

The Pennsylvania State University  
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**YOUTH LEADERSHIP DEVELOPMENT IN SOUTH AFRICA: EXAMINING  
PARTNERSHIP FOUNDATION'S PROCESS OF PREPARING SOUTH AFRICAN  
YOUTH FOR LEADERSHIP IN A MULTIETHNIC SOCIETY**

A Thesis in  
Applied Youth, Family, and Community Education

by  
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## ABSTRACT

The purpose of this study was to understand how Partnership Foundation, a former non-profit based youth leadership development organization in South Africa, prepared South African youth for leadership in a multiethnic society. I employed qualitative case study methodology to gain a detailed and in-depth understanding of this phenomenon. Two individual interviews and four focus groups were conducted to elicit youth participants' views on leadership and how they were applying the leadership skills learned at Eduland in their schools, communities and in other aspects of their day to day lives. After analyzing field notes and ten interview transcripts, I found three emerging themes, simulated group work as the foundation for leadership development, leading through selfless service, and specific challenges to leadership. Based on these themes four key things can be inferred about the program. First, Partnership Foundation prepared youth for leadership using a multiculturalist contextual leadership approach and facilitated the participant's development of human capital and social capital. Second, focus group participants applied the leadership skills through their leadership positions at school and through organizing events in their communities. Third, youth marginalization prevented participants from fully exercising leadership skills learned at Eduland. Lastly, the contextual leadership approach used at Eduland had its strengths, but lacked the critical perspective needed to challenge the ideological, political and structural underpinnings which maintain the status quo. A new leadership framework steeped in critical multiculturalism philosophy which exposes the deeply rooted class and race-based structural inequalities in South Africa is needed. This study holds implications for various stakeholders, policy makers, community organizers, and anyone involved in the youth development and the youth leadership development field. The limitations and strengths of the study are also discussed.

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## **Chapter 1**

### **Introduction**

#### **Background of the Problem**

##### **South Africa's leadership crisis**

After decades of suffering from, and fighting against oppressive inhumane laws, a series of youth-led protests and organizing among black South Africans culminated in a period of peaceful negotiations led by African National Congress leader Nelson Mandela. Together these events resulted in dismantling the unjust system of legalized racial and ethnic segregation called apartheid. The racist apartheid system was intentionally created to disenfranchise blacks and to prepare them for menial labor, which would ensure the maintenance of the capitalist social order. Seventeen years after South Africa's emancipation from the oppressive apartheid regime, however, racial, socioeconomic and gender inequalities still exist. While the country has made great strides over the course of its transition from white minority to black majority rule, South African leadership (post-apartheid), culture and civil society are democratically weak (Foley & Putu, n.d.). As a result, South African youth are ill-equipped with the democratic skills and attitudes needed to sustain the democracy.

##### **Post-apartheid leadership**

In order to understand the challenges facing South Africa's youth and its fledgling democracy, it is important to examine the leadership of post-apartheid presidents Nelson

Mandela, Thabo Mbeki and Jacob Zuma. Fikeni (2008) and Lotshwao (2009) provide insight into the leadership styles and policies of these presidents and the challenges they faced stemming from their ineffective policies. Fekini revealed that while the majority of the post-apartheid leaders were successful leaders of the liberation movement, they failed to “make a transition from a liberation movement to a ruling political party within a liberal democratic framework” (p. 4). Sharing these views, Lotshwao notes that post-apartheid leaders (particularly Thabo Mbeki) continued to use centralist leadership skills which were used during the liberation movement. Leaders who practice centralized leadership style tend to “dominate decision-making to the exclusion of the membership and lower party structures” (Lotshwao, 2009, p. 1). Additionally, centralist leaders have an aversion towards “debate and dissent.” These tendencies stifle any dissenters’ ability to contest unfavorable policies. As a result, “bad decisions by the leadership cannot be checked within the party before becoming public policy” (Lotshwao, 2009, p.1). Unsurprisingly, the post-apartheid leaders’ inability to alleviate poverty, reduce unemployment and minimize crime and violence (Naidoo & Thani, n.d.) is largely related to a lack of fundamental changes in their economic policies since 1999. Numerous scholars (Kotzé, 2008; Suttner, 2010) point to a pattern of continuity and little change in the neo-liberal economic policies such as Growth Employment and Redistribution (GEAR) and Black Economic Empowerment (BEE), which were implemented to strengthen South Africa’s economy and provide financial assistance to its majority poor, black population.

### **GEAR and BEE**

GEAR is a western oriented neo- liberal market driven macroeconomic approach which features privatization (Andreasson, 2006; Bertelsmann, 2010; Lotshwao, 2009; Vale & Barrett, 2009). GEAR replaced the more local grassroots oriented economic approach known as the

Reconstruction and Development Program (RDP), the African National Congress's initial strategy for stabilizing the economy (Bertelsmann, 2010; Lotshwao, 2009). On the other hand, BEE is an affirmative action intervention strategy which aims to empower black South Africans by providing them with equal opportunity for employment in the market. However, both GEAR and BEE created much controversy. Some argue that BEE's preferential hiring was a form of discrimination and that it only benefited a few (Bertelsmann, 2010, p. 15) at the exclusion of the poor.

Similarly, GEAR also "alienated many" (Vale & Barrett, 2009, p. 1), reduced social services by the government and allowed the market to dictate social policy and development. Since the poor did not have power to influence the market, they were negatively affected by these neo-liberal policies. Despite the pitfalls, GEAR and BEE were maintained over the course of Mbeki's presidential term and has continued into Zuma's presidency.

### **Following western capitalist and neo-liberal trends**

ANC leadership has followed the trend of most post-liberation movements in the developing world where, prior to independence or liberation, the leaders of the movement worked with the followers to achieve national consolidation and/or economic transformation. However, once these countries achieve liberation, an elite class emerges among the former leaders as well as a rift between the elites and their former followers (the masses). Bottomore (1993) claims that this phenomenon stems from the leaders' decision to adopt western policies and to build partnerships with corporate institutions such as the World Bank and the International Monetary Fund.

South African post-apartheid leadership has fallen prey to similar predatory capitalist, neo-liberal policies which shift the power from the working class to the capitalist elites.

According to Southall (1998) Southern African government models [entrench] elites and [promote] highly unequal patterns of accumulation and anti-development” (p. 2). Sharing these sentiments, Andreasson (2006) argues that the ANC government’s adoption of macroeconomic neo-liberal policies such as GEAR and BEE were established for empowering “ANC elites’ hold on state power and for, simultaneously, disciplining and marginalizing opposition” (p. 304).

### **Statement of the Problem**

Due to the noted ineffective leadership styles and/or policies of Thabo Mbeki, Nelson Mandela and Jacob Zuma, coupled with their refusal to involve civil society in the policy creation and decision making process, South Africa’s youth population has experienced high levels of unemployment, poverty, crime and low levels of education attainment. Youth constitute approximately forty percent of the population (Jobson, 2011; Morrow, Panday, & Richter, n.d.). According to the National Youth Policy 2009-2014 document, South African youth/young people are defined as individuals between 14 to 35 years of age. The National Youth Commission (NYC) formally established a definition of youth suitable for the South African context which took into account historical factors linked to apartheid which made it necessary to expand the traditional goals of youth legislations and/or policies to individuals beyond the common youth age group ranging from 14-25.

Section 2.3 of the National Youth Policy 1997 describes the importance of taking into consideration the “different life circumstances and experience which shape those who comprise this broad age category” (National Youth Commission, 1997, para. 2). The NYP, 1997 document reveals that youth living during the apartheid era were less likely to gain opportunities for positive youth development compared to those born after the political transition. Additionally, NYP, 1997 states that youth within this age range typically face many challenges.

Unemployment is one of the major obstacles facing South Africans (National Treasury, 2011). A brief glimpse of the statistical status of South African youth illustrates this point. While South Africa's overall population is currently facing 25.7% unemployment, the Confronting Youth Unemployment: Policy Options for South Africa discussion paper states that in December 2010 approximately 34.5% (3 million) of youth within the 15-35 age group were unemployed (National Treasury, 2011, p. 13). A more recent survey conducted by the Institute of Race Relations indicated that "Fifty-one percent of South Africans between 15 and 24 are unemployed" (Jones, 2011, para. 2).

The unemployment rate among township youth is as high as 57% and rising (Smith, 2011). More disturbingly, the unemployment rates in rural areas are even higher than urban areas (Klasen & Woolard, 2009). The high level of unemployment is reflective of the ongoing poverty issue which largely affects rural youth. While forty-eight per cent of South Africa's population lives below the poverty line, 72% of the poor are concentrated in the rural areas (Steyn, Badenhorst, & Kamper, 2010, p. 5). Poverty and unemployment among rural youth are a clear vestige of apartheid South Africa. People from rural areas are most likely to be unemployed (National Youth Policy 2009-2014, 2009) due to mobility restrictions (most jobs are in urban areas) and historical factors associated with land dispossession and displacement.

Under the apartheid regime many blacks were displaced and lost their land either illegally or due to certain racial laws following the passage of the 1913 Natives' Land Act (Gibson, 2009; Ntsebeza & Hall, 2007; Turner & Ibsen, 2000; Walker, Bohlin, Hall, & Kepe, 2010). Although the post-apartheid government has implemented Land Reform legislation which aims to provide poor blacks the opportunity to gain ownership of land to build their livelihood, it is a slow process which has not reached the majority of South Africa's poor population (Lahiff, 2008). These unresolved issues keep youth caught in a vicious cycle of poverty which deprives them of employment opportunities and access to quality education.

According to Shermbrucker (2008), “South Africa’s high levels of poverty continue to deny thousands of children access to quality education. Around 27 per cent of public schools do not have running water, 78 per cent are without libraries and 78 per cent do not have computers” (p. 5). Futoshi (2011) found that schools providing quality education are centered in non-African areas and tend to charge higher school fees compared to poor black schools that might rely on government subsidy.

The inequality in the education system along with the high school dropout rates contribute to the increasing number of unskilled and inexperienced youth that are incapable of meeting the demands of the workforce. Many of South Africa’s unemployed youth lack the skills and work experience needed for the workplace. For example, approximately “86 per cent do not have formal further or tertiary education, while two-thirds have never worked” (National Treasury, 2011, p. 5). The *Confronting Youth Unemployment* discussion paper claims that employment policies and a number of approaches and interventions should be applied collectively in order to address the youth unemployment problem.

Looking at the issues affecting youth more broadly, Naidoo and Thani (n.d) argue that “the challenges facing South Africa[n] [youth] require a new way of thinking about leadership more generally, and leadership development, leadership approaches, models and strategies to ensure good governance and effective service delivery” (p. 140). Thus, South Africa is in need of a major paradigm shift, a new conceptual framework for leadership that will prepare youth with the knowledge, skills and social capital needed to effectively run the country.

Researchers, policy makers, community organizers and activists have started to redirect their energy towards the development of youth leaders. Scholars such as Jobson (2011) and Ginwright & James (2002) are challenging the deficit framework which portrays youth as “the problem to be solved” and promoting a new perception of youth as being agents of change. Jobson (2011) and De Boeck & Honwana (2005) reveal that youth can contribute to society in

innovative and transformative ways. South African youth have proved their ability to do so in the past and must be encouraged to do so today. “Youth constitutes the largest segment of Africa’s population. Therefore, youth is Africa’s foremost social capital that requires priority investment” (UNFPA, 2006, p. 1). Strengthening South Africa’s democracy is contingent upon the leadership development of its youth.

The South African government has taken some initiative in creating youth development programs. The government’s efforts are reflected in the development of the National Youth Development Agency and the National Youth Policy Framework. These programs/policies offer a variety of training and skills-based development programs for youth. However, leadership development programs or policies in South Africa have been criticized for failing to reach rural youth and for neglecting their issues and concerns (Graham, Bruce, & Perold, 2010), and for using narrowly focused leadership development frameworks (Jobson, 2011).

### **Rationale for Study**

This qualitative case study assesses a unique simulation based leadership framework in an authentic setting—EduLand leadership center. Unlike many other leadership organizations in South Africa Partnership Foundation (PF) uses a simulated leadership context (EduLand leadership center) to bring South Africa’s geographically and ethnographically diverse youth population together to develop themselves as leaders, and to collaboratively work towards addressing problems affecting their country.

Additionally, this case study adds to the dearth of scholarship on youth leadership development models and programs in South Africa by providing insight into PF’s unique leadership development program and illuminating the voices of its program participants.

### **Purpose Statement**

The primary purpose of the qualitative case study is to understand how PF's youth leadership program prepared South African youth for leadership in a multiethnic society. Partnership Foundation distinguished itself from other leadership programs in South Africa through its unique simulation methodology and curriculum which formed the basis of its leadership program.

Qualitative case study methods were used to develop a deeper understanding of the "particularity and complexity" (Stake, 1995, p. xi) of the leadership program which would be considered as the single case, and its impact on individuals (how it prepared students for leadership) operating within the organizational context (Eduland). Thus, a case study explores a particular phenomenon (PF's curriculum/program structure) within a certain context (Eduland). Furthermore, I relied on my interpretative/constructive paradigm to "establish the meaning of the phenomenon from the views of participants" (Creswell, 2003, p. 20). The participants' views were elicited through individual and focus group interview methods, all of which provided further insight to answer the research questions.

### **Research Question**

The primary research question this study aims to address is: How did Partnership Foundation's leadership program prepare South African youth for leadership in a multiethnic society? In order to gain a deeper understanding of the ways in which program activities impacted program participants a sub-question was created: In what ways did students apply program content learned through simulation activities?

### **Outline of Remaining Chapters**

Following this chapter, I provide a more detailed account of the leadership context in which my case study is situated. Chapter Two highlights relevant and up-to date literature on the post-apartheid leadership challenges and argue that new conceptual theories and frameworks on youth leadership development are needed. Chapter Three provides insight into my interpretivist theoretical framework, qualitative case study methodological approach and research design as well as information about my role as a researcher. Chapter Four reveals the case study results, all of which were garnered through two in-depth individual interviews, four focus group discussions, field notes, memos and secondary data. Lastly, Chapter Five provides my interpretation of the results and major themes found in the study.

## Chapter 2

### Literature Review

This chapter offers recent and relevant scholarship which provides insight into the context of post-apartheid leadership and explores why new leadership models and/or frameworks need to be created to develop future leaders of South Africa. In the “Contextual Background” section, I focus on how post-apartheid leadership has been shaped by a pattern of continuity and little change, which moves the country in the opposite direction of transformation. I place particular emphasis on the maintenance of conservative economic policies over the eighteen post-apartheid years, policies which were implemented during Mandela’s presidency up until Zuma’s presidency. The contextual background is important as it allows for better understanding of the post-apartheid leadership crisis which is explored in the subsequent section. Within that section, the root causes of youth discontent, youth marginalization and the resurgence of civil society as the key site for youth development and youth leadership are discussed. The next major section, “Youth Development Policies and Programs in South Africa,” describes past and current youth policies in South Africa. This section underscores the need for the development of South Africa’s youth and the policy related challenges associated with this goal, particularly at the implementation level. I highlight the fact that there is a dearth of literature on youth development organizations in South Africa that provide leadership development. In the “Youth Development and Youth Leadership Development” section, the intersection between youth development and youth leadership are explored, and this section emphasizes the importance of leadership development. The next section, “Youth Leadership Programs in South Africa,” provides a brief summary of well-known youth leadership programs in South Africa and exposes the fact that many of the leadership development programs in South Africa are very narrow in focus. The

final major section, “Fostering new leadership: Moving towards a clear conceptual youth leadership development framework,” examines traditional personal leadership development models, more recent leadership development models and frameworks and their key elements, which include: leader development and social capital as well as leadership development and context. This section ends by illuminating one holistic leadership model designed for rural youth in South Africa which lacks a conceptual framework for leadership development suitable for South Africa’s diverse multi-ethnic society. Thus, this chapter illustrates a need for both the development of more holistic youth leadership development programs suitable for the South African context and for the production of more scholarship on the subject.

### **Contextual Background**

#### **Nelson Mandela: Truth and reconciliation**

Many people across the world revered South Africa’s first democratic president Nelson Mandela. Among South Africans he is affectionately known as “Father of the Nation” (Limb, 2008, p. xii) or Old Man. Globally he is considered a legend, a hero, the greatest historical figure and leader in the world (Limb, 2008; Mandela, 2010; Sampson, 2000). Mandela was very instrumental in transitioning South Africa from authoritarian rule to democratic rule. Mandela’s role was to spur economic growth and local development and to build cohesion among the divided South African populations through reconciliation policies in order to gain “broad-based consent for the new order” (Gumede, 2007, p. 66). Reconciliation became Mandela’s primary focus, rather than building the economy. He aimed to achieve reconciliation through implementing the Truth and Reconciliation Commission Act (TRC).

According to Limb (2008), “encouraging reconciliation, establishing a democracy and providing basic necessities such as housing, electricity and potable water for millions of black people” (p. 111) in the townships were some of Mandela’s major achievements. Additionally, Mandela successfully opened up the courts and pushed for human rights (Russell, 2009). However, when critiquing his leadership role, one must ask, did he do what South Africa needed to move the country forward?

Scholars, Russell (2009) and Marais (2001) provide insightful answers to this question. They illuminate the ways in which the “mythical,” “magical” -like attributes which followers ascribed to Mandela not only placed him above politics and scrutiny but blinded them to the severe social (crime and AIDS epidemic) and economic problems facing them, and thus allowed Mandela to avoid major criticism for his inability to cease those problems. Critiques on the shortcomings of Mandela’s leadership surfaced only towards the latter half of his presidency and at the end of his tenure.

### *Criticisms towards Mandela’s leadership*

The two major critiques of Mandela that researchers have commented on relate to the failure of the TRC and his ineffective neo-liberal policy. The TRC was a form of restorative justice which was implemented in an attempt to ease racial tensions and fear among whites, and to bridge the cultural divide in South Africa by allowing perpetrators of crime and “human rights violation” to come forward and reveal the crime they committed. Perpetrators received amnesty and victims were eligible to receive financial reparations (Graham, Bruce and Perold, 2010; Mangcu, 2003, p.107). The TRC was criticized, however, for exonerating perpetrators from any real legal action. Sampson (2000) notes that “black militants saw the revolution betrayed” (p. 496). Similar to other black South Africans, black militants believed that Mandela was trying to

appease whites (Gumede, 2007) or “neutralize white oppression” (Mangcu, 2008) rather than provide real punishment for the injustices they inflicted on the blacks under the apartheid regime.

The second criticism was that Mandela did not use his leadership to address South Africa’s economic problems. According to Mitchell (1997):

It is known that he [Mandela] is not running the day-to-day business, not in charge of the economy. That is left to his deputy, Thabo Mbeki, who is also the designated heir. Mbeki is regarded as the man who successfully persuaded the African National Congress to jettison its Marxist philosophy and to embrace private enterprise and free markets (p. 20).

Lotshwao (2009) provides background into how Mandela’s approval of Mbeki’s policy decision later fueled the economic crisis. Lotshwao explained that prior to democracy, civil organizations and poor workers worked in collaboration with the ANC leaders to devise a new socio-economic development framework called the Reconstruction and Development Program (RDP). However, after the transition, RDP was dismantled and replaced with a neo-liberal economic policy called the Growth Employment and Redistribution (GEAR) (Andreasson, 2006; Daniel, Southall, & Lutchman, 2005; Lotshwao, 2009; Schlemmer & Møller, 1997). The neo-liberal policies which Mandela and the ANC government decided to enact (Habib & Southall, 2011) led to frustrations among the poor blacks who started complaining about the lack of change in their economic conditions. According to Russell (2009), crime levels as well as the condition of the economy worsened at the end of Mandela’s presidency. The frustrations felt among South Africans spilled over into Mbeki’s presidency.

### **Thabo Mbeki: From reconciliation to economic transformation**

The honeymoon phase which characterized Mandela’s presidency had long passed at the time of Thabo Mbeki’s commencement into the presidency. According to Gumede (2007), “when Thabo Mbeki became president, the novelty of South Africa having a black leader had

worn off, and every government program or instance of non-delivery was open to criticism” (p. 71). Russell (2009) and Gumede (2007) describe the sentiment of black South Africa’s post honeymoon phase as one of dissatisfaction towards Mandela’s reconciliation policy. Gumede notes that Mbeki felt that “Mandela could have done more for black advancement had he not prized reconciliation above all else” (p. 66). Adding to Gumede’s view, Russell (2009) reveals that South Africa’s black middle class “were convinced that a shift in focus was overdue and that reconciliation had to shift to transformation” (p. 11). Additionally, crime had escalated and the economy had worsened. For that reason, Russell (2009) argued, Mbeki’s firm leadership style was needed. Mbeki was far from the “mythical,” “magical” or heroic figure of Mandela. Scholars describe Mbeki, in contrast to Mandela, as managerial, hands-on, and as an “intellectual” and “technocrat” (Gumede, 2007) compared to the father-like figure of Mandela. In terms of his leadership style, scholars describe Mbeki as authoritarian/centrist (Mathekga, n.d., p. 133).

One of Mbeki’s presidential roles was to fix the economy by shifting the political focus from Mandela’s racial reconciliation to transformation (Gumede, 2007; Mangcu, 2003; Russell, 2009). Mbeki understood that reconciliation could not come about without “a fundamental transformation of society” (Russell, 2009, p. 40), specifically economic transformation (Gumede, 2007). Mbeki’s Two Nations speech reflected these views. During this speech, Mbeki presented a new perspective on reconciliation. He attempted to expand the way in which people defined or conceptualized the ideology of reconciliation. For Mbeki reconciliation was less about pacifying whites and more about creating economic equality. He “argued that one cannot just approach the process of transformation at the political level without addressing economic imbalances” (Mangcu, 2003, p. 109). The economic changes Thabo Mbeki made during his presidency successfully increased South Africa’s GDP by approximately 5% (Bertelsmann, 2010, p. 9). However, when critiquing the effectiveness of Mbeki’s leadership, one must examine whether he

was successful in bringing about social or economic changes in the lives of South Africa's majority population.

### *Criticisms towards Mbeki's leadership*

The criticisms made towards Mbeki during his presidency provide insight into the lack of effectiveness of his leadership. Aside from the condemnation Mbeki received for his lack of acknowledgment of the relationship between HIV and AIDS (Herbst, 2005), Mbeki was soundly criticized for the ineffectiveness of his neo-liberal economic policy. While his conservative economic policy increased the GDP for a few consecutive years, the changes were ephemeral.

Although Mbeki's leadership style and focus differed from Mandela's, their economic policies remained the same (Daniel, Habib & Southall, 2005). Mbeki worked towards economic transformation through continued implementation of western, capitalist, orthodox neo-liberal "free market driven programs" (Alden & Le Pere, 2003; Daniel et al., 2005, p. 5; Fikeni, 2008, p. 12; Russell, 2009) and globalization despite its failure during the Mandela era. Thus, as Kotze notes, "the 1997/99 elections were about continuity and not change" (Kotzé, 2008, p. 1). Kotze argues that the political discourse and practices at the time of the 1997/99 election were no different than the political discourse and practices carried out after the 1994 elections.

Conceptually, Mbeki's ideas on economic transformation through redistribution, neo-liberal policies and increased investments in social services seemed promising, but in the practical sense they proved to be unsuccessful (Desai, Bond, & Maharaj, 2011; Fikeni, 2008). Although GEAR increased South Africa's GDP, it did not improve the economic conditions of the largely unemployed poor black youth population. According to Gumede (2007) Mbeki knew that GEAR would not bring about the economic transformation that he promised, yet he decided to stick with the policy because of the macroeconomic stability it created. Mbeki preferred short-term

stabilization even if it would compromise social or political stability. Gumede went on to say that Mbeki and the government “refused to change tack, arguing that to do so would trigger an even bigger backlash from the market” (Gumede, 2007, p. 114). Also, Mbeki’s centralist (Pillay, 2009) practices, which included exclusionary non-democratic decision making, led to decision making by a select few. The electorates were usually excluded from the decision making process (Gumede, 2007; Lotshwao, 2009). Furthermore, because decision making is done solely by internal party members, the “ANC dominated parliament fail [ed] to hold the executive accountable” (p. 903). Thus, during Mbeki’s leadership, the ANC leadership was unresponsive to the needs of the masses.

### **Zuma: The man of the people?**

For many South African black youth and young adults, replacing Mbeki with Jacob Zuma was the change South Africa needed. Zuma’s emergence in the political sphere revitalized the spirit and consciousness of the neglected, disenfranchised black youth and young adult population with feelings of hopefulness. Amongst his followers, Zuma is viewed as a charismatic leader—a leader who creates “attitude changes among followers, characterized by identification with the leader and the internalization of values embedded in the leader’s vision” (Conger & Kanungo, 1998, p. 70). Zuma’s “oozing charisma” and charm helped him galvanize support from the masses. Hart (2008) shares a more critical view, in which he claims that millions of ordinary people support Zuma due to either false consciousness or a desire for Zulu ethnic nationalism (Desai et al., 2011). Hart’s statement illustrates that Zuma’s high level of support stemmed less from his personality and was more politically motivated or resulted from being uninformed. Other scholars indicate that Zuma influenced black youth using his populist (Vincent, 2011) pro-poor/friend of the poor, man of the people (Fikeni, 2008; Russell, 2009), man of the left (Fikeni,

2009; Hart, 2008) rhetoric. Zuma spoke to the frustrations felt by blacks in regard to their desire for change and improved economic conditions, particularly the material conditions (Mueller-Hirth, 2010). However, when critiquing Zuma's role as president one must ask, were his populist rhetoric and charismatic leadership style enough to transform the nation by improving the conditions of the black poor majority, grow the economy and build bridges between the culturally divided South Africans?

### *Criticisms towards Zuma's leadership*

Although Zuma received immense support from the mass majority, Mashele (2011) highlights a negative aspect of Zuma's leadership style, claiming that he listens to the citizens but what he hears does not translate into any real concrete action (Para. 21). Avolio and Bass (2002) provide insight into why Zuma's rhetoric is followed by no action. According to Avolio and Bass, "charismatic leaders fail to present intellectually stimulating and developmentally challenging ideas that can suggest the means for achieving the ends presented in the vision" (p. 14). Consistent with those views, Shamir, House, & Arthur (1993) go on to say, "charismatic leaders present vague and distal inspirational goals rather than concrete instrumental goals" (p. 147). Shamir et al.'s statement supports Hamil's (2010) view that the "Zuma's presidency has been characterized by an extreme vagueness on issues" (p. 24). Additionally, Hamil (2010) raises a significant question about the leadership of Zuma. He asks "what does Zuma actually stand for and which of his multiple political personalities will ultimately predominate?" (p. 24). In order to support this point, Pillay (2009) provides a critical analysis of Zuma which provides insight into Hamil's (2010) question. In describing Zuma's leadership style, Pillay states that Zuma:

might rather be understood as an 'empty signifier', as the name that marks something to be contested over, to be filled in, and to be discursively managed...Jacob Zuma is the name of a

confluence of different forces, interests and pasts that intersect to name him, as it were, and that come together in a movement that translates into a displacement of a sitting President who represents another countervailing movement (p. 6).

Adding to the complexity of Zuma's character/style of leadership, Dwyer (2009) and (Desai et al., 2011) expose the contradictions in Zuma's rhetoric. Hart (2008) emphasizes how Zuma positions himself as a "man of the left" while showing support for neo-liberal (right wing) policies such as GEAR. Accordingly, Bond (2009) cites Zuma saying "we are proud of the fiscal discipline, sound macroeconomic management and general manner in which the economy has been managed" (p.17). Thus, Zuma's statement makes it clear that he maintained the neo-liberal policies of the Mbeki era (Desai et al., 2011) while in office. Sharing these sentiments, Suttner (2009) asserts that the difference between the "Mbeki and Zuma vision" lies in their style (Zuma's use of threats and violence) rather than content (p. 17). Similar to Mbeki, "Zuma emphasizes continuity" (Kotze, 2008, p. 4) because he also chose to use ineffective neo-liberal economic policies.

### **Post-apartheid Leadership Crisis**

The ongoing implementation of ineffective economic policies from 1994 to present day despite its maintenance of an unequal economic structure has led to a post-apartheid leadership crisis. Such crisis is reflected in the 1) weak partnership between the state and civil society and 2) growing backlash against the government in the form of youth protest ("Local Democracy in Action: A civil society perspective on local governance in South Africa," 2008).

According to the Civil Society International website, civil society is "the so-called intermediary institutions such as professional associations, religious groups, labor unions, and citizen advocacy organizations that give voice to various sectors of society and enrich public

participation in democracies” (“What Is Civil Society?,” 2003). Civil society is also viewed as a site for youth development and preparing youth for leadership and building society. Civil society gained its importance as a result of “growing doubts about the capability of the state to cope on its own with the social welfare, developmental, and environmental problems that face nations today” (Salamon, Sokoł, & Anheier, 2000, p. 5).

### **The weak relationship between the state and civil society**

Civil society played an instrumental role in bringing democracy to South Africa. During the apartheid regime, grassroots organizations held the power in the communities and worked together with their leaders to get the services needed to improve and develop their communities (Seekings, 2000). “Pre-democracy civics organizations saw development as driven and controlled by civics on behalf of the people” (Adler & Steinberg, 2000, p. 215). However, civil institutions struggled to gain new forms of relevance post-apartheid. Alden & Le Pere, 2003 state that, “the influence of civil society on South African foreign policy visibly diminished with the onset of the Mbeki presidency” (p. 33). The political changes weakened the relationship between the South African state and civil society.

The new South African government displayed minimal effort to engage and consult with citizens about social and economic issues. The lack of engagement with the masses has stifled economic development and progress toward alleviating social problems. Yet, none of the post-apartheid presidents have attempted to move towards “popular driven policies” (Suttner, 2009, p. 19). Pillay (2009) and Suttner (2009) clearly illustrate this point. According to Pillay, “the presidency under Mandela and Mbeki read its mandate—the delivery of basic services and improvement of welfare of the majority of citizens lives— as an administrative manner to be

resolved by expertise” (p. 4). Pillay suggests that both Mandela and Mbeki preferred to exclude the masses from the decision making process on major political issues.

### **Youth Protests: Backlash towards post-apartheid leaders**

Throughout South Africa high numbers of protests have erupted due to the lack of change in the conditions of the poor. Protest actions towards Mbeki’s neo-liberal policies totaled 5,085 in 2004-5 (Desai et al., 2011) and 10,000 protests proliferated in South Africa in 2007 (Mueller-Hirth, 2010). Protests continued to erupt during Zuma’s presidency for the same reasons expressed during Mbeki’s presidency (poor service delivery) with an additional factor. Zuma’s lack of vision, unclear policy goals and equivocation on most political issues (Hamil, 2010) led to heightened levels of frustration among black youth and young adults who once supported him.

A New York Times article titled “South African President Faces Test, From Allies” stated that within three months of the beginning of Zuma’s presidency, protests erupted. The article emphasized the fact that the protesters were the usual black “urban poor,” which consisted of the young jobless uneducated black youth expressing frustration towards lack of services (Cowell, 2009). Cowell (2009) cited a woman expressing her frustrations about the inequality in South Africa: “If you see your comrade driving a fancy car and living in a nice house in the suburbs, and you are still trying to put a roof over your head, that fuels the frustration” (para.12).

In 2000, numerous township protests ranging in the thousands erupted due to unemployment, along with other issues such as hikes in school fees and lack of job development (Dwyer, 2009). According to the “Local Democracy in Action: A civil society perspective on local governance in South Africa” report, “observers point to the continued countrywide community protests as an expression of a deep malaise within this realm of governance in the country” (p. 8). The report also reveals that the marginalized youths who have waited “on the

sidelines” for improvements in their living conditions have lost their patience with the government.

### **Marginalization of Youth**

The 2004 discussion paper “Youth Development towards the Second Decade of Freedom,” state that marginalization of youth has not changed from 1990 to 2004, and six years later the problem remains unchanged (Graham, Bruce & Perold, 2010). According to Graham et al., marginalization of South African youth leads to violence, crime and other forms of risky behavior. South Africa is believed to have the highest overall levels of death by violence in the world, as a result of both crime and conflict (Graham et al., 2010). In fact, an article on the online Afrik-News webpage titled “South Africa’s “shoot and kill the bastards” policy” questioned states that “every day, around 50 murders, 100 rapes, 700 burglaries and 500-plus violent assaults are officially recorded in a population of 50 million” (Modise, 2009, para. 9).

The factors contributing to the marginalization and subsequently the violence of South African youth stem from the lack of opportunities for participation and civic engagement, which places them at a disadvantage and makes them vulnerable to risky behavior. The Graham, Bruce and Perold (2010) report mentions that youth lack opportunities for self-exploration and participation in after school programs due to the shortage of youth programs and organizations. In terms of civic engagement, youth are not given the opportunity to engage in the civic life of their communities because they are viewed as being incapable of improving or making a difference in their communities (Graham et al., 2010). Adding to this view, (Campbell, Gibbs, Maimane, Nair, & Sibiyi, 2009) found that youth are not valued, encouraged to participate or viewed as equal partners in community projects.

Sharing a different perspective, Graham, Bruce and Perold (2010), Jobson (2011) and Kondlo (2010) describes how lack of youth visibility and/or youth voice contribute to youth marginalization. According to Graham et al., “politically [youth] are also marginalised, with few spaces for their voices to be heard” (p.102). Jobson (2011) and Kondlo (2010) suggest that “the lack of publicly visible participation” and youth voice regarding the political issues are overshadowed by the youth wings of the African National Congress (ANC) dominant political party (Jobson, 2011, p. 9). For example a recent article titled “Malema’s March a Blighted Success” discussed how the African National Congress Youth League (ANCYL) led “march against poverty and unemployment” inspired by the Occupy Wall Street Movement and Arab protests in various parts of the Middle East did not attract a large crowd. “By politicizing the march around narrow ANC Youth League policy positions – on land redistribution and nationalization of economic assets – large sections of the South African youth were alienated from the march despite the fact that they are equally affected by poverty and unemployment” (“Malema’s march a blighted success,” 2011).

The ongoing marginalization of youth illuminates the need for strengthening the relationship between civil society and the state. Graham, Bruce and Perold (2010) suggest that civil society institutions providing youth development programs and services are optimal sites for youth development. These organizations create opportunities for self-exploration and skill development. Providing this space for youth development is relatively important in South Africa where a large percentage of youth are uneducated and unemployed (National Treasury, 2011).

### **South Africa’s Youth -- A Beacon of Hope**

In South Africa, young people between 14-35 years of age make up approximately 40% of the population (Jobson, 2011; Morrow, Panday, & Richter, 2005). Young people under 15

years of age make up 31.3% of the population, which is just over 50.59 million (Statistics South Africa, 2011). “To speak of [this group of] Youth is to speak not only of the future of a people or of a nation, but to speak of hope; it is to speak of the very soul of a nation” (Kondlo, 2010, para. 2). Because South Africa’s youth constitute a large portion of the majority, investing in their development is essential to the survival of their communities and country as a whole (“African Youth Development and Empowerment: Sharing Experiences that Work,” 2010). The formation of the 1996 National Youth Commission Act was established based on some of these ideals.

#### Youth Development Policies and Programs in South Africa

According to section 2.5 of the NYP 1997, “the National Youth Commission represented a significant milestone for youth development” (National Youth Commission, 1997, para. 3). The creation of the NYC was the first official step the post-apartheid government made towards trying to enhance the lives of black youth from the apartheid generations who were deprived of opportunities to develop the skills and competencies necessary for a successful transition into adulthood as well as future generations to come. The preamble of the NYC Act 19 of 1996 states that:

It is imperative that South Africa recognises the role that youth played and will still play in society...[and] it is necessary to redress the imbalances of the past and to create a national youth policy aimed at empowering the youth and allowing them to realize their full potential through optimal access to opportunities.

Therefore, one of the main objectives of the NYC is to co-ordinate and develop an integrated national youth policy and youth development plan (National Youth Commission, 1997). Several National Youth Policies aimed at equipping youth with skills and competencies necessary to shape and integrate into society (Potgieter, 2004) were created as a result of the NYC. The “Youth Development--Towards the Second Decade of Freedom” discussion paper, The “State of Youth Development in 2006 Mid-Term Review” Discussion Document and the

2009-2014 National Youth Policy document outline the foundational policies shaping the landscape for youth development in post-apartheid South Africa.

The most recent National Youth Policy, (NYP) 2009-2014, builds from former policies such as NYP 1997, 2000, 2002-2007. While the consistent objectives of each of these policies starting in 1997 were: integrated youth development, mainstreaming youth development, targeted youth initiatives, and strengthening capacity for youth development (Potgieter, 2004), these policy objectives were expounded upon due to their shortcomings, broadness, vagueness or lack of detail (The State of Youth Development in 2006 Mid-Term Review Discussion Document).

The NYP 2009-2014 provides a more holistic, comprehensive strategic framework/plan for youth development. Where there were four main objectives for National Youth Policy 1997, the National Youth Policy 2009-2014 has twelve main objectives and provides a rich description of various elements shaping youth development in South Africa. It states that:

South Africa's conception of youth development... is based on the principles of social and economic justice, human rights, empowerment, participation, active citizenship, the promotion of public benefit, and distributive and liberal values. Youth development therefore determines South Africa's future; hence it is at the core of its development agenda... It is therefore clear that young people should be considered as beneficiaries and as agents of change and not as passive recipients of government services ("National Youth Policy 2009-2014," 2009).

Many researchers and practitioners concede to the idea that perceptions of youth need to shift from problems to be solved to problem solvers or agents of change (Camino & Zeldin, 2002; Ginwright & James, 2002; Jobson, 2011; Pittman & Wright, 1991) and have used these policies as a basis for the creation of certain government organizations or agencies like the Umsobomvu Youth Fund (UYF) and the South African Youth Service (SYS). UYF and SYS merged in 2009 to form the National Youth Development Agency (NYDA). The NYDA is a well-known and

commonly referenced youth development agency in South Africa. The services provided by the NYDA include funding, training, effective programming (Graham et al., 2010) and coordinating and monitoring youth intervention programs and policies (Kondlo, 2010; National Treasury, 2011).

### **Criticism of Youth Development Policies and Programs**

While the goals of the post-apartheid youth development policies and programs seem very progressive on paper, in practice they yield many challenges at the implementation level and have their shortcomings. The most common criticism leveled towards the youth development policies are that the stated goals do not reach the marginalized and vastly unemployed and uneducated youth population in most need of services and support. Youth development programming and services are inaccessible to youth living in the remote rural area, and implementation in these areas tends to be unsuccessful. Additionally, the voices and issues/concerns facing these youth go unheard (Graham, Bruce & Perold, 2010). The “African Youth Development and Empowerment: Sharing what works” 2010 report highlight another challenge to the youth development policies and programs: poor utilization of empirical data, assessment and evaluation strategies. Since most programs do not use evaluation strategies to determine the effectiveness of program outcomes and their level of transferability, programs are “de-linked from livelihood opportunities that exist in their communities” (p. 23). The Jobson (2011) concept paper on youth leadership development in South Africa offers another critique which points out the youth leadership development component that is missing from the NYDA mandate.

Jobson (2011) criticizes the NYDA not because of their inability to access rural constituents but rather for their shortsighted view of youth’s ability to become “potential drivers

of public innovation, and leaders at community and national level” (p. 10). Jobson claims that the NYDA mandate does not address these areas. The “African Youth Development and Empowerment: Sharing What Works” 2010 report adds to Jobson’s point by revealing that youth programs in South Africa lack a leadership focus. The report states that “much support for youth activities has been narrowly defined in terms of single sector issues mainly focusing on education cum vocational training and employment generation” (p. 8).

### **Youth Development and Youth Leadership Development**

Youth development researchers and practitioners suggest that there is a relationship between youth development and youth leadership development. Edelman, Gill, Comerford, Larson, and Hare (2004) reveal that youth development encompasses youth leadership development and that leadership development builds from youth development. Furthermore, although the terms “youth leadership” and “youth development” are used interchangeably, they carry their own distinct meanings but do overlap in certain areas. Pittman and Wright’s (1991) article defines youth development as a continuous “inevitable process” that youth must undergo in order to reach adulthood. Edelman, Gill, Comerford, Larson and Hare (2004) define youth leadership development as:

Both an internal and an external process leading to (1) the ability to guide or direct others on a course of action, influence their opinion and behavior, and show the way by going in advance; and (2) the ability to analyze one’s own strengths and weaknesses, set personal and vocational goals, and have the self-esteem to carry them out.

Edelman et al., illustrate that youth leadership programs have additional features that do not necessarily fall under the youth development program bracket (See Table 2-1).

Table 2-1: Youth Development versus Youth Leadership Program Components

Components of Youth Development Programs	Additional Components of Youth Leadership Programs
Focus on each young person's individual needs, assets, and interests	
Hands-on experiential and varied activities	Hands-on involvement at all programmatic levels such as planning, budgeting, implementing, and evaluating programs
Youth involvement in developing and implementing activities	Multiple opportunities to develop and practice leadership skills
Opportunities for success	Varied, progressive leadership roles for youth: small group, large group, event, program
Opportunities to try new roles Youth leadership Mentoring/role models Personal responsibility Family involvement and support	
Opportunities for youth to develop self-awareness, identity, and values	Education on community & program values and history

Adopted from the Organizational & Program Components Table (Edelman, Gill, Larson and Hare, 2004, p. 24)

As mentioned above, few youth development programs include a youth leadership development focus. As a result, the youths miss out on developing critical skills such as networking, program planning and development, communication and decision making skills.

According to the website of a youth leadership development organization in South Africa, called Eduland, "in order to be a true democracy, effective and unselfish leadership is paramount." Eduland recognizes the importance of youth leadership development and works towards preparing South African youth to become future leaders of South Africa and envisions

them as such. There are a few other leadership programs in South Africa which focus on youth leadership development; however, these programs have their shortcomings.

### **Youth Leadership Programs in South Africa**

Youth leadership programs in South Africa are carried out by locally based not-for-profit organizations, foreign not-for-profit organizations, and/or leadership academies. While many organizations lacked leadership skills training during the apartheid era, some organizations did try to provide youth leadership training. Trust (2004) describes several locally based organizations including, the National Union of South African Students (NUSAS), the South African Student Organization (SASO) and the Black Consciousness Movement (BCM) organizations all of which provided leadership training. According to Trust, “NUSAS saw itself as an organ for leadership training” (p. 104). Similarly, aside from spreading the message of self-reliance and self-love, the Black Consciousness Movement fueled the development of student and adult leaders throughout black communities in South Africa by through their leadership training programs. SASO and BCM worked collaboratively to provide leadership training to black high school age youth in the 1980’s where youth learned how to organize as a means of building social capital (Trust, 2004). Most of these organizations phased out after the political transition, leaving only a few operating today. Umtapo is an example of an organization which provided leadership training during apartheid and is still in operation today. The leadership training focused on educating and raising the critical consciousness of the youth, teaching them how to network and mobilize. However, Umtapo shifted its focus to human rights in the mid-1990’s (“Welcome to UMTAPO Centre,” n.d.). Building social capital through networking and learning how to organize was an important aspect of the black (African, Coloured, Indian) youth leadership trainings during the apartheid era.

Unlike the pre-1994 youth leadership programs, the current leadership programs tend to be narrowly focused in terms of reach (audience base) and consequently low in social capital. Most of the current well-known locally developed youth leadership programs operating in South Africa--including the Mandela Rhodes Scholarship program (focus on building exceptional leaders), African Leadership Institute (AfLi) (focus on visionary and strategic leadership) and the Democratic Alliance's (DA's) Youth Leadership Program (YLP) (focus on skills, knowledge and confidence building)--target the top youth academic achievers ranging from ages 18 and above.

The Jobson (2011) paper mentions that the Mandela Rhodes Scholarship and the African Leadership Institute (AfLi) fall into this category. The Mandela Rhodes Scholarship program is open to postgraduates under the age of 30 ("Mandela Rhodes Foundation," n.d.). The AfLi program on the other hand is only open to young scholars between 25-40 years of age ("African Leadership Institute," n.d.). Similarly, the Young Leadership Program (YLP) of the Democratic Alliance (DA) — the oppositional political party to the African National Congress — established guidelines based on age, level of educational attainment and professional experience for its potential program participants. The application for the YLP states that applicants must be between 18-35 years of age ("Young Leaders Programme," n.d.). These leadership programs suggests that only a select group of Africans have the potential to be leaders in the government, business, or civil society, and that is College level educated individuals between 18-40 years of age. While most of these programs target individuals within South Africa's expanded definition of youth (14-35), many of them do not target individuals less than 18 years of age.

Regional branches of internationally-based youth leadership programs in South Africa tend to be less restrictive in age. For example, the Lucca Leadership South Africa program provides transformational leadership training to diverse age groups. Youthbuild is another internationally based youth leadership organization which offers leadership development, education and job skills training for youth ages 17 to 24 who have not completed their high

school education in the US and other places (“South Africa | YouthBuild International,” n.d.). The Art of Living Youth Leadership Training Program (YLTP), on the other hand, is a service oriented leadership program which targets youth ages 18-30 and prepares them to establish “service projects and youth programs in their community” (“The Art of Living Foundation - Youth Leadership Training Program,” n.d.). Lastly, the Columba 1400 South Africa Youth Leadership Academy targets high school aged youth as well as adults. Columba 1400 utilizes a values-based program curriculum which focuses mainly on personal leadership development as a means for developing agents of change (“Columba 1400 South Africa Youth Leadership Academy,” n.d.).

Both locally developed and foreign leadership development organizations in South Africa tend to be limited in scope because they focus mainly on personal leadership development (knowledge, confidence and skills building, leadership style etc). Scholars in the youth leadership development field such as (Day, 2000) and Jobson (2010) argue that leadership development requires more than personal leadership development (a more in-depth explanation for this problem will be provided in the subsequent section).

The limited scope and reach of the programs highlighted above points to a need for researchers and practitioners in the field of youth leadership development in South Africa to broaden their vision of the potential of youth at all ages for creating change and what youth leadership development programming can achieve. The “African Youth Development and Empowerment: Sharing Experiences that Work” report states, however, that youth programming (development, leadership, and empowerment) “has to a large extent been conceptualized and implemented in a mostly ad hoc and fragmented manner” (p.7). The African Youth Development and Empowerment report and the Jobson (2011) paper blame the government for the shortcoming. In their view, the shortcoming illustrates (1) “that youth development and empowerment issues are in practice still peripheral to mainstream development policy making

and programming” and (2) government agencies have consistently failed “to establish, deliver and support youth development” (Jobson, 2011, p. 10) programs.

### **Fostering new Leadership: Moving Towards a Clear Conceptual Youth Leadership Development Framework**

Given the limited system and structure, fostering new effective leadership in South Africa requires: 1) the development of new conceptual frameworks and models for youth leadership development and 2) a reexamination of key leadership styles. According to Naidoo and Thani (n.d), “the challenges facing South Africa require a new way of thinking about leadership more generally, and leadership development, leadership approaches, models and strategies to ensure good governance and effective service delivery” (p. 140). This section explores three different leadership development models and how they have expanded the traditionally narrow leadership development framework to a more holistic one.

#### **Traditional personal leadership development model**

Traditionally leadership theorists focused on one domain of leadership which included the style, behavior and trait of a leader. These elements were examined to determine a leader’s effectiveness. Graen & Uhl-Bien (1995) and Cooper & Brady (1981) however, reveal that there are limitations to this approach. Cooper and Bradley argue that “there is no direct relationship between leadership style and effectiveness... [and] there is no one best style” (p. 424). Graen and Uhl-Bien, on the other hand, claim that focusing solely on characteristics of a leader limits one’s ability to examine other aspects of leadership.

Recently, scholars (Day, 2000; Rasmussen, Armstrong, & Chazdon, 2011; Roberts, n.d.), have expanded the definition of leadership from simply one's ability to influence followers through skills building, etc., to building social capital and engaging with context.

### **Leader development and social capital**

According to Day (2000) and Graen and Uhl-Bien (1995), effective leadership development consists of building networks, and collaboration and relationships among and between people (Coleman, 1988) and networks among and between followers. Day (2000) emphasizes the importance of developing social capital as a leader: "It is proposed that the most value resides in combining what is considered the traditional, individualistic approach to leader development with a more shared and relational approach" (p. 6). Consistent with this view, Scharmer (2009) argues that while most leadership programs focus mainly on developing individual leadership skills, leadership programs should rather move participants through various phases of training and skill development which will lead to their ability to create "system-wide transformational capacity building" involving multi-stakeholder innovation.

Jobson (2011), however, notes that while social capital is an asset that young leaders should possess, opportunities to build social capital are often not included in leadership development programs. Sharing the view of Day, Dalakoura states that "Both leader development and leadership development are necessary, in a systemic attempt to increase leadership effectiveness in an organization" (Dalakoura, 2010, p. 433). Thus, leadership development should consist of two parts: the development of human capital and of social capital.

Human capital refers to the growth and empowerment of the individual leader fostered by the acquisition of knowledge and development of skills, abilities and social competencies (Rasmussen, Armstrong, & Chazdon, 2011) "associated with formal leadership roles" (Day,

2000, p .4). According to Day, developing intrapersonal competencies, self-awareness, self-regulation and self-motivation skills enables individuals to “form an accurate model of oneself... and to use that self-model to perform effectively in any organizational roles” Day, 2000, p. 4).

Unlike the individual based human capital development, social capital refers to connections and relations with others, which are established through networks, norms, and trust—and that enable [individuals or communities] to act together more effectively to pursue shared objectives (Putnam, 1995, pp. 3–4). Social capital however, is usually broken down even further to bonding and bridging. Bonding refers to strong connections or solidarity between individuals in homogenous communities. These relationships help individuals in poor communities to “get by” (Dolan, 2008). Bridging networks are not limited to homogenous communities; instead, relationships between individuals are weaker and “the norms, networks, and trust link substantial sectors of the community and span underlying social cleavages... the enhanced cooperation is likely to serve broader interests and to be widely welcomed” (Putnam, 1995, p. 4).

The Rasmussen et al. (2011) study illustrated how structuring a leadership program to create social capital and human capital as a form of leader and leadership development could build inter-ethnic and inter-class alliances. The Rasmussen et al. (2011) study focused on the development of a leadership program created to build human and social capital in order to increase bridging networks in an area with strong bonding networks. This study found that the combination of human and social capital could create the balance between bridging and bonding social capital needed to strengthen community relationships, improve racial dynamics within an ethnically diverse community and improve the economic and financial capital of a community.

### **Leadership development and context**

There is a consensus among scholars Cooper and Bradley (1981), McCall, Jr., and Lombardo (1982) and Osborn, Hunt and Jauch (2002) and that effective leadership development also needs to be contextual. As illustrated above, authors agree that developing human and social capital are important elements of leadership development. Osborn, Hunt and Jauch (2002) and Cooper and Bradley (1981), however, add another element to leadership development which is not found in Rasmussen et al. (2011) and Day (2000) but are part of Jobson's model. Osborn et al. (2002) claim that leadership consists of more than the development of the leader (human capital) and social capital. Rather leadership is inseparable from context, and it is embedded within it; "that is, the demands, constraints and choices for leaders stem from the context" (Osborn & Marion, 2009, p. 192). If the context changes then the leadership approach changes (Osborn, Hunt, & Jauch, 2002). Therefore, leaders can be successful in one context and unsuccessful in another. "Understanding the context requires a consideration of local narratives and local issues that need to be integrated within the leadership development framework" (Naidoo & Thani, n.d.). Connerley & Pedersen (2005, add another perspective on the importance of context. They claim that leaders operating in multicultural or diverse environments must be context-sensitive. "They need a broad interest and an eagerness to absorb new signals, including inspiration from fields like history, geography, religion, literature and art" (p. ix).

### **Leader development, social capital and context**

Jobson offers a framework called "Leadership for a Winning Nation Portfolio Strategy" particularly for the development of South African youth leaders. Her frame includes developing self-leadership, building a network and engaging with context. Jobson's leadership framework

intends to create experiential opportunities for participants to feel what it is like to lead and to practice leading by putting them in situations where they could come up with creative solutions to tackle relevant issues such as HIV/AIDS, gender-based violence and disability. These issues negatively affect four areas in society—education, the environment, youth development and broader social development—all of which have been identified as areas where youth could have an impact. As part of the leadership program, the youth conduct projects in one of the four areas but the overall aim is to develop the youth through accumulative development of responsibilities, self-development, social capital and initiative in order to produce a network of 5000 active, engaged and innovative South African leaders with a “presence” (Jobson, 2011, p. 19).

### **Simulated leadership context**

Although Jobson’s framework includes the necessary components for an impactful youth leadership development program, her framework could be strengthened by incorporating a simulated leadership context where youth could practice and develop the foundational leadership skills before they initiate community projects. Creating a simulated context will allow the youth to perform leadership roles, practice using problem solving and decision-making skills and develop collaborative leadership skills in a fictitious environment, thus making them better equipped to create change in their actual communities. Also, constructing such an environment could help youth understand and conceptualize the interconnected nature of each sector (education, the environment, youth development and broader social development) and how the sectors need to work collaboratively to solve South Africa’s problems and what role they could play in making that happen. A carefully crafted simulated leadership context is less likely to suffer from what Carucci (2009) calls “a lost in translation” (p. 27). He claims that this problem occurs frequently from designing traditional leadership development activities in a discrete

fashion (Carucci, 2009). Scholars in the leadership development field such as Carucci (2009), Dentico (1999) and Hill and Semler (2001) all agree that using simulation methodology is one way to create a safe environment or “microworld” where youth are challenged to develop and practice collaborative leadership, problem solving and decision making skills by confronting realistic scenarios in order to prepare for real world challenges facing them. Utilizing non-computer aided simulation methodology mirrors the actual context youth are trying to improve.

Creating such context enables individuals to:

Practice leadership under varying degrees of complexity... The complex issues are real, they are authentic and each demands a concerted and involved application of leadership. They are real and authentic not only in terms of the specifics of the situation but the political, symbolic, rational, or structural, and human constraints which pervades every organizational and community environments as well.

Most importantly, Carucci notes that the simulated environment must not only resemble the authentic context from which individuals are situated, it must “provoke the particular behaviors leaders will need to achieve future strategic objectives” (p. 27). Carucci (2009) also mentions that, the simulated environment may also resemble an environment individuals hope to create in the future but haven’t experienced because it doesn’t yet exist. Using simulation methodology program developers could create a story line depicting issues that the leadership organization wants to confront. Rather than working on leadership skills in a disjointed fashion simulation brings everything together.

EduLand provides a leadership development framework which uses simulation methodology to prepare South African youth with the leadership skills necessary to lead and confront issues effecting South Africa’s multiethnic society.

## **Chapter 3**

### **Methods**

#### **Purpose of Study**

The primary purpose of this qualitative case study is to understand how Partnership Foundation (PF), a youth leadership organization based in South Africa, prepared South African youth for leadership in a multi-ethnic society. In order to gain a rich, detailed, and in-depth understanding of this phenomenon, qualitative research methods were selected for this study. Qualitative research is beneficial to those interested in “discovering relationships, associations, and patterns based on personal experience of the phenomenon under question” (Crabtree & Miller, 1999, p. 6). It allows for deep exploration of a phenomenon and gives a detailed description of small populations. I relied on my interpretative/constructive paradigm to “establish the meaning of the phenomenon from the views of participants” (Creswell, 2003, p. 20), employed a case study strategy of inquiry, and conducted individual and focus group interviews for further insight into the research question. This chapter details the rationale for the research design, the qualitative method and paradigm, the role of the researcher, the research sites and sampling strategies, the population of the study, participant selection, the methods of data collection and analysis, and the methods of verification.

#### **Rationale for Research Design**

While numerous researchers and practitioners have explored the topic of youth leadership during the apartheid era, there is an absence of post-apartheid literature on youth leadership development in South Africa, especially cross-cultural youth leadership development.

Additionally, there is a dearth of literature that give voice to the experiences of current South African youth leaders participating in this type of cross-cultural setting. PF's youth leadership development center also known as "Eduland," distinguished itself from other leadership programs in South Africa through its unique program structure, simulation methodology, and curriculum. Employing qualitative methodology enabled me to examine this unique program and give voice to those involved in the leadership program.

### **Qualitative Method**

This study employed qualitative case study methods to develop a deeper understanding of the "particularity and complexity" (Stake, 1995, p. xi) of PF's curriculum and program structure (the single case) and its impact on individuals (unit of analysis) operating within the organizational context (Eduland). A case study explores a particular phenomenon—in this study, PF's program structure and curriculum within the context of Eduland's leadership center (Baxter & Jack, 2008; Stake, 1995). Acquiring an in-depth understanding of the case requires the researcher to examine the broader contextual delineations and "complex conditions" associated with the case (Yin, 2011, p. 4). Accordingly, my study examined the leadership context in South Africa (i.e., the leadership of the African National Congress) to provide insight into the broader context in which the case study was situated.

Furthermore, having personally worked at Eduland leadership center, my understanding of the program structure was limited to what I experienced through my role as a mentor. To fully understand the phenomenon, I needed to capture the depth and richness of the stories and experiences shared by the participants. Quantitative methods would not capture the depth and richness of their stories. Therefore, conducting a qualitative case study such as an explanatory case study was more suitable. According to Yin (2009), explanatory case studies examine "how

or why” something has occurred (p. 5). Since my research question focused on how Eduland prepared youth for leadership in a multiethnic society, the qualitative method of the explanatory case study was more appropriate.

My desire to gain an understanding of the phenomenon made this study what Stake (1995) refers to as an intrinsic case study, which results from the researcher’s “intrinsic interest in the case” (p. 3). Yin (2009) has established that conducting case studies gives the researcher an opportunity to contribute to an existing knowledge base or produce new knowledge that would enable individuals to understand “complex social phenomena” (p. 4). As the researcher, I took advantage of the opportunity to contribute to the existing knowledge base on youth leadership development theories and practices. These contributions are explored in Chapter Five which provides program recommendations for scholars and practitioners in the youth leadership development field.

### **Qualitative Paradigm**

Grounded in the belief that individuals construct their own realities and truths about the world, I used an interpretive constructionist approach (Baxter & Jack, 2008) to frame my study. Using this frame of reference, I hoped to elicit the participants’ understanding of leadership and their perceptions of how their participation in the leadership program impacted their current level of involvement in their school or community. As human instruments, interpretivists try to make sense of interviews or observational data through “syntheses of understandings that come about by combining different individual’s detailed reports” and field notes (Rubin & Rubin, 2005, p. 29). Constructivists believe that there is no one single reality; rather, reality is something which we create in our minds based on our present experiences (Jaccard & Jacoby, 2010). To acquire the depth and understanding of the participants’ experiences, four focus groups, two semi-

structured individual interviews, field notes, and secondary data were used to capture the important ideas, concepts, and meanings constructed by the participants.

### **Role of Researcher**

As with any qualitative research, “the researcher becomes the instrument” (Foster, 2006, p. 223). This section provides background insight into the ways in which my educational background in African and African American studies, my former experiences living and working abroad as a mentor and Peace Corps volunteer in South Africa, and current experience as a graduate participant studying Applied Youth, Family and Community Education influenced my research design, the research questions, and interpretations of the data.

Out of the many different African and African American studies courses that I took as an undergraduate student, I was particularly fascinated with the Introduction to Contemporary Africa course which introduced me to apartheid history in South Africa. While taking this course, I realized there were many parallels between the oppressive segregation laws in the United States and South Africa. However, I was disturbed by the fact that the cruel legalized system of segregation—apartheid—in South Africa outlived Jim Crow laws and other forms of legalized oppression in the United States. Yet, at the same time, I was inspired by the courage and tenacity exhibited by black South African youth leaders who fought and sacrificed their lives for the struggle to end apartheid. These youths struggled like my ancestors and other generations before me, but sadly, similar to blacks in the United States today, they continue to suffer socially and economically despite the political transformation and abrogation of past oppressive laws.

Having learned this new information from the class, I wanted to explore post-apartheid South Africa first-hand to become more aware of the intersecting histories and struggles of blacks in the U.S. and South Africa. I also wanted to find out: 1) What were the major struggles

currently facing black South Africans? 2) How could we work collaboratively towards building international alliances and support for each other? And 3) What could we learn from each other in order to strengthen and build healthy communities?

Two years later, my Peace Corps assignment in South Africa gave me the opportunity to explore and find answers to some of the above questions that emerged after taking the Introduction to Contemporary Africa course and to formulate new ones. I experienced first-hand the poverty, joblessness, poor quality schools, and the effects of the HIV/AIDs pandemic on many rural communities in South Africa over the course of my two month long Peace Corps training in Motswedi village.

While living in Motswedi, I began to fully understand the disempowering and disabling effects of those issues on black African youths and how they were linked to the legacies of apartheid. Many of these insights began to emerge during my conversations with my 15-year-old host sister and 26-year-old host brother in their makeshift living room/kitchen that lacked running water and an indoor plumbing system. We also talked during our walks to the water well across the street from her house where we filled large jugs with water for cleaning, cooking and bathing. It was during those moments that I discovered that my host sister hardly ate lunch because she didn't have enough money to buy food and that my host brother could not find a job at the time due to lack of employment opportunities in the village.

I carried those stories with me as I moved to my permanent site where I would work as a mentor at a youth leadership center called Eduland for the next 18 months. The transition to my permanent site created an internal conflict. Making the shift to my new site near Rustenburg felt like stepping in a time warp. I went from a small village where several houses lacked basic amenities and infrastructure to a very Western environment. The leadership center was nestled in the picturesque mountainous Magalisberg area on 15 hectares of land and was fully equipped with dorms, dining hall, game rooms, offices, computers, and more for the youth and individual

flats for the mentors. At my new site, I did not have to worry about the cold winter breeze seeping through the poorly-installed corrugated roof during the night or taking bucket baths. The vast inequality between South Africans living in these two different communities was shocking. The communities seemed to be worlds apart but they were only two and half hours apart.

### **The researcher's work experience at Eduland's leadership center**

After getting acclimated to my new site and experiencing my first five-day grade 9 self-management leadership course I became extremely excited about the work that lay ahead of me. I started to believe that here was an opportunity for me to take part in a program that would bring about change in the lives of the poor and the structural inequalities which affected them. What I witnessed during the first course and every other course after was magical. During that week, the youth participated in and governed their simulated democratic country called Eduland. While working in this "simulated leadership context," the youth participated in a business environment simulation and parliament simulation. Eduland had its own currency, parliament, bank, media, technology, marketing, research and social service companies (See Figure 1.1).

Each company was run by a group of five to seven participants and supervised by a mentor (staff member). Allowing participants to take full ownership of their roles and projects for the week, the mentor staff acted as a guide—an information source that the participants could tap into when needed. The participants worked together during the week on certain projects which they collectively planned, designed, and implemented. Their projects had to address an issue facing South Africa.

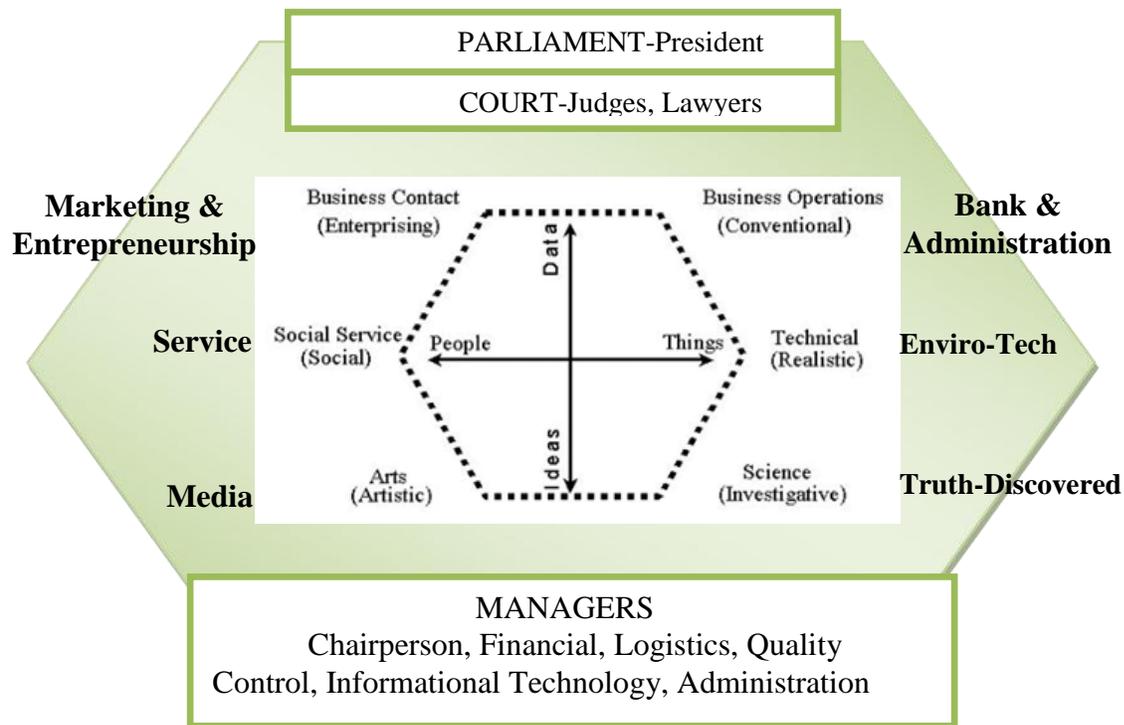


Figure 3-1: Partnership Foundation's Grade-9 Simulation Model

The participants within each company also democratically elected a chair, administrative, logistic, quality control, and finance person. Aside from completing their own company-specific projects, each company had assigned tasks that they had to complete. The assignments forced them to plan and manage their company work along with other duties. For example, the companies could not interact with or provide services to other participants without a business license. Therefore, the first thing the participants first had to complete a business proposal. With this form, they developed the vision, mission, goals and duties for the week.

Additionally, they elected their own president and judges for the week, and whenever a problem occurred, they debated the issue during parliament. The presidential candidates organized a campaign and worked with the media company to create advertisements for them. After the campaigning process ended, the youth went through the process of registering to vote.

One major activity in which the student participated was a parliamentary debate on the One Meter Rule. The One Meter Rule is a law purposefully enforced by the mentors to strip away the participant's democratic rights. The debate was usually centered on a fabricated issue presented to them by the mentors. The mentors would tell the participants that a female in the program told them that she was sexually harassed, and because of that incident, the girls and boys had to be one meter apart at all times. Anyone who broke the rule received a fine by the participant judges. The participants were challenged with figuring out how they would complete their task for the week under the contact restrictions. After a day of working under those conditions, the participants attended a scheduled parliamentary hearing where they voiced their complaints or opinions on the One Meter Rule. The one side of the room was set up for those who were in support of the rule and the other side for those against the rule. During this activity, participants practiced advocating for themselves on an issue.

The simulation activities were designed by PF's program developer, Danel van der Walt. Her unique simulation methodology integrated PF's South Africa-specific leadership principles (bigger picture, character values, believe in self, energy, self-management, lifelong learning, excellence, networking, change, togetherness, communication, and serve) and core school subjects including math, science, and accounting (See Appendix A for more details on Eduland's principles). Through simulation, PF produced "real-life situations" that would make the "participants' experience...challenges and stress as well as the importance of deadlines and hard work. At the same time, they practiced skills such as working together, handling conflict, and building relationships" (Partnership Foundation, 2010).

The key elements of PF's simulation-based leadership program included: 1) contextual leadership which prepared youth to address issues that are unique and relevant to South Africa; 2) developing leaders with "an attitude of serving others and enriching their communities;" 3) togetherness "by encouraging people from different cultures to get to know, respect, appreciate,

and value [the richness] of South African diversity;” 4) assessment of the development and growth of participants through self, peer, and mentor feedback; and 5) a culture of excellence which required youth and all those involved to give their best each and every day.

Partnership Foundation believed that growth and leadership development occurred through “exposure, pressure and practice” (Partnership Foundation, 2010). These three elements were weaved throughout PF’s courses. The grade 9 self-management course was one of the many courses offered at Eduland. Some of the other courses included Future-E (education) Programs for schools and Further Education and Training (FET) Colleges, a three-day live problem solving course for participants and adults, a five-day program called Power Girls, a young women’s empowerment program that I developed, and other custom made courses. However, for this study, I focus on the three-year grade 9 to 11 courses because they were the oldest and most successful courses PF offered.

The five-day self-management course explained above was part of a consecutive three-year program for youth in grades 9 to 11. Participants started off with the self-management course in grade 9. During grade 10, they came back to participate in the project management course and ended with change management in grade 11.

During the grade 9 course, the youth practiced “self-management and self-leadership” while working in a simulated leadership context (Partnership Foundation, 2010). In the following year, the participants learned project management skills through simulation. During that course, they use the leadership skills they developed the previous year along with their new project management skills to implement a project in their community. For the last year, the youth engage in a live change-management simulation. The youth were exposed to six major issues facing South Africans, including poverty, crime, HIV/AIDS, corruption, substance abuse, and racism. During the course, participant experienced each of these issues through a series of simulated activities at the leadership center and then traveled to Hillbrow for an overnight trip. Hillbrow is

currently known as a very poor, high crime, drug-infested area filled with street kids, prostitutes and other problems. At Hillbrow, the participants met with leaders at different organizations that are working to improve some of those conditions. Once the participants returned to Eduland they worked on creating and communicating a message of change through building networks with people to help them gain information and to spread their message. “They develop the capacity to look beyond the horizon for new ideas, to question, to think creatively, to change the rules and work effectively in changing situations” (Partnership Foundation, 2010).

Through these courses, PF transformed its youth participants and helped to build bridges between its historically divided youth populations. As one participant stated, “The idea of Eduland is the idea of mixed races and how to work together, and also, while we work, we learn a lot of skills as well.” The PF staff intentionally assigned youth from different schools and ethnic backgrounds to work together and to stay together in the same dorm rooms. Some youth would try to request a room change, but we typically discouraged such requests. Despite the discomfort, fear, or worry participants may have initially felt about working with youth from different cultures I witnessed the development of many new friendships throughout the program. Aside from bridging cultural divides, PF created a space for youth to network, to develop their personal leadership style, to discover themselves, other cultures, and the challenges facing South Africans, and the solutions to address those problems. I spent a lot of time mentoring the youth while they discussed, researched, analyzed, and presented the information they found on these issues.

I believed in the work that we did and developed a passion for working with the young leaders who the program director referred to as “difference makers.” I often wondered what South Africa would look like if all of its citizens were required to participate in one of our leadership courses. This wondering led to thoughts of creating a partner organization in the United States. The idea seemed promising and made me think about how PF’s program structure might allow for America’s diverse population to start talking about racism, to build solidarity with each other

and to develop a sense of responsibility towards creating social justice in their communities and society as a whole. With that idea in mind, I pursued a graduate degree in Applied Youth Family and Community Education. As I started learning about the field through taking classes on leadership, youth civic engagement and democratic practices, program design and delivery and program evaluation, I felt more compelled to follow my passion for doing the youth leadership and community development work that I did at Eduland.

After conducting an extensive literature review of leadership in South Africa, I began asking questions such as, how does PF's leadership program fit within the larger context of leadership in South Africa? Did PF equip the youth with skills suitable to lead in the South African context? What was missing from the leadership curriculum? What could have been added to better prepare youth for future leadership in South Africa? These were some of the priori questions that I pondered in the very early phases of my research.

Finding answers to those questions required me to examine PF's leadership program curriculum closely. Although I worked at Eduland and experienced the course, my views alone from working as a mentor were limiting. To find a holistic answer to those questions, I needed to talk to the youth participants, program director, and developer. By targeting these individuals, I would gain an understanding of how PF prepared South African youth for leadership in a multiethnic society?

My experiences at Eduland not only helped me arrive at my research questions, it also helped me to ease into the researcher role. Since many of the schools that my participants attended were familiar with the work that the mentors did at Eduland and have formed good relationships with the leadership organization over the years, a level of trust had already been established. By introducing myself to school personnel and staff as a former mentor, gaining access to the participants and approval from the parents was easy. Furthermore, because I had already developed a relationship with most of the participants while working at Eduland, it was

easy to move into the focus group sessions. Since I had not seen the participants for about three years, we began the focus groups by catching up with each other. We then moved into the actual discussion. At that point, participants shared what they learned and experienced during the courses and how they were applying what they learned.

Understanding that my personal experience at Eduland could influence my interpretation of the data, I tried to consciously separate my experiences from the participant's experience throughout the research process. During the focus groups, I asked the participants questions and summarized what they said to make sure that I understood and correctly interpreted their responses to the questions. Also, during the analysis process, I paid close attention to the transcribed interviews by noting the participants' meanings of the words or phrases that I coded and used thick descriptions to capture the "emotions, thoughts and perceptions that research participant's experience[d]" (Ponterotto, 2006, p. 541).

### **Limitations**

Limitations to the study came from language barriers, the use of homogenous focus groups and the research time frame. While all of my participants spoke English, the Afrikaans participants' were non-native English speakers. Therefore, some of the Afrikaans participants were unable to provide in-depth, detailed responses to the focus group questions on their own. The more fluent English speaking Afrikaans participants typically helped the lower-level English speakers get their point across.

Also, the use of ethnically homogenous focus groups limited the responses to the views and experiences specific to the homogenous culture of each focus group. Most of my participants live in segregated communities and went to non-diverse schools. However, some of the students who attended the leadership program came from ethnically diverse schools. Targeting program

participants from these schools for the focus groups would have made it possible to have some ethnically heterogeneous focus group which might have yielded different responses.

Lastly, the research time frame created another limitation. The time that was available for me to collect data conflicted with some of the participants' exam preparation schedules. A few participants who initially committed to attending both focus group sessions realized that they needed more time to study for their exam, so they only attended one of the sessions.

### **Research Sites**

This study was conducted in four out of the forty schools that partnered with Eduland and the homes of the former program director of PF and the program developer. The homes the program personnel and two of the schools, Zinniaville and Grenville Secondary were in the Northwest Province. The other two schools, Eldoraigue and Eldorado Park Secondary were in the Gauteng Province. Out of the nine provinces in South Africa, Gauteng is the most populated with 11.3 million (22.4%) of the total population residing there. The Northwest province has the third smallest percentage (6%) of the total population with 50.59 million people ("Statistical Release," 2011, p. 2-3). Zinniaville and Grenville Secondary Schools are situated in large mining towns located in the Rustenburg area of South Africa. Rustenburg is the second fastest-growing city in South Africa after Johannesburg.

Johannesburg is the capital of Gauteng province and is the location of the other two schools in the study, Eldorado Park and Eldoraigue Secondary. Eldorado Park is located in a poor urban township called Soweto. Many major historical events, such as the June 1976 youth uprising, one of the well-known youth led protests, took place in Soweto during the apartheid era. Also, "Soweto developed as a dormitory township for black people under the apartheid system" ("Gauteng province, South Africa," n.d.).

Eldoraigne Secondary on the other hand, is located in a small suburban Afrikaans town in Centurion. During the apartheid era, Centurion was known as Verwoerdburg. The town was named after “the architect of apartheid,” Hendrik Verwoerd (Frindall, 2010, p. 508). Post-apartheid the town was renamed to Centurion.

The four schools were intentionally selected for historic and demographic reasons. Known as the “Indian school,” Zinniaville Secondary School is largely populated with Muslim Indian participants, staff, and teachers, and a few African students. Zinniaville Secondary School was once a predominately Indian school during the apartheid era. However, after the apartheid era, it opened its doors to students of all races and ethnicities. In contrast, Grenville Secondary School on the other hand is classified as a Model C School—a formerly all-white school during the apartheid era. Similar to Zinniaville Secondary School, Grenville Secondary became a multicultural school as a result of the political transformation in 1994. As black students began to trickle into the school, white students moved out. Today, Grenville Secondary is a predominately black school run by white staff and teachers. In order to gain acceptance into this school, students must undergo a rigorous application process. Only a few participants are offered admission and typically those who attend the school come from middle-class families and are viewed as being “snobbish” or elitist by neighboring black peers and outside community members.

Unlike the schools mentioned above, Eldoraigne Secondary is an Afrikaans school which serves a predominately white student body. Afrikaans is the primary medium of instruction. Eldoraigne secondary is a well-resourced school which provides numerous intramural and extracurricular activities for participants and is surrounded by open sports fields. Many participants transport themselves to and from school using their own vehicles or walk.

However, Eldorado Park is a low-resourced Coloured school located in the largely impoverished Sowetan Township. High rates of unemployment and crime pervade this area. The

internal and external conditions of the school reflect the surrounding environment. For example, while waiting in the teachers' lounge for the participants to arrive for the focus group, I noticed that two teachers were busy assembling exam packets for their students. I asked if they needed any help. After they accepted my offer, we started talking and one of the teachers discussed her frustration with the South African school system and the large classroom sizes. She revealed that the average classroom at Eldorado Park contained approximately 40-50 students. She seemed stressed and overwhelmed by the responsibility of teaching such a large class.

Not only were the classrooms filled beyond capacity, they were also freezing. Since the focus groups were held at the schools, arrangements were made with an administrator or teacher to reserve a day, time, and room to conduct each focus group interview. At each school except for one, the focus group sessions were held in cold, empty classrooms. Some schools were much colder than others. The most memorable focus group session was held at Eldorado Park. Participants sat shivering through the session. The gloves some wore along with the rest of their winter apparel were not enough to keep them warm.

The interior of the school was not structured for winter weather or to hold the large number of students. The exterior was also in poor condition. Patches of grass peered through the cracking cement that covered school grounds. The youth did not have the outdoor athletic facilities like some of the better quality schools. Also, a police station sat across the street from the school.

These were the worlds my participants inhabited. They are part of the post-apartheid youth generation who were born into a wounding nation which is still trying to heal itself from the wretched past. The shadow of the past seems to follow them despite their efforts to consciously or subconsciously erase it from their reality. These participants represent the different histories South Africa and they represent the diverse population of participants who were involved in Eduland's leadership program.

### **Sampling Strategies**

Purposeful sampling strategy was used to tap into the diverse pool of former Eduland participants. Using this method was important for this study because it enabled me to include a range of former participants from different geographical and ethnic backgrounds representing Eduland's diverse participant base. "When developing a purposive sample, researchers use their special knowledge or expertise about some group to select subjects who represent this population" (Berg, 2004 p. 36). Additionally, purposeful sampling works well when all of the research participants have "experience[d] the phenomenon being studied" (Creswell, 1998, p. 118). The size of the sample varies depending on saturation, an ongoing process in which the researcher keeps collecting data until new data insights plateau (Mack, Woodsong, MacQueen, & Namey, 2005, p. 5). However, one of the limitations to purposeful sampling is that it may not be generalizable to a larger population. The goal of purposeful sampling is transferability rather than generalizability.

### **Participant Selection**

The participants in this study included PF's program developer and program director and sixteen twelfth-grade high school students who have participated in PF's three-year leadership program at Eduland Leadership Center. The participants came from four different high schools (five from Eldoraigne Secondary School, five from Grenville Secondary School, four from Eldorado Park Secondary School, and two from Ziniaville Secondary School) and two provinces in the country. Each school represented a different ethnic group. Five participants were black, two were Indian, five were white, and four were Coloureds. Both the program director and

developer were white. The sixteen focus group participants were given pseudonyms for confidentiality purposes.

Table 3-2: Demographic Data on Focus Group Participants

Focus Group Participants*	Secondary Schools	Ethnicity	Sex	Educational Level	Number of Sessions Attended
Candice	Eldorado Park	Colourdes	Female	Senior	2 out of 2
JoAnne		Colourdes	Female	Senior	2 out of 2
Jacob		Colourdes	Male	Senior	2 out of 2
Cliantha		Colourdes	Female	Senior	2 out of 2
Anneke	Eldoraigne	Afrikaans	Female	Senior	2 out of 2
Daleen		Afrikaans	Female	Senior	2 out of 2
Francois		Afrikaans	Male	Senior	1 out of 2
Johannes		Afrikaans	Male	Senior	1 out of 2
Jacolien		Afrikaans	Female	Senior	1 out of 2
Goitsemedime	Grenville	African	Female	Senior	2 out of 2
Mpho		African	Female	Senior	2 out of 2
Kefentse		African	Male	Senior	2 out of 2
Lerato		African	Female	Senior	2 out of 2
Letsego		African	Male	Senior	2 out of 2
Muhammed	Zinniaville	Indian	Male	Senior	2 out of 2
Idha		Indian	Female	Senior	2 out of 2
Individual Interview Participants		Job Title			
Danel Van der Walt		Program Developer	Afrikaans	Female	1 out of 1
Johna Van der Walt		Program Director	Afrikaans	Male	1 out of 1

*Note.* \*Names associated with focus group participants are pseudonyms.

Various recruitment methods were used to access the participants. First, PF's database, which contained the names of all the youth from 40 different schools who were involved in the program, was used to select the participants. Then, recruitment packets (See Appendix B) were sent to the participants' e-mail addresses which were retrieved from Eduland's database.

The packets contained a cover letter addressed to the participant, a Participant Assent/Consent Form and a Parental Passive Opt-Out Consent Form. Two weeks after the initial contact, participants received follow-up calls using the mobile number listed on the Eduland database to check (1) whether they received the recruitment packet, (2) if they were interested in participating in the research, and (3) if they had any questions. Those who were interested were asked to participate in the research. Participants under 18 years old had to get permission from their parent or guardians. If the parent or guardian signed and returned the Passive Opt-Out Consent Form back to me, then their child could not participate in the study.

Eduland's former program director and co-founder of Partnership Foundation Leaders in Action (PFLia), Johan Van der Walt, and his daughter, the program developer, Danel Van der Walt both of whom I had developed a good relationship with during the time I worked at the leadership center, were asked to participate in the study via email. They agreed to the request. Johan and Danel played a pivotal role in the study. They made it possible for me to provide a rich description of how and why Eduland was created in the midst of the political changes and period of uncertainty which impacted South Africans during the final years of apartheid.

Johan Van der Walt was the program director of Eduland for about 14 years. He always had an interest in working with youth and devoted more than 30 years of his life toward youth and leadership development. He worked with them as the minister of religion and as the provincial leader of the Voortrekker youth organization in the Free State and then served as the national leader for eight years. The Voortrekker organization was a large (50,000 member) patriotic organization which upheld traditional beliefs and customs endorsed by white Afrikaaner nationalism. Johan described the time of his leadership in the organization as the "difficult years" due to apartheid. He along with other leaders at the time realized that Afrikaaner nationalism would not work as a result of the political strife in South Africa at the time.

Johan played a big role in opening up the formerly exclusive Voortrekker organization to other ethnic groups to show the world that they were ready to change into a more racially-inclusive society. However, it was still mandatory for all members to speak Afrikaans because it was an Afrikaans-speaking organization. Publicly avowing for this change created a lot of tension nationally and affected his children who received threats from those who believed that he was a communist.

During this period, Johan argued that “the only way you could change things between people in South Africa is [by] focusing on the 10%—those people that will make the change, and they will go out and they will do the work that you can't do” (J. Van der Walt, personal communication, June 23, 2011). What he referred to as “the 10% factor” became one of the core principles on which Eduland was built. In 1997, Johan developed and implemented Eduland. During the initial phases of the program implementation, Johan targeted the top student leaders of the schools in his community. Many of the kids came from good quality schools. Johan strategically selected youth from schools with manicured lawns and a presentable outer appearance. He claimed that choosing youth from comparatively poorer schools/environments would be more of a risk and require greater investment. “I can't focus for this week, a year on [those] kids and send them back to environments where there's no-follow up...we didn't have the structure to go back the whole time” (J. Van der Walt, personal communication, June 23, 2011).

Several years later when Johan's daughter, Danel, came to work at Eduland, she challenged his view on which groups of youth should be targeted to participate in the program. According to Johan, Danel said, “We must also remember that the difficult guys and the problem kids are also leaders” (D. Van der Walt, personal communication, June 29, 2011). As a result, PF began to include street kids from Hillbrow in their leadership program.

Danel Van der Walt worked for PF for ten years intermittently. A combination of experiences inspired her to become involved with youth leadership development work at Eduland

as the program developer. In the early 1990's when she was preparing to graduate from high school, a number of anti-apartheid materials from anti-apartheid organizations began to circulate underground. This information exposed her to what was really happening under the apartheid regime. Danel explained that much of this information was not available through the media and other outlets which were controlled by the apartheid government. After high school, Danel went to college and became involved with the African National Congress (ANC) political party (the current dominant political party in South Africa). Those experiences were eye-opening for her. Finally, while pursuing her master's degree, she learned about the "power of education" (D. Van der Walt, personal communication, June 29, 2011). Danel discovered the profound effects of using simulation methodology to teach the youth of Eduland. In normal school settings, participants would be eager to leave the classroom, but participants would want to keep working when Danel incorporated simulation methodology to Eduland's curriculum. During some courses, the students would work until 12 a.m. Additionally, she noticed the participants' susceptibility to take in any information given to them. Danel explained:

We're feeding them stuff and they [would] just believe what we say because at that stage really no one knew anything, it was really like people were empty, in terms of...the whole disillusionment of the past was gone, so it's new leadership, it's multi-racial, it's talking about we need to work together, so everything we fed them, they just believed...I mean we could just as well have been an organization that fed them negative things and they would have believed it (D. Van der Walt, personal communication, June 29, 2011).

Danel used her creative talent and intellect to develop simulated activities that would challenge the youth to think critically about the information they received from school, parents, and other sources, as well as the social and political events affecting their lives and the lives of other South Africans.

## **Methods of Data Collection**

According to Berg (2004), “Case study methods involve systematically gathering enough information about a particular person, social setting, event or group to permit the researcher to effectively understand how the subject operates or functions” (p. 251). In order to produce a quality case study, both primary and secondary data were utilized for this study. Using a variety of sources improves the quality of case studies (Yin, 2011). Taking advantage of primary and secondary data provided a rich data set and triangulation of data, which enabled me to garner “additional interpretations” of the phenomenon rather than relying on a “single meaning” or interpretation (Stake, 1995, p. 115).

Primary data sources included four focus group interviews and two semi-structured individual interviews. Secondary data sources included the grades 9 and 10 Leaders in Action (Lia) projects, quotes from the Partnership Foundation Leaders in Action website, recorded interviews of grade 9 and 10 participants, and the PF’s program promotional video. These items are considered to be “common sources of evidence” used in case study research (Yin, 2011, p. 10).

### **Primary Data Sources**

#### ***Focus group***

Four focus groups consisting of twelfth-grade high school participants aged 18 and under were conducted at four different schools. The participants in each focus group represented a homogenous group in terms of ethnic background. The diversity within the groups came in the form of age and gender. Focus group participants were required to participate in two one-hour focus groups sessions at their school. Breaking up the focus group into two sessions prevented

information overload and enabled the participants to process the information from the first session and allowed me to check over my notes to make sure that the participants answered all of the questions. Any unanswered questions were asked again during the second session. At the beginning of the first session, participants received a brief verbal description of the study, discussed confidentiality issues and were reminded of the fact that audio recorders would be used during the discussion and how and where the recordings would be stored. During each focus group discussion, participants were asked approximately six questions about what they learned at Eduland and how they are applying what they learned at Eduland in their everyday lives.

The first focus group interview took place at Eldoraigne Secondary School, a predominantly Afrikaans school. A total of five students (three girls and two boys) participated in the focus group. Although each participant was required to attend both focus group sessions, only three attended the first sessions while four attended the second session. Only two members of the group attended both sessions. It was challenging for some participants to attend each session because they needed more time to prepare for their school-wide week-long twelfth-grade matriculation exams. Most twelfth-grade students in the Northwest province were taking or preparing for the exam during the time I conducted this study. I found out about these exams two weeks before my departure to South Africa and tried to schedule the focus groups around the days and times that the participants were not taking the exam. Despite my efforts to increase participant attendance at Eldoraigne Secondary not all participants came to each session. However, scheduling the focus groups at the other schools in the study was less of an issue compared to Eldoraigne.

Eldorado Park, a predominantly Coloured school, was the second school where focus group interviews were conducted. Four Coloured participants, three girls and one boy, participated in both focus group sessions. Although five participants were initially targeted to

participate in the focus group, one student decided not to participate in the study for unknown reasons.

Grenville Secondary, a predominantly black school, was the next school where focus group interviews were conducted. The five participants from Grenville Secondary attended both focus group sessions (three girls and two boys). More students participated in the focus groups at Grenville compared to the other two schools.

The final focus group session took place at Zinniaville Secondary School. This focus group differed slightly from the others primarily in terms of the size of the group and the number of times we met. Instead of having a group of four to five participants this focus group consisted of two people (one male and one female). During the research planning phase, I had experienced some trouble finding Indian schools. However, once I arrived in South Africa, I spoke to the Eduland program director, and he made arrangements for me to conduct a focus group interview at Zinniaville Secondary School. Due to time constraints, only two participants could commit to meeting with me on the day that I arrived at the school to conduct the focus group. However, in order to maintain consistency and the integrity of the research, the two participants were asked the same focus group questions that had been used at the other sites. Additionally, since there were only two participants being interviewed, we moved through all of the questions quickly finishing them in 38 minutes. Therefore, we only had to meet one time.

### ***Instrumentation***

The focus group questions were shaped by three key concepts (social capital, human capital, and democratic values) deriving from the literature in Chapter Two. These concepts were operationalized (See Table 3-3) and reformatted to the questions listed in Appendix C.

The concept of democratic values was broken down into three variables: social justice oriented, Ubuntu, and accountability. These variables were measured using focus group interviews. The data gathered from the focus group questions pertaining to these variables gave me a sense of the existence of the participants' active work toward eradicating any forms of social, economic or political injustice, their promotion of ethnic diversity, and their demonstration of social responsibility towards their community.

The concept of social capital and human capital were divided into bonding and bridging and personal leadership skill development. These variables were measured using focus group interviews. The data gathered from the focus group questions pertaining to these variables enabled me see whether or not participants were able to strengthen relationships with members within their communities and build or expand networks among organizations in their communities.

**Table 3-3:** Concepts, Variables and Corresponding Focus Group Questions

Concepts	Variables	Focus Group Questions (FQ)
Social Capital	Bridging and bonding networks	FQ10: Networking FQ11: Building personal ties
Human Capital	Development of self and social awareness, leadership skills and competencies	FQ1: Pre-program involvement FQ2: Current leadership involvement FQ3: Defining leadership before Eduland FQ4: Perception of leadership after Eduland FQ5: Skills transfer or development
Democratic Values	Ubuntu (human dignity)- understanding and embracing the value of human difference	FQ6: Leader values FQ7: Understanding of different

	cultures
	FQ8: Participating in cultural events
	FQ9: Promoting diversity
Accountability-display of social responsibility	FQ12: Responsibility toward Community
Social justice oriented- Actively working towards the eradication of social, political and economic injustice	FQ14: Spreading awareness of crime, racism, poverty, HIV/AIDS
Serving community-active involvement in community affairs	FQ13: Participation in community decision-making

### ***Individual interviews***

The two individual two-hour interviews were conducted with Eduland's former program director and program developer. My established relationship with the interviewees made it easy for me to start the structured interviews. At the beginning of the session, I gave a brief description of the purpose, motivations, and benefits of the study and asked for permission to record the interview. The interviewees were reminded that their participation in the study was voluntary, they did not have to answer any questions that made them feel uncomfortable, and they could withdraw from the study at any point.

Using a narrowly focused question format informed by the Rubin and Rubin (2005) responsive interviewing model, the interview schedule was designed in part to elicit both meaning and description of the interviewee's vision of youth leadership for South Africa and his or her leadership philosophy. The questions were also designed to gain background information about Eduland's organizational structure and the interviewees' roles within that structure. The interview schedule consisted of fourteen questions (see Appendix D). Using the Rubin and Rubin (2005)

responsive interviewing technique was most appropriate to elicit the in-depth, detailed, rich, and nuanced responses needed to address the research questions.

### **Secondary Data Sources**

The secondary data consisted of samples of the grade 9 Leadership in Action (Lia) projects on personal development, the grade 10 community development Lia projects, information from the PF website, promotional videos, and recorded interviews of PF participants conducted by PF mentors.

#### ***Grade 9 Leaders in Action projects on personal development***

During the grade 9 course participants are introduced to six of Eduland's principles, including the bigger picture, self-management, values, belief, life-long learning, and togetherness through various activities, exercises and videos. The grade 9 Lia project requires program participants to start developing their own personal leadership style by becoming a leader in action. Over the course of six weeks following the completion of the grade 9 program, participants are asked to spend one week developing or applying each principle. They then write approximately a one-page summary on what they did and how they developed or applied that particular principle.

#### ***Grade 10 Leaders in Action projects on community development***

The grade 10 project creates an opportunity for the program participants to become civically engaged by designing, developing and implementing a sustainable community project.

The Lia projects also allow them to leverage the knowledge and experience they gained through previous PF courses and apply it independently, away from Eduland. Analyzing the Lia projects will help me see what types of programs the participants implemented in their communities, and if the projects they chose took into account the needs and demands of the communities they served.

### *Archival data*

Gathering data from the program website enabled me to gain background information on the organization and gain an understanding of how Eduland defined and/or promoted contextual leadership development among their former participants.

### **Methods of Data Analysis**

The data analysis process is a comprehensive ongoing process which lacks a specific starting or end point. Analysis may occur during the data collection phase (Baxter & Jack, 2008). Stake (1995) adds, “there is no particular moment when data analysis begins...analysis is a matter of giving meaning to first impressions as well as to final compilations...we need to take the new impressions apart, giving meaning to the parts” (p. 71). I conducted a qualitative content analysis of the texts from seven transcribed focus groups and two individual interviews. This was a very lengthy process which began after 66 hours of transcribing the interviews and another 20 hours of transcribing the side conversations with focus group and individual participants. Each interview or focus group session produced between 17-26 single-spaced pages of transcription.

Following the procedures for content analysis outlined by Rubin and Rubin (2007) and Creswell (1998), I immersed myself in the text. I read all of my data several times to generate an

understanding of the main ideas of the content stored in the text and to find meaning and patterns, also known as correspondence (Stake, 1995, p. 78).

Keeping my research question in mind, I started off by looking for priori codes based off of the information provided in my literature review as well as information gained through my own personal experience as a mentor. Examples of priori codes were race, diversity, leadership, network, relationships, democratic, togetherness, community, involvement, service, values, un-democratic, context, vision and skills.

A systematic analysis process took place through utilizing the NVIVO software program. All of the transcribed data, research memos, and Eduland's program website were uploaded into this program. NVIVO provided an efficient, reliable, transparent and "structured way of managing" all of the data (Gibbs, 2007, p. 106). Using the computerized highlighting tools, I surveyed the transcriptions and highlighted concepts and themes as well as critical quotes that supported them. I also remained alert to new emergent ideas and themes. I looked for repeated concepts and themes within each case and then across cases using open coding. Employing open coding methods helped me label and categorize the data in order to find themes (Strauss & Corbin, 1990). I then created a table, which loosely resembled that of Graneheim and Lundman (2004).

The sample codebook (See codebook in Appendix E) illustrates my process of analysis. The codebook consists of a table with four different columns, labeled as theme, category, code, and meaning unit. Critical quotes made up my meaning unit. The meaning units were condensed into codes, and categorized. I looked for the underlying, latent meanings which would thread the categories together to form the themes (Graneheim & Lundman, 2004). NVIVO created a space that made it easy for me to classify, code, examine patterns, and relationships, and identify themes, all of which enabled me to derive meaningful insights from the study. The themes are discussed in the findings section.

## **Methods of Verification**

Four verification strategies were employed to assess the research quality of this case study and to ensure trustworthiness. Qualitative researchers conducting naturalistic inquiry identify the elements of trustworthiness as credibility, transferability, dependability, and confirmability (Guba, 1981). Traditionally scientific (empirical) researchers use the terms internal and external validity, reliability and objectivity to identify trustworthiness. However, Silverman reveals that validity could be achieved through triangulation, simple counts and member validation or member checking (Silverman, 2010), all of which falls under Guba's four aspects of trustworthiness. For the purposes of this qualitative case study, credibility, transferability, dependability, and confirmability were used to ensure trustworthiness.

### **Credibility**

This study ensured credibility through prolonged engagement in the field, triangulation of data, peer debriefing, and member checks.

### **Prolonged engagement in the field**

Living and working in South Africa as a Peace Corps Volunteer at the youth leadership center for about a year and a half prior to conducting the research provided me with 1) extensive knowledge of the local community, and 2) the ability to address the cultural norms, and 3) remain in compliance with US research regulations. Additionally, my Peace Corps training required me to partake in extensive cultural, language and historical training pre-service and mid-service. These trainings gave me insight into South African cultural norms and practices. Finally, I revisited South Africa for one month during the data collection phase of the study.

### **Triangulation of data**

Triangulating the data by utilizing multiple data sources such as open-ended interviews, focus groups, and secondary data strengthened the data set by increasing trustworthiness. According to Stakes (1995), triangulation enables the researcher to “see if the phenomenon or case remains the same at other times, in other spaces, or as persons interact differently” (p. 112). Triangulation increases credibility and reduces the chances of “misrepresentation and misunderstanding” (Stakes, 1995, p. 109) of data.

### **Peer-debriefing**

Peer-debriefing with my committee chair who teaches a qualitative methods course gave me easy access to someone who is very knowledgeable in interpretive methods. Utilizing my committee chair, and my own knowledge of qualitative research which I developed through taking a rigorous qualitative methods course introducing me to all the phases of conducting case study research, also ensured trustworthiness. I met with my committee chair once a week throughout the entire research process. During our meetings, we discussed my research questions and which method would be most appropriate based on those questions. Once I determined the research method, we talked about my research design and instrumentation. My chair also helped me gain familiarity with NVIVO and challenged me to think about the ways that I wanted to present my data. After completing each chapter of the thesis, I sent my chair the drafts for review and feedback. I also met occasionally with my other committee members who also looked over the drafts I sent them of each chapter to make sure I was heading in the right direction.

### **Member checks**

Member checking is a process where the researcher re-engages with participants to check for accurate interpretations (Stake, 1995). This process might entail formal or informal discussions about the findings and or sending transcripts to the participants to check for accuracy. In order to make sure that I was accurately interpreting the information gathered from participant interviews, certain sections of the thesis were sent to participants for review and correction. For example, during the focus group interview, two participants discussed an activity that they did at Eduland called the Integram. They provided a vague description of the activity based off of what they could recall from their memory. Since I facilitated this activity several years ago, I knew and understood what they were referring to during the conversation but I also couldn't fully remember every aspects of the activity. Therefore, in order to make sure that what the participants and I were able to recall about the activity was accurate, I emailed the program developer our description of the activity and asked her to add the pieces that were missing. The program developer's response to my email filled in the missing gaps.

### **Transferability**

The researcher met the second criteria for trustworthiness, transferability, by utilizing detailed (thick) description of key quotes from transcribed interviews. Thick descriptions are used to check for similarity between different contexts. In this case, I compared responses of focus groups to check whether there were any similarities in the way they responded to certain questions. For example, despite their different backgrounds and experiences, all focus group members believed that serving the community was an important part of leadership. They participated in community projects after they completed the leadership program at Eduland. They

viewed service as a worthwhile thing to do and personally benefited from it in different ways. This topic is discussed more in Chapters Four and Five. Therefore, those involved in the leadership development field in South Africa may want to consider incorporating a service component to their program. These findings may not be generalizable to everyone working in the leadership development field. That is not the goal of this qualitative study. This study shows that certain aspects of the leadership training may be transferable from one context to another.

### **Dependability**

The third criteria used to ensure trustworthiness was dependability. Another word used to describe dependability is reliability. Both of these terms relate to the researchers' need to maintain consistency during the data gathering process. The techniques used for dependability were triangulation and maintaining an audit trail of the process. All of these steps occurred during the research gathering phase. The last criteria however, were techniques used following data collection.

### **Confirmability**

The fourth criteria for trustworthiness, confirmability was achieved through "meticulous" data management and recording. I followed the seven steps for managing qualitative data suggested by LeCompte and Schensul (1999) which included: (1) maintaining copies of all important materials; (2) ordering researcher memos using a chronological data file schema; (3) designing and implementing a system for labeling and logging interviews; (4) cataloging or indexing all documents and artifacts; (5) establishing the safe storage of all materials; (6) checking for missing data; and (7) developing a process for reading and reviewing text (p. 37–

40). NVIVO software program made it possible for me to manage and store all of my data in one location.

### **Ethical Issues**

As a researcher, it is important to be cognizant of ethical issues that may arise during the research process and to be proactive in taking steps to avoid violating research ethics. Since my research involved human subjects in an international context, I took extra precaution to protect the confidentiality of the participants, and to respect their cultural norms. I ensured that I received IRB approval before conducting the study and chose a site where I had adequate knowledge of the social, cultural historical, political, and contextual factors that affected the participants of the study. Additionally, research questions were sent to a former Eduland staff member and the program developer to make sure that they were appropriate for the focus group participants. I also took the proper procedures to obtain consent from parents of participants under 18 years of age.

### **Summary**

This chapter provided an overview of the steps taken to design, collect, analyze, and ensure trustworthiness of the data for this qualitative case study. The data provided insight on the research questions through the lens of the participants and through my translation of the texts. Major themes were also highlighted. The results of the study are presented in the next chapter, and major findings are discussed.

## Chapter 4

### Results

Chapter four presents the major findings of the study. After analyzing participant responses to the focus group and individual interview questions three major themes emerged: 1) simulated group work as the foundation for leadership development; 2) leading through selfless service; and 3) specific challenges to leadership.

These themes provide insight into the primary research question: In what ways does Eduland prepare youth for leadership in a multi-ethnic society? and the sub-question: In what ways did students apply program content learned through simulation activities?

Table 4-1: Themes Associated with Research Questions

Themes	Categories
Simulated group work as the foundation for leadership development	Knowing and learning about your people Good communication Openness to other insight Conflict management
Leading through selfless service	Perception of leader as servant Serving others by “donating yourself,” and material donations Developing social capital through service
Specific challenges to leadership	Non-democratic Black Economic Empowerment laws Cultural norms Talking about racism Living in segregated communities

## **Simulated Group Work as the Foundation for Leadership Development**

Participating in the Eduland leadership program helped many of the participants learn how to work with a diverse group of people; recognizing the importance of being able to work in a team is part of the leadership role in a multiethnic society. The first theme, simulated group work as the foundation for leadership development, was broken up into four categories based on the participants' perceptions of what was needed for working together: knowing and learning about your people, good communication, openness to other insights, and conflict management.

### **Know and learn about your people**

Eduland created an environment for mixed races and ethnic groups to get to know and learn about each other through group work. Based off of their experiences at Eduland, each focus group strongly believed that a leader should know about the different races, cultures, and peoples with whom he or she is working. Participants described two key approaches, which they learned and practiced, to get to know and learn about other Eduland members: 1) the color-blind approach (ignoring race); and 2) the multiculturalism approach (understanding and recognizing cultural norms and differences).

#### ***Color-blind approach***

Some participants across the various focus groups mentioned that at Eduland they learned to get to know other members by looking beyond racial differences. With this approach participants get to know others but ignore or minimize racial differences. For example, Muhammed, a participant from the Indian group, described the process of how he learned to understand and recognize the value of other members of Eduland:

They [EduLand] teach you to understand each other by placing you in this group of five to seven people so you understand the importance that everyone plays no matter what color or race they are or where they are from... They taught you to understand people and rather look for the good in them rather than criticize them.

Anneke, a participant from the Afrikaans group, iterated the same point: "I think that [working in groups] learned us to look over the racial." Similarly, Candice, a Coloured participant, disregarded race in attempts to embrace the opportunity EduLand offered her to learn about other people:

I came there [EduLand] and left everything at the door because I knew I was gonna learn something new... I interacted with different people so I didn't take their race into consideration when we worked together because I knew I was going to learn a lot about them and from them.

Cliantha, another participant in the Coloured group, learned that all of her peers at EduLand were equal despite their cultural differences:

The program made me aware once more that everybody was equal even though you have your own beliefs... no matter where you come from, despite your background, despite what you have and what I don't have, that everybody's equal.

Sharing this view, JoAnne added, "We are all offered the same opportunity. Not because I'm Coloured and she's Black, I will have a better a leadership position." She argued that it was up to the individual to take control of his or her own future. With a sense of certainty, Idha also maintained that "everyone is equal." She said, "If I'm Indian, I can't say I'm better than you because you [sic] Coloured you know?" Muhammed followed this point by saying "They [EduLand] make you realize how the equality between everyone [is] by seeing everyone's potential."

Applying this color-blind strategy enabled participants to look beyond or ignore race and to embrace the skills others possessed that would be beneficial to group work instead. For example, Muhammed explained that leadership requires collaboration with other people. "As a leader, not only your contribution is important... you understand that without this person the

certain task wouldn't be done." The other member of this group, Idha, added to the conversation by expressing that while working together everyone worked on a separate task that contributed to the project as a whole. Similar views were illuminated by Letsego, a participant from the black group:

It [working in groups] helps you realize that you need each other in order to lead. It's not a one-man job. You need to work together. She might be better equipped to do something to handle conflict, she might be better equipped to do speeches in public, but chances are in most cases they can't do both so they need each other.

### ***Multiculturalist approach***

Interestingly, while some of the participants used the color-blind approach, others used a multiculturalist approach. The Afrikaans group expounded on why in addition to recognizing the skills and qualities other individuals possessed and contributed towards the group, "you have to know the different cultures and...your people to be able to lead them properly" (Anneke). Daleen, another member of the Afrikaans group, explained that "at Eduland you work in a group with mixed races and people with different ways of doing things." She gave an example of how norms differed across cultures in South Africa to better illustrate her point:

In the Zulu culture in South Africa, it's respectful for the man to walk in front of the woman into the room and then when the black person ...walks in front of one of our white girls or whatever then we think he's really disrespectful because in our [Afrikaans] culture the guy has to wait for the girl to walk into the room.

Johannes gave another example of cultural differences he experienced at Eduland:

You recognize that or you see that different cultures have different meanings towards how you implement and use them in the program. For example, if you push, or it feels as if you push somebody away in the group, he will according to his ethnic group and his culture...distance himself from the rest of the activity because he feels that you aren't giving him a chance to prove himself.

He later added, "I just think it made me understand different cultures better. Knowing why you just can't [assume] if this works for one culture it's...going to necessarily work for the other

culture.” Anneke explained that having respect for others will also go a long way, because “if you had respect you would go through the trouble to learn [about] the other cultures.” However, not all of Eduland’s members were willing to take on the challenge of learning about or getting to know other cultures. Jacolien, a participant from the Afrikaans group, told a story about a friend of hers who struggled to work with other races:

[Anne]...couldn't really accept the fact that we need to work together, meaning black and white and all the different races. She couldn't accept that so she didn't want [to go] back to Eduland, but I think she lost the idea of Eduland actually (Jacolien).

According to the program director, Johan Van der Walt, also known as Oom Johan, this problem occurred frequently when the leadership center first opened in the early 1990s. “We had terrible situations where [white] children start[ed] crying and [saying] ‘but I can't look at them because my parents believe that black people can't go to heaven.’” Some parents who learned about the leadership program did not want their children to attend because they knew that their child would have to interact with other ethnic groups. When Oom Johan went to recruit at one Afrikaans school, a parent asked, “Are there kaffirs?” (J. Van der Walt, personal communication, June 23, 2011). Kaffir is a derogatory term for a black person and carries a similar connotation as calling a black person a nigger in the United States.

Although Jacolien and other focus group participants accepted and learned how to work with different cultures, they revealed that it was challenging during the first year of the program. Oom Johan expressed that it was common for youth to experience difficulty with working with other cultures the first year. He explained that the first day of the course was difficult for some students because many of them had to interact with a different race or ethnic group for the first time. The second day things were calmer, and by the last day students were excited. “You couldn't believe what you heard...they were positive, talking and building bridges,” said Oom Johan. Jacob also shared the challenge he experienced when he first came to Eduland:

The first day in grade 9 when we went there neh, I was like... there's [sic] going to be people that's [sic] going to be snobbish and because I haven't really been exposed to white people that much before they might look down on me and I'm going to react, like, negatively towards them and then when I came there it was like nothing like what I expected especially their behavior from the other kids because they were so friendly and like I saw that, most of them, they did not judge me in any way because they just accepted me [for] who I was (Jacob).

During Anneke's first year, her lack of knowledge on how to interact with different cultures made it difficult to communicate with some students:

I think the big thing was I didn't really know how to act between other cultures because I didn't know what they saw as right or wrong. So we learned a lot about each other and how to communicate with each other (Anneke).

### **Communication skills**

While many focus group participants learned the value of getting to know and learning about other cultures, they also learned the importance of communication. Each group gave examples of why communication is important for leaders and how Eduland fostered the development of their communication skills. All of the focus groups agreed that communication is a crucial leadership skill. Idha, a participant from the Indian group, argued, "If you can't communicate then you can't lead...you can't try to scream at everyone and shout [at] everyone for not doing things right. You have to obviously approach it properly." Sharing this sentiment, JoAnne, a participant in the Coloured group, asserted, "You actually have to interact with the people because you can't be a good leader if there is no good communication." François added, "Communication is the key thing about group work... you have to have good communication skills to get what you want and to make a success of the project." Kefentse also saw communication as an essential component to accomplish a task. "If I can't communicate with Mpho [a fellow student]...then we won't get anything done."

According to Jacob, Eduland created an environment that fostered the development of good communication skills for its young leaders through group work. Participants learned about different styles and approaches to communicating with different cultures. Johannes provided an example of how participating in certain group activities during the grade 9 self-management and grade 10 project management courses strengthened his cross-cultural communication skills:

You had to work together in a group where different levels or manners of communication meant different things. Some groups didn't really like when you talk loudly and slowly, they think you implicate that they [are] dumb... For example, I've worked with one of the Indian girls [Zaakiya]. She didn't like it when somebody talked loud. When somebody talked louder, she saw it as forcing of respect. Somebody is trying to force respect and force opinion. Where somebody else might have seen it as, 'this person is in a respectful position and he's struggling to communicate over the barriers there are [such as] people shouting, and ambient noise.

Creating such an environment for cross-cultural communication also helped some participants communicate their feelings about sensitive topics like apartheid and overcome language barriers. For example, Mpho explained:

I think last year we [came] across cross-cultural communication because I think one thing Eduland made us realize is that things like apartheid and everything, people just tend to stay back about it and no one wants to talk about it and all of a sudden they [Eduland members] just brought up all these issues and then everyone had a certain emotion that they experienced about all these things... As much as it's part of our history it really drags on because you're like wondering it happened like 10 years ago you know and it's not affecting you so please don't drag it on, you know? I think that actually helped us to vent out anything that you [we] had that was not in place.

Eduland created a safe space for participants to talk about issues of apartheid and racism during the "dark room" activity. During this night time activity, students sat in a room with the lights off in chairs organized in a circular fashion. While the lights were off, students were asked to walk silently into the center of the room and the mentors escorted them to a different seat so they wouldn't know who was sitting next to them. This arrangement was done to help students feel comfortable to speak freely. After everyone was seated, the mentors started off the activity with a prompt and then encouraged participants to honestly discuss what they felt in their hearts about racism and apartheid in South Africa.

Eduland also gave participants the courage to break down communication barriers that stemmed from lack of exposure to, or experience in interacting with, members of different ethnic groups. Anneke described the language barriers that she experienced when she first came to

Eduland:

We struggle to speak English in there [Eduland] so I would rather sit with the Afrikaans people because it's easier to communicate... But after grade 9 it got better, I think it got better. In grade 11 it was much easier for me to go and sit next to someone else. So I think language is a big problem; because we have 11 languages, it isn't always easy to communicate...But I think Eduland [taught] us to communicate even if we struggled with it. We [found] a way to overcome that.

The Black participants also managed to overcome similar language barriers:

Language was such a huge barrier for us where you know they can't communicate in English or we couldn't communicate with them in Afrikaans but it actually got to a point where we would actually put ourself to their level and try a little bit of Afrikaans and they would try a little bit of English and in the process would make friends and get to interact with other cultures and understand that as much as she's struggling to communicate with me, I'm also struggling to communicate with her so why we don't meet each other half way and just communicate as friends (Goitsememe).

Goitsememe claimed that a leader must be willing to ask for help. A leader has to be “willing to say to the other person, ‘You know what, I really am struggling here, I need you to help me a little bit... let's work together to make a success of it’” (Goitsememe).

### **Openness to other insights**

Focus group participants recognized that working together also requires being open to other insights, views, ideas and opinions. “As soon as you work in a group it's not only your insights that count, so it's better understanding everyone's” (François). JoAnne learned that as well:

Leading people, you shouldn't give your views all the time. You should give their [other students'] point of view because sometimes what other people view is better than what you're viewing and it helps and boosts not you alone, but everyone as a group...I'm not going to say I'm the voice of the people but as an Representative Council Leader, I do

represent my class and I give their views off, so being a leader for me is giving the views of my class because it's who I'm currently representing.

Affirming this idea, Goitsemedime added that leaders welcome other people's ideas and don't shut them down.

However, Cliantha expressed that people are not always open to seeing another person's view point. She shared a personal experience she had at Eduland where certain group members disregarded any ideas that she tried to contribute to the group. Feeling rejected made her realize that she does not want to ever treat other people that way. It helped her develop sensitivity towards other peoples' views:

There was a group that didn't like us and we didn't like them...It was a bit tough to share your opinion because they would shoot down anything that you said and it was a bit difficult working with that person and when I came home, I told myself that...if I see I come across a group of friends that are giving off negative views of me and they're just giving off negative attitudes, that's something that I have to change in order to make something work because I saw that at Eduland it didn't work.

Lerato expressed that a leader is responsible for "considering how other individuals feel about the situation. Incorporating their feelings and not being concerned about yourself. Listening to what everyone has to say. It's not always about telling people what to do and when to do it."

Idha also believed that leadership was not all about claiming authority and demanding others to act. She claimed that it also included taking in other opinions and collective decision making. Candice also expressed this view but explained that differences between cultures could lead to conflict:

Different cultures bring different attitudes and different perspectives so like sometimes there were clashes between people amongst us because like we agreed and disagreed on certain stuff so like we had to work together and understand where that certain person came from in order for us to work together.

## **Conflict management**

Working in diverse groups helped focus group participants develop conflict management skills. The program developer, Danel Van der Walt, explained that the youth were intentionally put into mixed race groups to create stressful environments in which the participants would have to learn how to manage conflict. While “they’re in companies [groups] we gave them challenges they had to meet ...and [they] went through the conflict with team members and [learned] how to deal with that.” The participants seemed to have a good understanding of why Eduland assigned them to work in groups; their description of the purpose behind group work was pretty close to what the program developer described during the interview.

Two members from the black group, Letsego and Mpho gave specific examples of conflict management tools they learned at Eduland during the grade 9 self-management course. Letsego talked about the Intergram, an activity that created a safe space for students to discuss both the positive and negative characteristics they saw in each other using animals. Students received a paper with different animals on it (a lion, tiger, panda bear, rabbit, parrot, etc.). Each animal represented certain characteristics of each group member; a lion could represent an aggressive (negative) or strong (positive) person. Letsego mentioned that “different animals that toi-tois (riot/protest) react differently to different situations. You can choose to be proactive or reactive about a situation.” Mpho described another activity they did called the Robot. Before explaining what the Robot was, she openly reflected on how she used to handle conflict:

You know, you actually start thinking about all the other times you’ve actually had fights with people, how you were actually insensitive or how you started shouting or did something that was hurtful, but then now you actually realize, you know the Robot says STOP, take a deep breath and then you know you’re going to think and everything just comes out ok ‘cause even if Goitsemedime says something that really upsets me, I can just sit there and listen to what she’s going to say but then I’m not going to react in an aggressive manner. I’m going to tell her, Goitsemedime, I don’t like what you just said, you know? ... You actually enjoy saying what you’re saying and you’re actually expressing your feelings ...so you avoid conflict.

Lerato added that the dealing with hardship essays Eduland required participants to do after the grade 9 self-management program helped her reflect on how she handled conflict. She felt that going through this reflection process taught her how to better handle conflict. She went on to further explain:

One of the things you learn at Eduland is that you work with very different people and you find a way to relate to each and every one of them and eventually you actually see, if I handle myself a lot better than we can actually, I can also be successful, everyone can be successful as well.

Letsego also came to the same realization:

The grade 9, that helped a lot because there was a time where we had to come up with a business proposal for each company and it was done in a very short period of time, and in most companies this is what would happen: we would fight. No, do this, do this, and then quarrel quarrel and there's this awkward moment of silence and you realize that you've actually done nothing. And then you calm down and you start everything from the beginning and then no one is fighting with anybody and then things fall into place.

Most participants discussed how they applied conflict management skills learned during simulation activities at Eduland through their leadership positions at school, at home, or in their communities. Agreeing that conflict management was one of the most useful skills they learned at Eduland, black participants described how they were able to use the conflict management skills in their executive leadership positions in their current schools. Goitsemedime's executive leadership position required her to discipline other students in the school for misconduct. She realized that she could use the teamwork skills she learned at Eduland to overcome conflict. Goitsemedime learned that approaching a potential conflict situation with another peer helps to resolve the conflict much quicker:

Like team building, you help me, I help you...it's kind of the same thing that applies at school, 'cause sometimes you will come across those very stubborn learners that don't want to listen to you...and then maybe [Mpho] walks down the passage and I'll be like [Mpho] please come help here and she'll come and [ask] what's the problem. We resolve the issue quicker and faster than when I was alone so it's kind of like having each other's backs, you know.

Letsego added:

In most cases, the kids at my school, if they cause conflict with you, the best thing is to let it go. They will want to prove a point that they are right and you are wrong, so if you don't stop the conflict it will never stop. We have a kind of, like, don't do things like that if somebody comes and they want to cause conflict with you, if you don't give them any attention whatsoever, they get bored and they leave and they will probably try and find somebody else to cause conflict with. It never really works and at the end of the day they're very disappointed and that's pretty much it.

In the Afrikaans group, the concept of conflict management emerged more in the context of discussing how people in their communities have been unable to get rid of their racist apartheid mentality. These participants perceived racism among the older generation to be problematic and contributing to the reproduction of racist ideology, which ultimately is passed on from one generation to the next and creates conflict between different cultures. In Anneke's community, racist ideology has led to fights between different races. Anneke shared a story of how she handled a conflict situation:

I stopped a fight once, between two guys really, I did and afterwards I realized what I've done. A black guy and a white guy, they were making racist remarks to each other and almost knocking each other out, and I said to my mom, 'Wait, that's the school guy, stop!' and I went out and I went between them and I said stop and they actually just break [sic] up. I don't know how it happened, but that was a racist thing that happened, and I gave their names to people at the school so they handled it.

Muhammed also used his conflict management skills several times to diffuse tense situations at his school, "like when two people are arguing in class, [I] can come in between them and cool them down." Idha and Daleen used learned conflict management skills at home to resolve issues with their parents. Idha gave an example of how conflict management could be used at home:

If you at home and you having a fight with your mother or father, you would know to say to yourself, 'You know what, let me just cool down. Let my mother have her say,' and try to have a calm discussion; say, 'Mom, you know what, let's talk this out,' or, um, you would just keep quiet, you know, just forget about it later on and eventually your mom or your daddy's gonna cool down instead of backfiring all the time, making the situation worse.

### **Leading Through Selfless Service**

The second theme, leading through selfless service was broken up into three categories: perception of leader as servant, serving others by “donating yourself,” and physical donations, and developing social capital through service.

To serve is one of the core leadership principles from which Eduland was built. When I asked Danel Van der Walt, the program developer, to define service leadership, she described it as a leadership style wherein the leader devotes his or her life to serving the people, different sectors of society, and the nation as a whole. At the same time, the leader has one aim:

make people a better leader than [him or herself]... You [the leader] constantly empower someone to take your position, so as you're leading you almost go to the back of the line, but in the same sense [empower] others to take the lead (D. Van der Walt, personal communication, June 29, 2011).

However, Eduland did not “teach” or define the words “service leadership” for the students, claimed Danel Van der Walt. Through simulation activities, the students felt and experienced firsthand what it meant. “We pretty much went out to make them feel the effect of [service leadership] without saying the words,” said Danel Van der Walt. For example, during the week of the grade 10 course, focus group participants planned and implemented community service projects. They took on the roles of procurement managers, budget personnel, and planners to prepare themselves for these projects. At the end of the week they went to impoverished or marginalized communities and implemented their projects. Jacob expressed the satisfaction he felt from serving others:

It really gave me a sense of spiritual growth, because I used to perhaps look down on other people because of their situations...but I found myself helping someone, giving something useful with a smile, and it never even felt like I was wasting my time. I actually enjoyed what I was doing so you should always look at service. Always look at what you can do for other people in order to uplift them.

After reflecting on an experience she had during the grade 11 course in which Eduland exposed her to extreme poverty, prostitutes, and drug abusers on the streets of Hillbrow, Anneke said:

I think it's our duty, maybe not ours alone...or get involved and try to make the difference in places like that because we have the money, maybe, or the influence even if it's to donate a few rand or something to people that's [sic] working in places like that trying to make it better.

### **Perception of leader as servant**

Engaging in such activities influenced some of the participants' perceptions of a leader. The Afrikaans and Black focus groups perceived a leader as a servant. The Afrikaans group all agreed that leadership is to serve. In response to the question "How do you define leadership?" Anneke replied, "it is to serve without expecting to get something." When I asked the question, "How did your perception of leadership change after participating in Eduland's leadership program?"

Daleen, another participant from this group, replied:

I learned that leadership is not to walk in front; it is to serve. It's to really work hard, um, not to get the shine and say 'I'm the leader'—it's more like to serve where nobody is seeing you.

Sharing this view, Letsego, a participant from the Black group, said:

After Eduland my views about leadership completely changed. I realized that a leader is not just somebody up there who is in charge, and that a leader is somebody who also serves the people as well. You have to humble yourself down to the people if you want to lead them. It's not gonna help them if you're up there and you are in a high position and people are afraid to come to you. If you serve them, and you show them that you are actually there for them, they can actually open up much more to you and tell you...this is what we want.

### **Ways of serving**

The participants described two key ways of serving others: donating one's self and material donations. They donated themselves to those in need inside and outside their communities by spending time with them or by engaging in some form of physical labor to improve the appearance of certain places in their community. Candice explained:

[Donating yourself] adds more value towards your work and people can really see that you're dedicated towards helping people...It's useless donating money to a place when you don't go there and work with your hands, like, get down and dirty and really work. It's useless because you need to really donate yourself towards that project or people that you're helping.

There were many different examples of how participants donated themselves to local community members. As part of the grade 10 project management course, all of the participants were required to implement a community service project. In order to fulfill the course requirement, the Coloured group renovated the living quarters of the Eduland staff members (the cooks and cleaners) for their service project. The African group, however, went further out into the community to complete their community service projects. They cleaned, painted and organized items in the library or a rural school.

According to Letsego:

In grade 10 we had to serve the community. It helped us realize that leaders are not just out there to lead; we had to make an effect in the community by serving. That's what we did in grade 10—we had to do community service. We helped out in the library. It helped us realize that, simply by serving, that can make an impact in someone's life and that also is leadership.

While the examples above presented service projects done as part of Eduland's leadership program, many participants shared examples of how they served others after the leadership course. Johannes and Anneke volunteered at hospitals in their community, and participants from the African and Coloured groups volunteered at orphanages.

Donating one's self to the community typically did not involve providing monetary or material offerings; however, many participants did serve their community by donating money to charities and other local organizations.

### **Material donations**

Providing material goods to people in need was another popular way participants either made a difference in their communities or perceived that they could make a difference. Participants from the Coloured, Black, and Indian groups talked about donating food to charity, the church, and poor areas. Cliantha worked with the youth group at her church to get donations:

My youth group... gets people to donate and then we buy things and then people who are in need in the church, we will, like, help them. We will ask them, are you in need? do you need this? and that's, um, what I learned from Eduland, is that you have to ask what you can do, what you can contribute to, and just sometimes think out of a picture without people asking you, without you even asking them how you can help—just do it out of your own and help somebody.

JoAnne worked with the Representative Council Leaders to get donated items for people in the senior citizen home in her community:

We had to go the (inaudible) the old age home and then we had to, each RCL member had to, donate maybe a bar of soap and canned food and then the exec members, they took it up to the old age home, and that really made the elderly people feel appreciated because sometimes they feel forgotten, and they wake up in the morning, sit in the sun, go to sleep, take their tablets, and then they think that the whole community has already forgotten about them, so we just wanted to make them feel wanted again.

Letsego also worked with the RCL to get donations. However, the money his school gathered went to others schools or the SPCA. Other participants in this group discussed how they used donated money to buy certain necessities for a local pantry. Similar to the rest of the groups, Idha and Muhammed donated money to church, charity, and other impoverished areas.

### **Developing social capital through service**

Engaging in community service projects enabled the focus groups to increase their social capital by building networks with organizations in and outside their local communities, as well as by strengthening their personal and social connections with other people in their local

communities. Cliantha said that she developed these skills at Eduland during the grade 10 project management course where her group had to get sponsors and donations from people in order to do their community service project:

The skills that we gained from phoning around [and] getting sponsors and stuff...we came home and applied that here in our community...we actually wrote letters to companies asking them to help us with donations, um, [went] to people asking [them] to sponsor us, and we also, like, amongst each other, amongst our families, amongst our friends, people we know who are in authority, we asked them to help us to get donations and sponsors in order to help Masibambisane and Posh [aftercare centers].

Jacob went on to say:

I think, like, the fact that we went out and asked certain organizations for, like, donations and we wrote letters, I think that built a bridge for learners who might have the same idea in the future so that the companies are familiar with helping learners and donating stuff so then it won't be, like, a new thing for them.

Jacob and Candice were also excited to share the ways that they employed the networking skills they learned at Eduland to strengthen their relationship with police officers working in the police station across the street from their school. Jacob stated:

We created a bond with certain organizations like our local police station. They have this forum, a crime prevention unit, and then we actually created a survey for them, and this was after our Eduland camp.

Candice added:

I also think that that survey helped create a relationship between our school and the police center, not only because we [are] directly opposite [from the police station] but because...they, like, came to the school and did a search thing. I really think that the survey was like a way for them to start the search thing.

Participants in the black focus group gave examples of how they used their Eduland peer network to increase the participation rates for certain events at their school. For example, Kefentse helped a student from another school in his town, whom he befriended at Eduland, find volunteers to assist him with his community service project:

When [Neo] from Selly Park had his community service thing, he asked [for] help from everyone around Rustenburg, especially us and guys from other schools, so we were able to help him even if we didn't attend, but we helped him spread the message that something was happening at Selly Park.

Leading through service allowed participants to make a positive impact on the lives of those in and outside their communities as well as develop or strengthen relationships and networks with other people and organizations in their communities. Additionally, participants spoke of the personal benefits they received from serving. These included accomplishing school related assignments, discovering career preparation opportunities, and experiencing spiritual growth.

### **Specific Challenges to Leadership**

Although the aim of PF's leadership program was to prepare youth for future leadership in South Africa, participants exposed some of the challenges that they believed had prevented them from sustaining and/or strengthening certain leadership skills and practices they had developed once they were back in their individual communities. The third theme, specific challenges to leadership, was broken up into four categories which provide insight into some of those challenges: Non-democratic Black Economic Empowerment laws, cultural norms, talking about racism, and living in segregated communities.

#### **Non-democratic Black Economic Empowerment laws**

The Coloured and Afrikaans groups strongly believed that the Black Economic Empowerment (BEE) laws have impeded, or will impede, their ability to advance themselves as leaders in South African society. The Afrikaans and Coloured groups viewed BEE as being exclusionary and non-democratic. Not being considered for certain opportunities because of their ethnic background was seen as a challenge for them, and talking about this issue infuriated some

participants. Jacob described BEE law as being non-democratic because it created divisions among, rather than equality for, everyone:

Doing BEE deals for only black people is...just allowing black people to do things and not really the other races...South Africa claims that we [are] living in a democracy, but then why are only black people being favored now? Why isn't there Coloured Economic Empowerment, White Economic Empowerment, and Indian Economic Empowerment? You only hear about BEE.

Supporting Jacob's views, Candice followed up with:

This division is holding us back in the sense that the difference that Eduland was trying to make in us, like, to become leaders, so, like, if we want to become leaders, we first have to consider this division. Because say for instance, I'm coloured, I want to become something—it's gonna be hard for me because of the favored conditions for black people and not for the white people. So I'm like really in the middle.

Jacob added to the discussion by commenting:

In order to be considered for entrance into a university they evaluate your application and if your surname is Um Kondo or Komalo or something African you might be considered...That's wrong because the youth are not only white or black, we all have to be considered with equal opportunity as youth to develop and uplift our country and truly become leaders.

They believed that the lack of consideration given to them by the government has stifled their leadership development. Jacob explained that his focus group had a disadvantage compared to the rich white students who attended the well-resourced Model C schools, because his school is a "Coloured school" in a township that lacks educational resources. Therefore, he added, if they perform poorly on an exam, it's not because they "have a learning disability," but because they just don't have the resources. Jacob concluded:

If you do not have the proper nurturing to become a leader, like uplifting yourself with education so that you may lead other people, it becomes tougher for you because you are not in a situation where you can build yourself with regard to education and...it kind of gives you a shortcoming as [a] leader.

Similarly, the Afrikaans participants shared their concerns of not being considered for certain job-related or higher education opportunities because of BEE laws. They discussed how opportunities are given to the "underprivileged," and as a result whites have to work harder to achieve any success. Jacolien explained, "If we as white people want to get somewhere we really

have to work hard because it's not easy because we have to work against BEE." Daleen believed that BEE allowed the unqualified underprivileged South Africans to get top managerial positions over more qualified people who are typically whites. François added, "No matter how good you qualify or whatever, if you don't qualify for BEE, you don't get the job."

Daleen also expressed that although the government perceives BEE as a viable economic solution for the unemployment problem in South Africa, it perpetuates unemployment. "They [are] just taking other people out of their jobs and making them unemployed, and putting other people in their place." She later said, "[if] I want to go study medicine then my school marks have to be 95% and for people living in...Soweto...they can go study medicine when they have like 50%." Realizing that she might be personally affected by this law, Anneke mentioned that this law upsets her because she wants to go to medical school. Johannes, another participant who's planning to apply to medical school, stated:

To get accepted into medical school...next year at the University of Pretoria, 220 students will be granted permission to study there...80% [of the] persons must be black, 20% Indian, 5 % Asian, and then 10% all white, but specifically females. That is not equal.

The Afrikaans group also viewed BEE's racially preferential practices as being non-democratic because they claimed that it did not give everyone an equal opportunity. According to François:

The big thing is that people got this perspective of South Africa where it's a BIG democratic country but [what] they don't see is, black or white, if you are qualified for the job you could get the job. But the way it is, I'm white, I'm qualified, he's black, he's not that qualified. [I've] got 2 to 3 years more experience but he gets the job. It's important to note that both groups felt that they were being discriminated against by BEE laws because of their ethnic background, however; in different ways. The Coloured group felt they were deprived of resources needed to excel academically because their needs are over looked by the government whereas, the Afrikaans group has the resources but are unable to utilize their skills and resources because preferential treatment is given to the underprivileged blacks.

Therefore, both groups will more likely have a difficult time finding a job or becoming leaders in society compared to the Black participants.

### **Cultural norms**

While the Afrikaans and Coloured groups believed that the exclusionary BEE laws limited their chances of becoming leaders or achieving success in South African society, cultural norms prevented the Black and Indian groups from taking part in the decision making process in their communities. The Black and Indian groups talked about being excluded from this process due to cultural norms related to age hierarchy. The Black participants explained that their opinions are not considered by the elders in their community. According to Goitsemédime, “it’s usually the elders in the community [making decisions]... You [the youth] don’t have a say in what happens in the community and what doesn’t happen.” Mpho added, “in our culture they see [us] as a child.” Lerato chimed in to mention that those who do try to take part in decision making are usually told “o go rata delay—you’re too forward,” or “it’s not your time” (Goitsemédime). These participants seemed annoyed at this cultural norm, which they believed silenced them and their ability to be leaders in their own communities.

Idha and Muhammed had the same challenge with the elders of their Indian community. However, unlike the Black participants, Idha and Muhammed seemed more acceptant of the norm that prevented them from taking part in community decision making. Speaking in a matter-of-fact way, they explained that the youth can take part in decision making in school but not in the community. Instead, it’s the municipalities’ responsibility to make decisions. According to Muhammed:

At school here we have, you know, it’s people of our own age, we can talk and discuss but now [the] community here is run by the municipality. You don’t, you can’t say, I want this light to work... You can’t choose what you want.

Idha also revealed that her religion prohibited her from taking part in the decision making process in her community. “We’re not actually allowed to make decisions...especially not the women...from our religion women are not allowed to make decisions” (Idha). “Our religion is very strict, we do what they say,” said Muhammed.

### **Talking about racism**

Talking about racism was another challenge present for most groups. Participants from the Black and Afrikaans groups shared that discussions on racism usually take place among their friends and during certain subjects at school, but not in their communities. According to Anneke:

We talk about what's going on [with racism] in South Africa to our friends and different groups, and maybe at church as well, but in school and community and stuff, everybody is scared about it so they avoid it.

Another member of the group, François, said:

I think for me...that it’s hard to speak about racism, especially because if you say something, someone else goes around and puts a tail to your story and it ends up you being, they tend to turn around your story, and you end up being the one with the bad name because you said this and this and you never said it.

Aside from being afraid to talk about racism, some participants found the topic challenging because they claimed that the definition of racism was constantly changing. Johannes and Daleen agreed that the perception of racism differs among people of different ages. “Our grandparents still have this anti-black or anti-white [view]...and maybe our parents also and then our whole generation” (Daleen) does not have the racial problem (Johannes). Additionally, Daleen argued that the government’s perception of racism has also changed:

I think they see racism as the whites against the blacks or the whites against other races. I don’t think they think racism goes the other way as well...For them racism, doesn’t go the other way. They can, like, discriminate against us, its fine because it’s not racism, but if we do the same its racism.

For the African group, talking about racism was also challenging, especially with the elders. Mpho commented:

I think racism is off bounds in a way...if something goes wrong and then you'd say, 'I feel like this person is being racist,' in a way it's kind of like no, leave it... If ever you decided to address it in a way, it would be something that everyone would want you to just leave, you know? It's taboo.

The elders try to avoid the topic. Another participant expressed that although people are trying to inform young people about racism, such efforts are unproductive because “a lot of racism doesn't exist among the youth”—the elders are the ones with the racist mentality. The adults should be targeted, but speaking about racism with them is taboo. Despite Eduland's efforts to empower youth to spread awareness about racism, adults in the community did not welcome such efforts.

### **Living in segregated communities**

Building bridges between different cultures was one of the main goals that Eduland focused on by promoting the leadership principle of togetherness. However, despite its efforts, black participants found it difficult to network or interact with students from different ethnic backgrounds after the leadership course because the communities in South Africa are still very segregated. Letsego commented:

The way in which our community is situated: like, if you went to an island, it's just black people and almost, let's just say most of the central part of the town is, just black people and then white people live very far from each other... The distance makes it difficult for the different race groups, cultures, and ethnic groups to interact.

Other focus group participants shared similar experiences. The Afrikaans participants attended a predominately white school and were taught in Afrikaans. The Coloured and Indian groups also lived in segregated communities, but attended schools where the medium of instruction was English. According to all of the participants, athletic events were the main place

where people from different cultures interacted. However, these sporting events were organized by the schools rather than the participants. Therefore, the participants were unable to promote diversity in their schools and communities.

## Chapter 5

### **Discussion, Conclusions, and Recommendations**

The purpose of this study was to understand how Partnership Foundation (PF), a youth leadership organization based in South Africa, prepared South African youth for leadership in a multiethnic society. As part of the investigation, I also examined the ways in which student participants applied program content learned through simulation activities. To ascertain the depth and understanding of the participants' experiences, four focus groups, two semi-structured individual interviews, field notes, and secondary data were used to capture the important ideas, concepts, and meanings constructed by the participants. Three major themes emerged from the data and were presented in the findings section of chapter four: group work as the foundation for leadership development, leading through selfless service, and specific challenges to sustaining leadership practices. Chapter five provides a discussion of the findings, conclusions, and recommendations for future research.

The discussion section is broken up into three areas. Each area examines the findings in relation to the study's research questions by linking it to the literature in chapter two. The first section examines the ways in which Eduland prepared youth for leadership using a multiculturalist contextual leadership approach and facilitated the participants' development of human capital and social capital. The strengths and weaknesses of the multiculturalist contextual approach are also examined. The second section focuses on how focus group participants are applying the leadership skills learned in everyday life. Lastly, the final section examines how issues of youth marginalization prevented participants from fully exercising leadership skills learned at Eduland.

### **Multiculturalist Contextual Leadership Approach**

The findings revealed that Eduland prepared youth for leadership in ways that are consistent with methods advocated by prominent scholars in the leadership development field. Eduland's leadership program was based on a contextual leadership framework which included local history, narratives, and social and political issues (Naidoo & Thani, n.d.). Using a multiculturalist approach steeped in pluralistic ideology, Eduland emphasized the importance of "recognizing and celebrating group differences." However, I argue that this approach has limitations: while this form of contextual leadership allows for building bridges between different cultures, it lacks the critical perspective needed to challenge the ideological, political, and structural underpinnings that maintain the status quo. What is needed is contextual leadership rooted in a critical multiculturalism philosophy that exposes the deeply rooted class- and race-based structural inequalities in South Africa. This is significant because the lack of exploration of the intra-historical contextual factors forecloses opportunities for South Africans to achieve real social justice.

### **Contextual background on multiculturalism in South Africa**

Multiculturalism, also known as nonracialism, in South Africa emerged during the anti-apartheid struggle as the ANC's oppositional ideology to the apartheid regime. The term nonracialism contains a dual meaning which has been used to express opposition to both racial classification and racism (MacDonald, 2006). The ANC pointed out that apartheid was racialist and racist and that these terms were antithetical. Their conception of nonracialism revolved around the Christian liberal view of brotherhood and the creation of a more inclusive state wherein different racial groups were recognized and racism was rejected (MacDonald, 2006).

Members of the Black Consciousness movement, however, were opposed to the liberal ideals of multiculturalism. Cornwell (1986) believed that as long as there was political and economic inequality in South Africa the liberal concept of integration was a myth, while Adam (1973) argued that “the color-blind ethos of liberalism was anachronistic” (p. 11). However, after the democratic transition, nonracialism ideology took precedent and became one of the democratic ideals carved into the South African constitution.

Desmond Tutu coined the phrase “rainbow nation” to describe the new democratic South Africa. The rainbow nation metaphor portrayed South Africa as a place characterized by racial harmony shared among different races. Tutu’s metaphor espoused the same double meaning as the term nonracialism—a humanist color-blind ideology that says “let’s embrace a single South African identity,” and another message saying “let’s celebrate our diversity, our differences” (Irlam, 2004, p. 695-696). The dual meaning contained within the term nonracialism and the phrase rainbow nation is the main feature that characterizes the multiculturalism in post-apartheid South Africa.

Nelson Mandela popularized the rainbow nation metaphor during his presidency by referencing it in speeches and through media. The movie *Invictus* (Eastwood, 2009) captures some of the racial tension that existed in the presidential office after the political transition took place in South Africa. During one scene, Mandela’s bodyguard Jason storms into his office after finding out the four white special-trained presidential bodyguards were assigned to his team. Jason is very suspicious and uncomfortable with the idea of working with the white South African men and views them as a threat. Mandela calmly responds to Jason, saying that “when people see me in public they see my bodyguards; they represent me directly. The rainbow nation starts here. Reconciliation starts here...Forgiveness starts here too.” The phrase “the rainbow nation starts here” characterizes Mandela’s feelings about how he wants to show South African people that he represents and supports the diverse culture of people in South Africa.

Racial reconciliation was the key focus of Mandela's multiculturalist agenda. Similar to most proponents of multiculturalism (Nagle, 2009), promoting cross-cultural dialogue was Mandela's way of trying to help South Africans overcome prejudice and racism. However, Mandela was criticized for placing too much emphasis on building cohesion between South Africa's divided population and little attention to issues of class. Mbeki argued that racial reconciliation would not come without economic transformation (Russell, 2009). Adding to Mbeki's view, Habib (1996) argued that "class variables are just as critical as issues concerning race in coming to an understanding of the nature of the South African conflict... [therefore] the rainbow metaphor, by only focusing on race variables, is thus theoretically misleading" (p. 2).

Several statements made by the participants, coupled with my own observations and archival information, revealed that Eduland's leadership program was steeped in multiculturalism discourse. The first two themes presented in chapter four (group work as the foundation for leadership development and leading through selfless service) exposed the strengths and limitations of this approach.

In order to understand the connection between these themes, their strengths and limitations, and multiculturalism, it is important to recognize how the themes were shaped by Eduland's multiculturalist leadership principles of togetherness and service. According to Danel, leadership in context is leadership that addresses specific South African issues (D. Van der Walt, personal communication, June 29, 2011). She explained that one challenge facing South Africa is that it is multi-racial and that there's an issue of "togetherness," as the different ethnic groups are having a difficult time co-existing. Therefore, Partnership Foundation created the principle of togetherness—"experiencing the richness of South-Africa's [sic] cultural diversity in an environment where you can get to know, respect, appreciate, and co-operate with each other" (Partnership Foundation, 2010)—to prepare youth to address this challenge.

The other challenge Danel discussed pertained to the issue of service in South Africa. Lack of service delivery has been an ongoing problem in South Africa and contributes to the high poverty rate in the country. Danel believed that business leaders in South Africa cared more about making profit than serving the community and that it was the responsibility of the president to serve society (D. Van der Walt, personal communication, June 29, 2011). The principle of service was created to address this problem. Partnership Foundation defined this as “look[ing] beyond self-interest by developing others to lead and having growing commitment in and towards our [South African] communities” (Partnership Foundation, 2010). Also, the program director explained that building bridges between cultures leads to an appreciation for each other and trust in the fact that through collaboration and cooperation South Africans are working for the benefit of the community rather than for personal gain.

A piece on Eduland’s website sums up the two principles within their multiculturalist contextual leadership approach:

Leaders should be developed in context. We live in South Africa...in a given situation with cultural diversity where people need to know each other, respect, appreciate and cooperate with each other. There are certain issues unique to South Africa and leaders of the future must address them. We focus on what is relevant now for leaders today.

Osborne, Richard and Marion (2009) and Magner (2007) all agree that contextual leaders are effective because they focus on what is relevant and are attuned to the social and political context in which they operate. Osborn et al. also noted that leadership is inseparable from context and is embedded within it—“the demands, constraints, and choices for leaders stem from the context” (p. 192). The PF director and program developer understood this concept very well, and tried to make their leadership program contextually relevant.

### **Simulated group work as the vehicle for multiculturalist practices**

EduLand used simulated group work activities as the foundation for leadership development. During the grade 9 self-management program, the group work took place in week-long simulated business environment contexts with six companies, where each participant was responsible for carrying out different managerial roles. For the grade 10 project management program, the participants performed different managerial roles during an eight-hour simulation that guided them through the phases of project management (Van der Walt, 2010). Group work was used as a vehicle for fostering the principle of togetherness and its associated multiculturalist practices of cross-cultural dialogue, cross-cultural communication, getting to know and learn about other cultures, developing openness to other insights, and conflict management skills. According to Nagle (2009), creating space for “cross-cultural exchange: the nurturing of mutual understanding, intercultural respect and harmonious ethnic relations” (pp. 9-10) could create opportunities for unrepresented groups to gain equal recognition.

EduLand made it possible for youth from different cultures across South Africa to come together and engage in such cross-cultural exchange while learning leadership skills and discovering how they could make South Africa a better place as its potential future leaders. Through activities like the dark room, participants talked to each other about their thoughts, fears, frustrations, and concerns related to racism and apartheid during a facilitated group discussion. This activity created a space for cross-cultural dialogue, a common method used by proponents of multiculturalism. One proponent, Lederach (1997) argued that multiculturalism:

Can help transform hitherto problematic relationships between groups in which the conflicting groups’ deep rooted fear and hatred of each other needs to be dealt with by being germane to the protagonist’s experiential realities which shape their perspectives and needs (p.2).

Within the safe cross-cultural space EduLand created for participants, friendships blossomed over the course of the program between different ethnic groups despite the fears or

perceived prejudices they thought might have existed. Jacob told his focus group that he wanted to be the head chairperson of his group because he assumed that the white students would treat him badly because he was Coloured. He had never worked with whites before, so he did not know how they were going to treat him and he didn't want to get into an altercation with them. Jacob came to realize that he misjudged his white peers and none of them judged him as he had thought they would.

### ***Developing human and social capital***

Through engaging in multiculturalist practices, participants developed both intrapersonal competencies (individual knowledge, skills such as self-awareness, self-regulation and self-motivation, and abilities, all of which contribute to growth in human capital) and interpersonal competencies (social awareness and social skills such as collaboration and cooperation, building bonds and conflict management), which contribute to growth in social capital (Day, 2000, p. 4). Day emphasized the importance of building both human and social capital in leadership development programs. He explained that leadership programs typically focus primarily on leader development (human capital) at the exclusion of leadership development (social capital).

EduLand strategically structured the three-year leadership program in sequential order so that participants could develop both human and social capital in a natural sequence. In the first year, the participants focused on personal leader development; the last two years, they focused on leadership development (community development through community service and change management). Clantha explained the rationale behind EduLand's curriculum structure. She said that in the first year, since they are younger, EduLand focuses on helping them build their moral values (dignity and respect) and self-esteem. She went on to say, "I think every year when we learn that it adds on, that to make you a better person and to do introspection upon yourself. Judge

yourself first and see where you can change yourself first” before you can change the world. She explained that the last two years of the program focused on changing their world and local community. Other participants mentioned that the program made them friendlier, less judgmental, more confident, better listeners, more courageous in advocating for those who can’t speak for themselves, and more willing to be inclusive and open to other views and opinions.

Aside from developing intrapersonal skills, participants also developed interpersonal skills. Conflict management skills were one of the most useful interpersonal skills reported by participants. Working in the simulated groups helped most of the participants recognize that different cultures had different ways of doing things. Coming to this understanding helped participants recognize how to navigate differences in opinions, views, and practices without treating these differences as personal affronts—to a certain extent. Although the multiculturalist contextual leadership approach used at Eduland helped the participants get to know and communicate with each other, it had its limitations.

### **Limitations to the multiculturalist contextual leadership approach**

Traces of the contradictory double meaning embedded within the rainbow nation metaphor and the multiculturalist concept underscored several participants’ statements. These statements exposed the subtle tensions between what is and what ought to be: 1) the desire to ignore race and embrace cultural diversity in a society that enforces Black Economic Empowerment, a racially-based legislation that provides preferential treatment to one group over another, and 2) wanting to perceive everyone as equals in a society rooted in structural inequality.

The focus group participants described what I called “the multiculturalist color-blind approach.” They wanted to embrace different cultures and, at the same time, ignore racial differences. However, the racially-based BEE laws made it difficult for them to ignore race. For

example, Candice mentioned that when she first came to Eduland, she didn't take the race of the other members into consideration because she wanted to open herself up to learning something new about their different cultures. Candice didn't hold any prejudices because of their race, but her desire to learn from their different cultures seems to indicate that she is quite conscious of their racial difference. Later on in the conversation, Candice shared that because she was Coloured it was going to be difficult for her to achieve success because preferential treatment was given to black South Africans. Candice's statements reflected both color-blind and multiculturalist ideology. She didn't take race into consideration, yet at the same time wanted to learn from the different cultures at Eduland. Despite Candice's attempts to ignore race and embrace the opportunities Eduland created for her to build bridges with other cultures, she was faced with a dilemma. The Black Economic Empowerment laws enacted in South Africa made it impossible for her to ignore the role of race in her society. She believed that BEE created divisions in society and denied her access to resources. This made it difficult for her to do or be what Eduland taught her to be:

This division is holding us back in the sense that the difference that Eduland was trying to make in us, like to become leaders, so like if we want to become leaders, we first have to consider this division—because say for instance, I'm Coloured, I want to become something, it's gonna be hard for me because of the favored conditions for black people and not for the white people. So I'm like really in the middle.

The same problem came up in the Afrikaans group. Anneke described a similar dilemma to that expressed by Candice. She mentioned that “Eduland taught her to look over the racial” and that it is important to know the different cultures. Despite her desire to ignore race, BEE made it difficult for her to overlook it. She shared that in order to get into medical school, whites have to receive a higher score on their matriculation exams compared to blacks. Anneke felt that BEE was unfair and would make it more difficult for her to get into medical school.

Candice and Anneke's statements illustrate some of the problems that the color-blind multiculturalist approach created. The potential root causes of Anneke and Candice's

contradictory statements could be linked to the “contested and contradictory” color-blind ideals written into the South African constitution. According to Ansel (2004):

The abstract ideal of nonracialism (color-blind ideology) that served so well during the period of transition has run up against the imperatives of transformation, leading to a much messier terrain wherein race has been juridically outlawed as a moral basis of citizenship and government but legislatively re-inscribed for strategic purposes of redress (p. 9).

Establishing BEE legislation, such as a race-based affirmative action law, was one of the strategies employed by the South African government to create economic opportunity for the formerly oppressed black South Africans. Many non-black participants felt that this law was non-democratic and a form of reverse racism. As mentioned above, racially-based BEE laws made it difficult for participants to maintain the color-blind and multiculturalist approach they had learned at Eduland. Eduland based their program off the state-sponsored multiculturalist (Nagle, 2009) framework which contains many contradictions, yet these contradictions were not explored at Eduland.

The color-blind ideology also promotes the false assumption that everyone is equal. The majority of the participants claimed that South Africans were equal because they believed that they all received the same opportunities. However, the discussion on equality typically ended with a contradictory statement. For example, although François claimed that all South Africans were equal, he later went on to say, “but we [whites] work harder than they [blacks] do because they think they can use their ancestors or the past as an excuse for them to get everything instead of just working.” He explained that no matter how qualified he was, a black man with lesser experience and qualifications would get the job over him. François’s statement points out the problem with assuming fundamental equality:

In seeking equality rather than equity, the processes, structures, and ideologies that justify inequity are not addressed and dismantled. Remedies based on equality assume that citizens have the same opportunities and experiences. [However, because] race, and experiences based on race are not equal, the experiences that people of color have with respect to race and racism create an unequal situation (DeCuir & Dixson, 2004, p. 29).

The focus group participants wrestled with the color-blind ideas of being the same and being equal. Similar to Anneke and Candice, François and other participants in their group were frustrated by BEE laws which they claimed gave preferential treatment toward blacks. They viewed BEE as being unfair and divisive. In their eyes, BEE represented a form of reverse racism or discrimination. Jacob and Candice felt that the black government was seeking revenge on the whites for their wrongdoings in the past.

Participants frequently blamed issues of racism and inequality on the ANC government and the older generation's inability to forget the past. None of their statements provided a structural critique of the causes of inequality, but rather an ahistorical argument that works to deny the presence of "historical legacies embedded in the social structures of the present" (p. 2). For example, Candice claimed that BEE laws created more divisions "'cause now we're not forgetting our past." François and Daleen echoed this in similar responses. They mentioned that former ANC president Julius Malema publicly sang "Kill the Boer, Kill the Farmer," a racist song about killing the white Afrikaners; in response to his public taunting, a white Afrikaner singer said that he would start singing the racist song that whites would sing about blacks during apartheid. Daleen said, "It's a ripple effect. Somebody that's way up and in the public's eyes says something like that; then suddenly we're back where we started. Or it feels like that." The group agreed with her remark, and François followed up, saying, "'Cause no one is able to put the past behind them." However, François' statement that all South African blacks are lazy and do not want to work for anything could be read as racial prejudice. His statement illustrates that even though Eduland tried to prepare its participants for leadership by encouraging them to get to know other cultures through teamwork and engaging in cross-cultural dialogue, the activities lacked a critical component that includes the development of critical consciousness— an

awareness of how current events result from the actions of the past and an understanding of how certain social and political ideologies and practices maintain structural inequality.

The program directors' belief—that the only way to overcome ethnic conflict in South Africa is by experiencing and discovering other people and recognizing that everyone is equal—had its shortcomings. Opponents of multiculturalism argue that “Simply learning about another group's way of life does not automatically act to terminate prejudice; it can instead reify culture and cultural difference, thus failing to address the central issue of racism within society” (Nagle, 2009, p. 9). Therefore, while using the multiculturalist contextual leadership approach of promoting togetherness through simulated group work activities does lend itself to some rewarding benefits at the individual and relational level, without critical race dialogue and historical analysis the core issue of racial inequality will remain unresolved. Streich (2002) warns that “we must be wary of arguments that we should forget the past, since they ask us to engage in denial of present injustices” (p. 2). He argues that “justice in the present requires us to remember historical injustices and recognize how they continue to shape identities and structures in the present” (Streich, 2002, p. 2).

### **The two sides to community service**

A similar critique could apply to Eduland's community service component, which attempted to prepare the participants to serve their communities, but lacked the critical community service (Rhodes, 1997) approach and so failed to address structural inequalities that perpetuate poverty in South African communities. Numerous scholars (Cowell, 2009; Pillay, 2009; Seekings, 2000) have discussed the issue of lack of service delivery in South Africa, much of which has resulted in youth protests, high unemployment, poverty rates, and dissatisfaction with the ANC government. Naidoo and Thani (n.d.) suggested that South Africa needed a new

leadership framework and new leadership approaches that, amongst many other things, would “ensure good...service delivery” (n.p.). Recognizing the problem with service delivery from the government, Danel said that she wanted Eduland participants to understand what leadership is:

[It's] not getting in that chair to be that boss, but it is to deliver. It's really to do the best that you can do, for high expectations...but not to get there and get loads of money and...low expectations of yourself and feel its fine (D. Van der Walt, personal communication, June 29, 2011).

Eduland prepared youth for leadership in South Africa's multiethnic society through fostering the idea of service, as was evident in the theme discussed in the second chapter (leading through selfless service). Participants described this form of leadership as leading humbly without expecting something in return. Several participants expressed that it was their duty and responsibility as leaders to help or serve others. The participants seemed to have internalized some of the values of servant leadership; according to Jones-Burbridge (2012), “servant leadership is seen as an obligation to help” (p. 2).

### ***Developing social capital through community service***

The community service component required the participants to plan and implement sustainable community projects. To prepare the participants for this task, Eduland taught them various skills ranging from tangible project management skills (including the phases of project management) to showing them how to network and seek sponsorship. The community service projects were used as vehicles through which participants started building relationships with, and making connections to, individuals, organizations, and networks within and outside of their own ethnic communities. Participants described different community service projects that they implemented as helping them to gain awareness and exposure to poverty and other issues facing South Africans. One of the projects included going to a poor rural school to fix up the library and paint some of the classrooms' walls with funny cartoon images, different shapes, and numbers.

Engaging in community service projects enabled the students to increase their social capital. According to Putnam (1995), developing social capital is accomplished through establishing relationships that lead to effective collaboration towards a shared goal. Participants spoke of creating bonding and bridging social capital with other organizations in and outside of their communities. Putnam suggests that locally-based community service or volunteering efforts that take place within an individual's homogenous community creates bonding social capital.

Bridging social capital, on the other hand, occurs when individuals extend their volunteering or community service efforts outside of their individual communities. Bridging allows the individual to expand their information and resource networks, whereas bonding capital develops from the strengthening of relationships and support systems within a local community (Roberts, n.d., p. 2). Jacob and the other Coloured participants in his group developed bonding social capital through the connection they made with police officers in the police station across the street from their school. They helped the crime prevention unit by creating a survey on bullying for students in their school. This survey focused on how bullying affected academic performance and how bullying could be prevented. Jacob stated, "I think that that survey helped create a relationship between our school and the police center, not only because we [are] directly opposite but because, like, that survey...was like a way for them to start the search." Candice added, "They came to school and searched for drugs and things." Jacob and Candice illustrated that they formed a reciprocal relationship with the police officers. They created the surveys for the officers and the officers provided the school a service by conducting the search. According to Roberts (n.d.), "bonding social capital provides social and psychological support for its members, creates solidarity, and facilitates reciprocity" (p. 2).

Similar to Jacob's focus group, most participants worked on community service projects within their communities, though the development of bridging social capital was less evident among other focus group participants. Kefentse mentioned that a friend of his from Eduland, who

lives in a different community, asked for his help on a project, but none of the focus group participants, including Kefentse, talked about using their extended network of friends from Eduland to help them with their own projects. Participants from the African focus group reported that it was difficult to collaborate with people outside of their segregated community because of the distance. Therefore, there was more evidence of bonding social capital than bridging capital.

Serving others meant different things for participants. Based off of her experience at Eduland, Candice learned that it was more valuable to “donate yourself” (time, labor, energy) to a project or people than to simply give money to them. Anneke, on the other hand, saw giving donations to people in Hillbrow as a way to make a difference in the poverty-stricken area. After describing the scary scene of prostitutes, homelessness, and street kids sniffing glue on a trip that Eduland had organized to Hillbrow, Anneke mentioned:

The poverty in South Africa is so huge. You always hear about these things but you never see this. But when we actually saw this, I don't know, I really felt like: wow... I think it's our duty, maybe not ours alone...to get involved and try to make the difference in places like that because we have the money maybe or the influence even if it's to donate a few rand or something to people that's [sic] working in places like that trying to make it better.

### *Engaging in non-critical community service*

The two ways of serving described by Anneke and Candice—physically donating to others, and working with or spending time with others—do not get to the root causes of structural inequality in the communities they served or wanted to serve. The type of service that Eduland exposed the participants to is similar to what Ward and Wolf-Wendel (2000) referred to as a “doing for” rather than a “doing with” approach to service: “Service that is focused on doing for is more aligned with charity than social change...in this conceptualization, service is focused on identifying deficits in the community and then using [institutional] resources to provide services to fill each deficit” (Ward & Wolf-Wendel, 2000, p. 4). Fixing up the library in the rural school is

an example of this approach. Ward and Wolf-Wedel argue for a service approach that involves collaboration “with the community as partners to address not only what to do (i.e., service) but also to struggle to identify ‘root causes’ of community problems” (p.4). Similarly, scholars like Ginwright and Cammarota (2002), Hilfiker (2000), Poppendieck (1999) Westheimer and Kahne (2004) argue that the charity approach to service does not address the root causes: structural racial and economic inequalities. In his article “Justice and the Limits of Charity,” Hilfiker posed a poignant question: “Do our works of charity impede the realization of justice in our society?” Poppendieck (1999) provides a critical response to that question:

Charity acts as moral safety valve; it reduces the discomfort evoked by visible destitution in our midst by creating the illusion of effective action and offering us myriad ways of participating in it. It creates a culture of charity that normalizes destitution and legitimates personal generosity as a response to major social and economic dislocation (p. 5).

Unfortunately, students engaging in charity projects lack the activism and deep analysis needed to challenge the status quo. For example, although students implemented community garden projects (they built plots at a poor rural school and provided teachers at the school with tools and seeds to grow food that would be used for the students’ lunch), building a garden does not get to the root of why the people are poor. Scholars like Ginwright and Cammarota (2002) challenge traditional charity approaches to service projects and encourage “youth to examine and influence political and economic decisions that make [poverty] possible in the first place” (Ginwright & Cammarota, 2002, p. 90). By asking these questions, youth begin to develop critical consciousness, “an awareness of how institutional, historical, and systemic forces limit and promote the life opportunities for particular groups” (Ginwright and Cammarota, 2002, p. 87). Awareness then leads to action that challenges the status quo. Youth develop the ability to contextualize a problem by examining it within the larger framework of societal structures.

Integrating social justice aspects into service projects allows youth to “understand the roots of social inequality and encourages them to exercise power, to change how inequality

structures their lives” (Ginwright & Cammarota, 2002, p. 88). By looking at systematic causes of injustice and inequality, students have the power to effect change that extends beyond the limits of the single community that they might physically be working within. Becoming a critical agent of change would enable the participants to “negotiate, contest, and challenge the institutionalized processes of social division within which they are situated” (Ginwright & Cammarota, 2002, p. 87). According to Magner (2007), “to solve the societal problems of South Africa, we need to consider the full economic, socio-cultural and political context, and all the conditions and relationships that have created the current reality” (p. 129). Eduland’s leadership framework lacked the critical historical component, which is a crucial piece for contextual leadership.

When I asked the program director and developer to discuss what activities they did to get their participants to address the class divide, or to build bridges between people from different socio-economic classes, neither could provide a clear answer. Danel said, “There’s nothing specific that we did on the rich and poor gap, no, but that’s definitely something that I would’ve brought in.” Unfortunately, Eduland is closed, but she said that if she had the opportunity to add to or change the program, she would structure it around current events that are affecting South African youth. Using simulation methodology, she would not tell the youth what they are doing but rather have them experience for themselves how current leadership in South Africa might be affecting them. For example, she said, “I would have... [included] something about Malema [the former ANCYL president]... so that the students can judge if this is leadership, [as well as other] experiences that are currently happening in youth leadership in South Africa.” She claimed that when the grade 9 program was developed, youth were exploring a different set of issues related to leadership in South Africa: “The materialism in top figures today wasn’t so strong then.” I received a similar response from the program director, who responded, “Unfortunately, you [are] forcing me to think of things that I never did before.” He said that things were easier in 1994, when everyone could point their fingers and say ‘apartheid was bad and now we need to share.’

However, the ANC never fulfilled its goal of wealth distribution. Only a few blacks benefitted from the political changes. Furthermore, Eduland's intense focus on building bridges between different cultures overshadowed the need for the development of the knowledge and skills necessary to build bridges between different economic classes in South Africa. The leadership program focused more on the present rather than the root causes of the current economic and social inequalities

### **Application of Leadership Skills and Practices**

Despite some of the shortcomings to the multiculturalist contextual leadership approach, the findings revealed that participants were applying the leadership and life skills learned at Eduland through their leadership positions at school, participating in and organizing events in their schools, communities, and even their homes. Eduland has helped the youth cultivate what Miller (1987) refers to as "youth leadership life skills—the development of life skills necessary to perform leadership functions in real life" (as cited in Seevers & Dormody, 1995). JoAnne supported this by stating:

I like the tactics that they use. They don't... [teach] us about values and then...tell you, 'Oh, you [are] not supposed to act like that.' They leave you and then you go and experience it all for yourself, and then when they do give you a project, you don't finish it there in Eduland, they send you out with the project, and then you go and experience what they've taught you. They don't really spoon feed you and that helps you build your character.

The two main skills that participants used the most were conflict management and planning. Several participants used conflict management at school to peacefully handle disagreements, as well as to mediate and diffuse conflict situations with their peers. Planning skills learned at Eduland were also useful for some participants: Anneke used the planning skills

she learned to organize cultural events at her school, while others such as Muhmmmed and Idha used planning skills to organize community projects.

The majority of the participants were able to apply the project management skills learned at Eduland to serve members in and outside of their communities, thus allowing them to build social capital. Grae and Uhl-Bien (1995) mention that effective leadership development consists of building networks and collaboration, relationships among and between people and networks among and between followers. Participants engaged in three types of community service: charity-oriented service, volunteer-oriented service, and/or participant-planned and -implemented projects. The charity and volunteer projects were usually done in connection with school or religious organizations, whereas the community service projects were planned, designed, and implemented by participants to meet Eduland's community service requirement after completing the grade 10 project-management course. Doing community service was nothing new for the focus group participants—many had to incorporate a community service project as part of their school's requirements—but what made Eduland unique was that it taught participants the phases of project management and how to use them to design sustainable community service projects. Although less transformational, most participants continue to simply volunteer or do charity work, and, as a result of the leadership program, they apply planning, budgeting, and networking skills to achieve their service-related goals.

### **Challenges to application**

The focus group participants revealed that there were some challenges that made it difficult for them to practice the leadership skills learned at Eduland. These challenges stemmed from youth marginalization particularly amongst the non-white participants. Despite Eduland's efforts to help students develop the confidence to use their voice, practice advocacy and

decision making skills, cultural norms in the black, Indian and Coloured focus groups prevented them from exercising their agency and from fully becoming involved in community affairs. Most of the participants were restricted to exercising their agency primarily in the school context.

While a large number of South Africa's youth are marginalized because of the lack of opportunities for participation, civic engagement (Graham et al., 2010), and the lack of opportunity to exercise their voice, the factors contributing to the marginalization of some of the focus group participants stemmed from the lattermost of the three. According to Graham et al., "politically [youth] are also marginalized, with few spaces for their voices to be heard" (p.102). Participants revealed that certain types of authority in their communities prevented them from participating in the decision-making process because these adults viewed them as children. When they did try to give their input on community matters, they were told things like 'This is not your time,' or that they were being overly forward. In that sense, they were not viewed as equal partners in community projects or valued. Jacob shared his thoughts:

There's no real platform created for you as a child to be able to make that difference, so while I'm in this phase of my life, I don't think that I will be able to make a real difference yet. I can take small steps, yes, I can, but the real changes that I want to be able to make, I believe that I still am going to have to grow a lot as a person.

Jacob and the other members of his group all talked about how they did not receive support from adults in their schools when they tried to implement programs. JoAnne said that the adults disregarded her efforts to promote the feeding scheme project, and that she had to push the issue to get the program up and running. These findings were consistent with the Campbell, Gibbs, Maimane, Nair and Sibiyi study (2009), which found that youth are not valued, encouraged to participate, or viewed as equal partners in community projects. Marginalization of youth limits youth's opportunity to make a difference.

In most cases, the Coloured school excepted, the school setting was the primary place where youth could practice their agency. Most of the participants in this study held executive

leadership positions at their schools, with the exclusion of participants from the Coloured school and one from the Indian school. These positions enabled them to exercise planning and decision-making skills, and to practice a sense of agency in their own community.

### **Conclusion**

In order to address the leadership crisis in South Africa, a new leadership framework steeped in critical multiculturalism is needed. Critical multiculturalism moves beyond the idea of embracing and recognizing cultural differences and offers a critique of race- and class-based structural inequalities that make it difficult to embrace cultural differences in the first place. Partnership Foundation prepared youth for leadership in South Africa's multi-ethnic society using traditional multiculturalist approaches that overlooked the power dynamics of gender, race, and class. The program exposed participants to issues of poverty without offering structural critiques of the issues' root causes. As a result, the focus group participants came up with quick fixes, many of which would not provide long-term change. Partnership Foundation's lack of focus on structural inequalities and on the participants' development of critical consciousness resulted in developing program content that did not raise participant awareness of what was need to create real systemic change. The leadership program created opportunities for individual level change without fundamentally challenging the status quo.

Sadaawi (1997) stated that "We have to make a correct diagnosis of the problem if we wish to have the right remedies" (p. 12). This quote points to the importance of understanding the social, historical, political, and economic contexts of the people with whom we want to help and advocate for as leaders. Without the correct diagnosis, youth leadership development programs might inadvertently end up perpetuating the cycle of producing leadership similar to the ANC

government, continuing to avoid addressing the structural inequalities that result in high levels of poverty, crime, corruption, unemployment, and racism.

Although Eduland's simulation leadership model did not lend itself to preparing youth for creating long-term structural change, it was powerful in helping the participants develop individual and collaborative leadership skills. The simulation method created a space for the development of collaborative leadership practices that embrace different opinions and insights, and for leadership preparation that is context-specific. This method also gave participants the opportunity to build bridges with people from other ethnic backgrounds, develop the tools to communicate and interact with other cultures, and manage conflict by facilitating their development of the intrapersonal and interpersonal skills which promote growth in human and social capital.

### **Program-Specific Recommendations**

I recommend that community leaders and scholars in the youth leadership development field who are preparing youth for multicultural leadership that would foster transformative change should adopt a more critical multiculturalist contextual leadership approach. According to Rhoads (2002), the transformative form of multiculturalism “has been described as critical multiculturalism because it combines the conditions of cultural diversity with the emancipatory vision of critical educational practice borrowing from postmodernism, critical theory, and feminism” (p. 41). These theories should form the foundation of youth leadership development programs and simulations.

Figure 5-2 illustrates a model that could be used to assist these stakeholders in accomplishing such goals. The model was adapted from the Carucci (2009) diagram which outlined the “process for constructing the architecture of a leadership development simulation.”

The five phases outlined in Carucci’s model are incorporated into the third step (see description below) of this model. Rather than beginning the model by identifying a future vision, a few steps were added in order to make the leadership development simulation more critical. The first two steps consist of conducting a needs assessment of the community and identifying social structural issues that contribute to the needs of the community. Step Three includes going through the five phases necessary to construct the leadership development simulation, and the last step includes incorporating critical reflection and critical dialogue throughout the simulation.

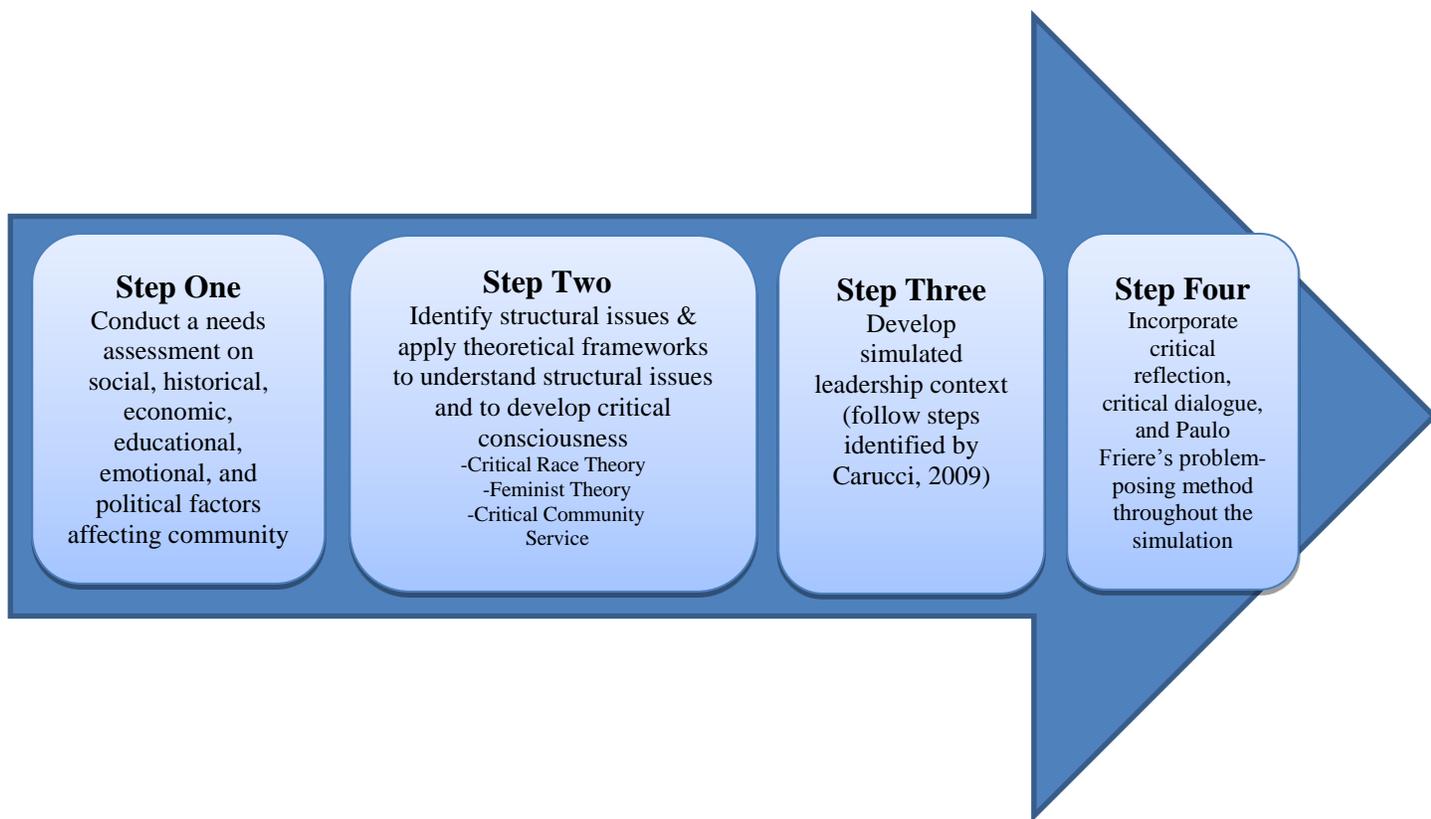


Figure 5-2: The Process for Designing a Critical Leadership Development Simulation for Transformative Change

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Adapted slightly from the Carruci (2009) “Process for Constructing the Architecture of a Leadership Development Simulation” diagram.

**Step One: Conduct a needs assessment**

Before implementing a leadership development simulation, it is important to conduct a needs assessment in order to determine the needs of the community being served. A needs assessment takes the pulse of the community to develop an understanding of the social, historical, economic, educational, emotional, and political factors shaping the community. This step is necessary to ensure that the right problems are being addressed and to avoid reproducing the status quo.

**Step Two: Identify structural issues**

Once a needs assessment is done it is important to identify the root causes of the issues or problems. Examining race-, class-, and gender-based structural inequalities is typically a good starting point for exploring the identified issues or problems. Critical race theorists such as Derrick Bell have helped us understand that race is socially constructed, and that color-blind notions of equality can impede progress towards a more equitable society (Ladson-Billings, 1999). In culturally diverse places like South Africa and the United States, though race has played and continues to play a central role in people's lives (Smith-Maddox & Solórzano, 2002), their color-blind constitutions work to camouflage the salience of this issue. Critical race theorists have "delegitimiz[e]d racism by placing it under scrutiny and forcing themselves and others to grapple with the undeniably real impact that racism has had and continues to have within American society" (Smith-Maddox & Solórzano, 2002, p. 68), and, I would add, South African society. Critical race theorists have also scrutinized the liberal idea of equality. They claim that equality assumes that people have the same opportunities, and therefore does not address race- and class-based structural inequality. However, those seeking equity understand that there are inequalities

and work to address it (Decuir & Dixon, 2004). Building from critical race theory, feminist scholars provide the tools to deconstruct dominant hegemonic, heteronormative, patriarchal discourses to expose the power dynamics of gender, class, and race within them.

Identifying and critically examining the causes of oppression will allow the program developers of youth leadership programs to start asking questions like: “Why do we have significant economic gaps between different racial groups? Why do women continue to face economic and social inequalities?” (Rhoads, 1998, p. 45). Thinking about these questions prior to building a simulated leadership context will foster the development of a critical simulation-based leadership program.

### **Step Three: Develop simulated leadership context**

Having developed the theoretical foundation for understanding the structural issues, the next step is to use that knowledge to envision a healthier, equitable society free of racial, class, and gender oppression through the five phases of Carucci’s model, beginning with her first phase, “envisioning a future.” The second phase includes “isolating organizational patterns” by identifying trends that worked and did not work in the current organization, and then determining how the trends might impact the future vision of the organization. The program developer would design scenarios that challenge the participants to come up with ways to change the negative trends and find ways to preserve the positive trends during the simulation. The third phase, “identify key leadership requirements,” requires the program developer to identify key competencies that participants should develop. These competencies might include the development of the intrapersonal and interpersonal skills that lead to the development of human and social capital. Phase four includes “determining the context” where the participants could practice leadership behaviors, decision making, and problem-solving skills to address issues

identified through acting out certain scenarios. The context is the environment or setting where the simulation will take place, and so Carucci suggests that the simulation should occur in a non-familiar environment outside of the participants' comfort zone so that they open themselves up to developing new behaviors rather than relying on default thinking and behavior patterns. The last phase involves "build[ing] the simulation."

#### **Step Four: Incorporate critical reflection, critical dialogue, and Paulo Friere's problem-posing method**

While the process of developing a simulated leadership context should be informed by the critical theories outlined above, it is equally important to integrate periods of critical reflection, critical dialogue, and problem-posing methods throughout the simulation. Mezirow's transformational learning theory indicates that change in the way we view ourselves and the world comes from a process of reflection, critical reflection, and critical self-reflection, a process that he later called perspective transformation (Dirkx, 1998). Transformational learning emphasizes experiential learning.

During the simulation, the participants will be in a position to practice leadership and will be confronted with decision making. Therefore, it may be useful to give participants the opportunity to engage in critical dialogue about the decisions that were made during the different activities. During these discussions and throughout the simulation, the program facilitator should encourage the participants to utilize Freire's three step problem-posing method: 1) identify and name the social problem; 2) analyze the causes of the social problem; and 3) find solutions to the social problem (Smith-Maddox & Solorzano, 2002, p. 69). Additionally, participants should also have structured time for critical reflection on their own.

### **Recommendations for Future Research**

There are several recommendations for future research. The first recommendation is to conduct a mixed-method longitudinal study to assess what type of long-term impact the leadership simulation will have on participants. During the program, participants received ongoing assessment from their peers and mentors, as well as a growth profile assessment. However, there was no long-term assessment done to see what effect their involvement in the leadership development program had on the careers or life paths chosen by the participants. Most of the focus group participants expressed that because they were in their final year of school, they were very busy preparing for their matriculation exams and college. Therefore, they did not have time to become as involved in their community as they would have liked. It would be interesting to see how they applied the knowledge, skills, and competencies learned at Eduland after high school in job, college, and community contexts. Utilizing mixed methods provides rigor, depth, breadth, and a greater holistic picture of the studied phenomenon than using a single method (Reynolds, Gross, Millard, & Pattengale, 2010). Combining quantitative statistical data and qualitative interviews, for example, would provide a more complete picture of the leadership skill development participants underwent and how these leadership skills, practices, behaviors, and attitudes were maintained over a period of time.

Second, it would also be interesting to do a comparative study that looks at how leadership skills, practices, behaviors, and attitudes are maintained over time, across and within different ethnic groups. Lastly, it might be beneficial to do another comparative study that examines what type of long-term impact a more critical leadership simulation similar to the one recommended above (see Figure 2) would have on its participants, and compare that with data found on the less critical leadership simulation in order to assess any differences between participants in the programs. Conducting such a study would offer a more rigorous data set and

contribute to an understanding of what improvements need to be made to create more effective youth leadership development programs.

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## Appendix A

### Eduland's Leadership Principles

**SELF MANAGEMENT**

*Unit Standard: Leadership skills in the work context*

**PRINCIPLES: Bigger Picture, Values, Belief in Self**

*Sutras: Lifelong Learning and Togetherness*

**internalise values and purpose from an early age;**

**to take responsibility for their actions and for their own future;**

**to give their best in everything that they do (the energy to grow and develop);**

**in a culture where everyone is willing to serve and enrich others and society.**

**BIGGER PICTURE**

- Vision
- Purpose
- Imagineering
- Mission
- Priorities

**CHARACTER - VALUES**

- Trustworthiness
- Authenticity
- Respect
- Integrity / Selflessness
- Values in action / Social Responsibility

**BELIEVE IN SELF**

- Self-harmony
- Self-confidence
- Self-awareness
- Wisdom / Maturity

**ENERGY**

- Internal locus / Accept responsibility
- Courage
- Challenges
- Passion
- Commitment

**SELF-MANAGEMENT**

- Discipline
- Dealing with hardships
- Determination / Concentration
- Stress

**LIFELONG LEARNING**

- Willingness to learn
- Curiosity
- Spirit of discontent

**EXCELLENCE**

- High performance expectation / standards
- Achievement
- Expertise

**NETWORKING**

- Relationship-builder
- Information / Knowledge management

**CHANGE**

- Need for Change / Flexible
- Innovation = Creativity + Change
- Timing / Decisions
- Astuteness / Judgement

**TOGETHERNESS**

- Cross-cultural connection
- Strong team relationship
- Conflict collaboration
- Supporting different views

**COMMUNICATION**

- Open communication
- Empathic Listener

**SERVE**

- Empower
- Inspire / Motivate
- Needs
- Enable

9



## Appendix B

### Participant Recruitment Packet

Dear student:

My name is Saadiqa Lundy. I use to be a mentor at Eduland but now I am a student in the Agricultural Extension and Education Department at The Pennsylvania State University. I will be coming to South Africa in June to do a research study on Eduland. I am asking students who have participated in Eduland's leadership program (Module one-three) to be in this research study because I am trying to learn more about how Eduland's leadership program prepares students for leadership in a democratic and multiracial society.

If you agree to be in the study, I will ask you to participate in two one-hour focus groups at your school. Focus groups are group interviews. So rather than meeting with each of you individually to ask questions, six of you will be sitting in a group together and take turns answering questions. You must attend both focus group sessions.

If you don't want to be in this study, you don't have to participate. Being in this study is up to you and no one will be upset if you don't want to participate or even if you change your mind later and want to stop.

If you are interested in participating in this research you must:

- Read all the forms carefully
- Let me know that you would like to participate. I will contact you on the mobile number listed on the Eduand database on June 7, 2011 to see if you are interested in participating in the research and to see if you have any questions about the research.
- Bring the form called "**Student Assent/Consent**" to the focus group and sign it in front of me
- If you are **under 18** years old and want to participate in the research you must get permission from your parent or guardians. Please talk this over with your parents before you decide whether or not to participate. Your parent and guardian must read the form called "**Parental Form**". If your parent or guardian signs and returns the form back to me, then you cannot participate in the study.

Please feel free to e-mail me at [szl106@psu.edu](mailto:szl106@psu.edu) or call me at +27838860172 to ask any questions that you have about the study.

Thank you,

Saadiqa Lundy

**Student Assent/Consent Form for Social Science Research**  
The Pennsylvania State University

**Title of Project:** Youth Leadership in South Africa: Examining the process of preparing South African youth for democratic leadership in a multiracial society

**IRB Protocol:** 36873

**Principal Investigator:** Saadiqa Lundy, Graduate Student  
009 Ferguson Building  
University Park, PA 16802  
(570) 216-6377; szl1106@psu.edu

**Advisor:** Dr. Nicole Webster  
109 Ferguson Building  
University Park, PA 16802  
(814) 863-2695; nsw10@psu.edu

**What is research?**

We are asking you to be in a research study. Research is a way to test new ideas. Research helps us learn new things.

Being in research is your choice. You can say Yes or No. Whatever you decide is OK. You will not be in trouble for saying No.

**Why are we doing this research?**

In our research study we want to learn about how Eduland's leadership program prepared students for leadership in a democratic multiracial society. Democratic means allowing people to equally take part in making decisions that might affect their local schools, communities and country. A multiracial society is made up of many different races, cultures, ethnicities and languages.

We are asking students who have participated in Eduland's leadership program to be in this research study and participate in a focus group. Focus groups are group interviews. So rather than meeting with each of you individually to ask questions, six of you will be sitting in a group together and take turns answering questions.

**What will happen in the research?**

You will participate in two one hour focus groups. The first one will start today and the second one the day after tomorrow. Each session takes place here at your school. During the focus group discussion you will be asked 6 questions about what you learned at Eduland and how you are using what you learned at Eduland in your everyday life. The focus group discussion will be audio recorded. The recordings will be stored on a hard drive and secured in a *(locked/password protected)*

file in room 009 Ferguson Bldg. The recordings will be thrown away in 2012. However, up until that point the researcher will be the only person who has access to it.

**What are the good things that can happen from this research?**

From sharing your stories and experiences at Eduland we will get a better understanding of which leadership trainings and activities is working for students your age and what can be done to improve leadership development programs in South Africa and countries in other parts of the world.

**What are the bad things that can happen from this research?**

You may not feel comfortable sharing your thoughts or feeling about a certain topic. You do not have to answer any questions that you do not feel comfortable answering.

**What else should you know about the research?**

Being in the research is your choice. You can say Yes or No. Either way is OK. Whatever you choose, you will not be any trouble.

If you say Yes and change your mind later that is OK. You can stop being in the research at any time. If you want to stop, please tell the researcher.

Take the time you need to make your choice. Ask us any questions you have. You can ask questions any time.

**Confidentiality:** Whatever we discuss during the focus group will need to remain confidential, meaning that it will be kept a secret between all of you and the researcher. If you speak about the contents of the focus group outside the group, it is expected that you will not tell others what individual participants said. The researcher will analyze the information, but never match your interview responses with your name or other information about you when it comes time to publish the results of the research.

Signing your name at the bottom means that you agree to be in this study. You will be given a copy of this form after you have signed it.

---

**Signature of Subject**

---

**Printed Name of Subject**

---

**Date**

## Parental Form

Dear Parent or Guardian:

My name is Saadiqa Lundy. I am a student in the *Agricultural Extension and Education Department* at The Pennsylvania State University. I am doing a research study on Eduland's leadership program to learn about how it prepared students for leadership in a democratic and multiracial society. I would like to request permission for your child to participate.

For the study, your child will be asked to participate in two one-hour focus groups at his/her school. Focus groups are group interviews. So rather than meeting with students one-by-one to ask questions, six students will be sitting in a group together and take turns answering questions. During the focus group discussion your child will be asked 6 questions about what he/she learned at Eduland and how they are using what they learned at Eduland in their everyday life.

The focus group discussion will be audio recorded. The recordings will be stored on a hard drive and secured in a (locked/password protected) file in room 009 Ferguson Bldg. The recordings will be thrown away in 2014. However, up until that point only I and Dr. Webster (faculty member) will have access to the recordings and The Pennsylvania State University's Office for Research Protections, the Institutional Review Board and the Office for Human Research Protections in the Department of Health and Human Services may review records related to this research study.

The good thing that might come from doing this research is that your child might help us get a better understanding of which leadership trainings and activities are good for young students and what can be done to make it better.

The bad thing that might come from doing this research is that your child may not feel comfortable sharing his/her thoughts or feeling about a certain topic. If this happens, your child does not have to answer any questions that they do not feel comfortable answering.

At the end of the study, children's responses will be analyzed but for confidentiality purposes, I will not match your child's interview responses with his/her name or other information when it comes time to publish the results of the research. *Additionally, at the end of the study a summary of the group responses will be made available to all interested parents. Please email me at [sz1106@psu.edu](mailto:sz1106@psu.edu) to get a copy.*

Participation in this study is voluntary. If you don't want your child to be in this study that is perfectly okay. Being in this study is up to you and no one will be upset or get in trouble if you don't want your child to participate. Even if you give your permission for your child to participate, your child can choose not to participate. If your child agrees to participate, he or she can stop participating at any time.

If you have any questions or need more information, please call Saadiqa Lundy at +27838860172 or email me at [sz1106@psu.edu](mailto:sz1106@psu.edu). Keep this letter and complete and return the second page to the address on the stamped and labeled envelope in the recruitment packet **ONLY** if you DO NOT wish to have your child participate in the research study.

If you have any questions about your child's rights as a research participant, you may contact The Pennsylvania State University's Office for Research Protections (ORP) at The 330 Building, Suite 205, University Park, PA 16802, by phone at +001(814)-865-1775, or by e-mail at [ORProtections@psu.edu](mailto:ORProtections@psu.edu). The ORP cannot answer questions about research procedures. Question about research procedures can be answered by the research team.

Sincerely,

Saadiqa Lundy

***If you DO NOT*** wish to allow your child to participate in this research study, please sign and return this page in the pre-stamped and labeled envelope or call Saadiqa Lundy at +27838860172 or email me at [szl106@psu.edu](mailto:szl106@psu.edu) to tell me that you do not want your child to participate. *If you do agree* for your child to be in the research, you do not need to do anything else.

I do not grant permission for my child \_\_\_\_\_ to participate in Saadiqa Lundy's study on Eduland's leadership program.

\_\_\_\_\_  
Signature of Parent/Guardian

\_\_\_\_\_  
Printed Parent/Guardian Name

\_\_\_\_\_  
Printed Name of Child

\_\_\_\_\_  
Date

## Appendix C

### Focus Group Questions

1. *Leadership development.* Before participating in the program, what organizations – including work organizations – were you involved with and what types of roles and responsibilities did you have?
2. *Leadership development.* What leadership activities, clubs or programs are you currently involved with in school or outside of school?
  - a. What makes you the leader?
  - b. What's your definition of a leader?
3. *Leadership development.* How did you define leadership before participating in Eduland?
4. How has your perception of leadership changed after participating in Eduland's program?
5. What are some of the skills that you learned at Eduland that you now use to help you lead or support your club or program?
6. What are some important values that a leader should have?
  - a. Which of those values are most important to you? Why?
  - b. During what times were you practicing these values the most at Eduland?
7. In what ways did the program activities impact your thoughts or understanding of the different races and cultures at Eduland?
8. *Ubuntu.* Since the program, how often do you get involved in or participation in cultural events in your community? Has this changed from before you became a PF member?
9. *Ubuntu.* Since the program, how often do you get involved in efforts to promote diversity in your community or organization (e.g., people of different ages, different cultural backgrounds, different economic backgrounds, etc.)? Please provide examples.

10. *Social capital*. In what ways did your participation in Eduland allow you to strengthen or build networks among organizations in your local community? Please explain
11. *Social capital*. How much did your experience in the program help to expand or strengthen your personal, social ties or connections within your local community and the county as a whole? Please provide examples.
12. *Accountability*. In what ways did the program activities shape your understanding of what your responsibility should be towards your community and your country as young leaders? Can you think of an example?
13. *Serving Community*. Since the program, how often do you participate in organizational or community decision-making? Has this changed from before you became a PF member?
14. *Social Justice Oriented*. This question may or may not apply to all of you. Since the program, what types of things have you done in your school or community to address or spread awareness of some of the issues you learned in the Change Management course (racism, poverty, corruption, HIV/AIDS). Please provide an example.
15. If you could add anything to Eduland's program what would you add and why?

## Appendix D

### Individual Interview Questions

#### Interview questions for PF's program developer

1. How many years were you the program developer of the Eduland leadership center?
2. What inspired you to get involved in South African youth leadership development?
3. What is your vision for South African youth leaders?
4. What types of leadership development model, theory or framework do use to guide your work?
5. On your program website, I notice that you talk about preparing leaders for the South African context:  

Leaders should be developed in context. We live in SA in 2008 in a given situation with cultural diversity where people need to know each other, respect, appreciate and co-operate with each other.
- 5a. What are the challenges to preparing youth for leadership in a South African context?
6. How do you define democratic leadership?
7. What process did you use for creating the overall program delivery?
8. In what ways do you infuse concepts of democratic leadership into your program?
9. How do you decide which leadership concepts to focus on?

10. What process did you use for creating the overall program delivery?
11. On the Eduland leadership center website, you refer to your leadership program as being unique. What makes your program unique compared to the other leadership programs in South Africa?
12. What selection process did you use to appoint the mentors who worked with your students and why? Why did you choose the mentors that you did?
13. How did you select the students who attended the Eduland leadership center?
14. Do you use any program evaluation methods? If yes, what are they?

**Appendix E**  
**Sample Code Book**

<b>Theme</b>	<b>Category</b>	<b>Codes</b>	<b>Meaning unit</b>
Simulated group work as the foundation for leadership development	Participants perceptions on what's needed for working together	Good communication	<p>Johannes: if you want to accomplish something at some point you have to work with somebody... you have to have good communication skills to get what you want and to make a success of the project</p> <p>Goitsemedime: "being a leaders is also kinda like you know willing to stay to the other person you know what I really am struggling here I need you to help me a little bit. You need to help me a little bit there and lets work together to make a success of it"</p> <p>JoAnne: "You actually have to interact with the people because you can't be a good leader if there is no good communication."</p>
		Openness to other insights	<p>Johannes:"As soon as you work in a group, it's not only your insights that count so it's better understanding everyone's that's also coming down."</p>
			<p>Idha: "[Leadership is] not you taking control and telling others what to do. You listening to their opinions and then you all everyone decides together."</p> <p>JoAnne: "I've learned so far that leading people you shouldn't just give your view all the time you should give</p>

			<p>their point of view because sometimes what other people view are better than what you viewing and it helps and boosts not you alone but everyone as a group and then the different personalities also contribute to that.”</p> <p>Anneke: “I think one thing was to see stuff through other people’s eyes to put yourself in someone else’s situation and i think that helped to become closer to other people because you didn’t only see it your way you tried to understand them as well.”</p>
		<p><b>Conflict management</b></p>	<p>Danel Van der Walt: “In terms of the first year, so they’re in their companies, we gave them challenges they had to meet how to act, and went through the conflict with the team members and how to deal with that, but they kept their heads on the goal if you can remember correctly that that was the main thing.”</p> <p>Candice: “Different cultures bring different attitudes and different perspectives so like sometimes there were clashes between people amongst us because like we agreed and disagreed on certain stuff so like we had to work together and understand where that certain person came from in order for us to work together.”</p> <p>Letsego: “At Eduland we were told about conflict and how different animals that toi-tois react differently to different situations you can choose to be proactive or reactive about the situation.”</p> <p>Goitsemedime: “When you were at Eduland we had the thing of, like they said kind of like team building. you help me and I help you so it’s kind of like the same thing that applies at school cause sometimes you will come across those very stubborn learners that we don’t want to listen and you trying to get to talk to them and you see like you not getting through and then maybe she walks down the passage and I’ll be like K</p>

			<p>please come help here and then she'll come and she'll be like ok what's the problem. We resolve the issue quicker and faster than when I was a lone so it's kind of like having each other's backs you know." (Grenville)</p>
		<p>Know and learn about your people</p>	<p>Jacolien: "You have to know the people you're working with and you have to know what skills they have and in SA you need to know the different races and cultures."</p> <p>Daleen: "Knowledge about the other cultures and people you're working with."</p> <p>Muhammed: "It taught you to so to understand people and rather look for the good in them rather than criticize them. They teach you that everyone is different. you got to understand him how it is no one is going to change for you so understand people how they are and you will all get along very well."</p>
			<p>Candice: "I came there and left everything at the door because I knew I was gonna learn something new. There's something new to learn everyday whether it's about your culture or my culture or like I interacted with different people so I didn't take their race into consideration when we worked together because I knew I was going to learn a lot um about them and from them."</p>
			<p>Anneke: "If you had respect you would... go through trouble to learn the other cultures. You would go through the trouble to learn the language so everybody understands. So with respect I think you can come a far way. You won't stand there and give this demand you'd work with other people because you have respect for them."</p>