Developing Teaching & Learning in Africa

Decolonising Perspectives

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Chapter Twelve

Transforming Leadership: Towards the Advancement of Decolonisation and Social Justice

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Introduction

All the chapters in this book have argued well to demonstrate why Africa needs decolonisation. The contributors have examined various crucial themes that would be vital for all African classrooms and learning sites. Furthermore, the topics in this book, whether on ethnomathematics, on decolonising language or on adult basic education, need progressive leadership that would not only understand decolonial debates but also have the ability to lead that transformation. In chapter 7 Bulti presents the vital nature of values-based leadership. He raises the need for approaches that combine the best from decolonial approaches as well as the best Western approaches to establish effective leadership. This is an idea advanced by several contributors in the book beginning with the preface where this is underscored. The understanding of decolonial thought calls for an understanding of what the future entails. The latter is an idea Bulti upholds in chapter 7 as he spells out the critical nature of values in leadership. In that chapter Bulti delineates how leading with values can lead to positivity and high performance. Values such as spirituality and respect can enable many to lead successful organisations. Writers such as Mbigi & Maree, 1995; Mbigi, 1997; Broodryk, 2006; Msila, 2008; Letseka, 2012) have demonstrated the crucial importance of *Ubuntu* in leadership and management. Furthermore, *Ubuntu* has been shown to contain the positive values for a transforming organisation where African values are necessary. All workplaces need values that enable success.

Leadership values should enable leaders and followers to experience this success. Msila (2015) highlights the various ways in which workplaces can use *Ubuntu* in enhancing success.

Again, as seen in chapter 7, leadership is about learning from a variety of models. When we speak of decolonisation and leadership it is a search for decolonial values that would free the organisation from exclusive Western values. Grounded leadership would utilise important values for the success of the organisation. There are many values in leadership. Bright (2006) writes about forgiveness as an attribute of leadership. Bright (2006:173) refers to this as a virtue of integrity and “can be practiced continuously as a consistent demonstration of character”. Glynn and Jamerson (2006) emphasise the importance of principled leadership. “Principled leadership is not simply about having the right values or principles, but also about being able to act on these principles when leaders find themselves in situations that may work against those principles and values” (Glynn & Jamerson, 2006:151). Different leaders emphasise a variety of values in their organisations. Decolonial leadership requires leaders and followers who intentionally follow principles and values that support transformation. In this chapter, we examine how leadership can help transform teaching and learning and how this can help advance decolonisation and social justice in workplaces and society.

Education in Africa is undergoing elaborate transformation as organisations also search for epistemic freedom, and leadership is pertinent in this regard. From basic education institutions to higher education institutions (HEIs), there is a need to align teaching, learning and leadership practices geared towards ensuring that leaders give direction as they lead strong accountable organisations that accommodate indigenous knowledges. Without scrupulous leaders who are decolonial advocates who believe in Afrocentric perspectives, many organisations will not be amenable to the current movements that advocate the overhaul of colonial and apartheid systems. A few chapters in this book have mentioned the critical nature of the Fallist Movements from #RhodesMustFall to #FeesMustFall whose role was immense in calling for a decolonial society free from imperialist domination and cultural imposition. The role of leadership in these movements was to chart ways for activists who wanted an overhaul of a system represented by the statue of Rhodes. Adeyemo (2009:4) cites President Bill Clinton of the United States of America when he says that the rest of the world needs the African continent. Yet, it is a strong Africa with able leadership that would realise the dream of flexing its strength in a fast, changing world. Without leadership, Africa will not be able to compete with other nations and will not be able to decentre the Eurocentric notions that have dominated the continent over three centuries.

This chapter examines the role of leadership in the African society. From the 1960s, Pan African leaders such as Julius Nyerere, Kenneth Kaunda and Kwame Nkrumah have dreamt of leading a unified Africa. Many of them like Nyerere wanted to lead a Tanzania that was self-reliant, hence he spoke of the philosophy of *Ujamaa* (Nyerere, 1967). *Ujamaa* is a Swahili word for familyhood or brotherhood and it is rooted in traditional aspects that support social and economic development (Nyerere, 1966). The questions we examine in this chapter are similar questions on leadership. We first define leadership and decolonial theory as we draw a framework. Then we focus on leadership teaching and African methodologies. Then we pose the question of what to teach in decolonial leadership programme before focusing on fostering leadership and finally unlearning to learn decolonial leadership approaches.

Decolonial Leadership Theory

Decolonised leaders liberate and empower others by upsetting the coloniality of control sustaining and promoting education spaces as “racial/colonial” ventures because they realise that education may be used as a colonial project (Garcia & Natividad, 2018). Setlhodi (2020:1) contends, “there is a need to rethink the social dimension of leadership preparation and development to deepen the construction for the social process of leading effectively in education settings”. The social process in this chapter relates to decoloniality of individuated leadership. Leadership individuation is two pronged First there is submerged individuality that is unlimited, such as perpetuating the decoloniality and consciously pursuing a prescriptive qualification, through which transformative abilities can be developed because they know what to do, and therefore pursue decolonial leadership development through the practice of *Ubuntu*, *letsema* and communion. The second prong refers to allowing transitioning from an Afro-communal ethos to relating communally and allowing others to commune in developing leaders to advance just decolonial leadership (Metz, 2018).

The evolution of leadership theory stems from the various situations in the process of leading, informed by the situations within which leadership exists. This chapter frames leadership theory on African philosophies by incorporating it within the three approaches of existence; aesthetical, ethical, and spiritual existence (Storsletten & Jakobsen, 2014). Aesthetic refers to the sensed interpretation from sensual awareness that encompasses particular implicit understanding embedded in feeling and emotion (Hansen, Ropo & Sauer, 2007). There is lack of focus and stability, with no commitment and rather the leader follows what appeals at any

given time (Storsletten & Jakobsen, 2014). The values seem inconsequential in this instance because the leadership aligns with what appeals at any given time and thus there is mere fluid attachment to values because leaders are mindful that meeting requirements is beyond reach. This could be traced to the state of being forced out of a sense of identity due to colonial dislodgement of the values of indigenous practice in this context.

Ethics focuses on the two pronged dimensions of leadership that are transformational: individualised consideration and idealised influence (Bedi, Alpaslan & Green, 2015). There is high sense of responsibility and striving for truthfulness informed by a heightened sagacity of morality. In the context of decoloniality, there is a moral sense to change the colonial practices that tend to undervalue African ways of leading and the notion that you are because I am, underpinned in the principle of *Ubuntu/Botho*. Transformation generates the importance of change in people and institutions (Pasovska & Miceski, 2018). In this instance the change is towards a decolonised leadership that embraces African practices and purposely follows the principles and values that support transformation. Ndlovu-Gatsheni (2016) maintains that pushing for decolonial theory enables decolonisation of being, knowledge and power. Leaders are at the centre of driving the process of decolonisation and placing at the centre the beliefs and values that represent African practices, thereby helping to transform teaching and learning and bringing about social justice in education.

The values of *Ubuntu*, *letsema*, and communion among others should be placed at the core of decolonisation of leadership to enable informed transformation of learning, teaching and leadership. Nussbaum, Palsule and Mkhize (2015) echo that African leaders are yet to claim African values and place them where they should be. We maintain that propagating *Ubuntu* initiates the essence of being for African people and is a salient way of moving from the aesthetic level to bestowing ethical practices and enabling commitment to a higher purpose within the decolonisation agenda. Hence the need for leaders to infuse the values of *letsema* and communion as well. *Letsema* (a Sesotho word meaning 'working together') enables collective effort and streamlines the notion of humaneness, 'you are because I am' (Setlhodi, 2019), which the decolonial leadership needs to forge. In Tanzania, *letsema* is termed *Ujamaa*, a project that was led by the then President Julius Nyerere to spearhead the nation building agenda, such as the decolonisation programme in this context. It is a way of offering one's service for the good of a collective, particularly with an intention to advance a specific course. Communion, however, refers to the notion of being relatable towards

improving the 'life-force' and enhancing *Ubuntu* to define an ethical claim (Metz, 2018). The wellbeing of African people lies in the recognition of their being and putting practices at the centre of all policies and laws regulating education and recognising their communal approach in operations to achieve desired results. Communion brings about unity and deepens relationships with the aim of gaining harmony and strengthening collaboration. *Ubuntu* serves as an overarching philosophy permeating through *letsema* and communion, hence its significance in understanding spiritual existence.

Spiritual existence refers to the transcendental and cultic, going beyond life expectancy (Khoza, 2011; Setlhodi, 2019). It is a commitment to a higher purpose. Letseka (2012) defines spiritual existence as a fundamental metaphysical essential for African socio-economic and cultural-political way of governance and highlights humaneness, state of being and people's moral fibre as integral tenets in considering African beliefs. African cultures are transcendent and inform being within many cultural folds, which becomes compelling for leaders to recognise and enable practices that accommodate spiritual existence.

In his book, *Ubuntu: Life Coping Skills from Africa* (2006) Broodryk presents an African worldview from which we can learn leadership skills. This world combines traditional ways of life, religion and various values and philosophies such as *Ubuntu*. Humanness, caring, sharing, respect and wisdom are some of the qualities that Broodryk mentions as critical in African leadership. Mbigi and Maree (1995) refer to *Ubuntu* as the spirit of African transformation management. Mbigi and Maree, like Broodryk above, list a number of characteristics vital in supporting decolonial African leadership and these include cultural diversity and African solidarity. They refer to this African transformation management as a reflection of the African soul in business. Mbigi (1997) refers to *Ubuntu* as an African dream in management. Mbigi and Maree (1995:9) opine, "*Ubuntu* can help organisations to develop corporate citizenship. By building the solidarity spirit of *Ubuntu* it is possible to build co-operation and competitive strategies by allowing teamwork to permeate the whole organisation". We perceive *Ubuntu* as a form of decolonising leadership and is part of Indigenous Knowledge Systems. Decolonised leadership utilised several aspects from African management approaches and some of the theories mentioned above reflect this practice. Mbigi (2006:23) points out:

Compared with Western management theory and practice. African management is characterised by flatter structures, which stress inclusion, interdependence, democracy and broad stakeholder participation. Rather than formal, uniform policies, African managers call for an emphasis on

flexibility in relation to policies, which can be easily initiated, changed and transformed through a broad-based collective, mass-scale consensus and participation of many stakeholders. Instead of the tendency towards impersonal relationships in Western management theory within an organisational context African culture calls for highly personalised relationships. [...] Finally, African management tends to prefer a web of interdependence of roles relationships and competences and is less concerned with structures and function than Western management.

Mbigi (2006) succinctly points out that this African worldview puts a deliberate emphasis on people and human dignity and the African cultural paradigm. All these ensure that the organisation embraces certain key values, which help the organisation to care for not only production but social justice as well. Broodryk (2006) highlights skills necessary in *Ubuntu* and these are the skill of sharing, the skill of sympathy, the skill of happiness, the skill of sympathy, the skill of empathy and the skill of respect. Mbigi (2006) points out that there are five key dimensions:

1. respect for the dignity of others
2. focus on group solidarity
3. teamwork deeply valued
4. service to others and
5. interdependence.

Msila (2015) also lists a number of crucial elements necessary for an *Ubuntu*-inspired workplace. Collective vision, caring, loyalty, honesty, transformational leadership and dependability are some of the qualities raised by this author. Khoza (2012) mentions several critical aspects of leadership: connectedness, compassion, integrity and humility are among these. Furthermore, Khoza (2012) adds:

A leader who forms deep and lasting reciprocal relationships within the community can step boldly into an uncertain future with the certainty that the followers will lend their support behind. Leadership is about insight into and harmony with the followership [...] leadership is achieved not given. The leader's moral authority is fashioned in the encounter with community.

The literature above shows the decolonial theory that is embraced by models of decolonised leadership. There are some qualities shared with Western ways of leadership for some qualities are universal. However, African societies also contained various aspects that are uniquely African, which are sometimes overlooked or marginalised by Western approaches. Decolonised leadership strategies seek to address the colonial violence that disregarded the African models in leadership. As evident in the literature above, *Ubuntu* is the cornerstone of decolonial leadership strategies. The decolonial strategies support the idea of a

community in an organisation. These strategies are opposed to isolation and silos that are found in many organisations. Decolonised leadership models call for the use of indigenous knowledges. Zand (2018:21) supports the above when he posits that the indigenous knowledges framework that informs indigenous leadership models accommodate relationships with self, family, community, nations “and creation as integral to leadership development...[and] is contextual, decolonising, empowering, ethical, and beneficial to the community”. Furthermore, Zand summarises the differences between Western and indigenous leadership models as follows:

Table 12.1 Zand’s Western and Indigenous Leadership Differences (Zand, 2018:21)

Western	Indigenous
Transactional	Transformational
Capitalistic	Based in local knowledge
Decisions based on expense and gain resources and power	Linked to self-governance and self-determination
Emphasis on individual	Emphasis on community and family

In addition to the above, Mackie (2016) explains how decolonised leadership looks like in theory and practice. She points out that when people draw up a leadership curriculum they should include relevant ways of knowing that accommodate decolonising leadership. In designing a decolonising leadership, the following should be distinct:

- o Alternative to the traditional western school system
- o Input of what’s worth knowing from the community
- o Style of schooling would value ‘community knowledge’ over more hierarchical styles of information dissemination
- o Formed around local indigenous philosophy
- o Indigenous content infused in all curricula

Similar to Zand’s (Table 1) Western and indigenous differences is a table by Bolden and Kirk (2009) who portray the shift of leadership from being individualistic to communal. This is very similar to the shift that African leadership models are introducing to society. Bolden and Kirk tabulate the differences as follows:

Table 12.2 Changing Perceptions and Meanings of Leadership (Bolden & Kirk, 2009:80)

From	To
Leadership is...	Leadership is...
Intimidating and inaccessible	Desirable and achievable
Beyond my capability	Possible within the capacities I have and what I have learnt
Exclusive (for men, elders, the select few)	Inclusive (for women, young people, everyone)
Distant/alooft	In touch with local concerns
For senior people in politics and organisations	For everyone in all communities
About being the best	About being engaged
For personal gain	For the benefit of the community
About heroic/charismatic individuals	About groups of people working together
Exercising personal power	Mobilizing action within the community
Influencing from a position of hierarchical authority	Influencing from wherever you are in the system
About dictating	About connecting
About maintaining order and control	About embracing chaos and uncertainty to let new things emerge
Individualistic	Collective and interconnected
Based on who and what you know (elitism)	Based on who and what you are (authenticity)
About making decisions and setting rules	About stimulating a dialogue
About problems we currently face	About creating a more positive future

As in Table 12.1, the characteristics listed in Table 12.2 show the salient differences between Western and indigenous approaches to leadership. The discussions above have highlighted several of these differences.

These are among qualities that would enable people to realise that all people have cultural capital. Conscientious and transformative leaders would work towards innovative models that promote indigenous knowledges. Decolonised leadership is linked to transformative change. Murfitt (2019:88-89) states that leadership of transformative change requires a “multi-dimensional understanding of leadership theory and an overarching belief in the process of conscientisation and resistance leading to transformative praxis with an in-depth understanding of the context in

which leaders lead". Such leaders build social justice in their organisations. Murfitt (2019) also emphasises the importance of critical consciousness in understanding decolonised leadership. Various chapters in the book have explained the need for critical consciousness in education. This is a Freirean concept that means that a person does not only understand himself or herself but is able to critically look at society and understand inequalities; it enables people to understand their conditions. Critical consciousness begins with knowing oneself through deep reflections of one's own position within the dominant discourse "framing society's behaviours towards marginalised peoples" (Murfitt, 2019:75).

Conscious Leadership, Critical Consciousness and Decolonised Leadership

Today numerous programmes prepare educational leaders to work for social justice. This has called for the development of critical consciousness (Bradley-Levine, 2012). Yet, apart from critical consciousness, there is what some leaders of thriving organisations use referred to as 'conscious leadership'. Rosales (nd) writes about the need for conscious leadership stating that conscious leaders use entire selves into a leadership position and, as in *Ubuntu*, do not merely focus on themselves but on the entire organisation. Rosales describes conscious leaders as follows:

Their vision far extends beyond their immediate to-do lists for the day. When approaching things this way conscious leaders automatically create a reliable and robust culture of trust within the organisation, which has a tremendously powerful impact on morale and by extension productivity. This high level of consciousness and self-awareness, though rare, is achievable through practice [...] When a higher level of consciousness is achieved, people can transcend the reaction trap and begin focusing on what's truly important - generating outcomes.

Conscious leadership is purpose-driven and leaders want to utilise the interdependence of all team members. Jackson (2015) points out that conscious leaders inspire others to work in a positive environment. Furthermore, she lists five qualities that help conscious leaders to motivate their teams:

1. Self-awareness - conscious leaders need this to choose thoughts for positive emotions.
2. Win-win - new approaches of leadership seek to see everyone in the organisation win. This leads to compassion.
3. Everything is a learning opportunity – conscious leader are not judgemental. Employees are given the chance to think differently.
4. Recognising differences - conscious leaders are always aware of varying views.
5. Wisdom - conscious leaders use their intuitive abilities.

All the above are desirable qualities shown by conscious leaders. Bhatnagar et al. (2016) also list a number of attributes necessary for conscious leaders and these include sharing power, self-awareness, psychological empowerment of employees and intellectual ability. When Renesch coined the term 'conscious leadership' in the 1980s, he called it 'conscious' "because our circumstances call for a higher state of consciousness, a state of mind that includes a heightened awareness of what is needed for the whole of humanity and taking action as a result of that awareness" (Renesch, nd).

What is more linked to decolonised leadership in addition to the above is the utilisation of critical consciousness. Organisations today need culturally relevant leadership spurred by critical consciousness. Getlaf and Osborne (2010) point out that leaders who develop a critical perspective value respect for differences, inclusiveness, equity and social justice. Furthermore, they use their influence to enact these values in their organisations. Critically conscious leaders are able to recognise and analyse systems of inequality and are able to view them critically. Paulo Freire was the first to use the concept conscientisation from which critical consciousness emanates. In his book, *Pedagogy of the Oppressed* (2005:199), he states, "Leaders who do not act dialogically, but insist on imposing their decisions, do not organise the people [...] they manipulate them. They do not liberate, nor are they liberated: they oppress." Having discussed *Ubuntu* and *letsema* above, we can say that both are indeed based on critical consciousness.

When Paulo Freire referred to critical consciousness, he meant a democratic vision of education based on reflection and dialogue. Therefore, when we argue for a leadership that embraces critical consciousness, we mean leadership that emphasises democracy and social justice. Gumede (2017) calls for the need of African leadership for Africa's development, highlighting the importance for including indigenous African leadership. Gumede argues that thought liberation and critical consciousness have the potential to achieve a decolonised form of leadership. Additionally, Gumede (2017) contends that raising critical consciousness among Africans involves an endeavour to "deconstruct and reconstruct their sense of being". Gumede opines, "Critical consciousness in particular implies a thorough understanding of the obtaining reality and the ability to take fitting action to address the oppressive elements of that reality, as Paulo Freire (2005) had put it". In fact, Freire, when he speaks of critical consciousness refers to liberating action that supports democracy, liberation, anti-racism and dialogue (Freire, 2005). Gumede (2017:83) also underscores the crucial nature of African leadership models; this is what we refer to as decolonised leadership:

Regarding African leadership, what is required is leadership that is centred on Afrocentric histories and African philosophies noting that historically there are multiple histories and philosophies in the African continent. There are different manners of knowledges and knowledge production. Moreover, Pan-Africanist orientations need to be taken into account while embarking on the further renewal of the African continent and the critical issue of unity.

Yet colonialism has made Africans forget the African methodologies hence the need for conscious decolonised leadership strategies. Colonialism over the years destroyed the indigenous cultures hence the emphasis is on Western methodologies today. The call for Pan Africanist and decolonial leadership approaches is a call to accommodate the indigenous knowledges.

Pan-African Leadership

Bolden and Kirk (2009) state that in pan-African leadership development initiatives the participants use their understanding of leadership to facilitate beneficial social change in their communities. Pan African leadership initiatives seek to introduce African leadership that decentres the Western approaches. Bolden and Kirk (2009) refer to the Western styles as having limits. In addition, Bolden and Kirk (2009:2) opine:

A number of authors (e.g. Blunt and Jones, 1997; Wheatley, 2001; Jackson, 2004) have highlighted the manner in which Western management and leadership theory may represent a new form of colonialism – enforcing and reinforcing ways of thinking and acting that are rooted in North American and European ideologies. By doing this, there is a tendency to play down the importance of indigenous knowledge, values and behaviours, assuming instead a linear progression from the ‘developing’ to the ‘developed’ and/or the ‘traditional’ to the ‘modern’.

Yet some have argued that, although Africa has much leadership potential – having produced illustrious leaders in the past, it lacks leaders of quality. Strategies (2020) claim that African leadership should meet the challenges of today and take into account climate change, diversity and inclusiveness as well as technology. Leaders ought to understand the African continent and its challenges but still be able to understand the global trends. Yet these African leaders need to be developed. Despite history, the USB-Ed (2018) contends that Africa currently has six challenges that have to be overcome for its potential to be realised:

1. Lack of ethical leadership.
2. Youth unemployment and poverty has spiralled.
3. Bridging the knowledge gap and fostering a culture of leadership.

4. Succession planning essential to develop tomorrow's leaders.
5. Closing the divide between vision and policy implementation.
6. Investing in education today.

The above shows how Africa needs the development of leadership using its epistemologies and cultures for this is what is entailed by Pan-Africanism that we are talking about. Afegbua and Adejuwon (2012) also highlight the leadership and governance crisis in Africa. These authors attribute Africa's failures to frequent leadership change and weak institutional systems. "The search for leadership in Africa is a search for social justice, which automatically eliminates social injustice. The principle of justice is to give each person or group what is his/her due and to demand the contribution of each on the basis of equal consideration" (Afegbua & Adejuwon, 2012:153). The search for decolonised models is a search for this pan-African liberation; it is a search for development of African leadership models which over the years have been replaced by individualism, corruption, selfishness and rivalries.

The new cohort of leaders should be developed in various approaches that reflect qualities of *Ubuntu*, *letsema* and *Ujamaa*. Igwe (2010) claims that leaders in Africa should also strive for effective leadership through which the black continent would be able to play a key role on the global stage. New leaders must be developed and decolonial leadership models could bring back the respectability of leadership to heal the wounds of fragmentation and decay. Igwe (2010) claims that leaders in Africa should strive for effective leadership, and the new generation should play a crucial role in restoring values to Africa so that communication and democracy could come back. According to Igwe, new leadership should be able to repair the fragmentation of the political arena, the disintegration of historical conscience and address the challenge of epistemicides. Malunga (2006) asserts that *Ubuntu* principles can be useful in developing all leaders. He lists a number of critical lessons for leadership development, which include emphasis on values, planning leadership succession and viewing leadership development as a long-term endeavour.

Rethinking leadership in the Continent would salvage Africa from the many ills that she struggles under. The examination of several models and principles would help enhance African leadership models to advance decolonisation.

Conclusion

The process of decolonisation cannot succeed without resolute leadership abilities to direct the African worldview in all of life's avenues. Decolonial leaders in Africa should incorporate critical African values to enhance their influence. Therefore, effective communication, decisiveness, the practice of *Ubuntu* and the introduction of *letsema* will highlight the importance of decolonial approaches of leadership. Leadership trainers need to consciously draw from these African approaches at all times. Some have suggested the use of elements such as African proverbs (which are rich in various methodologies). Mkhize et al. (2016) submit that leaders should also focus on 'plurivocality' rather than 'monovocality' to achieve cognitive justice by steering the focus towards understanding that knowledge forms are incomplete. We argue, therefore, that the continuation of research in pursuance of adding to the existing body of knowledge regarding African leadership methodologies.

Surrendering colonial techniques of leading ought to be underpinned by: (i) a desire to enhance the capacity of decolonial leaders, (ii) support of their development, (iii) usage of development resources that are centred on decolonial leadership learning, and (iv) increased indigenous subject matter that equally considers sociological, political and philosophical paradigms. These should cut across key decolonial leadership programmes. Ndlovu-Gatsheni (2013) avers that the colonisation of knowledge works on people's minds, thus the ways of knowing and knowledge production as products of colonial epistemology ought to be decolonised through social evolution. New, innovative, African leadership should be part of this social evolution.

The discussion above has revealed that decolonisation does not imply only mere transformation, but also reclaiming identity and following one's own distinctive make-up to bring about social justice by embarking on an unlearning process. We argue that decolonisation should be a platform that enables leaders to accept the process of unlearning of exclusive old colonial practices so as to be able to learn previously marginalised decolonial strategies. Mignolo (2011) shows in his study that decolonisation is the undoing of the colonial power matrix. We argue that colonial domination needs to be addressed through the unlearning of its superordinate tendencies of parading its practices above other ideologies to enable pan-African knowledge, epistemology and methodologies to flourish.

Unlearning in this instance implies prioritising Africa's teaching modalities using what has been learned to further search for indigenous methods suitable for decolonial leadership learning within the African context. Mkhize et al. (2016:2)

advance that African HEIs are undesirably impacted by the marginalisation of indigenous African manners of “knowing and being in the world” because of colonial interaction. It is therefore important for institutions, through rigorous research processes, to draw African knowledge towards the centre and deepen transformation of decolonial leadership development and training in Africa by entrenching her knowledge systems among other knowledge systems of the world. We can then summarise our arguments in this chapter by stating that decolonised approaches of leadership should:

- o Initiate the acceptance by African people to liberate themselves by embracing African identities in line with pan-African notions;
- o Develop theories that would liberate Africans from exclusive colonial tendencies that seek to marginalise African notions; and
- o Unravel and demystify colonial beliefs that oppose African belief systems and epistemologies.

Finally, we want to conclude with what Bulti emphasised in chapter 7. Decolonial leadership approaches should learn from other epistemologies from outside Africa. Julius Nyerere (1966:187) underscores this fact when he states:

A nation which refuses to learn from foreign cultures is nothing but a nation of idiots and lunatics. Mankind could not progress at all if we all refused to learn from each other. But to learn from each other does not mean we should abandon our own [for] the sort of learning from which we can benefit is the kind which can help us to perfect and broaden our own culture.

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