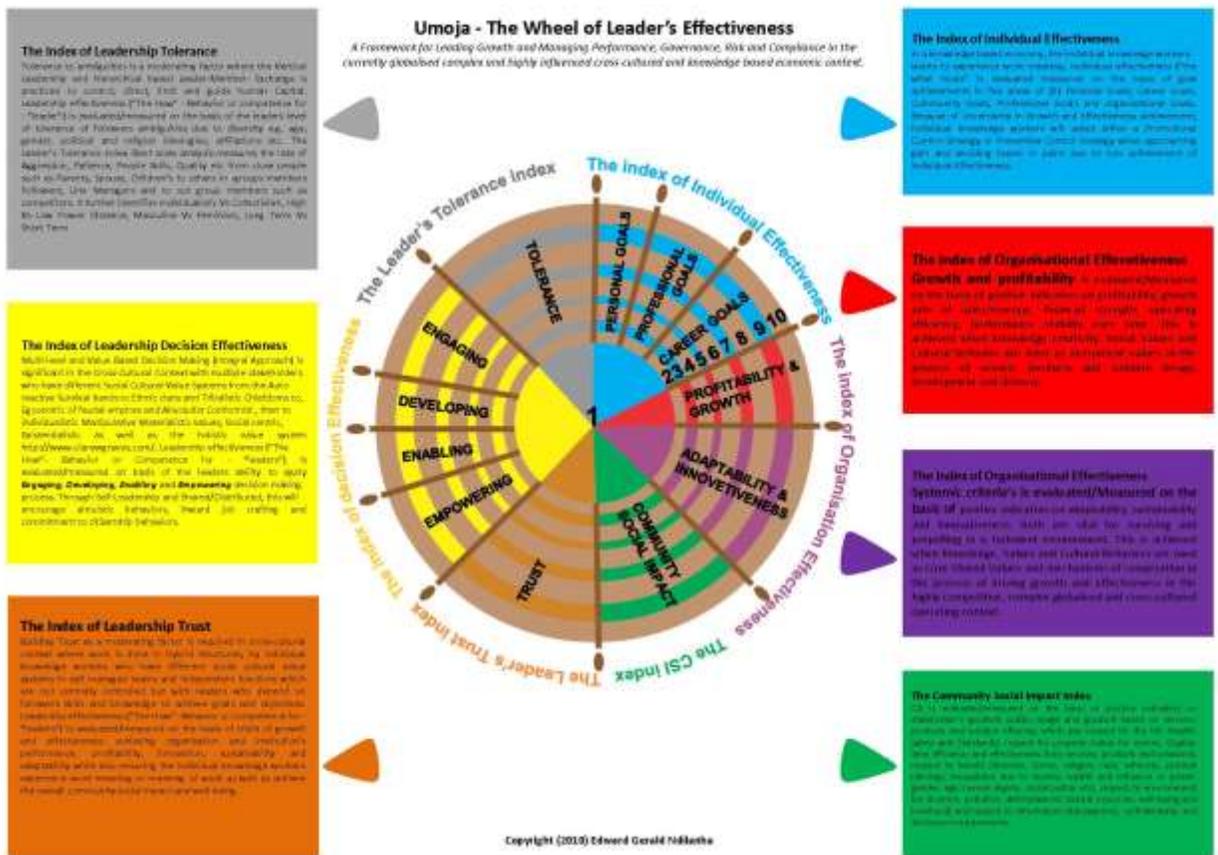


Table 1: “Cultural Fences”

	Customer Segment	Promotion Drivers	Target Market	Product, Service and Solution Positioning	Pricing Strategy	Channel	Target Numbers	Target Value	Target Premium
1	House Holds (Survivals)	Survival - Risk and Uncertainty avoidance, need assurance etc	Informal	marketing factors such as competition, distribution and material availability, but also (again, of major interest here) consumer preferences, and consumer purchasing habits	- Negotiation Process - Resale Price Maintenance - Trade margins -Command/Market Price System - Quality/Price Relationships - Credit - Price wars	formalization, standardization, reciprocity, contact intensity, and conflict			
2	Tribalistic (Communities of Practices)	Royalty, gods, Bureaucratic, Traditions,	Semi-formal social enterprises Age Based, Gender Based, Faith Based, Professional Based, etc						
3	Egocentric (Imperialists)	Power, Wealth and Influence,	Formal Small, Medium to Large Enterprises						
4	Conformist (Religious)	Regulatory, Laws, Rules, Codes of Conducts, Social Justice, Religions/Domination	Social Development Sector, Local/International NGOs						
5	Sociocentric (Communalists)	Community Social Impact, and Well-Being,	Informal and local government						
6	Materialistic (Manipulative)	Individualistic seeking Self Actualisation & Self-Esteems	Large Corporate						

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The author explores the relationships between perceived product quality, price and branding. We speculate that consumers of differing cultures may use different cues or use cues differently in evaluating product qualities. In other words, price as a cue of product quality may be interpreted differently across cultures. From a cultural perspective, it could be construed therefore that values inherent to specific cultures affect the way consumer perceive price as an indicator of product quality.