

LEARNING AND TRANSFORMATION

MANAGING TRANSFORMATION IN SOUTH AFRICA

INTRODUCTION

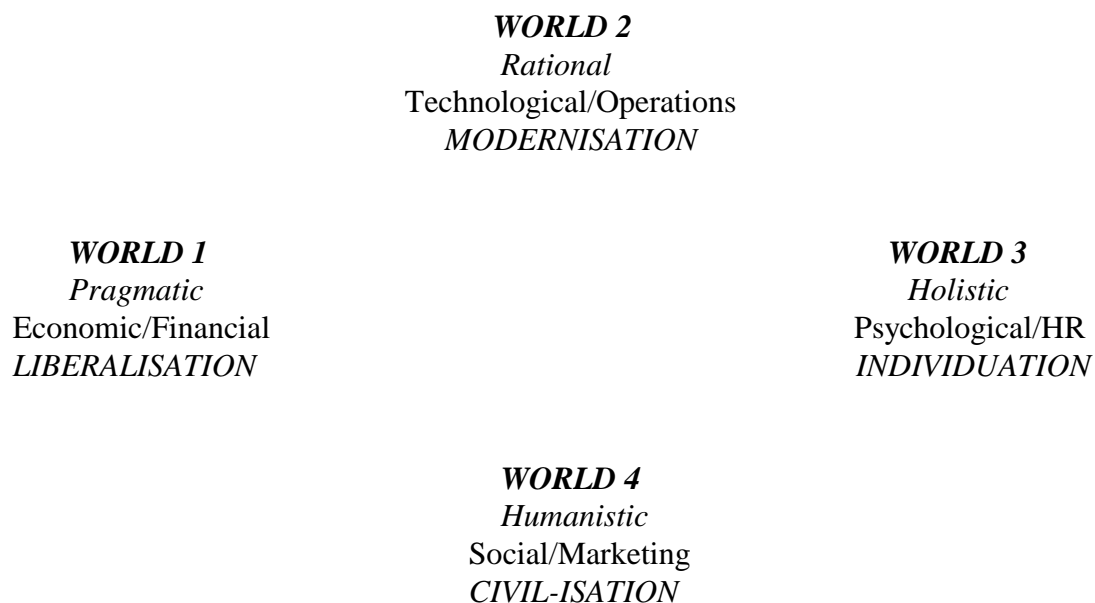
The Local-Global Argument

Trans-cultural and Trans-formational

In this paper I want firstly to broaden the base of a conventionally local-global orientation, duly encompassing four worlds – pragmatic and rational, holistic and humanistic - but most specifically incorporating the hitherto neglected South, or World 4. Secondly I wish to position our Transformation Programme based in the university of Buckingham in that light. However, before embarking on this dual leg of our transformational journey, I want to introduce the overall argument.

The first point we are making is that a worldly-wise manager, or indeed politician or civil servant, of both organisations in a micro context, and of societies, in a macro one, needs to have both a “trans-cultural” and a “trans-formational” orientation.

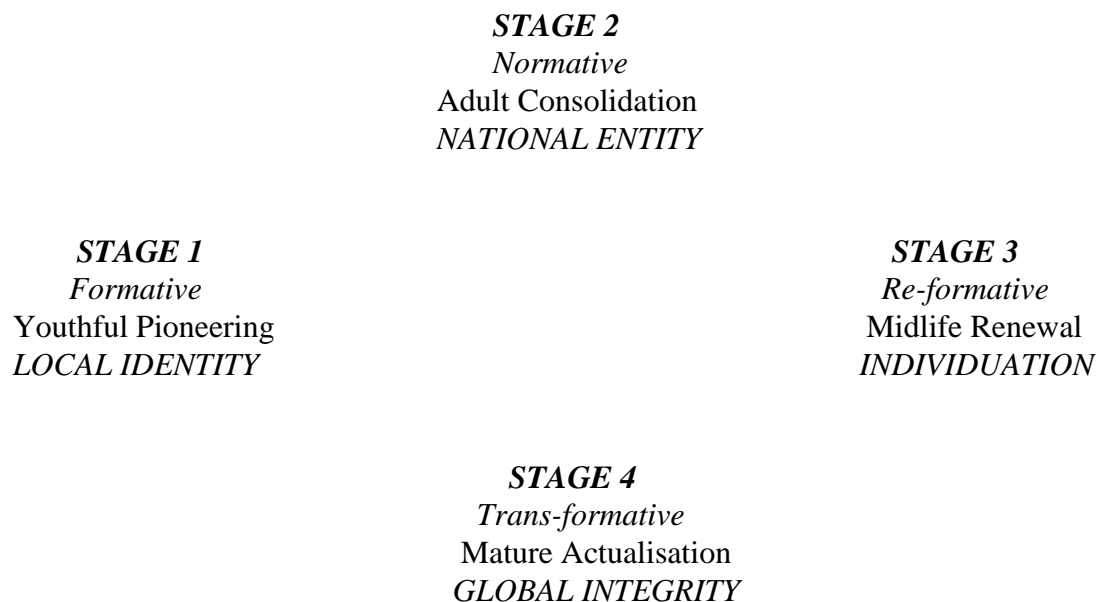
FIGURE 1 TRANS-CULTURAL MANAGEMENT



From a trans-cultural perspective then, on the one hand (see Figure 1 above), “world 1” and “world 2” can to some degree be aligned with the “west” and “north”. These up to now have been dominant over “world 3” and “world 4”, the “east” and the “south”. As such the combination of liberalisation and modernisation incorporating the economic and technological (material), culminating in *globalisation*, has predominated over individuation and civil-isation. These incorporate the psychological and the social (spiritual), and culminate in what has sometimes been termed *globality*.

From a trans-formational perspective (see figure 2 below), on the other hand, the potential progression from local identity (stage 1) to global integrity (stage 4), has, in the world overall, only reached “stage 2”. We identify such as a “national entity”. As such, so called international and even “global” orientations are still seen, by and large, through local or national lenses. This is because our “level of consciousness”, as individuals, as organisations and as societies, or “centre of gravity”, vacillates between what we term, alternately, the “formative” or “youthful”, and the “normative” or “adult”. The “re-formative” point of “midlife”, where we potentially evolve from local identity and national entity to trans-national “non/entity” is characteristically avoided, so that ultimate globality is forestalled.

FIGURE 2 TRANSFORMATIONAL MANAGEMENT



Each of the four trans-cultural worlds then, just like each management function – finance, operations, HR and marketing - has the potential to progressively evolve through four trans-formative stages. Along the way, though, each will need to undergo a succession of identity crises. For, holographically speaking as it were, to evolve through one world, from local identity to global integrity, you – individually or collectively – need to progressively link up with all the worlds, outside of your own.

Nature and Culture – Physical and Human

The second part of the argument we are advancing here, from our holistic and humanistic perspective – though also inclusive of pragmatism and rationalism - is that culture and nature, both physical and human, should become the nucleus of the trans-cultural and trans-formational fields. This is illustrated in Figure 3 below. As we have indicated, the material forces have been ascendant over the spiritual ones,

organisationally if not personally. This is arguably why, albeit reactively rather than proactively, the latter “fundamentalists” are fighting back. Needless to say, of course, the spiritual elements have to be progressively trans-formed, just like the material ones, if individual, organisation and society are to evolve.

FIGURE 3 THE NATURAL-CULTURAL NUCLEUS

	<i>PHYSICAL</i>	<i>HUMAN</i>
NATURE	Technological <i>Modernisation</i>	Psychological <i>Individuation</i>
CULTURE	Economic <i>Liberalisation</i>	Social <i>Civil-isation</i>
	<i>MATERIAL</i>	<i>SPIRITUAL</i>

Enabling a Society to Evolve

Our aim, overall then, is to enable local and global to co-evolve. As such we envisage, at least in the mind’s eye, the evolution of a longstanding local identity into a far reaching global integrity. This, in principle, applies to each one of the four worlds, though now we take the “south” or “world 4” as one case in point. Broadly speaking we want to illustrate what is involved, in our terms, in enabling a whole society to evolve. We shall focus, in particular, on the forces of civil-isation and individuation, characteristically left behind, and less so on those of modernisation and liberalisation, which tend to predominate. To add context and poignancy to this final part of our transformational journey, while we shall be focusing on Southern Africa, we start in the spiritually oriented “south-east”. In that context Ziauddin Sardar, an Islamic author and journalist writing in the *New Internationalist*, argues :

Serious rethinking within Islam is long overdue. Muslims have been comfortable relying, or rather falling back, on age-old interpretations for much too long. This is why they feel so full of pain in the contemporary world, so uncomfortable and out of sync with the spirit of our time. If the events of 11 September unleash the best intentions – the essential values of Islam – then the phoenix will have risen from the ashes of the twin towers (1).

What Sardar therefore proposes is that Muslims go back to their origins, but not with a view to merely observing tradition, in a static sense. Rather his idea is that of their dynamically combining together tradition and modernity in a variety of ways, leading ultimately towards a newly forged synthesis :

The way forward to a fresh, contemporary appreciation of Islam requires moving away from reduction to synthesis, and from a single literalist interpretation to a pluralistic understanding of Islam. The “gates of Jihad” have to be thrown wide open so that the basic concepts of Islam can be framed in a broader context (2).

In “throwing open the gates”, in our terms, not only is one world combined with another but, to retain authenticity, the origins of, in this case, Islam, are purposefully enriched rather than subverted or by-passed. Such a progressive enrichment, overall, involves a step from the personal and tribal to the impersonal and organisational. While, in effect, tradition is embodied in a personalised “local”, identity, modernity, as a progression, is embodied in a depersonalised “national” entity. The latter involves the fully fledged nation state, including the bureaucracy and democracy that goes with it. Whereas the former is formative, and tacitly based, the latter is normative, and explicitly oriented.

However, there are three developmental blocks to synthesis. The *first* is that the evolution of societies, such as those in Europe, from tradition to modernity, has been a long and painstaking process. Now, in our interdependent world, where developing and developed societies increasingly inter-link, for both good (open communications) and ill (global terrorism), we seek a more instant form of development. By and large, with the noted exceptions of such Far Eastern “tigers” as Japan and Singapore, Korea and Taiwan, such “developmental fixes” have failed. *Secondly*, and problematically in our terms, liberalisation and modernisation have inevitably led the way, rather than vice versa, with civilisation being reactively dragged along behind. The missing link in all of this has been purposeful “individuation”, collectively as well as individually, including, for Sardar, as we have illustrated, the case of Islam. *Thirdly* then, whereas a wide range of “spiritual” practices - ranging from Sufism to Trans/personal Psychology to Yoga to Zen Buddhism - are concerned with such individuation, they are not only isolated from formal education, but also directed primarily at individuals rather than at organisations or indeed societies. So where do we go from here?

STARTING WITH CIVIL-ISATION

Plumbing the Cultural Depths

Culture, Colonisation and Under-development

The starting point for the kind of individual, organisational and societal development that we are seeking is a dynamically evolving culture and nature. This in turn, needs to be built upon socially (human culture) and psychologically (human nature), inside – out, as well as economically (physical culture) and technology, (physical nature) outside - in . Inevitably there needs to be influence from other worlds, which is a necessary but not sufficient condition for trans-formation. In effect any such material influence needs to be purposefully considered as proceeding alongside of, rather than leading or diverting from, spiritual renewal.

Such a combined materially-spiritually led path to transformation was characteristic of post-war Japan, at least at a business unit level, commonly described as “Japanese spirit-western technique”. Interestingly enough, the crushing of Japan, like Germany during the Second World War, converted each into a kind of “non-entity”, preparing the way for re-formation. Whilst such an awful series of events is hardly something to be recommended, materially, what it serves to highlight is that an alternately spiritual process of renewal needs to take place for subsequent transformation to ensue. That alternative to such, of course, is mere imitation or adaptation at best, or stagnation or

decline at worst. Unfortunately at a macro, economic and more especially political level, this development of local identity towards global integrity did not take place though, even in Japan, and those particular chickens are now coming home to roost, in the form of political corruption and economic malaise. In other words, in a changing environment, in the absence of purposeful trans-formation there is a reactive, blocking formation.

Culture moreover, our starting point like nature, is embedded in layers of progressive depth. The deeper the levels tapped during development, including indigenous art and religious profundity, the more likely that such development is to become an expression of that culture's unique core and bedrock. Yet characteristically we, as managers, focus on such surface attributes, or what we term "topsoil", as for example a locality's favourite food and drink, as well as those religious customs and family habits that are the most immediately visible to us. These surface inclinations, though particular to the society in superficial respects, lack real originality. Close-knit family relationships, for example, are as prevalent amongst Italian Catholics as they are amongst Pakistani Muslims. Religious rituals, such as Muslim fasting at *ramadan*, can be aligned with Catholic *lent*.

In their stead, to uncover real distinctiveness, and as such origination, we need to start by plumbing the depths, before rising to the surface. By way of an example here we shall draw, for illustration, upon the roots of civilisation, that is on "southern" Africa. The African continent also happens to be the part of the world that is least developed, precisely because the depths of its originality, psychologically and socially (human nature and culture) – specifically unlike its underlying mineral resources - have remained disconnected from its surface performance, economically and technologically (physical culture and nature). African spirit combined with western technique therefore, in economic life at least (3), remains unrealised. This developmental deficiency in Africa as a whole has resulted historically from an equally lethal, and mutually reinforcing, twin force. It involved an ethnically repressive (as opposed to civil-ising) local identity, aligned with a colonially aggressive (as opposed to liberalising) national entity.

Colonial dispossession led to a more or less complete dis-juncture from an indigenous people's previous history. With a contemptuously dismissive hand, the ancestors, a vital part of the communal heritage, were banished to realms of impotence and anonymity from which there seemed no way of recalling them, and so, for the living and the yet unborn, there was no way of conserving the notion of community as these people had learned to understand it (4).

The source and outcome of such a failure to develop, in our terms, has been cultural fission rather than fusion, and hitherto colonised countries such as Angola (Portuguese), the Congo (Belgian), Algeria (French) and Zimbabwe (British) have followed in this tragically mis-shapen wake. In fact it is as if their underlying mineral wealth serves, as it were, not only to conceal their indigenous spiritual depths from their colonisers, but their path to material development from themselves. So where do we go from here, to counteract this historical imbalance. We start with culture and nature as the backdrop to the economic and technological, social and psychological.

Starting with the Societal Core – Drawing upon in Depth Images

Paradoxically to begin with, as truly trans-formational managers in the sense deployed here, we have to begin our material (economic and technological) journey by becoming students of the human spirit (social and psychological), in one society or another, thereby immersing ourselves in their art or religiosity. As such humanistic pursuits may not come naturally to us, in our management capacity, being disconnected from the business of business, we rely then on socio-cultural interpreters, indeed a rare breed, to help along the way. The late Steve Biko, in South Africa, was ironically one them, if the then powers that be had only been aware of it. In other words Biko’s black “Cry for Freedom”, in Alan Paton’s terms, was equally, and ultimately for the white Afrikaaners, a key to unlock their own ultimate freedom :

Nothing dramatises the eagerness of African to communicate with each other more than their love for song and rhythm. There is no doubt that the so-called “Negro spirituals” sung by black slaves in the States as they toiled under oppression were indicative of the African heritage. Music in the African culture features in all emotional states. When we go to work we share the burdens and pleasures of the work we are doing through music. In other words, for Africans, music and rhythm are not luxuries but part and parcel of our way of communicating. Any suffering we experienced was made more real by song and rhythm. The major thing to note about our songs, moreover, is that they were never songs for individuals. All African songs are group songs (5).

Of course the trouble with plumbing the depths, or spiritual core, is that the cultural ore, as it were, has to be progressively refined, before it can be used positively for material purposes. Such an *image* of, for example, of a “choral organisation”, in its essentially southern African “self”, has to converted into – managerially and organisationally speaking - firstly an *ideology* or philosophy (archetype), secondly into an *institutional* form (complex system), and thirdly into specifically personal *inclinations* (personality). This, incidentally, is exactly the reverse of the conventional, and thereby culturally impoverished business wisdom, whereby a “brand”, embodying a corporate philosophy or practice, is converted into a “logo”, or visual image. What should be progressively refined, in being brought out from the depths to the surface, is instead superficially, that is in culture-free terms, made accessible to the senses.

TABLE 1 PLUMBING THE DEPTHS

	CULTURE		NATURE	
	<u>Physical</u>	<u>Human</u>	<u>Physical</u>	<u>Human</u>
<u>Formative</u>	<i>Fruits</i>	<i>Inclination</i>	Topsoil	Personality
<u>Normative</u>	<i>Branches</i>	<i>Institution</i>	Sub-soil	Complex
<u>Re/formative</u>	<i>Mainstem</i>	<i>Ideology</i>	Bedrock	Archetype
<u>Trans/formative</u>	<i>Roots</i>	<i>Image</i>	Core	Self

For example, so called “Concorde Clothing”, the family business belonging to one of the authors based in Zimbabwe, was superficially, and materially, named after the French “place de la concorde”. Why? Because its cloth, at the time, was imported from France, and its management orientation was European (the founders were Jews from Lithuania). Yet European “concord”, if spiritually re-cognised as such, could have been deeply aligned with the African spirit of “ubuntu”, as we shall soon reveal, out of which an authentic “African Socialism” might have been established, analogous to “Democratic socialism” in Europe. This in turn could have prevented a Robert Mugabe from going off the boil, as is currently the case. However, for this kind of progressive development to materialise, a purposeful programme of middle-up-down-across transformation would need to have been in place.

The problem is, of course, that such a re-alignment requires a level of individuation, often associated with the processes of dissolution-resolution connected with midlife, that is anathema, even detrimental, to the pioneering entrepreneur. So it has to be somehow implanted into the societal consciousness, thereby shifting its centre of gravity downwards, to its core, with a view to a subsequent material as well as spiritual uplift. How might this then occur in the future, duly different from the past?

Societal Bedrock – Reaching down to an Indigenous Ideology

African Socialism

The problem with “socialism”, as for example that imported into a newly independent Ghana by Kwame Nkrumah, in the 1950’s, is that the Marxist variety was imbibed from Europe. In other words it was not progressively cultivated from out of the indigenous ground, the source of local identity, with a view to its progressively realising global integrity, in prior association with others. Instead what was adopted by Nkrumah was Marx’s “World 2” infused “scientific socialism”, philosophically disconnected from African Socialism :

The essence of everything for the African is conceived as force; the nature of reality or being is dynamic. Without the element of force, being cannot be conceived. Such a concept of force or dynamism cancels out the idea of separate beings or substances which exist independently of one another, that is individually. Existence-in-relation, communalism, and being-for-self-and-other sum up the African concept of life and reality .. African “ubuntu” takes seriously the view that man is basically a social being. A person is a person through other persons, or, I am because you are (6).

We can see, in that respect, how both “world 2” (scientific socialism) and “world 1” (market capitalism) civilisations trampled upon such an African life force. Authentic transformation, in such a “world 4” context then, involves the resurrection of such a dynamic and communal philosophy, middle-up-down. In other words, down below, in the depths, is the humanistic core of the culture which is remote from everyday organisational awareness, and strongly imbued with local tradition. Up above, on the surface, are the everyday inclinations which are either imbued with merely a surface local identity, or, increasingly, are imbued with modernity. The synthesis that Sardar originally referred to, in an Islamic context, lies in the institutional in between. In fact

Leopold Senghor, the Senegalese poet-president in the seventies anticipated such a synthesis, but philosophically rather than institutionally, and there lies the developmental rub. For Senghor, fusing together his own African ideas with those of French philosopher Teilhard de Chardin :

The major phenomenon of the century in which we live is the development of international relations. The role of the United Nations, as such, is to organise on a rational basis, and to perfect, the interrelationships which have already been woven between peoples and nations, covering the surface of the globe with an ever tighter network of material, cultural and moral communications. Today ships and railways, aeroplanes and railways, books and newspapers, radio and television (and now of course the world-wide web) are all much more than the means to an international economy, they are the values of the “civilisation of the universal”. As such a culmination of socialisation (which he strongly identified with Africa), this global civilisation – not the European one – will represent a symbiosis of different civilisations (5).

In immersing the locally communal in the “civilisation of the universal”, Senghor is fusing together the traditional and the modern, thereby going beyond, paving the way, at a managerial level, for a new institutional norm. Unfortunately the United Nations today, institutionally still steeped in “world 2” type bureaucracy has not institutionally risen to Senghor’s ideological occasion. Albert Koopman, though, albeit in a more localised context, has come nearer the mark.

Institutionalising the Divine

For Koopman the “divine will of Africa” was uniquely embodied in his organisation, Cashbuild, as an Afro-European fusion of African tradition and European modernity. As a self educated Afrikaaner, he grew up on an African farm and left school at 14 to youthfully discover the wider world, compared and contrasted in his adulthood (7) :

Individual Competitive

Profit is derived
from self interest

The more I have the more
I am

Group Communal

Profit is a vote of
confidence my society gives
me for service rendered to it

I am, therefore the more I
am prepared to share and give

Koopman in fact had studied both Adam Smith and Karl Marx in his own way at his own time, within the context of his own society, and came to his own Afro-European conclusions. For him then the African work group has to clear dissent by engaging interactively with the morality of an issue. Thus performance is valued less for its own sake than for the sake of the group. The “Divine Will of Africa” for Koopman then, was reflected in the "southern" work groups that he came across at building supplies retailer, Cashbuild, to the extent that Africa :

- * shows a strong reverence for ancestors and other departed relatives who are believed to be able to affect the living
- * sees that the principle of age is an important source of wisdom
- * places a high value on ceremony and ritual in many aspects of social life
- * attaches great importance to group life and to social harmony, thereby placing a high premium on consensus in group endeavours
- * is extremely social through its spontaneity of self expression and ease of communication, thereby regarding correctness of speech as a prerequisite for social standing
- * can forgive and forget very readily because of its great capacity for reconciliation. How then was Koopman to embody these into his organisation?

Societal Subsoil – Developing an Afro/European Institution

Albert Koopman in fact, as an Afrikaaner, while both materially and spiritually rooted in black Africa, had cultural and historical access to white Europe. The industrial democracy that he established, in between “world 2” and “world 4” as it were, within Cashbuild, was an amalgam of such local African tradition and global European modernity. As such it served to combine social community with financial capital :

We proposed at Cashbuild that a governing body of five people be constituted to each outlet - the VENTURECOM - with each person being democratically elected to hold a portfolio, save for the manager who was appointed to the Operations Portfolio, based on his or her expertise. This portfolio was concerned with the "hard" variables whereas the Safety, Labour, Merchandise and Quality of Work-Life portfolios were the "soft" ones. Moreover each of these managers was continually assessed by lower levels in the hierarchy. The subsequent newspaper headlines - "Cashbuild - the company where workers have the right to dismiss their managers" -frightened the hell out of the capitalist fraternity. Yet precisely because that right existed within the workforce we never needed to use it. In fact this Cashbuild VENTURECOM system was socialistic (world 2) in that it reinstated distributive justice and offered security against destitution. It was likewise capitalistic (world 1) to the extent that individual expression was given its due reward, and group development its due recognition. Our (world 4) system thus gave expression to the work ethic and also to the enterprising spirit of people (8).

Societal Topsoil – From Koopman to Cashbuild

Interestingly enough Koopman, at a certain stage of his involvement with Cashbuild, that is before he had the will and insight to transform it into an industrial democracy, had to go through a personal metamorphosis. As such he had to evolve through his locally youthful identity (“Albert the lion” as he was known to his workers), towards a national adult entity (the CEO of Cashbuild, as he was known to the “white” shareholders in South Africa), and thereafter onwards. In fact, ritualistically, there

came a point where he lay on the ground before his workforce and said to them “come stamp on me”, in order to symbolically stamp out his prior European ignorance of their African selves. At that moment he effectively becoming a trans-cultural “non-entity”, ripe thereafter for trans-formation towards global integrity :

I was therefore forced to seek a way in which we could spell out and determine our objective common interest in the production of commodities to replace capital's pure interest in increasing profits. Lots of meetings, small group activities, discussion groups and open two-way communications had to form as much shaping of the way we ran our business as did the work itself. Everything had to be focussed upon the common interest of creating wealth and fostering an understanding amongst workers that the correct management of capital benefits is the organisation as a whole. This correct management, in turn, could only occur if the worker was democratically involved in contributing towards the overall success of the organisation. I visualised that in this manner so called capitalist exploitation would no longer be able to exist. We had to turn our thinking about people upside down and look at our business totally differently. The perception of capitalist exploitation at Cashbuild had to be changed. This change needed to be achieved not merely through some superficial programme of empowerment, but through an active restructuring of the hierarchy, to liberate the work ethic. We had to design an organisation that was truly free so that the co-operation between all individuals in fact became its own sustainable social form (9).

As a result a new approach to marketing was developed, in thereby :

- recognising that the marketing process of getting goods from supplier to customer is the concern of every employee and that we have to liberate him/her to achieve this,
- striving for quality service through people and keeping the system as balanced as possible through on-the-job training, motivation through better supervision, self measurement and statistical control rather than boss control, giving people a say,
- recognising that quality service and total productivity will only come if they rediscover the spirit of man within the workplace; people need to belong to identify with the company's cause; customers must be satisfied through committed people.

Towards Societal Knowledge Creation

The end of the Koopman – Cashbuild story is not an entirely happy one. While the company lives on, materially, Koopman eventually gave up the ghost “spiritually”, and emigrated to Canada. In effect he became “burnt out”, largely because Cashbuild was seen as a “one-off”, as Koopman’s baby, rather than as something that embodied, within an institution, the “divine will of Africa”. Sadly his countrymen and women lacked the reflective will or capacity to re-cognise where Albert was spiritually coming from. In our terms he was imaginatively reaching into African *civil-isation* (the “divine will of Africa), and through his own *individuation* (more of that later),

bringing about an institutional process of *modernisation* (industrial codified democracy) that established the context for a *liberalisation* of the work ethic, ultimately creating the freedom, and inclination, to be enterprising.

In effect, while the development of Cashbuild, in itself, involved a fully fledged knowledge creating process, in that it :

- was inclusive of socialisation between Koopman and his workforce,
- involved externalisation of the “divine will of Africa” into a uniquely African concept of management,
- combined bureaucratic and democratic institutional procedures, and ultimately
- internalised these within the Cashbuild way of doing business

such a knowledge creating process was never built into institution building, within South Africa, as a whole. It effectively by-passed the duly “westernised” business school and consultancy establishment. For, like everywhere else in the developing world, there is no purposeful agency promoting communal knowledge creation, or indeed personal, organisational or societal individuation. In fact, at a societal level, South Africa is unique in the way it established the so called Codesa process, whereby 32 parties negotiated the country’s post-apartheid transition altogether, as well as its Truth and Reconciliation Commission. Yet there is no institution in place to evolve such socio-political knowledge creation.

For more on such a process of conscious evolution we turn now to the renowned African writer and adventurer, Laurens Van der Post. In the process we move concertedly from civil-isation to individuation.

BUILDING UPON INDIVIDUATION

Plumbing the Natural Depths

Starting with Conscious Evolution

The Dark Eye of Africa

Van der Post was a remarkable storyteller, adventurer, psycho-analysts and sage, who was able to tap the roots of physical and human nature, particularly in a Southern African context, like nobody else. The one other prominent South African who was profoundly in touch with "holism and evolution", as we shall see, was none other than the co-founder of the League of Nations, and some time Prime Minister of his country, Jan Smuts. Interestingly enough both of these sages were Afrikaaners, and each one had an uneasy relationships with the black African. Van der Post’s seminal philosophical work was “The Dark Eye of Africa”.

There are still primeval territories, scenes of unexploited mountain and lake, river, plain and forest, and patterns of vivid animal life that you can see nowhere else in the world but in Africa. The bushman makes gods of all the animals that surround him; the Bantu listens to the spirits of the ancestors. Then European man walked into Africa by and large incapable of appreciating the raw material of mind and spirit with which this ancient treasure house of the lost original way of life was filled. The whole problem of modern culture, seen from a north-south perspective, is that of joining natural and thinking man in one transcending purpose (10).

If both black and white, therefore, are to consciously co-evolve, a unification of opposites has to take place, so that, as Van der Post puts it, very poignantly :

Modern man, having lost the sense of his own beginnings, finds that life holds up Africa as a magic mirror. In this great glass of time the innermost reflections of the ancient, timeless spirit stare out at him, and he can, could he but realise it, rediscover therein his despised and rejected natural self (11).

The Mythological Journey

Unfortunately, once the new post-apartheid South Africa set out on its modernising road, with a renewed sense of democracy, admittedly now for the people as a whole, Van der Post's vision of individuation began to fall by the wayside. There was no more time, amongst blacks and whites alike, for his spiritually oriented developmental focus :

To this day Africa is largely Old Testament land, which still needs temples and prophets and a David for Goliath more than it needs parliaments and politicians. In fact my Afrikaaner people have been called upon to free themselves from captivity in the Babylon of their of their outer histories, and to carry the myth forward into a realm where race and physical being have no automatic privileged meaning, but where kinship is determined by the deeper and abiding considerations of life, for all those who, whatever their colour and race, have answered the ancient challenge and have committed themselves to the journey of becoming (12).

It is not surprising that an ANC government committed to a modernist agenda of democratisation and to poverty alleviation, while also seeking to appease investors committed to liberalisation, were out of sympathy with Van der Post's argument. For us, though, it is key to the realisation of global integrity, out of a prior local identity. In fact, we maintain, whatever the aspirations for "black management advancement", whatever quotas are set for "affirmative action", such programmes will fall foul of their genuine intentions, so long as the white man sees in the black the dark aspect of himself he has rejected. For us, then, whereas for mainstream management, including all standard MBA and consultancy programmes, "world 1" and "world 2" are filled with light, "world 3" and "world 4" are lodged in the shadowlands, as it were, that is in the dark. So where do we go from here?

Moving onto Organisation Development

Holism and Evolution

As we have already indicated, the mysteries of the trans-formative depths, in this case illuminated by Van der Post, can seldom be interpreted directly, by the managers and administrators to whom we are appealing. So an interpreter, or intermediary, is needed. In the process the steps to conscious evolution, for society as a whole, are laid out more systematically than in the narrative style adopted by a natural storyteller like Van der Post. That having been said, the moment we lose touch with that narrative origin, completely, we lose the chance of attaining global integrity.

In between our African storyteller-adventurer, and the modern manager or teacher, we have the extraordinary Jan Smuts. Smuts was extraordinary for both positive and negative reasons. Positively speaking, in between separate bouts of being South African Prime Minister, he found the time to play a pioneering part in developing what was later to emerge as general systems theory. Negatively speaking, though, he did not apply his evolved theory of holism and evolution to his own country, duly leaving the indigenous African population out of his “whole” political reckoning. Smuts through, like Van der Post, was very influenced by the “land of Africa”.

How well I remember the years spent tending cattle on our large farm in the Cape, roaming over all its far expanse of veld, in which every nook, every valley was endeared to me by the most familiar associations. Month after month I had spent there in a lonely occupation, alone with the cattle, myself and God. The veld had grown part of me, not only in the sense that my bones were part of it, but in that more vital sense which identifies nature with man. Having no human companion I felt a spirit of comradeship for the objects of nature around me. In my childish way I communed with my own soul; they became sharers of my confidence (13).

As Smuts moved from childhood and youth into adulthood, and then midlife, he developed a philosophical and scientific, as well as spiritual perspective on life. As such he re-viewed Darwin’s theory :

In Darwin’s theory natural selection is usually but erroneously taken to be a purely mechanical factor. It is understood to operate as an external cause eliminating the unfit in the struggle for existence, leaving the fit in possession of the field to reproduce their kind and continue the story of evolution. Darwinism in fact implies two factors. The inner factor, “variation”, is positive and creative, producing all the variations which are the raw material for progress. The external factor, “natural selection”, is essentially negative and destructive, eliminating the harmful and less fit (14).

Smuts there compared and contrasted externally oriented “natural selection” with internally oriented “holistic selection”, the latter being a friendly arbiter and regulator, favouring those variations which are on the road towards their own development. The struggle for existence is the exception rather than the rule. In fact the creation of wholes is an inherent character of the universe :

It is through a continuous and universal process of whole making that reality rises step by step, until from the poor, empty, worthless stuff of its humble beginnings it

builds the spiritual work of its greatest dreams. The Self only comes to realisation and consciousness of itself among other selves with whom it interacts (15).

For us, in fact, holistic selection emerges through civilisation and individuation, as well as to some degree modernisation; natural selection advances through liberalisation. Tragically for South Africa, over the course of this century, Smuts never applied his global theory in local practice. Instead, and over the course of time, a body of “general systems theory” developed, globally, originally linked with Smuts’ work, but totally disconnected from “apartheid” practice locally. Matter (economic and technological) and spirit (social and psychological) were torn relentlessly, in the pre and post war eras, apart, reflecting the “modernising” spirit, globally, and the Afrikaaner ethno-centricism, locally, of the times. In other words, the very process of “holism and evolution” that Smuts globally espoused, was never applied to the politics and economics of the day. Ironically now, in the new millennium, South Africa, locally, is embracing modernisation and liberalisation even more vigorously, because, at least in part, there is no global reinforcement of the very processes of civilisation and individuation that are an integral part of its “world 4” own. At the same time, there are a few “southern” voices scattered around the millennial wilderness, Ralph Stacey being one prominent representative of them. Their work, though, is being applied to “micro” organisations and enterprises rather than to “macro” politics and economics.

Complex Responsive Processes

Ralph Stacey then, a South African born and bred economist as well as systems scientist, now based in the UK, in midlife ventured into the social and psychological realms of his personal and organisational life :

The movement of human action is toward an unknown future, that is a future which is under perpetual construction by the movement of human action itself. The reason for the movement of human action is to express continuity and transformation of individual and collective identity and difference at the same time. The movement of such is, therefore, fundamentally paradoxical in that it both sustains identity (the known, sameness, continuity) and at the same time it creates the novel (the unknown, difference, discontinuity). From this perspective, the process of perpetual construction is one of communicative interaction, in the living present, between human beings and the context they find themselves in. What is organising itself here is the patterning of communicative interaction between people, in which variations arise when those interacting are diverse (16).

Stacey here is drawing upon the dual themes of diversity, which we align with the trans-cultural, and of transformation, which he aligns with communicative interaction. What he does not do is to extrapolate such social and psychological dynamics into politics and economics, externally in the macro environment, as well as internally within the micro organisation. In fact it is the continued dominance of modernisation and liberalisation in this macro environment, which restricts the amplitude of marketing and human resources in the micro one. Albert Koopman, uniquely then, managed to cross the macro/micro divide.

From Organisation Development to Human Resource Management

Koopman in fact helped to establish a consultancy in South Africa, ITISA (Interdependence and Transformation in South Africa) to spread his democratic management practices. A leading member of his consultancy group was Christo Nel, who was also politically engaged in promoting the transformation from the old South Africa to the new. In 1995 he published a book on *The Age of Participation*, together with his American partner Patricia McLagan.

Our thesis is that society's collective vision of institutional governance is undergoing a fundamental shift – a shift that is replacing authoritarianism with participation. Such a shift requires profound changes in our assumptions about how successful organisations must work. It affect values, structures, roles, processes, competencies, and the nature of life and interactions in every institution and in every country of the globe. This emerging new participation is as radical a development for human institutions as the discovery of the New world was for Europeans 500 years ago (17).

However, when we probe into such an “age of participation” we find it falls well short of industrial democracy and has little connection, any more, with the “Divine Will of Africa”. This is where we find a profound disconnect between the originally transformative and re-formative, where Senghor and Biko, Van der Post and Smuts were coming from, and the prevailing normative approach, in this case to human resource management. For in calling for a balanced set of stakeholders, leaders as stewards, knowledge sharing and self management, all being par for the participative course, we lose touch with “the dark eye of Africa”, or even holism and evolution. Yet it is at this institutional level that continuity has to be established between the trans-formative as well as re-formative and the re-formative. ITISA has attempted to become an agent of individuation, in that respect, but has struggled to succeed, especially so in the absence of its founding father, Albert Koopman.

From Human Resource Management to Self Improvement

Relating back, then, to Koopman's own process of personal individuation, we find :

I was raised as a street fighter. My mother died when I was 13 and my father lived in Mozambique, 1240 miles from me. Set free at a very early age I had to learn to survive. That meant dealing with people, including people who had hang-ups, and people who wanted to do me in for what I believed, that blacks and whites were equal. The one thing that I learnt as a result was that I was going to enter my life as a clean, moral fighter, someone who sterilised his bicycle chains before he entered the fight of interpersonal relationships. Unlike the animals with claws and teeth, God gave me his supreme gifts; choice and intellect. Making use of these two gifts I was able to observe my fellow-man going about his daily activities and make his life more meaningful. From this I acquired my moral purpose (18).

The opening lines of Koopman's story, at a formative stage of his youth, establishes the kinds of personal inclinations that were to stand him in good stead on his African transformational journey. Once he reached his adulthood, and had become embroiled

in Cashbuild, he was asking the kinds of questions which were destined to link his actual local identity with his prospective global integrity :

Key questions went through my mind. Why do the workers actually work? What is their social or Divine Will? What went wrong in Cashbuild with respect to capital and labour? What were we actually trying to achieve as a business organism? How do we bring together the rights of people, their spiritually based humanity and the economic process as represented in the workplace?

Arising out of 3,000 issues that came to his attention through the brainstorming sessions they conducted soon after he got the post of MD at Cashbuild, they drew up a set of cardinal principles. These emerged out of the interdependent relationships that existed between customer, employee, company, competitor and motivation :

- * we recognise that the marketing process of getting goods from supplier to customer is the concern of every employee and that we have to liberate him/her to achieve this
- * we want to strive for quality service through people and keep our system as balanced as possible through on-the-job training, motivation through better supervision, self measurement and statistical control rather than boss control, giving people a say over their workplace
- * we recognise that quality service and total productivity will only come if we rediscover the spirit of man within the workplace, providing job enrichment by changing the work people do
- * people need to belong to and identify with the company's cause; customers must be satisfied through committed people.

At that stage, in 1982, authority was vested with management (but no power) and power with the unions (but no authority). Firstly Koopman built in mechanisms for the protection of individual rights vis a vis the organisation, through a "northern" code of conduct. Secondly CARE groups were formed to give expression to the "southern" spiritual consciousness of individuals, serving as a vehicle for discussion of issues affecting their working life. Groups were formed at five levels - general labourers, semi-skilled personnel, junior, middle and senior managers - each with their own majority elected President. Thirdly these groups were to engage with the economic process, sharing information about efficiency and productivity, and learning about as well as influencing the company's wealth creating process. A CARE philosophy designed by the people for the people spelled out how the workplace should be regulated, and set out the rules of the business game. Some of the salient points were :

- a commitment to joint decision making at all levels, with everyone playing their part in finding solutions to problems
- an open and free culture with everyone in the organization having access to any line manager

- a team consisting of different races, sexes and cultural creeds, none of which were to be discriminated against
- a belief in the "Extra Mile" concept, that is "going the extra mile" for the customer, both for the organisation and for the individual

After the philosophy was translated into seven languages and a little booklet given to each and every employee to read, Koopman and his colleagues felt they could start moving into the future. Their view towards people changed dramatically as they recognised that :

- * each employee had his own rights, will to work, and wanted some control over his/her destiny
- * they needed to understand the cross-cultural complexities of the workplace through continuous interaction
- * the company would place no limits on human growth

Whilst their CARE horizon extended over five years he found, after only eighteen months, that resistance to change had become an inordinate obstacle. Indeed Koopman discovered that when people actually cared for the company, and began to find such meaning and purpose in their work that productivity was considerably enhanced. But the euphoria was short lived. After many consultative workshops he decided to have a major get together to assess our performance so far. As the management team listened, their ears fell off - they were told it like it was!

"Mr Koopman, I would like to resign as President because my fellow men see me as siding with management; they're no longer carrying out my instructions".

"I have no power. Although my people voted me in I cannot get my manager to act on their requests. He simply is not interested".

"The company has cheated us for so long. Why is it suddenly changing. We don't believe in it".

"My manager told me the other day that he sees me as a threat and will not cooperate with me".

"We don't trust our manager. He is prejudiced against blacks".

"What happens to my family if I die?".

It was time, Koopman felt, to look at the whole situation again. He was sure that his belief in raising spiritual consciousness was valid, but he could now see his employees expressing their "southern" social selves as apart from the "western" economic process. While they were perceiving their labour power as intimately associated with themselves as human beings, they still saw the company as viewing their labour

content as part of the production - distribution - consumption process. They were being treated as commodities. Their CARE structures, as representatively democratic, were still separating management and worker. What they were crying out for was for participatory democracy, thereby integrating their "western" economic and "southern" social selves, so as to relieve labour power of its commodity character. It dawned upon him as a result that :

- no one can demand productivity from anyone, but one can create a climate within which social man is willingly productive
- one cannot manage people, only things, but one can create a climate within which people take responsibility and manage themselves
- one cannot demand quality from people, but one can create conditions at work through which quality work is a product of pride in workmanship.

So these new conditions Koopman thought would help to create the human face which he had been looking for earlier. Exploitative capitalism demands quotas, productivity and quality, all as part of a commodity outlook on life. People remain part of the production-distribution-consumption process, without their spiritual work or social ethos being recognised. The protagonists of class consciousness, meanwhile, became a rallying point in the name of social justice, without actually giving expression to the human face.

To me, power had been a thing, a toy. My "western" nature was individualist and competitive. I was the only person existing in the world. I saw coercion as the way to get things done. So when I confronted the results of our attitude survey I was inevitably confused. At the end of a protracted period of soul searching I began to realise that I had been using power and the "ism" through which it had to be executed in pursuit of the protection of my class. In a sense I was still a product of the industrial society, and my "western" self had thereby forgotten that there was actually no such thing as the means of production. There were only people who actually work machines in order to produce. Without the "southern" people, the machines and the factories would stand still. Without the effort of "western" enterprise, there would be no progress in humanity. Here was my key to change. I could now see that if I recognised and restored the dignity and pride of the workforce I could achieve a new human spirit that would drive the enterprise for the betterment of all. I would therefore be able to change, not by losing my individual competitive value system but by finding "southern" solidarity as Managing Director with all the people in the organisation.

He promptly decided at Cashbuild to pursue his own course, dividing control of the business into soft variables (enterprise and labour) and hard ones (capital and land). A convention of some 200 workers was held and the ground rules were established :

- * respect human dignity and individual freedom of speech
- * allow everyone to have access to company results and performance standards

- * give everyone a role in developing company policy
- * improve the quality of life of all employees outside the work sphere through active community involvement.

Views and feelings just poured out of the hearts of the workers for the first time. The basis for removing barriers ("isms") between capital and labour was still the CARE groups, but this time around Koopman was talking team. "Total team, only us. This was our company". The Cashbuild VENTURECOM system formed, as described above, was socialistic in that it reinstated distributive justice and offered security against destitution. It was likewise capitalistic to the extent that individual expression was given its due reward, and group development its due recognition. This system thus gave expression to the work ethic and also to the enterprising spirit of people. Koopman, in effect by then, had been on a long journey, of individuation or, in Van der Post's sense, of becoming.

In effect, Koopman was evolving from being an Afrikaaner, locally and "white" nationally, to becoming an authentically trans-cultural Afro-European, duly combining, as we can see illustrated in Figure 3 below, "world 1" with "world 4", mediated through "world 2". To do this, in our terms, Koopman had to go "north" as well as "south"! In fact, Koopman's closest ally in the company, Gerard Haumaut, who would become MD after he left, was a Frenchman.

FIGURE 3 MODES OF LIFE		
<i>HAVING MODE</i>	<i>WORLD 1</i>	<i>INDIVIDUAL COMPETITIVE</i>
Self Reliant/Rational Individual Self Interest Reward/Punishment Base OWN – ACCUMULATE Management Oriented Directive Style Production Concern		Individual Wealth Control and Status DEMANDING Goals & Deadlines
<i>The More I Have the More I Am</i>		
<i>BEING MODE</i>	<i>WORLD 4</i>	<i>GROUP CO-OPERATIVE</i>
Cooperative/Emotive Collective Community Interest TEAM – DIGNITY - RESPECT Leadership Oriented Participative Style People Concern		Sharing, Giving VISION - FAITH Sacrificing

I Am, therefore the More I Give

This entailed in effect, at a technical level :

- * taking Cashbuild employees on a journey, strengthening their relationships with management
- * turning all employees into stakeholders of the organization
- * aggressively addressing the distributive aspect of the business, through profit sharing, in the ultimate interest of the business, its workers and their families
- * promoting excellence of quality and productivity, within the organisation, and fostering a communal climate for its achievement

At the structural level he had to restore meaning into people's lives, by constructing a code of ethics around which people could be rallied for the common purpose, involving :

- a superordinate goal for the enterprise through the people themselves - bottom up
- a philosophy of social justice and equality pride and dignity within every employee.

Koopman found later that this last point was in fact the spark for all endeavours, and took precedence over any of the other technical systems, rewards, or structures we introduced. It reflected, in fact, the Divine Will of Cashbuild which in its turn manifested the parallel Will of the communities which the company represented. It reflected the difference between competitive, "north-western "having", and co-operative "south-eastern" being. What overall conclusions, then, can we make for this south African cases specifically, and for trans-cultural and trans-formatuon management generally?

CONCLUSION

From Civil-isation back to Liberalisation

As we have seen the remarkable Mr Koopman managed to build into his Cashbuild organisation not only elements of *liberalisation* (the freedom to be enterprising) and *modernisation* (distributive justice), but also *civil-isation* (tapping into the "divine will of Africa"), through his own progressive *individuation*. In fact within his life story we can identify the movement from formative youth (his identity as Albert the lion) to normative adulthood (CEO of Cashbuild as an entity) to re-formative midlife (turning the old style of shareholder owned company into a non-entity) through his Venture-com and Care Structures. Unfortunately for South Africa during the course of the nineties, Koopman gradually became disenchanted by the lack of societal recognition

for his overall efforts, and he left South Africa for Canada. In the meantime Cashbuild has returned to its former status as a shareholder owned “western” company. Why?

Since the demise of apartheid, as we have already intimated, the ANC government has sought to progressively modernise, and under pressure from the global investment community, has also liberalised the economy, even more so than was the case in the “bad old apartheid days”. In fact, over the course of the post-apartheid nineties, the relentless advance of liberalisation, through privatisation, outsourcing and right-sizing, just like in the “west”, has been the predominating economic force. Similarly modernisation has ensued through the proliferation of MBA programmes, as well as courses of public administration, again modelled on what has developed in America and Europe. To that extent, as we can see, Albert Koopman, despite the noble efforts of his colleagues at ITISA and a few other such “southern” oriented small-scale consultancies, proved to be an isolated “world 4” drop in a vast ocean of “world 1” and “world 2” activities. “World 3”, by and large, did not enter into the picture.

At the end of it all, and as things stand in the new millennium, while South Africa remains, relatively speaking, the success story of Africa, in its own absolute terms the value of the rand is forever falling and the crime rate forever rising. In effect, and notwithstanding the miraculous transition from the old apartheid system to the new democracy, there has been no agent of “individuation” to promote the evolution South African “civil-isation”, as the cause, rather than the effect, of modernisation and liberalisation. What, though, has been in evidence, which might provide a basis for us to build global integrity out of local identity?

Prospects for a Rainbow Nation

When Nelson Mandela assumed power, and became the architect of reconciliation and reconstruction, in his country, he proved to be largely successful – notwithstanding the crime rates – in reconciliation but not in reconstruction. The centrepiece of such national reconciliation, set in the context of Mandela’s so called “Rainbow Nation”, was the Truth and Reconciliation Commission. Such a commission, unique in the world, drew purposefully and institutionally upon that part of the “divine will of Africa” which was inclined to forgive and forget. In itself, it proved to be an effective, though painful, means of facilitating a cathartic process of “letting go” of hatred and despair, particularly amongst the indigenous black population.

Yet the Commission, in the new millennium, just like the Codesa process to which we referred, in the transition period in the early nineties, have never been institutionalised on an ongoing basis. Instead the country has a parliamentary and a judicial system largely modelled on “world 1” and “world 2”, that is Anglo-Saxon and continental European styles of democracy. What then becomes incorporated as “world 4” are the negative manifestations of it, embodied in nepotism and corruption, rather than in the positive spirit of reconciliation and of group solidarity. Again, in the absence of any specific agency of individuation – certainly schools or universities, management consultancies or aid agencies are not playing that role – the seminal insights of Senghor and Biko, Smuts and Van der Post, have no part to play in the emerging society. In the process, a lone synthesizer, like Albert Koopman, gets lost in the developmental wilderness, and ultimately parts company with his home land.

What then of the “Rainbow Nation”? Certainly since the birth of the new South Africa, and in fact already before, there has been a flowering of artistic activity, in dance and music, in literature and theatre, if not also in the fine arts, that serves to fuse together the different cultures of South Africa, in innumerable creative ways. As such the evolving civilisation, of the thereby emerging rainbow nation, is alive and well. The problem is, of course, that there is virtually no connection between such forces of civilisation and those of liberalisation and modernisation. Reconciliation, in effect, is cut off from reconstruction. In fact the book *Sawubona Africa*, written by one of the authors and his Zimbabwean colleague, a former dancer Barbara Nussbaum (18), represented one lone attempt to connect the two. As such the prospects for a “rainbow nation”, given the massive inroads that politics and economics make on a developing society, are limited. So where do – individually, organisational and societally – we go from here? We turn again to the Middle East for fresh insight.

Turning the University into an Agent of Transformation

For Edward Said, the Palestinian – American writer, intellectual and social activist, with respect to the role of the university in the twenty first century :

The major task is to match the new economic and political dislocations and configurations of our time with the startling realities of human interdependence on a world scale. If the Japanese, East European, Islamic and Western instances express anything in common, it is that a new critical consciousness is needed, and this can only be achieved by revised attitudes to education. Merely to urge students to insist on one's own identity, history, tradition, uniqueness may initially get them to name their basic requirements for democracy and for the right to be assured a decently human existence. But we need to go on and to situate these in a geography of other identities, peoples and cultures, and then to study how, despite their differences, they have always overlapped one another, through unhierarchical influence, crossing, incorporation, recollection, deliberate forgetfulness, and, of course, conflict. We are nowhere near “the end of history”. The fact is, we are mixed in with one another in ways that most national systems of education have not dreamed of. To match knowledge in the arts and sciences with these integrative realities is the intellectual and cultural challenge of the moment (19).

We would tend to go a step further than trans-culturally oriented Said, in the context of our own Transformation Programme, and argue for the university becoming an “agent of individuation” in a particular society. As such, and from a middle-up-down-across perspective, it would be inter-linking an evolving civilisation with liberalisation and modernisation, thereby performing a function that no other agency is undertaking. In playing such a role, moreover, it would inevitably need to link up public, private and civic enterprises, locally and globally. Its overall function, as such would be to facilitate the development of local identity towards global integrity. In the South African case, for example, the Cashbuild of old, together with Koopman's consulting arm, ITISA, would not have been left to paddle their own canoe, in some small tributary off the mainstream of South African politics and economics, if not also technology and society. Rather, and with due facilitation, it would have participated in

an interconnected, middle-up-down-across transformation programme, serving to bring together a developing South African :

- *civil-isation*, as embodied in its evolving artistic, religious and civic enterprises, as well as the promoters of such in government
- *individuation*, represented by those educationally and spiritually based enterprises that were self consciously rooted in African soils, together with the leading development agencies
- *modernisation*, embodied in the leading schools of science and engineering, business and public administration, as well as research laboratories and progressive governmental departments around the country
- *liberalisation*, encompassing significant business enterprises, as well as international economic agencies such as the World Bank and IMF. How then might a Transformation Programme help all of this to be realised?

The Transformation Programme

The Four C's

Our two year, work based Transformation Masters Programme (TMP) specifically then, is totally unlike an MBA, which is purely focussed upon the individual *client*. In effect it is oriented towards not only individual learning, but also organisational knowledge creation, and societal transformation. Its focus, as such, is middle-up-down, with the organisation being positioned in the middle, the society up above and the manager down below. Moreover, such an orientation is also middle-up-down-across to the extent that a public, private and civic context is simultaneously involved, both in the programme curriculum and through participating in, and sponsoring, it.

The *content*, or overall design, of our Transformation Programme in fact, transcends the specialist – finance, operations, marketing, HR, and generalist – strategy, organisational behaviour, of the mono-cultural (American) MBA. Rather the design is, on the one hand, trans-cultural, duly encompassing our “four worlds”, and on the other hand trans-formational, in that the evolution of each function from the micro the macro (e.g. for human resource management from individual self improvement to conscious societal evolution) is taken into account. The *capability* we are intending to develop then – for individual, organisation and society – is co/creative as well as competitive.

The Four P's

The overall *perspective* that we are adopting, crucially, is not towards liberalisation and modernisation in mono-cultural isolation, but, more specifically, towards simultaneously, and trans-culturally, enhancing civilisation and individuation. In other words our *positioning*, in contrast with a globally (American) oriented MBA, with local adaptations, is towards evolving a local identity towards global integrity.

The *purpose* of our programme, pre-eminently then, is to promote a particular society's learning and constituent organisational knowledge creation, over and above individual education. Finally, and in order to realize such, our transformation projects, supported by appropriate modules, dynamically incorporate germination, assimilation, momentum and completion as opposed to the more static application of theory to practice. How then can such a composite programme best be accredited?

Accrediting the TMP

While our programme is currently solely accredited by the University of Buckingham in England, a fully fledged TMP would need to be accredited by a composite public-private-civic body, perhaps under the overall aegis of a local-global development agency such as the World Bank. What would then be accredited, institutionally - just like ISO 9000, as well as individually – like an MBA, and ultimately societally – like an IMF credit rating, is the progression from, and through, local identity to global integrity. In fact a “scorecard” for the *Integral Manager, Organisation or Society*, in the process of Trans-formation from local identity to global integrity, within one or other particular world, is being developed.

TABLE 3 FROM MASTERS IN BUSINESS ADMINISTRATION TO TRANSFORMATION MANAGEMENT PROGRAMME

	<i>MBA</i>	<i>TMP</i>
Client	<i>Individual</i>	<i>Individual, Organisation, Society</i>
Context	<i>Business</i>	<i>Public, Private and Civic</i>
Content	<i>Specialist, Generalist</i>	<i>Trans-cultural, Trans-formational</i>
Capability	<i>Competitive</i>	<i>Co-creative</i>
Perspective	<i>Liberalisation, Modernisation</i>	<i>Civil-isation, Individuation,</i>
Positioning	<i>Local, Global</i>	<i>Local Identity, Global Integrity</i>
Purpose	<i>Management Education</i>	<i>Societal Learning and Knowledge Creation</i>
Process	<i>Theory, Practice</i>	<i>Germinate, Assimilate, Momentum, Complete</i>

The Transformation Programme in Southern African Perspective

To the extent that such a transformation programme, and process of accreditation, were in existence, Albert Koopman would have been able to continue his uniquely developmental process re-combining, at least within Cashbuild, civil-isation and individuation with liberalisation, and modernisation within South Africa. Instead of such Koopman materially, and the “spirit of his ancestors”, such as Senghor, Smuts

and Van der Post spiritually, have been altogether abandoned, while the rand continues to fall in value, and, for the first time in recent years, there is no south African company in the world's top 500. Liberalisation and modernisation, together in effect, have left individuation and civilisation altogether behind. What we have been proposing here, in its stead, is that latter should take the lead, and the former follow.

Our own Transformation Programme, hopefully, has made a start, and, with your individual and institutional help, will continue to develop local identity into global integrity, through trans-cultural and trans-formational management.

Ronnie Lessem

University of Buckingham, May 2002

BIBLIOGRAPHY

- 1 Sardar Z. Islam Resistance and Reform New Internationalist, May 2002
- 2 Sadar Z. op cit, 2002
- 3 Lessem R. From Hunter to Rainmaker, Knowledge resources, 1996
- 4 Teffo L. et al Metaphysical Thinking in Africa, Coetzee P and Roux A (eds) Philosophy from Africa, Oxford University Press, 2000
- 5 Biko S. Some African Cultural Concepts, op cit, 2000
- 6 Senghor L. Negritude in African Civilisation, op cit, 2000
- 7 Koopman A. Trans-cultural Management, Blackwell, 1991
- 8 Koopman A. op cit, 1991
- 9 Koopman A. op cit, 1991
- 10 Van der Post L. The Dark Eye of Africa, Lowry Publishers, 1955
- 11 Van der Post L. op cit, 1955
- 12 Van der Post L. op cit, 1955
- 13 Beukes P. The Holistic Smuts, Human and Rousseau, 1989
- 14 Smuts J. Holism and Evolution, N&S Press, 1987
- 15 Smuts J. op cit, 1987
- 16 Stacey R. Complex Responsive Processes, Routledge, 2002-05-10
- 17 McLaghlan P. The Age of Participation, Knowledge Resources, and Nel C. South Africa, 1995
- 18 Lessem R and Nussbaum B. Sawbona Africa – Embracing the Four Worlds, Struik, South Africa, 1997
- 19 Said E. Culture and Imperialism, Vintage 1994