

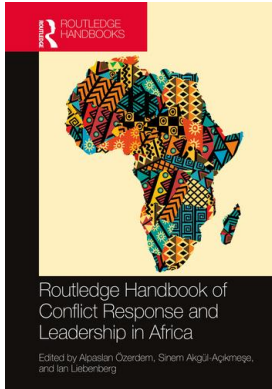
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2

LEADERSHIP IN CONFLICT RESPONSE

A conceptual exploration

Sezai Özçelik, Murat Yorulmaz, and Serdar Yılmaz

Introduction

In recent decades, leadership has been extensively promoted by management scholars and practitioners alike as a vital force for good, crucial to overcoming the myriad challenges facing groups, organizations, and even societies and securing a better future. It is often seen as one of the most critical and effective responses to global challenges and opportunities and has an essential role in effecting conflict response. The main objective of this chapter is to present the nexus of leadership and conflict response. Therefore, the chapter will first present a conceptual exploration of leadership by covering the concepts and definitions of key terms to introduce the concept of leadership in international relations. After exploring basic concepts of leadership, it focuses on the interrelationships between leadership and conflict response. Firstly, the conceptual exploration of leadership will be highlighted from the perspective of different disciplines. Second, the leadership styles will be examined in detail through the lens of servant, transformational, spiritual, authoritarian, adaptive, discursive, authentic, and charismatic leadership styles. This investigation is followed by the exploration of the linkage between leadership and conflict response nexus. The chapter will conclude with several key factors to achieve effective leadership in conflict response.

Definitions of leaderships

The subject of leadership maintains its importance today, as in the past, from the ancient Greek texts and Latin classics to the Canons of Confucianism. So, leadership is kneaded into civilization. On the other hand, despite having a long history and taking part in civilization's centre over time, leadership studies are not figured as a distinct discipline in academic circles. The leadership subject has been analysed through numerous other disciplines' approaches and methodologies.

There are many approaches to leadership in different disciplines, like the social sciences and arts and humanities. Each field puts forward its own definition and approach to leadership. In political science, leadership means the quality of a person who can lead a team, country, or organization. Riggo (2011, p. 4) states that "in political science, the study of leadership has focused a great deal on "elites" – leaders of kingdoms, nations, or political movements and how they have shaped political processes and outcomes". Susan Elizabeth Wilson (2013, p. 11) emphasizes that "political science treats political leadership as a topic within its disciplinary ambit and specific

issues of interest include leaders' strategies, tactics and use of power, analysing leader styles and individual leaders, the effects of leaders on voter behaviour, and analysing the formal rules of leaders in different political systems".

Like political science, psychology and psychiatry analyse leaders' role by focusing on leaders' characteristics, behaviours, and attitudes and revealing the effects of a leader's role on followers. According to psychology and psychiatry, leadership means developing a vision and translating this vision into authenticity by influencing followers' behaviours and attitudes and creating a perception of attaining that vision. The effectiveness of a leader's capabilities and perception management is vital for transforming people's goals, attitudes, and ambitions. The facedown by compelling people by means of rewards and punishments does not reveal positive outcomes for the idea of leadership. Psychology and psychiatry try to answer questions about the necessities of leadership in the context of psycho-behaviourism and human nature.

On the other hand, historians present a different approach to the subject of leadership. They analyse leaders in historical situations and try to reveal the effects of these situations on leadership. They have also focused more on the lives of monarchs, politicians, and military leaders. On the other hand, there are antipodean situations in history wherein leaders dominate historical conditions, governments, and public stages. Koonings and Kruijt (2003, p. 375) state that leaders' characteristics – especially generals', sergeants', and guerrilla commandants' – also have an immense effect on historical and political situations and developments, as in Latin American political history.

As a discipline, public relations focuses more on the role of leadership in organizations' communication process. Its approaches to leadership comprise "six interrelated personal dimensions and one structural/cultural dimensions such as self-dynamics (i.e. self-insights and vision), team collaboration capabilities, ethical orientation, relationship-building skills, strategic decision-making capability, and communication knowledge management (i.e. expertise) and also, a seventh dimension, organizational structure and culture, influences the environment for, and practice of, leadership" (Martinelli and Erzikova, 2017, p. 1064).

Slater (1995) defines leadership as a social and mutual relation. From a sociological perspective, it is clear that leadership forms have a subjective, social, and discursive context. "Hence, all accounts of leadership are interpretive and tied to the social encounters of those involved in them and the key strength of sociology to leadership is its emphasis on the 'intrinsically relational' that stresses the equally important role of leaders and followers and predominantly explores the interactional process between all social actors involved rather than the individuals as such" (Schedlitzki and Edwards, 2014, p. 78). Slater states (1995, p. 458) that "the sociology of leadership is looking at leadership through four sociological paradigms: (a) structural-functional, (b) political-conflict, (c) constructivist, and (d) critical humanist perspectives".

As another discipline, social psychology has interacted with leadership since the 1960s and 1970s. This interest is presumably related to the decreasing appeal of "small group research and the increase of social cognition, the European emphasis on large-scale inter-group relations, and the "outsourcing" of small group and leadership research to organizational and management departments" (Hogg, 2001, p. 184). According to Hogg (2001), "social psychology describes leadership as group process and examines it in the context of social categorization and prototype-based depersonalization process associated with social identity". In social psychology, group identification is essential for structuring an intra-group tendency and the conformation of followers. A prototype's appearance becomes a reality, and followers agree with the leader cognitively and behaviourally.

There are many different approaches and definitions of leadership. Most definitions of leadership try to focus on individual characteristics. The definition of leadership in conflict response

shares some common features with the traditional understanding of leadership. Advances in information and communication technologies and Industry 4.0 have also provided new opportunities to explain and understand the nexus between leadership and conflict.

Leadership styles

Leadership has been analysed through different approaches and methodologies, although scientific research in the leadership area only began in the 20th century. With the beginning of the 21st century came emerging and exponentially accelerating leadership issues in global politics. Since then, as mentioned previously and next, several academic works have analysed leadership and leadership styles, their evolution, and their effectiveness (Kissenger, 1966; Burns, 1978; Bass, 1985; Barber, 1992; Slater, 1995; Hogg, 2001; Sandling, 2015; Northouse, 2015).

Researchers who have studied leadership in today's academic environment consider the needs and demands of various leadership styles (Greenleaf, 1977; Avolio and Gardner, 2005; Reave, 2005; Fairhurst, 2009; Martinelli and Erzikova, 2017). Examining leadership styles through the lens of servant, transformational, spiritual, authoritarian, adaptive, discursive, authentic, and charismatic leadership styles has also become popular in the past few decades.

Servant leadership

Robert Greenleaf first coined the term 'servant leadership' in his seminal work *The Servant Leader*, first published in 1970. He (1977) stated that one searches, listens, and expects better times for the followers as one who is a servant leader. The primary striving of a servant leader is to meet others' highest priority needs, as a servant leader is a servant first. In doing so, there is one significant question to ask: "Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servant?" (pp. 13–14). Greenleaf pointed out the most critical term of servant leadership: serve first, then aspire to lead. One of the best related examples of this leadership in Africa was Julius Nyerere, whose dedication and humility led millions of Tanzanian people to ask for their independence. He won support and sympathy from his audience and devoted himself to obtaining his country's independence, where his people live with full sovereignty (Mwakikagile, 2006).

Transformational leadership

Greenleaf's definition of servant leadership is similar to the definition of transformational leadership, which was first conceptualized by James Burns (1978) and further developed by Bernard Bass (1985). Burns (1978) argues that both leaders and followers make each other advance to a higher level of morale and motivation. Bass and Riggio (2006) similarly explain that transformational leaders stimulate and inspire followers to achieve extraordinary outcomes by responding and empowering their objectives and goals. For Avolio, Waldman, and Yammarino (1991), transformational leaders are more involved with their subordinates and colleagues. They instil in their followers a sense of pride, purpose, and a vision to follow. They inspire trust and respect from their followers. They are characterized as inspiring, motivating, and intellectually challenging their followers, and they engender a passion for the group or organizational mission (Bass, 1990). According to Yukl (1994, p. 271), transformational leadership is "the process of influencing major changes in the attitudes and assumptions of organisational members and building commitment for the organisation's mission, objectives, and strategies".

Spiritual leadership

Spiritual leadership can contribute to the concept of many leadership styles as it has some similarities, especially with transformational, moral, and servant leadership. This leadership is about motivating and inspiring followers through a strong vision. It fulfils followers' fundamental and moral needs (Smith, Minor, and Brashen, 2018). As Laura Reave (2005) pointed out, spiritual leadership includes respecting others' values, applying fair treatment, expressing care and concern, listening actively, showing appreciation, and managing emotions. Royeen (2012) noted that spiritual leaders act not only by rules and regulations but by honesty, compassion, generosity, and fairness. Spiritual leadership should not be confused with religious leadership. Religious leadership addresses wider audiences and is not subject to any official authority. A religious leader can bear spiritual attributes, but a spiritual leader may not necessarily have religious attributes. In other words, spirituality is necessary for religion, but religion is not required for spirituality (Fry, 2003).

Authoritarian leadership

Meanwhile, according to Smith (2016), authoritarian leaders embrace autocratic methods and use strict rules. To keep control, they also use negative consequences. They do not consult others when making decisions. These leaders are considered to be controllers. As Adorno et al. (1950) first argued in the 1950s, authoritarian leadership is closely tied to the authoritarian personality with a desire for power, resistance to change, emotional coldness, political conservatism, and hostility towards outgroups. The followers cannot participate in decision-making processes, and they must perform the task assigned to them as the leader desires. Northouse (2015) states that these leaders believe that followers need direction. According to Sandling (2014), authoritarian leadership may be efficient and productive when there is a lack of development, knowledge, and experience. Africa is one of the places where authoritarian regimes have been characterized by a desire of rulers' preferences to keep control in their hands for a long time. For example, Muammar Gaddafi stayed in power in Libya for 42 years, and Robert Mugabe ruled Zimbabwe for 30 years. Yoweri Museveni is still the sitting president in Uganda after governing for 34 years. Burundi's former president, Pierre Nkurunziza, governed the country from 2005 until he died in 2020.

Unlike authoritarian leadership, democratic and laissez-faire leadership styles have different approaches. Starrat (2001) elucidates that democratic leaders consult others for making any decision and give them the freedom to achieve it at their own free will through mutual understanding. These leaders always promote participation and instil the understanding that they will be responsible for any outcome. On the other hand, as Bittel (1989) underlines, laissez-faire leaders delegate authority, show little control over the group, and do not interfere very much in followers' affairs. They do not control their followers or motivate them.

Adaptive leadership

Heifetz, Kania, and Kramer (2004, p. 28) put forward that "Adaptive leadership plays a critical role in easing conflict among various stakeholders in a way that leads to positive change". According to Randall and Coakley (2007), this leadership requires people to focus on the specific issues at hand and to change the way they worked in the past. Heifetz et al. (2009) offer three critical activities for leaders to determine and evaluate situations through observations, interpretations, and interventions. These three key activities are:

- 1 Investigating events in a personal context.
- 2 Interpreting observations of individuals by developing myriad theories about what is happening.
- 3 Creating interventions to solve the problems and address the challenges.

By engaging in such a process, the adaptive leader can define the problem and behave accordingly. Glover, Friedman, and Jones (2002, p. 17) articulated that “adaptive leaders do not let their past experiences and limitations block their perceptions of the new context”. What is vital for adaptive leadership is to be open to the changes and challenges, make decisions, and implement these decisions appropriately. According to Heifetz et al. (2009, p. 14), “adaptive leadership is the practice of mobilizing people to tackle through challenges and thrive”.

Discursive leadership

Another leadership style to introduce is discursive leadership. According to Fairhurst (2008, p. 511), “Discursive Leadership attempts to answer two questions: First, what do we see, think, and talk about with a discursive lens directed toward leadership? Second, what leadership knowledge is to be gained in the interplay between a discursive lens and a psychological one?”. Clifton (2012) describes this leadership as a “language game”, where the leader manages meanings. Fairhurst and Sarr (1996) long ago noted that “leadership is a language game, one that many do not know they are playing. Even though most leaders spend nearly 70% of their time communicating, they pay little attention to how they use language as a tool of influence” (p. 11). It is a communication-based leadership style and analyses both the roots of issues and interprets them to allow subordinates to visualize issues differently (Prosser, 2019). The social, linguistic, and cultural aspects of leadership are explored by discursive leadership, which does not focus on a leader’s inner psychological world but on his or her leadership discourse (Shotter and Cunliffe, 2003).

Authentic leadership

Another group of researchers (Avolio and Gardner, 2005; Gardner, Avolio, Luthans, May, and Walumbwa, 2005; Hofman, 2008) have suggested authentic leadership, a new style, and a root construct, which includes similarity with almost all the aforementioned leadership styles. Authentic leaders convey their messages to people not with their words but with action, sacrifice of self-interest for the group, openness to other people’s ideas, reliance on persuasive presentations, the display of self-awareness and moral behaviours, building confidence and trust, and sharing their perceptions and feelings with people.

Although political science treats leadership styles as a topic within its disciplinary ambit, there is still an interaction between political science-based, psychology-based, and organizational leaderships (Wilson, 2013). The aforementioned leadership styles can be regarded as psychology-based and organizational leadership. As Kissinger (1966) argued, the nature of leadership gives direction to a country’s course from the viewpoint of political science and international relations. Kaarbo and Ray (2011) support Kissinger’s argument by underlining what states do in world politics rests in leaders’ hands and leadership styles. According to Kaarbo and Ray (2011), leadership styles vary across leaders in specific patterns in politics. For instance, some leaders tend to be involved in the decision-making process, while some delegate authority. Some leaders implement only the thoughts they defend; others act as consensus builders. Some leaders obtain advice and information from various sources; others rely solely on trusted advisers or themselves. Making use of trusted advisers may be a good thing. However, South African President Cyril Ramaphosa – a man who is relying on advisers and well known as a consensus-building

politician – transformed into a man of action, implementing a series of severe and decisive steps that changed South Africa under the current COVID crisis. President Ramaphosa, nevertheless, is being criticized for not listening and for abusing his power with arbitrary rules that are meeting with resistance and civil disobedience (Harding, 2020).

Charismatic leadership

In a highly cited article, “Domestic Structure and Foreign Policy”, Kissinger (1966) identified three leadership styles. For him, leadership groups are formed by at least three factors: leaders’ experiences during their rise to eminence, the structure in which they must operate, and the values of their society. Thus he discussed three contemporary leadership styles: the bureaucratic-pragmatic, ideological, and charismatic-revolutionary leadership. Bureaucratic-pragmatic leaders are solution oriented, pragmatic, and interested in only what they have, and thus this leadership is seen as mechanical leadership. It places more focus on domestic policy than foreign policy (Kissinger, 1966). Cleva (1989) further argued that in this leadership model, the formulation of foreign policy is considered a series of political bargains and represents a compromise among policymakers’ different interests. For ideological leadership, Kissinger (1966) states that the social structure, the economic process, and the class struggle are more significant than the personal convictions of politicians. He further argues that an ideological leader is motivated by a great desire for power and must be dedicated, unemotional, and single-minded. This type of leader prioritizes security-oriented policies as they approach the outside world with caution.

Kissinger (1966) placed the most emphasis on the charismatic-revolutionary leadership style in his article. He claimed that this leadership heavily influenced international relations. The state’s survival is the top priority because these leaders consider the state as the representative of the primary basis and the manifestation of social cohesion. Leaders are more interested in shaping the future and are rarely motivated by material considerations as they believe in making more immense sacrifices. Burns (1978) emphasized that charismatic leaders influence followers in two ways: their personality and the ideas they stand for. Bass (1990) pointed out that this leadership style usually emerges in crisis times to solve problems. If charismatic leaders succeed, they will take the organizations or societies into radical transformations that can be solutions to problems. Perhaps Africa’s most prominent charismatic leader, who implemented radical changes and warmly tolerated dissenting opinions since 1990, was Nelson Mandela. He campaigned for racial harmony and symbolized freedom and national unity (Sishuwa, 2020).

Maoz (1990) argued that charismatic leaders are most likely to take risks and pioneer substantial foreign policy shift. For Kissinger (1966), this leadership style is seen, especially in new states, to go through the nation-building process. Thus, according to Feld (1979), charismatic-revolutionary leadership is mainly found in Africa’s new nations as the African political system usually follows hierarchical, autocratic, and post-socialist principles.

According to Bouguerra (2013), charismatic leaders possess exceptional qualities, and therefore their power is both legitimized and based on distinguished personal characteristics. Moreover, “the leader is regarded as ‘The God-sent master’ with a divine mission”, as stated by Takala (2009, p. 45). Consequently, followers are loyal and obedient to their leaders (Bouguerra, 2013). Paschen and Dihsmäier (2014) emphasize that “[c]harisma in itself is neither good nor bad” and that charismatic leaders can also be responsible for catastrophes (p. 29). Charisma is not a “God-given” characteristic. It may bear narcissistic tendencies and may be used for destructive and tragic ends. For instance, the concept of charisma has serious limitations when applied to African politics. Take Robert Mugabe as an example. He wielded total control over the country, remained reluctant to allocate his political power, and used violence and subjugation (Nsehe,

2012). King Mswati III of Swaziland is the head of one of the world's poorest countries where life expectancy is 33 (Nsehe, 2012), the percentage of people living with AIDS is the highest, and there has been a severe fiscal crisis. The King does not hear about the voice of his people who ask for basic human and civil rights, ending corruption as well as providing with better life (Rooney, 2012). Omar Hassan Al-Bashir of Sudan can also be taken as an example of brutality and cruelty. He seized the power with a coup in 1989 and ruled for 30 years. He was accused of war crimes charges that include murder, rape, and extermination and subsequently caused a genocidal purge in Darfur that killed hundreds of thousands of people (Walsh, 2019).

The leadership and conflict response nexus

Diverse forces drive conflict from political regimes' transformation to climate change and structural violence and to imperialist conquests. Similarly, leadership is ubiquitous in life itself and is part of human existence in all cultures and all times. Leadership and conflict forms may vary across time and space, but they are central to the social science construct. Like conflict, all leadership is local, but the effects can be regional, international, and even global. The leadership–conflict nexus has deep historical roots that occurred during the modern nation state's construction, but it has only lately appeared in the interdisciplinary discursive discussion.

Conflict refers to two or more parties with actual or perceived differences in mutually incompatible values, beliefs, goals, desires, interests, and needs (Pruitt and Sung, 2003). Fisher (1990, p. 6) defines conflict as “a social situation involving perceived incompatibilities in goals or values between two or more parties, attempts by the parties to control each other, and antagonistic feelings by the parties toward each other”. Sandole (1999, p. 16) introduces what he terms a violent manifest conflict process (MCP) as “a situation in which at least two actors, or their representatives, try to pursue their perceptions of mutually incompatible goals by violent undermining, directly or indirectly, the goal-seeking capability of one another”.

Conflict resolution and leadership researches have focused on global leadership to connect international relations, conflict resolution, peace science, and leadership theories. This volume is concentrated on the leadership–conflict nexus because events in the last three decades assert a connection between leadership and conflict. Nation states are the most affected actors at this nexus because they expose the conflict's adverse effects that can destabilize societies and governments. Leadership factors may contribute to the violent, deep-rooted, protracted, and full-scale internal conflicts. There are three critical interrelated factors between leadership and conflict. First, the conflict has a more weakening and widespread effect on leadership, people, and governments. The second is that the proliferation of failed, rogue, and pariah states leads to the lack of good governance and reduces resilience for conflict resolution. Failing states, together with ineffective leadership, are thus affecting internal conflict, environmental stress, humanitarian disasters, and migration. Third, economic degradation, poverty, and competition for essential resource are used by leadership to advance violent conflict in different regions (Galgano, 2019).

It is hard to hypothesize that there is a deterministic causal link between leadership variables and conflict. However, the leadership–conflict nexus contains an extensive set of factors that enable instability, lead to the securitization of leadership and conflict, reactivate the full circle of conflict cycles from latent conflict to post-conflict peacebuilding, and endanger human security (Amer, Ashok, and Joakim, 2013, p. 2). The widespread existence of leadership and conflict nexus also asserts that destructive conflict is caused by governmental collapse, economic failure, and ineffective leadership.

Successful leaders, seeking to resolve conflicts, are wary of mechanistic, step-by-step, simple views of reaching negative peace, namely the absence of hostilities, usually between states but

also between other non-state actors (Sandole, 2010, p. 2). Different roles, types, and leadership styles are important in understanding why conflict is difficult to resolve and how it is managed successfully.

Learning more about leadership provides more opportunity and greater realization in finding an appropriate conflict response in deep-rooted and protracted conflicts. Most leaders have set reactions to conflicts. By learning more about interrelationships among leader, leadership, and conflict, the concept of leadership, and leadership styles, we can have a more precise explanation and understanding of the leadership–conflict response nexus. Greater insights into this nexus will likely lead to more effective post-conflict responses and peacebuilding success. Here are some of the questions that are related to leadership and conflict response nexus:

- 1 What might motivate the leaders to resolve the conflict?
- 2 What leadership style or type is the most suitable for resolving conflict?
- 3 How might the leader intervene to resolve/manage the conflict?

One of the main issues is good leadership and good governance in conflict response and post-settlement peacebuilding processes. Good leadership and governance are necessary conditions for post-conflict political stability, socio-economic prospect, and positive peace. Poor leadership and bad governance are some of the main factors in conflict instigation. They cause a latent conflict to emerge into manifest conflict and escalate into full-blown armed conflict. Good leadership may include the following attributes: leadership instinct, respect of fundamental human rights and the rule of law, the provider of personal and national security, and economic manager (Berewa, 2011, pp. 16–25).

Leadership is mostly related to influence. Good leadership is the art of influencing people to move towards the acquisition of collective objectives. In recent decades, it has been witnessed that leadership is constructed by the various individual, societal, international, and global levels' causes and conditions. Citizens mostly view leadership through representative liberal democracy lenses. Most successful leaders make their citizens part of a transparent, sustainable development process and economic welfare. Similarly, conflict requires having interdependencies among people, groups, and organizations that disagree with their concerns, interests, and needs. Partnership, networks, representation, alliances, committees, coalitions, councils, contractual relationships, public administrators, and political leaders may work together in leadership and conflict nexus to produce post-peacebuilding strategies and develop the necessary tools.

There is a close link between globalization, leadership, and conflict: the weakening of nation states and institutions because of economic, technological, political, cultural, and sociological globalization. It is stated that “the era of globalization is characterized by frequent, rapid, and sometimes unpredictable change, both done by leaders and done to them by the events in the external world” (Kanter, 2010). In a globalized world, we have seen new types of conflict and leadership that cause an increase in violent non-state extremist actors and change social and political discourse. The birth of the 4.0 world has challenged us for new modelling of leadership and conflict nexus. In the traditional approach, nation state leaders are the focus of the analysis. In the 4.0 world, leaders of communal, tribal, regional, civil society, non-governmental, corporate, intergovernmental, and multinational organizations have become essential in developing conflict resolution strategies and implementing negative and positive peace approaches. In a post-conflict environment, leaders may take roles for human security, infrastructure development, good governance, reconciliation, and rule of law (Campbell, 2018, p. xix).

According to these definitions, it is observed that leadership is a process of motivating other people and making them work as per their requirements. On the other hand, some basic characteristics of leaders make up for leadership. Some of them are as follows:

- *Honesty*: It is the main characteristic of leadership. To be honest first to yourself and then to followers as a leader is essential for leadership.
- *Communication*: One of the most crucial characteristics of a leader is indisputably communication. Communication ability is a must for every leader.
- *Confidence*: The leader should be confident about what she or he says or does to make clear explanations and to influence followers.
- *Control*: Having a controlling power is essential for an active leader; it preserves the leader from misbehaviours and misunderstandings.
- *Organizing and planning*: The leader needs to be organizing and planning for the management process.
- *Fearlessness*: It is always essential for a leader to be fearless and avoid any aspect of anguish.
- *Patience*: Being patient provides leaders with the opportunity to make the right decisions.
- *Democratic*: Having democratic behaviours and attitudes includes the efforts of all knowledgeable people on----- a common ground.

In cross-sectoral conflict response, leadership must have the following competencies: Intercultural awareness and sensitivity, emotional intelligence, and relational and social competencies. Competent leaders can influence any conflict at any level and at any source. When a leader manages the relationship between conflicting parties competently and distributes conflicting interests, needs, and values based on favouritism rather than collaboration and cooperation, process conflict can likely occur among conflicting parties.

The role of leadership in international conflict is mostly related to the mobilization and manipulation of the population's fears and unsatisfied basic human needs. Political leaders may use demagoguery and cynicism to manipulate collective fears and needs for reactions within the population. Leaders have instigated most violent ethnic conflicts in which the fear of annihilation of one group is often linked to a fear of annihilation by another group (Kelman, 2009, p. 172). Burton (2001) noted that the dissatisfaction of the basic human needs – identity, security, recognition, and the like – are usually the causes of deep-rooted and protracted conflicts. Since the conflict is a process driven by the leaders, conflict resolution must provide creative problem solving, learning, and insight at the de-escalation and mutually hurting stalemate stage.

When we attempt to connect leadership and conflict response, Lederach (1997) categorized three leadership levels for thinking about peacebuilding in terms of a pyramid: top, middle, and grassroots leadership. Top-level leaders have exclusive power and influence over conflict. They are highly visible in a conflict situation in which their positions and perspectives have shaped parties, objectives, issues, orientations, means, context, and environment in conflict. Top leadership consists of military/political/religious leaders with high visibility. Second, they have a little area of manoeuvre because their conflict positions are strict. Their high publicity causes pressure from their constituencies and internal political adversaries. Making concessions may be seen as a loss of face or weakness. Third, top leaders have exclusive power and influence to take hard decisions in protracted and deep-rooted conflict settings (Lederach, 1997).

Middle-level leadership includes ethnic/religious groups, non-governmental organizations, academia, insider-partial team members, and intellectuals. Middle-level leaders have a direct connection with top leaders. They have a bridge role between the top and grassroots leadership but are free from top leaders' political calculations. At the same time, they have experience knowing the context and background at the grassroots level. Second, their power results from formal, professional, or institutional relations, not political or military power. They have greater flexibility, visibility, and publicity. Third, they can move from different positions in the conflict process (Lederach, 2001, pp. 146–147).

Grassroots leadership consists of local leaders, indigenous NGOs, community developers, local health officials, and refugee camp leaders. One of the main criticisms is that peacebuilding based on top-level leadership may not achieve sustainable peace if middle-range and grassroots levels are not included in the process. Even without broader public opinion support and community involvement, signing a peace agreement does lead to limited success.

Another contribution to leadership and conflict nexus is Sandole's three-pillar framework (3PF) leadership levels: system (societal), sub-system (community), and issue (individual) levels. One of the common features of leadership and conflict is that both are based on a person's internal traits and those of other persons. Second, both of them can be analysed on interpersonal, inter-group, international, and global levels. Third, conflict is an almost inextricable dimension of leadership. Similarly, the ability of conflict resolver and peacemaker is the sine qua non part of leadership. The conflict resolution style and leadership style are both critical in conflict response.

Global leadership and peace leadership are two crucial concepts in shaping international politics, war, and peace. Leaders may initiate conflicts between states or effect the ending of conflict. Peace leadership is a new concept that can be connected directly or indirectly to Africa. Nelson Mandela, a peace leader, transformed himself from a political leader to a freedom fighter to a peace leader. The pioneer of non-violence, Mahatma Gandhi, also started his non-violence resistance philosophy, Satyagraha, when he was in Africa. Another influential non-violent leader, Martin Luther King, was inspired by Nkrumah's successful use of non-violent protests and viewed the civil rights struggle as a global effort. Like Einstein and Freud, Martin Luther King and Nkrumah exchanged letters during 1957–1959. This exchange showed that both men were inspired and influenced by each other, which became a successful and powerful testimony to the use of non-violent protests and the power of peaceful resistance (Carson, 2000, p. 112).

Transformational leadership is suitable for conflict management because it helps others to identify their personal responsibility in the conflict. It encourages subordinates to engage in innovative and critical thinking for solving conflicts. Sometimes referred to as charismatic leaders, such leaders use their personal power to gather large groups of members by forming their identities. Extensive group activities aim to sustain the integrity of the group's identity by leader-follower interactions. Transformative leaders first model self-reflective behaviour in conflict situations. They assist others in understanding their role and responsibility in the conflict. They have the function of reconciler. As mediators, they help all conflicting parties for constructive communication and shared responsibility and ownership (Parolini, 2012, p. 91).

Capable and competent leaders are known for their boldness in conflict management. They come to face-to-face conflicts head-on. Instead of avoiding conflict, they address conflict sources and resolve conflict issues quickly. Spiritual leaders endeavour for conflict resolution, not conflict management. They are effective communicators and portray the conflict parties' needs, interests, values, and beliefs.

Leaders' involvement in violent conflicts is not a new phenomenon. The role of leaders in conflict promotion or peacebuilding has been debated in many different disciplines. Leaders can be not only conflict creators, promoters, and enthusiasts but also peacebuilders. Sometimes leaders promote domestic political instability that causes external actors' intervention and shows them as predators and police officers. Political leaders aim to redirect domestic dissatisfaction toward external or internal scapegoats and divert domestic attention by external enemy discourses. Some research suggests a systematic relationship between domestic instability that is used by leaders and external conflict intervention. When political election occurs or the economy declines, domestic leaders use foreign conflict to protect or strengthen their domestic political position (Gochman, 1995, p. 77).

Another area of the leadership–conflict nexus is the leaders of genocide. Psychodynamic and psychoanalytical analysis is needed, especially in terms of the leaders and the social group. The leaders' childhood traumas are important elements of externalization, projection, the egoism of victimization, dehumanization, scapegoating, ethnocentrism, the narcissism of minor differences, self/other, and in-group similarities/outgroup differences (Ozcelik, 2013).

Conclusion

There is a common scholarly consensus that institutions matter for providing efficient leadership and resolving conflict. The equitable political and legal institutions should emerge through the protracted political struggle with high durability, legitimacy, and scope. The view of leadership–conflict nexus is needed to create interventions that accommodate complex conflict dynamics and build context-specific leadership skills and political sensibilities.

There is a need to integrate an understanding of conflict into leadership styles and practices on a theoretical and empirical basis. But we are still far behind in examining the complexities of the leadership–conflict nexus. One reason is that conflict is predominantly viewed as a problem that can be solved by silencing guns, namely negative peace. The aspects of structural violence and positive peace, together with the leaders' roles, are mostly ignored. Another reason is that, despite the theoretical, methodological, and practical diversity of work on conflict, only a small number of studies focus on leadership styles and practice. A major paradigmatic shift is needed to view conflict as productive rather than destructive and to move from conflict management to conflict resolution and transformation.

The leadership–conflict nexus should therefore address the following issues: (1) conflict intervention practice and ethics; (2) providing human security; (3) capacity building and political transformation; (4) the link between economic development and conflict resolution; (5) the importance of 'local' (government versus civil society, traditional versus modern democratic, religious versus secular, etc.); interpersonal, inter-societal, international and global levels conflict resolution and leadership processes; and (6) informal versus formal leadership and conflict resolution processes.

The gender roles in conflict response have become an important issue in recent years. Women in many societies have been traditionally seen as mediators, reconcilers, and compromisers. If we focus on building skills and competencies of women in grassroots and middle-range leadership levels, their participation in the community will increase, ultimately bringing sustainable peace. The current trend in the Africa region is a higher representation of women in politics in general and during post-conflict periods in particular. Women have access to formal political positions that present unique opportunities in the post-conflict transition. In the early post-Cold War era, women in Rwanda and South Africa were underrepresented in politics. During apartheid, South African women had only 2.8% in the national parliament. However, South Africa has reached the tenth highest representation level, with 41.5% of women in parliament. The world's highest representation of women in parliament was in Rwanda, with 63.8% women in the lower house (Morojele, 2016, p. 11).

It is possible to conclude that there is a positive correlation between effective leadership and economic and social development that may cause a decrease in conflict. Negative peace has been relatively achieved by reducing the number of deadly conflicts in Africa over the past 30 years. International investment has increased revenue from natural resources, with higher oil prices, and the peace dividends have sustained peace leadership and conflict resolution in Africa (Uwazie, 2018, p. 9). The most effective and sustainable leadership is often possible with strong community leadership supported by NGOs, religious leaders, community social entrepreneurs, and women's organizations.

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