The role of current school leadership models in promoting African values: The impact on Botswana, Nigeria and Zimbabwe school leadership systems

Chikezie Ignatius Ugwu*, Simangele Makore, Etlhomilwe Raditshego, Kaone Maboka and Nkobi Owen Pansiri

University of Botswana, Botswana.

ABSTRACT

The heterogeneous nature of African society has led to increased demand for transformational leaders rooted in African values and ideology necessary for Africans to thrive in the 21st Century. This study explored the role of post-colonial school leadership (SL) models in instilling African values among learners. The original African meaning and purpose of leadership and the extent to which African school leadership systems instil African leadership values in learners were re-considered. The study adopted a qualitative research approach underpinned by interpretivism. It compared the perspectives of fifteen (15) participants purposively selected from three former British colonies namely, Botswana, Nigeria and Zimbabwe. Interviews were used to collect data that were analysed thematically and presented using verbal utterances. Findings showed that leadership in the traditional African context was characterized by humanism, collectivism and moral virtues. Leaders guided their followers to achieve their goals for the effectiveness of the communities' excellence and integrity. It was established that, in addition to school leadership training which was rampant in pre-colonial Botswana, both Zimbabwe and Botswana gave the male and the female genders a shot at leadership while Nigeria paid lip service to gender balance issues. In the three countries, the current SL systems do not have properly designed and coordinated curricular models that develop African leadership values such as *Ubuntu* and *Botho*. This study underlines the need to strike a balance between Eurocentrism and Africanism in the current SL systems in Africa.

Keywords: Africanism, school leadership, Eurocentrism, *Ubuntu, Botho.*

*Corresponding author. E-mail: chike_3@yahoo.com.

INTRODUCTION

Africa is in dire need of transformational leadership that is anchored in African values, ethos, needs and ideology for the African learner to thrive in the 21st Century. Literature demonstrates reasonable effort carried out in studying the causes of societal incoherence in leadership and the collapse of some African nations' socio-political systems during and after colonization (Nkrumah, 1965; Nkomo, 2011; Zoogah and Nkomo, 2013; Darley and Luethge, 2019). The leadership incoherencies and collapse could be attributed to the adoption of leadership models in African society that lacked the accommodative tenets of African values, culture, and settings of heterogeneity and egalitarianism (Sperandio and Kagoda, 2011). Present-

day Africa is therefore engulfed in school leadership model systems that are informed by the Western development leadership model systems, owing much to the legacies of colonialism.

Purpose of the study and objectives

Education has remained the most powerful weapon for socio-economic development, and no nation can grow beyond its education system. The failure of most countries in post-colonial Africa could therefore be attributed to failed education systems that lack African

values and culture. This motivated the desire to study the contemporary role of traditional leadership practices and values in the post-colonial education system. The three cases (Botswana, Nigeria and Zimbabwe) in this study are former British Colonies. They inherited and still to this day follow the administrative systems brought in during colonization. They have since adopted uncritically the education systems of their colonial masters. Therefore, in line with the view of Banks (2015) that education and youth development are the foundation of building a successful community, this study aimed at exploring the African meaning and purpose of leadership, and the extent to which the current school leadership systems are instilling African values in future leaders, using Botswana, Nigeria and Zimbabwe school leadership approaches as litmus. The two research objectives were to determine Africans' understanding of the original African meaning and purpose of leadership and to establish how African school leadership systems instil African leadership values in learners.

LITERATURE REVIEW

Pre-colonial Africa saw a political system and leadership that was based on the culture of the African people (Asadu and Aguinam, 2019). This form of leadership is described as traditional or customary leadership. As opined by Kisangani and Pickering (2011), leadership in traditional Africa began when different villages with common interests decided to coordinate their efforts and broaden community linkages. This led different communities to join and develop African kingdoms, empires, and chieftaincies, to achieve a common goal. As further argued by Kisangani and Pickering (2011), hierarchical political systems and horizontal societies were developed to generate stable communities and foster prosperity. For Asadu and Aguinam (2019) leadership in the African traditional setting manifests itself in different forms which reflect communalistic tendencies, and this compels individuals to live in the community, by the community, and for the community. Brubaker (2013) used the term "*Ubuntu* leadership" to describe the interconnectedness of individuals within the society and the extension of humanness within a shared community. This spirit of oneness and unity of purpose seen in pre-colonial Africa accounted for the peace, progress, and love that existed in that era (Asadu and Aguinam, 2019). African leadership was therefore built on participation, responsibility, and spiritual authority (Van der Colff, 2003). It was a function shared by all community members, and the aim was to uplift the community to engender progress (Masango, 2010).

Sakupapa (2018) argues that before the arrival of Europeans, particularly missionaries who established formal education, an African learner obtained as much informal education as was required from parents,

relatives, and community opinion leaders. Traditional African Education provided learners with the information, skills, and behaviour needed to function in society (Otunga et al., 2009). Currently, in African schools, it remains to be seen if the leadership styles practiced by school leaders are hinged on the Africanized traditional leadership and if these African leadership values are transmitted to the learners. This is even as Tshika (2014) argues that traditional leadership contributes positively toward issues relating to discipline and keeping schools safe. African leadership models influence the development of strong bonds that foster respect, shared experiences, trust, reciprocity, and mutual enjoyment, which in turn underpin the values that learners may attain in the classroom. Kindiki (2009) reiterates this claim by arguing that learners receive the skills and behaviour necessary for social integration through African education.

To lead successfully in an African school, a school leader must be aware of the numerous tribes (clans, linguistic groups, religions, political ideology, gender, and social status) that are likely to influence school operation and the types of learners to be moulded in the system (Sperandio and Kagoda, 2011; Banks, 2015). This shows that the school system must express the social desires, anxieties, and socio-cultural needs for socio-economic development, and it should align itself with learners' experiences that are characterised by their socio-cultural worldviews. Several African leadership models that incorporate Africanized philosophies such as Ubuntu were proposed by Msila (2014) as being crucial in the current school systems. Ubuntu as implied herein is an essential part of African values with the distinctive characteristics of humanness, a good attitude towards others, a moral nature, and the solidarity and interdependence of African culture (Msila, 2009).

As argued by Msila (2014), caution should be taken when applying Western leadership models in an African context. Thus, the question of defining and validating curriculum knowledge for African schools is pertinent especially as Vickers (2020) argues that colonization which was ostensibly aimed at developing African countries led to African cultural expropriation. Since every leadership encounter must ensure that leaders contribute effectively to creating more leaders (Msila, 2014), it is necessary to ascertain if the Africanized leadership models are practiced in schools and if the tenets of these models are instilled in learners who are leaders of tomorrow.

Theoretical framework

This study is underpinned by Hofstede's dimensions of national culture. These dimensions which are stable and distinctive include Power Distance, Uncertainty Avoidance, Individualism/Collectivism, Masculinity/

Femininity, Long/Short Term Orientation, and Indulgence/Restraint (Hofstede, 2011). The dimension of power distance specifies the extent a particular culture adapts to inequalities in the distribution of power in organizations and relationships (Agodzo, 2015). Hofstede identified many distinctions between high-power-distance cultures, characterized by large hierarchical gaps among individuals based on age, sex, status and generation, and low-power-distance cultures that exhibit horizontal modes of interpersonal interaction where status and ranks matter less (Agodzo, 2015). In large power distance culture, income distribution is uneven, and subordinates expect to be told what to do, while in low power distance cultures, there is an even distribution of income and subordinates expect to be consulted and not to be told exactly what to do (Hofstede, 2011).

Uncertainty avoidance is the extent to which societies or organizations feel threatened by unknown situations (Venaik and Brewer, 2016) and then try to avoid such situations. A weak uncertainty avoidance culture believes that uncertainty in life is accepted. Such a society is characterized by ease, lower stress, self-control, and low anxiety, and they are comfortable with ambiguity and chaos, but they dislike written and unwritten rules (Hofstede, 2011). Strong uncertainty avoidance culture is characterized by higher stress, anxiety, emotionality, intolerance of deviant ideas and persons, and the need for clarity and structure. Individualism is the extent to which people are expected to stand up for themselves and to choose their own affiliations (Venaik and Brewer, 2016). In such a culture everyone is expected to look after him/herself and his/her immediate family (Hofstede, 2011). In contrast, collectivism is the extent to which people are expected to act predominantly as members of a life-long group or organization (Dimitrov, 2014). In a collectivist society, relationship prevails over tasks and there is an emphasis on belonging and harmony amongst members (Hofstede, 2011). A masculine society is one where emotional gender roles are distinct. Men are supposed to be assertive, tough, and focused on material success while women are supposed to be more modest, tender, and concerned with the quality of life (Hofstede, 2011). In contrast, society is called feminine when emotional gender roles overlap. Both men and women are supposed to be modest, tender, and concerned with the quality of life (Whalen, 2016).

Whilst the fifth cultural dimension, called long-term/short-term, deals with the importance society attaches to the future versus the past and the present (Dimitrov, 2014), the sixth and latest dimension of national culture proposed by Hofstede in 2010 is indulgence versus restraint (Hofsede, 2011). "Indulgence is typical of a society, allowing relatively free gratification of basic and natural human drives related to enjoying life and having fun. Restraint, on the other hand, stands for a society suppressing gratification of needs and regulating it by means of strict social norms" (Dimitrov, 2014, p. 33).

In this study, the dimensions of culture proposed by Hofstede are applied to understanding the different leadership dimensions of leadership in pre-colonial, colonial, and post-colonial Africa.

METHODOLOGY

This study applied a qualitative research approach underpinned by interpretivism. The approach enabled a comparison of the perspectives of participants from Botswana, Nigeria, and Zimbabwe on the role of current school leadership models in promoting African values. Using purposive sampling, five (5) participants were selected from each of the participating countries to give a total of fifteen (15) participants. The criterion for selecting the participants was that they were experts of traditional leadership systems such as tribal elders and chiefs, that had in one way or the other participated in the post-colonial education system. The qualitative data which were obtained using oral interviews were analysed by transcribing the verbatim utterances and coding the narratives to arrive at themes that formed the major findings in this study. The verbatim utterances which described the views of the majority were used to further present the findings.

FINDINGS

African meaning and purpose of leadership

In line with the first objective, the participants were asked about their understanding of leadership in terms of the power dimension between leaders and the community, decision making, risk-taking, assessing the community's performance, obligation and dependence on the community, planning, and attitude towards gender and control of the community. The views of the Nigerian participants showed that leadership in the traditional African context is characterized by humanistic principles with the leader putting the interest of the followers before their personal interest. This is captured in the following utterances:

Cultural inclusivity is key to community engagement and the Ubuntu culture help nurture leadership in the African context.

The views of the Nigerian participants suggest that leadership in the traditional African context was majorly based on the patriarchal system where women were not allowed to participate in decision-making, planning, and execution of ideas. This is corroborated in the following utterances:

Leadership in the original African setting had an

emphasis on male domination and control of the community. Although the women had their groups, they were not allowed to participate in the decision-making and governance of their communities. The men had the upper hand in the control of the community. There was gender inequality in leadership.

This [leadership] is done by men. The patriarchal society views women as subordinate to men, females perform the role of mother and wife, cooking and taking care of the family. They are perceived as the weaker sex and powerless. Therefore, men control power and the affairs of the community.

Nevertheless, leadership was majorly aimed at the growth and development of the entire community. Therefore, the members of the community were loyal to the leaders as opined by a participant who argued that decisions reached are binding to all without resistance.

The leader is lord...and all in all. Their decision is binding on all without resistance. Everyone is answerable to the "Igwe" [King] because we believed that whatever he decides is in our best interest.

In addition to ensuring peace, law, and order, the participants argued that the purpose of African traditional leadership was to provide solutions to local problems, encourage the people to imbibe collective, humane, and moral virtues in community relationships, the establishment of goals, guidance to the achievement of goals for the effectiveness of the community, and pursuit of excellence and integrity. This is highlighted by one of the participants who alluded:

Number one [purpose of leadership] is to provide solutions to local problems and encouragement of the people to imbibe collective, humane and moral virtues in community relationships. Two is the establishment of goals; three is guidance in the achievement of goals for the effectiveness of the community. The leaders are always in pursuit of excellence and they have integrity. Another purpose was to promote African-led ideas and processes of change.

The views of the Zimbabwean participants showed that even though power was conferred on the king to lead the people, such leadership always had the interest of the people at heart.

Leadership in an African sense is not a popularity contest per se, it is basically leading by example and doing the right thing and doing it out of love. If you love the people that follow you, they will forgive you even for your mistakes because they can feel your love and purpose. That is the main goal of leadership.

Although the king was allowed to pass power to his male

child through a system called *"yafayabarwa"*, the participants argued that the purpose of African traditional leadership is to make their community the best community worthy of emulation and this was why performance was measured by the existence of peace, prosperity, happiness and freedom. This is seen in the quote below:

Four criteria were used to assess a community; Peace...having peace in the community was the biggest criterion because when people fight in the community nothing else is likely to work. The more peace you achieve the more likely that people are going to work and be prosperous. Peace would be followed by prosperity; there will be more farming, craftsmanship and so on. Once you become more prosperous, people are better fed...then that leads to happiness. Happiness and health were closely related. When people meet or greet, they ask "How are you? How happy are you? And how healthy are you?" But we know that without peace and prosperity it is difficult to become happy and healthy. Freedom is last and is prized but in African tradition, it comes last because freedom is only a positive force when you have peace, prosperity, and happiness. Then you are free to explore new ideas otherwise if you try and gain freedom by running away from war and poverty then it is fake freedom. Once you have all these, you will be admired by other communities.

Traditional leadership in Zimbabwe gave room for love, minimal consultation, empathy and collective responsibility as seen in "*Nhimbe"* (collective farming).

There is an interdependent culture where you work together. Whether it's farming activities, in Shona [a tribe] we have what is called "nhimbe", where today we work in your field, and tomorrow we work in my field.

It however did not give room for risk-taking as in the quote below:

Africans were not risk takers. They believed in preserving what was. They fought for life to stay the same.

Unlike their Nigerian counterparts, the participants from some ethnic groups in Zimbabwe argued that although men had the final say, women in some tribes also had major roles to play in decision-making.

To the Zezuru [a tribe], women were equals. My grandma told me that they decided who became king and they were the ultimate court. The king's decisions could only be vetoed by his sisters, and they did. She also said when a princess walked into the room all men stood up and hailed her with respect. Not so with the Xhosa[a tribe]. Women were not to be seen or heard.
Gender had its own roles...women had specific roles

unless the women were also heirs to the chieftainship in specific areas. In other areas, it was a man's position although the man was reliant on his sisters. His sisters were also spiritual mediums as well. After consultations, the women would say you men decide...we have given you our views. The decision is on you. Our African society recognized gender roles. If I was to marry, I could not do it without my sisters, those people had to be there.

The major focus of leadership in the Zimbabwean context was; being the custodians of values, vision and traditions; being visionaries who would cast vision in terms of the direction that things would go; and keeping things together in terms of maintenance of unity and oneness. This is seen in the utterances below:

The focus of leadership in the Zimbabwean/African context is; being the custodians of values, vision and traditions, being visionaries who would cast vision in terms of the direction that things would go. The …the role of keeping things together in terms of maintenance of unity, and oneness.

Leadership in the Botswana context was seen as the duty of the elders. This is due to the belief in the philosophy of "the older the wiser". The community was therefore obliged to train young adults so that they can imbibe the tenets of leadership and service to the community. The participants argued that through a program called '*Sinikwa*', boys were taken for leadership training in the bush during winter by elderly men for about a month. They were trained in social skills and cultural protocols of leadership, responsibility, perseverance, decision-making, patience, temper management, family headship, and dispute management. They were also trained to be brave, tough, hardworking, and responsible. This is seen in the utterances below:

There was structured leadership training for children when they become of age. Teenagers were going through a program called 'Sinikwa'. Boys were taken for leadership training in the bush during winter by elderly men for about a month. They were trained in social skills and cultural protocols of leadership, responsibility, perseverance, decision-making, patience, temper management, and family headship and dispute management.

In their family lives, both boys and girls were trained by their parents in both social, moral and manual skills and protocols.
   On the other hand, young ladies upon starting the menstruation cycle were trained in their homes by elderly women. They were trained about marriage, pregnancy management, childbearing and raising, midwifery, learner-medicines, cookery, brewing and how to become good wives and mothers. They were also trained in

cultural protocols of leadership, responsibility, perseverance, decision-making, patience, temper management, emotional intelligence and family headship. The purpose of these training programs is captured in the utterances below:

These training programs socialized the growing youthful group into adulthood. The programs centred around civility, health and healing of diseases, various medicines, human integrity, respect for one another, protection of the natural environment, productivity and food security, volunteerism, collectivization, egalitarianism, societal or community development and servant leadership, worshipping, and allegiances to the regiments, household and community leadership structures.

The participants from Botswana also aired their views on the purpose of leadership in the traditional sense. Leadership in the African sense was mainly for the protection of the people, their properties, and the environment. It was a big extrinsic social responsibility and the people whether in the household or community were the main concern of the leaders.

Leadership was mainly for the protection of people, their properties and the environment. It was a big extrinsic social responsibility. Your people whether in the household or community were your main concern. A leader was someone with a good reputation, trusted, respected and well-behaved. Leaders never disappointed their people. They were the face of society. Leaders were not doing their work for any reward. It was purely voluntary and yet a social obligation and commitment built on trust

For them, African leaders were believed to be ordained by God to take care of their subjects and protect them during times of uncertainties and natural disasters. A leader was someone with a good reputation, trusted, respected and well-behaved, and they never disappointed their people. They were the face of society, working for no reward. Leadership was therefore voluntary and yet a social obligation and commitment built on trust. It was also democratic as the *"kgotla"* system gave room for full consultation before decisions are reached.

The consultative structures at both households and the Kgotla/Lubazhe allowed both for an in-house setup where only a few elderly persons in leadership first consult before they take the matter to the general or open membership for further discussion. So, there was a clear order of protocol to be followed.

All genders were given a shot at leadership in the Botswana context, but the male was overly dominant.

This could be because the eldest in every household is usually a man.

We had autonomous structures in various tribes in Botswana. Each of these tribes had its cultural values and customs. We had women who were part of the advisory council to represent issues of women in the community. We men were brought up as dominant in our social structure.

Role of African school leadership systems in instilling African leadership values

In the second objective highlighted, the participants were asked to establish whether the current African school leadership systems (post-colonial) instil African leadership values in learners by helping them learn the African meaning and purpose of leadership. The Zimbabwean participants' views on the current leadership systems in schools showed that schools do not have properly designed and coordinated education leadership systems that instil African leadership values in learners. This is outlined by a participant who asserted that education leadership values are at the mercy of individual leaders' understanding and appreciation of the African culture.

It depends on the individual because I am of the opinion that leadership does not operate in a vacuum, there is no neutrality in leadership. Who a person is, determines how they lead. If somebody does not have roots in African culture, their leadership tends to be divorced from those African values. If they are not or do not have that African culture then similarly their learners or those that they guide are then not guided in that way.

The current school leadership system according to the participants is responsible for the erosion of African values because the school systems have dismantled the African values that the learners came with from home and replaced such values with Western school system values.

No they do not [instil African leadership values], they actually destroy them. Our school system takes our children at the ages of 4, 5 and 6 and they slowly dismantle any African values that they would have gotten from home and the school system just slowly dismantles them and starts instilling completely different sets of values. It is getting worse now because of preschool.

In other words, the school does not nurture nor pass African values learned at home from one group of learners to the other. As posited by the participants, an average school leader is highly educated, but such leader lacks an understanding of the society that they work in.

This is seen in the following utterances:

Vice Chancellors and school Heads are influenced by Western management styles, and we are also controlled by the Ministry regulations. As a School Head, you follow written instructions...you can't just do your own thing.
   Learners must learn about Germany, and Bismarck's foreign policies on maintaining peace and stability in Europe but how does that apply to a person in Chipinge?

The participants argued that the use of Ubuntu and African heritage can help learners develop and appreciate African values and to understand the African meaning of leadership. An example of participants' accounts in this regard is seen in the following utterances:

As we developed to independence, we tried to be African by using Ubuntu. Heritage is meant to bring in Ubuntu so that we give those values to develop the learners to have an appreciation of their own person because we have been destroyed to look down on our African values.

The perspective from the Nigerian participants on whether the current school leadership systems instil leadership values in learners begot mixed feelings as seen in the quotes below:

Eurocentric colonialism has disrupted the traditional machinery of homogeneity and practice in Africans. The focus has deviated from adherence to norms and values of the community comprising of respect to elders and one's body in the name of fashion, integrity and pursuit of excellence.
   They only preach about equality between men and women with less emphasis laid on leadership qualities. Although the current system allows tasks and responsibilities to be delegated to learners in schools.
   African values are not adequately incorporated into the school curriculum. History as a school subject was scraped out of the school curriculum, for instance, for selfish interests.
   They [school leaders] follow what the education policy says.

These views show that school leaders have no choice but to follow the education policy of their country which is not reflective of African values. The current school leadership systems focus on gender equality whilst leadership is no longer emphasized. However, one participant argued that current school leadership systems instil African leadership values in learners, which promote fairness, equity, courage, kindness, team spirit, honesty, respect, and love. These values are inherent in the curriculum that teaches subjects like Moral Education, Guidance, Counselling, and Ethics. For the participant, these subjects are platforms to teach learners the meaning of

African leadership.

I believe the current African school leadership system still instills African leadership values such as fairness, equity, courage, kindness, team spirit, honesty, love and respect, etc. in their students. This is built into the school curriculum. Subjects like Moral Education, Guidance and Counseling, and Ethics are platforms for helping learners imbibe the meaning of African leadership.

The views of the Botswana participants show that the current African school leadership systems promote foreign cultures and concepts over indigenous values and cultures. This is captured in the words of a participant who argued that there is no acknowledgment and recognition of indigenous education and that the education system ignores subjects that promote self-reliance.

We fail to tap into some form of intelligence other than the formal curriculum. The educated are now given prestige and high regard because they are well dressed and have dignified jobs. However, the less educated have managed to survive and become even richer. The educated depend on the government and even after retirement cannot manage their pensions.

Education seems to promote the notion that the success of a leader is measured by the number of certificates they have acquired instead of the value that the leader adds to the schools they lead. It is also clear that the education system does not nurture leadership. There is a lack of interest in educational leadership as stated in the words of one of the participants who opined that, followers are disinterested and there is a "mind-your-business" culture in schools.

Just like the Zimbabwe participants, Botswana participants hold the strong view that the current school leadership systems do not help learners to understand the African purpose/focus of leadership. Some of their perspectives are as follows:

I hold the view that the education system does not nurture leadership. The fact that kids are from the same genes does not necessarily mean that they do the same subjects or follow the same career.

School leadership pays less attention to the values of African leadership. Too much emphasis on individualism and competition in tests and examinations switches leadership off from seeing the real issues.

The Botswana participants argue that cultural values like *Botho* have been eroded and family systems have broken down. According to the participants, abuse of the girl-learner is rampant in schools and there is no literature on African leadership values in schools. This shows that African leadership philosophy is not acknowledged and

appreciated adequately as seen in the quotes below:

School leaders have adopted an administrative approach rather than a servant leadership system.

The present school leadership systems do not appreciate the African leadership philosophy. No blueprint promotes African values in schools.

DISCUSSION

The views of the participants on the first research objective indicate that leadership in an Africanized sense is based on humanistic principles, empathy, love, unity, oneness, patience, egalitarianism, responsibility, and integrity. This means that the leader puts the interest of their subjects before their personal interest - a concept that is now widely known as servant leadership. Such leadership is aimed at the growth and development of the entire community; therefore, the subjects are always loyal to their leaders. This strengthens the argument raised by Masango (2002) that because the pre-colonial African leaders helped the members of their communities to establish their goals and guided them through the process of achieving such goals, loyalty to their dictates was inevitable. Hofstede's dimension of power distance comes into play in this regard. This dimension specifies the extent a particular culture adapts to inequalities in the distribution of power in organizations and relationships (Agodzo, 2015). Although pre-colonial Africa had high-power-distance cultures characterized by large hierarchical gaps among individuals (Hofstede, 2011), loyalty to the leaders was not based on the power they wielded but on the belief that they will always stand for the betterment of the community. This shows that leadership is a position of influence and not about power (Maxwell, 1997). Furthermore, decisions were taken by rulers and their leadership teams (such as members of the *Igwe's* council in Nigeria, the ruling court and the king in Zimbabwe, Consensus at the *Kgotla* in Botswana). However, their decisions always enjoyed public acceptance because such decisions were made in the interest of the people. This could be why the Afrocentric School of Thought holds the argument that pre-colonial Africa was a near-perfect community free of corruption (Igboin, 2016).

Africanized leadership also embraces Ubuntu culture which Brubaker (2013) describes as the interconnectedness of individuals within the society and the extension of humanness within a shared community. The purpose of this form of leadership is to provide solutions to local problems (such as security), imbibe collective humane and moral virtues, establish goals, guide the achievement of such goals, and pursue excellence and integrity. There is an emphasis on values and norms and commitment to the development and growth of the community. There is no room for

individualism as the family and the community come first, and the community was the backbone of leaders. This compelled individuals to live in the community, by the community and for the community (Asadu and Aguinam, 2019). This describes a collectivist society where relationship prevails over tasks and there is stress on belonging and harmony amongst members (Hofstede, 2011). Elders were therefore actively involved in training the male learner in leadership, dispute management, and decision-making, and the female learner in protocols of leadership, cookery, marriage, pregnancy, and loyalty. In all these, the role of the leader is to support the advancement of the community (Gilpin-Jackson, 2014) under their watch, and to act as a building block for peace, progress, and love (Asadu and Aguinam, 2019).

In terms of risk-taking, leadership in traditional Africa involved little to no risks. One of the major roles of the leader is to preserve the culture of the people and to act as custodian of values, visions, and traditions. The Uncertainty avoidance principle of Hofstede comes to the fore in this regard. This dimension explains the extent to which members of a society or an organization feel threatened by unknown situations (Venaik and Brewer, 2016). Strong uncertainty avoidance culture as seen in traditional Africa is characterized by intolerance of deviant ideas and persons, and the need for clarity and structure (Hofstede, 2011). As argued by Igboin (2016), leaders were guided by religious and moral rules which the members of the community lived by. Deviation from these rules was deemed unacceptable. In terms of attitude to gender, the participants gave varying responses. Whilst the Nigerian participants are of the view that leadership is patriarchal, participants from Zimbabwe and Botswana argued that women had different roles to play in leadership. Therefore, young females in Botswana, in addition to training on marriage, childbearing and raising, cookery, and brewing were also trained in the protocols of leadership, patience, and family headship. So, Nigeria practiced a masculine society where men are supposed to be assertive, tough, and focused on material success while women are supposed to be more modest, tender, and concerned with the quality of life (Hofstede, 2011). On the other hand, Zimbabwe and Botswana practiced a feminine society where emotional gender roles overlap (Whalen, 2016). This view is supported by Masango (2010) who argues that leadership was a function shared by all community members to engender progress. For African School leadership systems to instil African leadership values in learners, African school leaders must have access to a wide range of African learning models built on robust indigenous knowledge systems. This suggests that the African school leader should have qualities that resonate with a profound understanding of the customs and traditions of the indigenous ways that Africans impact the knowledge and skills of their children.

There were varying views on how the African school leadership systems support and instil African leadership values in learners. For the participants from Botswana and Zimbabwe, African school leadership systems do not support the African goal or leadership focus. This shows that colonization led to African cultural expropriation (Vickers, 2020). This is a huge cause for concern especially as Msila (2014) warns that applying western leadership models in an African context may have several negative effects. While the Zimbabwe participants are of the view that Ubuntu should be incorporated for improved school leadership, the Botswana participants argued that "Batho" and servant leadership have been completely eroded in Botswana society. Ubuntu as a leadership philosophy (Msila, 2014) is known to foster the development of strong bonds that foster respect, shared experiences, trust, reciprocity, and mutual enjoyment.

The views of the Nigerian participants were varying. While some argued that the current school leadership does not instil African values, others argued for the reverse. Those that argued for the reverse majorly pointed out the advantages that the Western style of leadership brought to the country such as delegation of duties and preaching of equality between men and women. However, superior arguments were raised by those that argued that the current African school leadership models do not instil African leadership values. For them, the major focus has deviated from adherence to norms and values such as integrity and respect, the pursuit of excellence and other African-led ideas. The major focus of the Nigerian education system is national development, the exchange of ideas and people, the growth of the individual, the overall development of society, the right to equal educational opportunities, and the promotion of a progressive and united Nigeria (Shizha, 2013), without any special focus on the values imbibed by the learners. This argument is further strengthened by one of the participants who made it clear that the subject, 'History' which is meant to teach learners the African value system was scrapped entirely from the Nigerian school curriculum.

In summary, it can be argued that the participants from the three countries are of the view that the current school leadership models do not instil African leadership values, with the Nigeria participants pointing out the positive aspects of the Western development leadership models. This points to the need to harmonize the Western and African leadership models to arrive at a school leadership model for Africans and by Africans.

CONCLUSION

This study explored the role of post-colonial school leadership models in instilling African values in learners. This was done by seeking the original African meaning and purpose of leadership, and the extent African school leadership systems instil African leadership values in

learners. Findings from the participants showed that leadership in the traditional African context is characterized by humanistic principles, with the leader putting the interest of the followers before their personal interest. The purpose of African traditional leadership was to provide solutions to local problems, encourage the people to imbibe collective, humane, and moral virtues in community relationships, the establishment of goals, guidance to the achievement of goals for the effectiveness of the community, and pursuit of excellence and integrity. African leaders were custodians of values, vision and traditions who maintained unity and oneness with little or no room for risk-taking. In addition to leadership training which was rampant in pre-colonial Botswana, both Zimbabwe and Botswana gave both the male and the female genders a shot at leadership, unlike their Nigerian counterparts. Findings from the study also showed that the current leadership systems in schools do not have properly designed and coordinated education leadership systems that instil African leadership values in schools, with *Ubuntu* and *Botho* being portrayed as perfect tools for helping learners develop and appreciate African values and to understand the African meaning of leadership. Some of the Nigerian participants also argued that the current school leadership system instils African values majorly because the current system opposes the patriarchal system which was rampant in pre-colonial Nigeria. While some argued that the introduction of subjects such as moral instruction and ethics has helped learners to develop a spirit of equity, justice and fairness, others argued that the removal of subjects like History will further suppress the transmission of African values in the current education system The major finding from the study is that there is need to strike a balance between Africanism and Eurocentrism in the current education systems in Africa to develop a school leadership model that is African and European accepted cultural values-oriented.

IMPLICATION

Most learners in Africa usually find themselves excelling better in the Western world than in Africa where they were nurtured. This is because the current education system in Africa does not pay attention to the needs of Africans. To correct this anomaly, there is a need to incorporate African values into the current education system and reject those Eurocentric tenets that do not serve the needs of Africa. This will lead to an Afrocentric-Eurocentric School Leadership Model (AESLM). Findings from the study show that there are both negative and positive aspects of Africanism and Eurocentrism. Afrocentric views such as Ubuntu, Botho, justice, collectivism, History education, modesty, and servant leadership should be combined with Eurocentric views such as mutual respect for male and female gender, modern technology, moral instruction and justice. The result will be an education system made in Africa, by Africans and for Africans. Programs such as *Sinikwa* and *Nhimbe* practiced in Botswana and Zimbabwe of old should be reintroduced in post-colonial African school systems so that learners could begin early to imbibe the spirit of good leadership and collective responsibility.

REFERENCES

Agodzo, D. (**2015**). Best practices in online pedagogy: An annotated bibliography. Anthropologist, 18(3): 1105-1114.

Asadu, G. C., and **Aguinam**, C. C. (**2019**). Philosophy: A veritable tool for rescuing African leadership from the legacies of colonial administration. OGIRISI: a New Journal of African Studies, 15(1): 158-168.

Banks, J. A. (**2015**). Cultural diversity and education: Foundations, curriculum, and teaching. New York: Routledge.

Brubaker, R. (**2013**). The limits of rationality. New York: Routledge.

Darley, W. K., and **Luethge**, D. J. (**2019**). Service value and retention: Does gender matter? Journal of Retailing and Consumer Services, 48: 178-185.

Dimitrov, K. (**2018**). Geert Hofstede et al's set of national cultural dimensions-popularity and criticisms. arXiv preprint arXiv:1810.02621

Gilpin-Jackson, Y. (**2014**, August). African Leadership: Now and for the future. Proceedings of 3rd Biennial Kwame Nkrumah International Conference, August 20-22, Kwantlen Polytechnic University, Richmond, British Columbia, pp. 1-31.

Hofstede, G. (**2011**). Dimensionalizing cultures: The Hofstede model in context. Online readings in psychology and culture, 2(1).

Igboin, B. O. (**2016**). Afrocentrism: Recalling the will of the past for the future. Cameroon Journal of Studies in the Commonwealth, 44.

Kindiki, S. K. (**2009**). Pragmatic functions of attitude markers in Kîîtharaka. Unpublished dissertation in partial fulfillment of the requirements for the degree of Doctor of Philosophy, University of Kwazulu-Natal.

Kisangani, E. F., and **Pickering**, J. (**2011**). Democratic accountability and diversionary force: Regime types and the use of benevolent and hostile military force. Journal of Conflict Resolution, 55(6): 1021-1046.

Masango, C. A. (**2010**). Indigenous traditional knowledge protection: prospects in South Africa's intellectual property framework? South African Journal of Libraries and Information Science, 76(1): 74-80.

Masango, M. (**2002**). Leadership in the African context. Verbum et ecclesia, 23(3):707-718.

Maxwell, J. C. (**1997**). Becoming a person of influence. Nashville, Tennessee: Thomas Nelson Inc.

Msila, V. (**2009**). Ubuntu and peace-making in schools. International Journal of Educational Policies, 3(1): 51-66.

Msila, V. (**2014**). African leadership models in education: Leading institutions through Ubuntu. The Anthropologist, 18(3): 1105-1114.

Nkomo, S. M. (**2011**). A postcolonial and anti-colonial reading of 'African'leadership and management in organization studies: Tensions, contradictions and possibilities. Organization, 18(3): 365-386.

Nkrumah, K. (**1965**). Neo-colonialism: The last stage of imperialism. Science and Society, 31(1).

Otunga, R., Serem, D. K., and Kindiki, J. N. (**2009**). School leadership development in Africa. In J. Lumby, G. Crow, and P. Pahiardris (Eds.), International handbook on the preparation and development of school leaders (pp. 385-400). New York: Routledge.

Sakupapa, T. C. (**2018**). The decolonising content of African theology and the decolonisation of African theology reflections on a decolonial future for African theology. Missionalia: Southern African Journal of Mission Studies, 46(3): 406-424.

Shizha, E. (**2013**). Reclaiming our indigenous voices: The problem with postcolonial Sub-Saharan African school curriculum. Journal of Indigenous Social Development, 2(1). http://hdl.handle.net/10125/29818.

Sperandio, J., and **Kagoda**, A. (**2011**). Balance, Persistence and a

Thick Skin: Challenges to Community Building for Female School Leaders in Uganda. International Studies in Educational Administration (Commonwealth Council for Educational Administration and Management (CCEAM)), 39(3): 21-36.

Tshika, N. P. (**2014**). The role of indigenous leadership practices inschool leadership: A case study of one Zulu community. Unpublished dissertation in partial fulfillment of the requirements for the degree of Master in Education, University of KwaZulu-Natal.

Van der Colff, L. (**2003**). Leadership lessons from the African tree. Management Decision, 41(3): 257-261.

Venaik, S., and **Brewer**, P. (**2016**). National culture dimensions: The perpetuation of cultural ignorance. Management Learning, 47(5): 563-589.

Vickers, E. (**2020**). Critiquing coloniality, 'epistemic violence' and western hegemony in comparative education–the dangers of ahistoricism and positionality. Comparative Education, 56(2): 165-189.

Whalen, J. M. (**2016**). The Hofstede model and national cultures of learning: A comparison of undergraduate survey data. Unpublished dissertation in partial fulfillment of the requirements for the degree of Doctor of Philosophy, Colorado State University.

Zoogah, D. B., and **Nkomo**, S. (**2013**). Management research in Africa: Past, present and future. In T. R. Lituchy, B. J. Punnett, & B. B. Puplampu (Eds.), Management in Africa: Macro and micro perspectives (pp. 9-31).New York: Routledge.