

Cultural Value Orientation, Personality, and Motivational Determinants of Strategic Leadership in Africa

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Strategic leadership has been proposed as critical to organizational effectiveness. As African economies transition from socialist to open market states, strategic leadership will be instrumental to the effectiveness of African organizations. Unfortunately, few studies of strategic leadership in African organizations exist. To fill this gap, a model of strategic leadership is proposed here. Strategic leadership is viewed as a behavioral competence that top and lower level employees can develop, a view consistent with extant studies of strategic leadership. In the model, strategic leadership depends proximally on motivation to lead and to follow and distally on personality and cultural value orientation. Theoretical and practical implications for management of organizations in Africa are discussed.

Several decades of research have shown leadership as vital to organizations. Extant studies have found that one particularly important type of leadership that influences organizational development, growth, and competitive advantage is strategic leadership (Hambrick & Mason, 1984; Hitt & Ireland, 2002). Strategic leadership, referring to styles and skills executives use to influence the strategic orientation of organizations, includes behaviors that show vision, direction, purpose, and context for employees and propels the latter to follow strategic, tactical, and operational policies (Ireland & Hitt, 2005). It positively influences organizational change, learning, innovation, and performance as leaders use change-oriented behaviors to restructure organizations (Vera & Crossan, 2004).

Currently, African countries are transitioning from state-controlled to capital market structures (Ikiara, 1999). As a result, organizations are exposed to intense competition particularly from multinational corporations taking advantage of economic liberalization programs. Strategic leadership, therefore, seems important because it is more likely to enable African organizations to integrate effectively in the global economy (Ikiara), learn, and gain legitimacy (Zoogah & Abbey, 2008). The extent to which strategic leaders provide strategic direction and motivation determines not only the effective transition of the organizations but also their growth and development. In other words, strategic rather than traditional leadership seems critical to African organizations. Yet, studies of strategic leadership in Africa seem lacking. A

review of the leadership literature in Africa shows descriptive but not empirically and conceptually rigorous studies of strategic leadership. Without rigorous models, executive behaviors may not be appreciated.

The purpose of this paper, therefore, is to propose a conceptual model of determinants of strategic leadership in the context of African organizations. Specifically, this research focuses on cultural orientation, personality, and motivations of individuals to lead and follow. First, a review of the literature on strategic leadership in general and specifically in Africa is discussed followed by the conceptual framework. Implications for management and practice are discussed in the conclusion.

Grounding the Problem

Leadership, one of the most studied concepts in organizational behavior (Northouse, 2004), has been defined from various perspectives and studies with different approaches (Hartog & Koopman, 2001; Northouse). Characterized by process, influence, group context, and goal attainment, leadership refers to the process of influencing the activities of an organized group in its efforts toward the achievement of a set mission and its goals and objectives. Research in leadership have established trait, skills, style, situational, contingency, transactional, and transformational approaches (Northouse).

Within organizations, extant interest seems to be on strategic leadership. Strategic leadership theory evolved from upper echelons theory (Hambrick & Mason, 1984) and focuses on the instrumental ways dominant coalitions impact organizational outcomes and the symbolism and social construction of top executives (Vera & Crossan, 2004). It has been suggested that strategic leadership differs from traditional leadership in two major ways. First, it focuses on the strategic level of organizations and views executive work as relational, symbolic, and strategic activities (Vera & Crossan). In contrast, operational leadership (e.g., path-goal, contingency, Leader-member exchange) focuses on leaders' task- and person-oriented behaviors as they attempt to provide guidance, support, and feedback to subordinates. Second, while strategic leadership focuses on the creation of meaning and purpose for the organization (Boal & Hooijberg, 2001), operational leadership focuses on execution of purpose and enactment of meaning. However, researchers have used elements of operational leadership theories such as trait and styles (Bryman, 1986), information processing, contingency (Fiedler, 1967), and leader-member exchange (Graen & Scandura, 1987) to understand interactions of top executives especially when they focus on "characteristics of individuals at the strategic apex of the organization" (Boal & Hooijberg, p. 516).

Activities of executives which sometimes intertwine with operational processes of organizations include strategic decision making (i.e., creation and communication of visions for the future); development of key competencies and capabilities; development of organizational structures, processes, and controls; management of multiple and diverse constituencies; selection and development of successors; development, sustenance, or transformation of an organization's culture; and establishment and modeling of ethical infrastructural mechanisms (Hambrick, 1989; Hickman, 1998). A review of the literature shows four dimensions of strategic leadership. First, transformational and transactional theories have been applied to top-level managers (Lowe, Kroeck, & Sivasubramaniam, 1996). Along with visionary leadership these "can contribute to a more realistic view of top management" (Vera & Crossan, 2004, p. 223).

Others have suggested situational and functional leadership as additional dimensions, arguing that focusing on only transformational and transactional dimensions may not be appropriate because they neither capture the plethora of situations executives face nor enable executives to fulfill some important functions that are essential to leadership effectiveness (Zoogah, 2008b). Uncertain environments and relatively unstable environments require leadership behaviors consistent with the specific needs (i.e., demands and values) of the situation (Card, 1997) because an executive always has to “gain understanding and mastery of a situation” (Gabarro, 1987, p. 238) and “develop a sufficient power base and credibility to gain acceptance as the organization’s leader” (Gabarro, p. 238).

Consistent with that view, Zoogah (2008b) suggested that strategic leaders’ ability to exert influence on situations, particularly ambiguous and unpredictable ones, influences leadership efficacy. Using demands (expectations or obligations created by situational characteristics—high and low) and functions (active features or characteristics that define situations—sociocognitive and economic) dimensions of situations (Vansteelandt & Van Mechelen, 1998), Zoogah (2008b) proposed four generic situations that generally emerge from uncertain environments (deprivation, conflict, exploitative, and opportunistic situations) and affect organizational functioning and processes. The behaviors of strategic leaders in these situations affect organizational productivity. Further, functional strategic leadership dimensions integrating Chemers’ (2000) and Hackman and Walton’s (1986) functional leadership models suggest image management, relationship development, resource deployment, and conflict management as four major functions executives have to fulfill as strategic leaders (Zoogah, 2008b).

Strategic leadership integrates transactional, transformational, situational, and functional leadership behaviors. Research has identified antecedents (absorptive capacity, capacity to change, managerial wisdom; Boal & Hooijberg, 2001) and outcomes (learning, innovation, competitive advantage, and organizational effectiveness) of strategic leadership in traditional organizations and strategic alliances (Elenkov, Judge, & Wright, 2005; Zoogah, 2008b).

Even though these studies are significant, they adopted a macroperspective by focusing on the work of top executives, not only as a relational activity but also as a strategic and symbolic activity (Hambrick & Pettigrew, 2001). They focused strategic leadership on the dominant coalition of the firm (Vera & Crossan, 2004). This view is significant. However, it limits strategic leadership behaviors to the strategic apex which seems contrary to social and empirical realities (Card, 1997; Hughes & Beatty, 2005). As a result, others have suggested a microperspective in which focus is on the behavior of all organizational members (operatives, managers, and executives) as influence mechanisms that regulate organizational processes and systems (Card; Northhouse, 2004). The studies seem to ignore the cultural context of strategic leadership. Decades of research in strategy and organizational behavior have shown the effect of societal and cultural environments on organizations. So, leadership scholars have suggested integration of context in leadership studies because of its criticality (Avolio, 1999, 2007).

Fourth, previous studies focused on developed economies (Boal & Hooijberg, 2001); strategic leadership in transition and developing economies seem limited even though organizations in these countries require those behaviors to function effectively. Further, views of strategic leadership, especially those from non-Western cultures, provide additional perspectives that enhance our understanding. Finally, previous studies have adopted the perspective of only the leader without consideration of followership which effectuates strategic leadership (Avolio, 2007).

Consequently, this study improves upon previous research by adopting a microperspective for three main reasons. First, strategic leadership is viewed as an individual difference characteristic where an individual behaves in a way that facilitates achievement of organizational strategic objectives or goals. Second, there is a focus on the dominant behaviors of executives as individuals and employees which influence organizational goals (Boal & Hooijberg, 2001). Third, the developmental characteristics of strategic leadership are important for training. Extant research has suggested that strategic leadership has trainable characteristics (Avolio, Bass, & Jung, 1999). In this paper, the focus is on the African cultural context. By developing individuals with strategic leadership skills and abilities, African organizations can benefit from organizational learning, innovation, and productivity which have been found to be associated with strategic leaderships (Elenkov et al., 2005; Hitt & Ireland, 2002; Vera & Crossan, 2004). The contextualization of strategic leadership within Africa not only extends our understanding of leadership beyond developed and Western contexts but also assists organizations therein to develop the requisite competence. Finally, followership is integrated which effectuates strategic leadership in Africa.

Leadership in Africa

Few, if any, consistent studies of leadership in Africa exist even though Africa's need for effective leadership is tremendous (Ndongo, 1999). In their review of leadership in non-Western contexts, GLOBE researchers Dorfman and House (2004) did not identify systematic studies of leadership in Africa. However, they found that a few countries in Africa exhibited behaviors suggestive of in-group collectivism. There seem to be three major problems with their study. First, not only is their sample not representative (only 7 out of 52 countries), but the classification seems to be arbitrary and inconsistent with cultural and societal understanding. Egypt and Morocco are classified as Middle Eastern probably because of the Islamic religion. No country from East Africa and only one country from West Africa (Nigeria) is represented. The other four countries are all from Southern Africa. Second, the authors defined sub-Saharan Africa as black Africa which seems incongruous with African definitions (Awedoba, 2005). More importantly, the majority of the participants exhibited moderate behavioral characteristics (ingroup collectivism, societal collectivism, institutional collectivism; 4-5 on a scale of 7) which suggests either contamination (participants were not purely African in cultural practices) or nonrepresentation (participants were from urban areas which tend to have modern values rather than rural areas which have traditional values).

The few African scholars who have examined leadership behaviors in African organizations have focused on operational or supervisory leadership which is concerned with leadership in organizations (Ugwegbu, 1999). In a review of leadership in African organizations, Ndongo (1999) found that the majority of leadership studies use Western and traditional theories; "there are no indigenous African models of leadership" (p. 110), and the "the few existing studies have mainly reviewed leadership concepts while mostly neglecting to empirically study the leadership styles and practices of today's African organizations" (p. 110). Others have found that African leaders and managers are authoritarian, inflexible, and insensitive (Odhiambo, 1995). Leadership development, preparing individuals for executive positions, tends to be idiosyncratic, ethnically linked, and not skill or merit based, resulting in a "state of ineptitude and mediocrity" (Odhiambo, p. 15), accounting for the dearth of strategic leadership in Africa.

African organizations need strategic leadership “marked by a concern for the evolution of the organization as a whole, including its changing aims and capabilities” (Selznick, 1984, p. 5). However, the paucity of studies of executives at the strategic apex of African organizations (Ndongo, 1999), cultural heterogeneity of the Africa continent (Awedoba, 2005), and resistance of organizations to empirical investigation (Ugwogbu, 1999) are factors that compound the challenges of strategic leadership studies in Africa. A few conceptual and empirical studies were performed by D. M. Mbiti (1977) and Merwe and Merwe (1985). D. M. Mbiti suggested that leadership studies in Africa should focus on what managers do rather than who they are because executives formulate and implement policy and perform ceremonial and executive functions. He referred to first-line and middle-level managers instead of executives at the strategic apex perhaps because his study occurred during the colonial era when few Africans in organizations had executive positions, and only whites who were colonial masters occupied those positions (Ugwogbu).

As a result, “there is an acute shortage of quality leadership and management in Africa” (Kiggundu, 1988, p. 226) and a need for the “emergence of new leadership” (Kiggundu, p. 226), one that would transform African organizations. Merwe and Merwe (1985) took this challenge and examined the distinctive characteristics of South African chief executives in publicly quoted companies to identify career route and behavior patterns of executives. Strategic leadership as an art and discipline (Freedman & Tregoe, 2003), therefore, still seems lacking, making the need to develop that competence urgent. Consistent with extant views of strategic leadership as a microlevel behavioral competence (Hughes & Beatty, 2005; Taylor, 1995), strategic leadership is conceptualized as an individual level behavioral competence to facilitate development of individuals for the important roles of influencing African organizations’ productivity and competitiveness. Next, the conceptual model is discussed.

Conceptual Framework

In this section, a model of determinants of strategic leadership in the context of Africa is proposed (see Figure 1). It is consistent with our definition that strategic leadership is the process of developing visions, creating executable plans, making strategically consequential decisions, stimulating and motivating followers, and engaging in supportive exchanges with peers and subordinates given volatile, uncertain, complex, and ambiguous environments of African organizations. Strategic leadership first depends proximally on the motivations to lead and to follow and distally on personality and cultural orientations of individuals.

Strategic Leadership from an African Perspective

Strategic leadership from an African perspective takes into consideration the African cultural context. It focuses on what executives at the strategic apex do because those behaviors cannot only be transferred through training and development but are also influenced by the cultural norms, values, and beliefs of Africa. A focus on behaviors also accounts for the heterogeneity of African cultural characteristics. Whether executives are in white (Southern Africa), traditional (sub-Sahara), or Islamic (North) Africa, they have to exhibit the same behaviors when they initiate strategic activities. Second, the model integrates followership and suggests that behaviors that facilitate fulfillment of organizational behaviors, utilization of competencies, promotion of processes and controls, execution of succession, integration of

cultural systems, and enactment of social and ethical systems effectuates strategic leadership. The integration of leadership and followership components fits with the cultural context of Africa where leadership (e.g., chieftaincy) effectiveness is defined by followership (J. S. Mbiti, 1999; Ndongo, 1999).

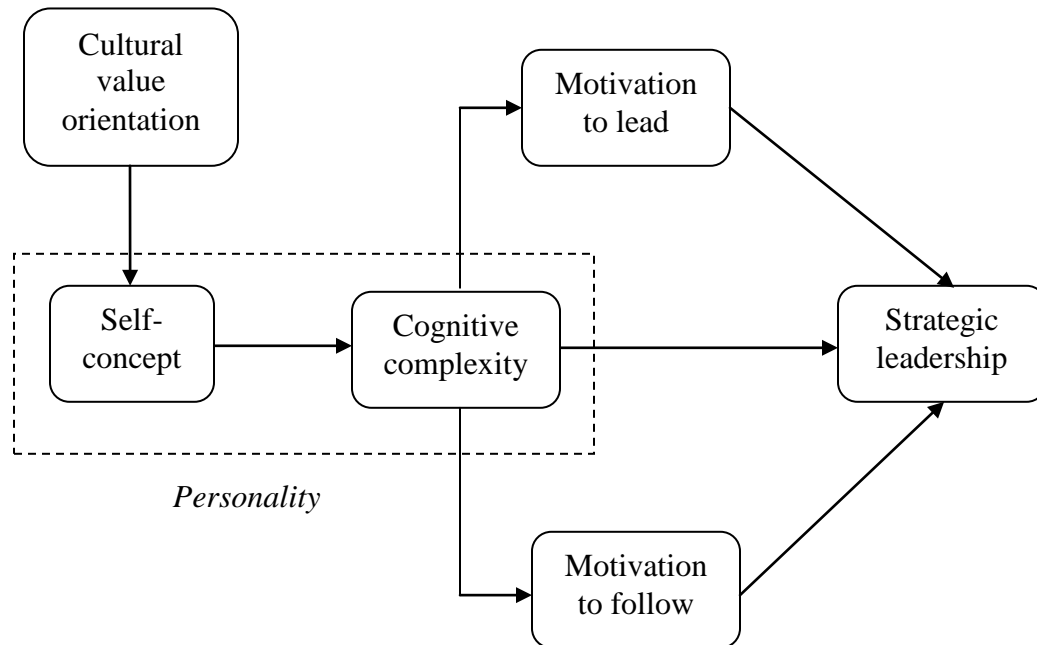


Figure 1: Determinants of strategic leadership in Africa.

Africa is a composite of tribal groups and diverse heritages. As a result, no one cultural pathway can define it; there are a multitude of languages, kinship structures, economic organizations, and leadership arrangements across Africa (Awedoba, 2005). Swahili (Kenya) differs from Yoruba (Nigeria) and Akan (Ghana). In Eastern Africa, the majority of economic organizations traditionally focus on nomadic activity while in Western Africa, it is agrarian or agricultural (Gyekye, 2002). Basic strategies and orientations towards those organizations seem different. Compounding these differences are the triple heritages: southern Africa seems to be dominated by whites, while northern and central (i.e., sub-Saharan) Africa are dominated by Arabic and indigenous Africans respectively. Leadership structures in these heritages are different (Ugwebgu, 1999).

Despite these differences, similarities exist between the different African countries and ethnic cultures (Awedoba, 2005). These similarities suggest *Africanity* which is the “special configuration of various features and cultural patterns that may be encountered in the study of African modes of livelihood, beliefs, attitudes, behaviors, even in languages, and artistic expression” (Awedoba, 2005, p. 21). Several studies from anthropology (Greenfield & Bruner, 1966), sociology (Ahiauzu, 1986), and psychology (Markus & Kitayama, 1991) have found that African countries, particularly those of sub-Sahara, are collectivistic. They have shared practices and meanings that suggest an interdependent cultural pathway characterized by “social intelligence, which is more developed in the interdependent person characteristic of Africa” (Greenfield, Keller, Fuligni, & Maynard, 2003, p. 464) as well as conformity to established

social norms of responsibility and honesty, politeness, respect for elders, and loyalty to family (Greenfield et al.). Leadership in collectivistic countries and African countries tends to be “paternalistic and nurturant” (Gelfand, Bhawuk, Nishii, & Bechtold, 2004, p. 462), focused on “relational interactions and behaviors” (Gelfand et al., p. 462), and “reflect[s] cultural values of interdependence, collaboration, and self-effacement” (Gelfand et al., 462). The socialization processes of collectivist cultures shape and regulate the behaviors of individuals within the society or in economic organizations. Individuals are regulated to think and behave interdependently. Socialization defines the personality of individuals and indirectly influences their motivations to lead and follow (Greenfield et al.). Next, the first socialization factor, cultural value orientation, is considered.

Cultural Value Orientation

Africans today inhabit two worlds “which are not necessarily clearly separable” (Awedoba, 2005, p. 22). Even though they have been influenced by Western culture, Africans do not necessarily abandon their traditional roots. Modernism, sometimes synonymous with Westernism (Edoho, 2001), is a cultural value that a strategic leader in modern Africa has to combine with traditionalism. Traditionalism generally refers to the tendency to adhere to accepted practices, belief systems, and normative values that are determinants of accepted behavior within a particular cultural context (Edoho). In the context of Africa, it refers to adherence to traditional cultural values such as religious practices, humanity, communality, morality, family, politics (i.e., chieftaincy), economic system, knowledge, and aesthetics which are unique to Africa (Gyekye, 2002). African traditional religion, differing from Christianity, Islam, Buddhism, Hinduism, Judaism, and other religions, regulates the attitudes, cognitions, and behaviors of individuals with respect to ethics, social solidarity, harmony, and cooperation. It is “built into the culture of the people and so is a way of life” (Gyekye, p. 17).

Socialized by systems characteristic of traditional or indigenous Africa, traditionalists develop values that focus on the following: recognition of all humans beings as members of one common human species (Gyekye, 2002), sharing of a common social life, commitment to the social or common good of the community, appreciation of mutual obligations, caring for others, interdependence, and mutual solidarity (Gyekye, 2002). Traditionalists also focus on collectivistic rather than individualistic values (Greenfield & Bruner, 1966), tend to be more developed in social intelligence (Mundy-Castle, 1974), and exhibit loyalty to the family or society rather than the individual (Nsamenang, 1996). Embedded within traditionalism is an ethic of fair (not necessarily equal) distribution where everyone has access to the resources and goods of the community, a belief that leaders (i.e., chiefs) govern communities using consultation and consensus based on the principle of trusteeship, and an obligation to promote human well-being within the community (Awedoba, 2005; Gyekye; J. S. Mbiti, 1999). Further, it promotes the ethic of responsibility as superseding the ethic of individual rights even though the latter are also given due recognition (Gyekye). In sum, traditionalists define themselves relative to traditional collectivist, metaphysical, moralistic, and spiritual orientation.

Modernism which seems to apply to all societies transitioning toward newer or modern practices and beliefs, is also a cultural value that defines Africans (Awedoba, 2005). Four contingencies (colonization, Judeo-Christian advocacy, nationhood, and economic cooperation) seem to account for the association of modernism with Westernism in the context of Africa. All countries in Africa except Ethiopia were colonized. They have also been exposed to Judeo-

Christian religions through missionary activities. Independence resulted in nationhood through which African countries emerged as amalgamations of several disparate and diverse tribal groups (J. S. Mbiti, 1999; Odhiambo, 1995; Ugwegbu, 2001) where individuals adopted novel cultural practices of other tribes (J. S. Mbiti). Further, national cooperation in recent times has also increased the interaction of Western and African societies.

The pathway of modernists in Africa consists of values that differ distinctly from those of traditionalists (Awedoba, 2005; Edoho, 2001; Gyekye, 2002; J. S. Mbiti, 1999). Modernists are associated with behavioral characteristics such as rationalism which is reinforced by the Judeo-Christian ethos (Edoho, 1999). They also tend to have individualistic orientations and technological intelligence based on rational ethos (Greenfield et al., 2003). Further, modernists have an independent developmental pathway where social obligations are individually negotiated to maximize personal choices and individual rights (Raeff, Greenfield, & Quiroz, 2000). They adopt practices and belief systems consistent with Western and Judeo-Christian ethos (Edoho, 2001).

In sum, modernists and traditionalists have different cultural pathways because of different “culturally relevant developmental goals” (Greenfield et al., 2003, p. 464). The system of beliefs and ideas concerning the nature of the ideal child (i.e., who the child is or should be) and the socialization practices that regulate the behaviors and define the self-concept of the young differ between modernists and traditionalists (Harkness & Super, 1996). These ethnotheories which are shared and negotiated impact self-concept perceptions. Instead of perceiving themselves as part of the group, modernists perceive themselves independent of the group and thereby engage in competitive rather than cooperative behaviors. The possible selves of traditionalists seems to be associated with the past self, present self, and ought self while those of modernists seem to be associated with the future self, important self, and ideal self (Zoogah & Abbey, 2008). Activities and experiences that develop and expand the self may also be different. Modernists are likely to focus on activities that challenge them to improve, while traditionalists may engage in experiences that enable them to preserve traditional values. In other words, they may strategically select events, networks, attitudes, and behaviors that may affect how they gain knowledge, influence, and possibly follow others. Thus, cultural value orientations of modernists and traditionalists are likely to shape their perceptions of who they are and distally influence strategic leadership.

Self-Concept

Self-concept is a system of affective-cognitive structures about the self that lend coherence and structure to the individual's self-relevant experiences (Markus & Nurius, 1986; Norman & Aron, 2003). The self-concept is “an important influence in regulating behavior, functioning to organize an individual's interpretation of the world, determining what stimuli are selected for attention, and what inferences are drawn” (Norman & Aron, p. 500). Created from past experiences and socialization, the self-concept varies contextually and temporally (Markus & Nurius; Showers, Abramson, & Hogan, 1998). The tendency of individuals to display one self in one context or time and another self in another context or time has resulted in the dynamic self (Showers et al.). In this paper, the focus is on two aspects of the dynamic self: self-complexity and possible self. Self-complexity refers to the number of self-aspects or subselves a person has and the amount of independence among those self-aspects, that is “idiographic representations of the self that correspond to various roles, relationships, contexts, or activities” (Ryan, LaGuardia,

Rawsthorne, 2005, p. 432). Individuals with high self-complexity are able to regulate themselves in multiple roles and activities and behave consistently with the norms of the given context (Koch & James, 2004).

Possible selves refer to the types of selves that individuals acquire as a result of past and future experiences. Two selves pertinent to this study are future and hoped-for selves. Future self refers to the perception of individuals in the future while hoped-for self refers to anticipated selves individuals desire (Markus & Kitayama, 1991). Both influence the motivation of individuals to lead and to follow (Markus & Wurf, 1987). If individuals perceive a future self that is promotive (i.e., enhances their career progression), they may be motivated to lead and follow. On the other hand, if they perceive a future that is demotive, they may resist influence by strategic leaders.

Few studies of self-concept in Africa exist. Mpofu (1994) found that Africans defined their self-concepts as collectivistic and moralistic. In another study, it was found that Been-tos (individuals who have lived in developed or Western countries and returned home to Ghana) perceived themselves as high in self-complexity (Zoogah & Abbey, 2008).

Self-complexity and possible selves influence thinking patterns or cognitive complexity of individuals (Ryan et al., 2005). Because self-complexity is a function of multidimensional and overlapping orientations, it relates to cognitive complexity through integration competence or behaviors. Self-complex individuals are able to identify linkages using the multiple and overlapping roles they have executed in the past. It relates to cognitive thinking of individuals (Streufert & Swezey, 1986). Possible selves also relate to cognitive complexity through recognition of separate roles: future versus past, expected versus hoped-for. The ability to differentiate these roles is a function of thinking (Streufert & Swezey). Self-complexity and possible selves may therefore influence cognitive complexity of Africans.

Cognitive Complexity

Differences in thinking patterns (*how*), action preferences (*why*), as well as thought contents (*what*) emerge from the self-concept of individuals (Streufert & Swezey, 1986). Cognitive complexity, initially developed as a personality measure (Gruenfeld & Hollingshead, 1993), refers to the cognitive style of individuals or the characteristic way or manner in which individuals process information (McAdams, 2002). It focuses on *how* individuals construct meaning or organize information instead of *what* they think or knowledge content (Streufert & Nogami, 1989). The cognitive style of individuals defines the extent to which they think differentiatedly or integratively (Streufert & Streufert, 1978). Differentiation (the recognition of multiple perspectives on an issue) and integration (recognition of conceptual connections such as tensions and trade-offs among differentiated dimensions) influence individual and managerial performance (Streufert & Swezey; Tetlock, Peterson, & Berry, 1993). In addition, cognitive complexity relates to strategic leadership (Boal & Hooijberg, 2001); complex leaders use a broader variety of leadership components, are more capable of and make more use of collaborative leadership, make more use of feedback, tend to receive feedback, and tend to receive more favorable follower ratings (Streufert & Castore, 1971). Cognitive complexity is sometimes considered interactive complexity because individuals process information on “the basis of the complexity of the individual and the characteristics of the environment” (Streufert & Streufert, p. 87) to which he or she is exposed.

A review of conceptual and empirical studies of cognitive and interactive complexity in Africa does not show any substantive findings. However, the socialization processes and environment of Africa provide insight on the cognitive complexity of Africans and its relationship to strategic leadership. First, several studies have shown that indigenous Africans are socialized to be interdependent, care for others, and recognize the link they have with others (i.e., integration). On the other hand, they are taught to uphold and defend traditions, practices, values, and people on the society (differentiated; Awedoba, 2005; Gyekye, 2002; J. S. Mbiti, 1999). The latter tendency is related to unquestionable acceptance and compliance with organizational practices and meanings. For example, individuals tend to follow chiefs without questioning the rationale or efficacy of the leaders (Gyekye). Even though the resultant thinking patterns are complex, they can diverge towards integration and differentiation.

The tendency to integrate or differentiate is transferred from communities to organizations such that those who can process information about stakeholders (e.g., competitors, financiers, communities, and customers) and integrate it with that from organizational processes are likely to behave in unique ways toward constituents (Ugwebgu, 1999). They may see connections and linkages between organizational processes and stakeholders (Tetlock et al., 1993). They are also more likely to integrate their future and hoped-for selves with rationales for influencing individuals and groups. That integration may help them adopt behavioral styles that link to organizational processes and outcomes. For example, they may evaluate the impact of their behaviors on not only employees but also communities to which their organizations are linked. In deciding to follow or lead, individuals with differentiated cognitive styles are likely to focus more on the organization or themselves without consideration of constituents and other environments.

Thus, cognitive complexity may influence motivation to lead (MTL). MTL refers to the decision of individuals to aspire toward strategic leadership roles; strategic leaders' decisions to assume strategic leadership training, roles, and responsibilities; their persistence in exhibiting strategic leader behaviors; and the extent of their efforts to perform the activities of strategic leaders (Chan & Drasgow, 1999). Previous studies have shown that MTL depends on individual characteristics (Chan & Drasgow; Kark & van Dijk, 2007), one of which is cognitive style (Boal & Hooijberg, 2001). Integratively complex leaders think and focus on how they can transform employees, organizations, and communities (Streufert & Swezey, 1986). This tendency may be attractive to subordinates or serve as a basis for future leadership by the individual himself or succession agents. Such leaders use more collaborative behaviors and use and receive more feedback (Boal & Hooijberg; Tetlock et al., 1993). In contrast, differentially complex individuals tend to focus on achieving specific goals and adopt transactional behaviors (Tetlock et al.). Their motivations may be limited to merely executing roles without expanding or integrating other behaviors that improve their organization and subordinates.

Cognitive complexity is also likely to influence motivation to follow (MTF), the decision of individuals to submit to the influence of leaders. Extant research has suggested that followership is an integral element of effective leadership (Avolio, 2007; Kark & van Dijk, 2007) and emerges from the decisions of individuals to engage different aspects of the self-concept (Kark & Shamir, 2002). The self-concept of leaders prime followers' motivation by appealing to followers' higher values, engaging in image-based rhetoric, and articulating what followers and organizations can gain and develop into (Kark & van Dijk). Further, leaders function as behavioral role models for followers. Applied to strategic leadership, organizational strategies become sources of appeal and influence. For example, when strategies lead to

increased productivity, employees benefit through compensation. Another way strategic leaders can motivate individuals is to establish infrastructure that facilitates followership. For example, if they establish purpose, maintain core competencies, and develop sustaining cultures and ethical systems, employees may be motivated to follow (Hitt & Ireland, 2002). Transactional behaviors (e.g., contingency rewards) may also motivate employees to follow strategic leaders (Northouse, 2004; Vera & Crossan, 2004).

MTL

Extant perspectives of leadership have suggested that leadership is a function of the motives of individuals to assume leadership roles and behaviors (Avolio, 2007; Gardner, Avolio, Luthans, May, & Walumbwa, 2005; Kark & van Dijk, 2007). As a result, several motivation theories including self-determination (Deci & Ryan, 1985), self-regulation (Higgins, 1997), flow (Csikszentmihalyi, 2002), and expectancies (Conger & Kanungo, 1988) have been applied to various types of leadership: authentic (Gardner et al.) and transformational (Chemers, 2000). The importance of motivation has led to a new construct, MTL, an individual difference variable that “affects a leader’s or leader-to-be’s decisions to assume leadership training, roles, and responsibilities and that affects his or her intensity of effort at leading and persistence as a leader” (Chan & Drasgow, 1999, p. 482).

According to Chan, Rounds, and Drasgow (2000), three motives drive individuals’ MTL: affective/identity, socionormative, and noncalculative. The affective/identity motive suggests that individuals who assume leadership roles like or prefer to lead and see themselves as leaders. Such individuals tend to be extroverted, competitive, and achievement oriented as well as confident in their own competence (Chan et al.). The socionormative motive arises out of individuals’ sense of social duty and obligation and a desire to accept social hierarchies even though they may reject social equality. The third motive, noncalculative, is associated with individuals who do not consider the costs and benefits of leading. This is unlike the other two motives where the costs and benefits of leading are evaluated. Subsequent research has identified personality constructs, general cognitive ability, sociocultural values, leadership experience, and leadership self-efficacy as antecedents of MTL (Chan & Drasgow, 1999; Kark & van Dijk, 2007). MTL also has been found to influence participation in training, competence development, and leadership performance (Chan et al.).

Previous research has examined MTL with respect to supervisory leadership (Kark & van Dijk, 2007). In this paper, it is extended to strategic leadership because strategic leadership is viewed from an emergent perspective where individuals develop strategic leadership behavioral competence based on the personality and cultural value characteristics. The strategic leadership literature has suggested that the motivations of top management influence their effectiveness in developing and implementing organizational strategies (Ireland & Hitt, 2005). It seems likely that individuals will be motivated to assume strategic leadership roles and responsibilities especially if it would help promote their self-concept (Lord & Hall, 1992). The motives that underlie MTL in supervisory leadership also apply to strategic leadership. Executives may accept top management responsibilities because they like strategic leadership roles or they perceive them as enhancing their self-concept and identity out of social obligation without prior computation of the costs relative to benefits of strategic leadership.

These motives are likely to be prominent in African organizations. Some individuals may like strategic leadership because of its influence on their self-concept and identity. In traditional

Africa, social status and prestige are important because of the hierarchical structure and masculine characteristics of the society (Gyekye, 2002; J. S. Mbiti, 1999). Executive positions and strategic leadership are mechanisms to achieve and promote social status. The socionormative motive also manifests especially when individuals assume strategic leadership roles out of obligation to their organization, community, and country. The cultural characteristics of Africans suggest that leadership is ascribed; individuals become leaders by virtue of their role within the social structure (Ugwuegbu, 2001). For example, the eldest of a family automatically assumes leadership over siblings. The latter are obligated to follow just as the elder is obligated to lead. Further, it is not uncommon for governments to appoint individuals to strategic leadership roles in organizations (Ndongo, 1999). Third, individuals sometimes assume strategic leadership roles noncalculatively especially when no other individual is available, qualified, or obligated. Unlike the other motives where individuals calculate being strategic leaders, this motive suggests accidental assumption of executive roles. That tendency seems common in African organizations (Ndongo; Ugwuegbu).

Executives are expected to effectively fulfill executive roles. So, their motives may drive their engagement in strategic leadership activities (Card, 2003). Individuals who have MTL strategically may engage in training to improve strategic conceptualization behaviors out of personal volition. For example, they may participate in strategy games or role plays to gain an appreciation of certain strategic behavioral orientations. They may also initiate and support systems that develop the unique competence of their employees. Such behaviors rarify their human capital, making it difficult to imitate. Further, they may institute ethical practices that distinguish their organizations. In addition, socially obligated executives may leverage external networks especially through those who appointed them to improve their organizations (Ireland & Hitt, 2005). For example, the social capital accumulated with regulatory agencies can be used to influence the operations of their organizations.

MTF

Extant views of effective leadership have suggested that followership is important. Howell and Shamir (2005) observed that “followers also play a more active role in constructing the leadership relationship, empowering the leader and influencing his or her behavior, and ultimately determining the consequences of the leadership relationship” (p. 97). Avolio (2007) suggested that leadership theories must consider the dynamic interplay between leaders and followers. Consequently, several studies (Gardner et al., 2005; Grint, 2005; Kark & van Dijk, 2007) have found that followers’ characteristics (e.g., self-awareness and self-regulation) and motivations (Välikangas & Okumura, 1997) influence their orientation towards leaders.

Across all these studies, MTF is an individual difference variable that affects an individual’s orientation to submit intensively and persistently to influence by a leader (Gardner et al., 2005; Kark & van Dijk, 2007). There are different motivations of followers to submit to leaders’ influence. Välikangas and Okumura (1997) suggested utility, identity, and value as major motives that drive followers to submit to leaders’ influence. Viewed from a behavioral change perspective, these motives suggest that followers will change their behaviors if they perceive compliance, identification, and internalization of leaders influence as meaningful for them. The utility motive refers to “the acceptance of influence in order to gain specific gratification or rewards and/or avoid deprivations or punishments” (Välikangas & Okumura, p. 314). The leader may be perceived to control rewards or punishment which the follower seeks to

achieve or avoid. The identity motive refers to acceptance of influence deemed important to the follower's identity. The individual perceives following the leader as positively affecting his or her personal and social identity. Personal identities relate to social identities "because they form over time as a consequence of the actor's reflections on his or her self-interaction with others" (Gardner et al., 2005, p. 351). Indeed, extant research has shown that the self-concept is one important factor influencing followership (Gardner et al.) and leadership (Lord, Brown, & Freiberg, 1999). The third motive, value, is a form of internalization and refers to "the acceptance of leadership influence that is congruent with a person's values" (Välikangas & Okumura, p. 315). A follower's behavior is internally motivated unlike the others that are externally motivated. For example, self-enhancement may be a personal value that fits with a leader's transformative behaviors.

Followers have two basic self-regulation systems, one that regulates achievement of rewards and focuses on promotion goals and another that regulates the avoidance of punishments and focuses on prevention goals (Higgins, 1997; Kark & van Dijk, 2007). Promotion and prevention motives influence transformational and transactional leadership respectively. Shamir (2004) suggested five motivations of followers: (a) position based where followers respect leaders' formal positions, (b) calculated where followers adhere to leaders to help them achieve their goal, (c) safety based where followers believe leaders will help them fulfill needs for security, (d) meaning based where followers dread chaos and rely on leaders to provide order and meaning, and (e) identity based where followers seek to enhance their own self-esteem by identifying with leaders they perceive as powerful and attractive. In sum, these studies have shown that MTF relates to leadership. As a result, these principals have been applied to other forms of leadership such as authentic (Gardner et al., 2005), transformational, and transactional (Kark & van Dijk, 2007).

In this paper, they are applied to strategic leadership in Africa. As executives who control organizational resources (financial, psychological, etc.), strategic leaders can influence the motivations of employees to follow them. First, executives have authority and may be followed because of their positions. Second, they have the ability to reward and punish. Third, they establish and sustain culture within organizations and can create order and meaning for employees. Further, they select and/or endorse positions within organizations. Executives, therefore, have the ability to fulfill the needs (physiological, safety, and self-actualization) through rewards and promotions and shielding from firing in times of restructuring and downsizing. Finally, the level of positions of executives (strategic apex) tends to attract admiration from lower-level employees (Card, 2003). As a result, the ability of strategic leaders to influence the motivations of followers seems strong.

In African organizations, this tendency seems stronger because of deprivation, limited opportunities (i.e., fewer organizations), authoritarian characteristics of executive positions established through cultural and colonial legacies, social and political networks which tend to be easier at the strategic apex level, conflict arising from aggressive power struggles, and the appeal of the strategic level and opportunism (Kiggundu, 1988; Ndongo, 1999; Ugwegbu, 2001). Employees are more likely to follow strategic leaders because they will be perceived to help remove deprivation or provide opportunities for them. Employees who desire authority may also follow executives if such behavior is perceived to reflect on them vicariously. In other words, the strategic apex appeals strongly to employees desirous of rising to that level. Third, employees who expect to benefit from the networks of strategic leaders may be motivated to follow the

latter. The political and social networks of executives tend to be more influential because they link to governmental and professionally influential people.

Strategic leaders may prime followers' motivation by appealing to followers' higher values, engaging in image-based rhetoric, articulating what followers and organizations can gain and develop into, and serving as role models (Kark & van Dijk, 2007). Another way by which strategic leaders motivate individuals to follow is through the establishment of infrastructure that facilitates followership. For example, if they establish purpose, maintain core competencies, and develop sustaining cultures and ethical systems, employees may be motivated to follow (Hitt & Ireland, 2002). These activities are likely to be perceived as influencing the personality, competence, and image of employees.

Implications for Research and Management

African economies are transitioning to capitalist systems (Ikiara, 1999). As a result, organizations face increased competition from multinational corporations due to regulatory changes that facilitate an influx of foreign companies. One factor that assists African organizations function effectively is strategic leadership which generally influences innovation, learning, competitive advantages, productivity, and human capital development (Boal & Hooijberg, 2001; Vera & Crossan, 2004; Zoogah, 2008a). However, extant research has shown a lack of theoretically grounded models of strategic leadership in Africa (Ndongo, 1999). In this paper, the process of facilitating strategic leadership research in African organizations by proposing cultural and personality determinants is introduced.

The model seeks to show the emergence of strategic leadership as an individual level behavioral competence. First, it assumes that employees in African organizations have the capacity and desire to develop strategic leadership competence. So, individual level factors are proposed to influence strategic leadership. These are not the only factors; other factors may be identified (e.g., gender). However, studies on the role of personality in leadership seem wanting probably because of negative perceptions of psychology in African cultures (Ugwuegbu, 2001).

Africa is heterogeneous in its composition; there are white, Arabic, and traditional cultural heritages. Strategic leadership is likely to be different in these heritages because executives' behaviors are a function of cognitive and behavioral socializations consistent with those cultures. Therefore, strategic leadership in Africa may involve making decisions across different cultures, personalities, orientations, and motivations.¹

Suggestions for Empirically Testing the Model

Leadership scholars have suggested that context be integrated in leadership models because of its moderating role (Avolio, 2007). Context has also been shown to influence strategic leadership (Boal & Hooijberg, 2001). This research concurs that different contextual variables are likely to moderate the proposed relationships. For example the relationships between MTL and MTF and strategic leadership, on the one hand, may be moderated by external (political and legislative) and internal (organizational restructurings and labor management relations) contingencies. Unstable political systems as well as restrictive regulations may affect strategic leadership successions. The types of organizational restructuring (organization wide, subsystem

¹ I thank a reviewer for suggesting this point.

based, transformational, incremental, remedial, and developmental) are likely to affect the relationships between MTL and MTF and strategic leadership. There seems to be little research, if any, on organizational restructurings in Africa (Ndongko, 1999). As a result, their influence on leadership is not clear. Nevertheless, given that leadership in Africa tends to be ineffective during major challenges (Kiggundu, 1988), it seems likely that strategic leadership's effectiveness may depend on the type of restructurings. These contextual factors are not limited to only Africa and encourage empirical research to identify contextual factors that are unique to African organizations.

In addition, this research suggests that the model be tested using individual employees. As an idiographic model, there are two ways it can be examined. First, it can be tested from a competence perspective. In other words, researchers may ask if the determinants influence the strategic leadership competence (i.e., ability to be strategic leaders) of individual employees. Second, it may be tested with current executives at the strategic apex by examining how their cultural values and personality affect their current behaviors as strategic leaders. These two approaches are consistent with extant views of leadership models in Africa (D. M. Mbiti, 1977; Ndongko, 1999; Ugwegbu, 1999). By integrating transformation, transactional, situational, and functional leadership behaviors, researchers can use second-order confirmatory factor analysis to establish supervisory and strategic level leadership behaviors (Zoogah, 2008b). In sum, strategic leadership studies may target employees, executives, and subordinates as the unit of analysis.

It also must be noted that the model is not limited to only organizations; it can be extended to the country level. Presidents of African countries can be examined for their strategic leadership abilities (i.e., the extent to which they are able to strategically orient their countries to improved economic development). The elements of strategic leadership (human capital development, ethical systems, etc.) can be applied to African presidents. Levels of corruption and education can proxy ethical infrastructure and human capital systems respectively. Therefore, future research of strategic leadership of African governments or presidents is encouraged.

Future Research Directions

Future research on the outcomes of strategic leadership is suggested. As discussed, research has identified several outcomes of strategic leadership. The effect of strategic leadership on these outcomes in the context of Africa will not only increase the external validity of strategic leadership but will also help African organizations maximize those outcomes. Such research may identify outcomes unique to Africa. For example, Zoogah (2008a) suggested that African organizations may gain cooperative advantage which could supplement competitive advantage. Even though several studies have shown that strategic leadership influences organizational outcomes such as (a) competitive advantage (Hitt & Ireland, 2002), (b) cooperative advantage, and (c) effectiveness that is associated with working in concert with others and developing capacities to connect individual efforts and harness resources beyond individual African organizations (Zoogah, 2008a) seems lacking in Africa. Unlike competitive advantage that is based on the assumption of conflicting objectives, derives from individualistic cultural contexts, and is associated with industrial competition, cooperative advantage is associated with the current era which emphasizes interorganizational cooperation (Zoogah, 2008a). It is based on the assumption of mutuality of interests and seems to fit collectivist cultural contexts.

In contrast to individualists who have to learn to cooperate, collectivists naturally cooperate as a result of socialization and acculturation processes (Triandis, 1995). African organizations, therefore, seem more likely to exploit cooperative advantage because of their cultural characteristics which are more related to cooperation (Greenfield et al., 2003). Western organizations *learn* to maximize the potential of cooperation, but African organizations seem to have a unique advantage of cooperative competence. Executives of African organizations can facilitate cooperative advantage using strategic leadership (Zoogah, 2008a). Four ways by which executives in African organizations can facilitate cooperative advantage include harnessing of African resources, using social control to institute transparency systems, establishing informal mechanisms that facilitate network development, and governing transactions to minimize costs (Zoogah, 2008a).

In addition, research on firm characteristics and strategic leadership is suggested. Organizations in Africa fall into three categories: foreign owned, localized but modernized, and localized and rural. Organizations are also small, medium, or large. Strategic leadership in each of these organizations may be different because the strategic needs are different. In foreign-owned organizations (e.g., Barclays), strategic leadership may be Westernized (i.e., purely Western). It thus may differ from localized but modernized organizations that tend to have African executives. African executives are likely to blend Western and African leadership characteristics. In localized and rural organizations, strategic leadership may be purely African. Further, motivation to lead and to follow will also be different because of the composition of employees. Third, environmental contingencies faced by each type of organization will vary. Nevertheless, all of them need strategic leadership to function effectively.

Managerial Implications

The model also has practical implications for African organizations. First, it suggests that African organizations should focus on strategic rather than traditional leadership. Strategic leadership seems to have greater potential to enable them to transition effectively from protective and socialist economies to competitive and capitalist ones. Second, it suggests that African organizations and economies begin to establish mechanisms that would develop individuals for future strategic leadership. Orienting individuals to develop behavioral competencies that facilitate strategic leadership effectiveness will help in this regard. Strategic leadership training would be one mechanism. The third implication is that African organizations have to establish infrastructure that facilitates strategic leadership. Ethical systems that show transparency could be established. These will signal to foreign and local investors the potential of African organizations and may also increase employees' desire to follow and lead.

Conclusion

In this paper, a conceptual model of determinants of strategic leadership in Africa is proposed which is consistent with extant views of strategic leadership. The model suggests that individual employees' behaviors are critical to the effectiveness of strategic leaders within African organizations. If African organizations are to succeed in their transitions, then not only do executives have to exhibit strategic leadership behaviors, but employees have to play a critical role in that process. By examining cultural values, personality, and motivation, the emergence of strategic leadership as a constellation of dominant behaviors is empirically shown.

The model benefits not only leadership scholars but management researchers who seek to understand organizational effectiveness from a strategic perspective. In addition, African organizations can benefit from the model. Validation of the model may help organizations establish mechanisms and infrastructure that facilitate strategic leadership development. Researchers could examine the extent to which the behaviors of African political leaders are strategic and how cultural values and personality as well as motivations influence their effectiveness. These benefits suggest a contribution to African leadership and organizations. I hope that future research will validate the model as well as identify other factors that influence strategic leadership.

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