

**A PSYCHOBIOGRAPHY OF
ARCHBISHOP EMERITUS DESMOND MPIOLO TUTU**

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DECLARATION

I hereby declare that this treatise is my own work and that it has not been submitted for assessment to another university or for another qualification. There are times that the work of another person has been referenced or quoted, and when this happens it has been cited and fully referenced. The referencing system used is the American Psychological Association format. Should there be any incomplete references in this document, I consider myself solely responsible. I am fully aware of the implications of using plagiarised work in a treatise.

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“Great leaders move us. They ignite our passion and inspire the best in us. When we try to explain why they are so effective, we speak of strategy, vision or powerful ideas. But the reality is much more primal: Great leadership works through the emotions.”

Daniel Goleman

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ABSTRACT

Psychobiographies offer the illuminating experience of uncovering the story of an individual's life through the lens of a psychological theory. Psychobiographies offer the chance to gain a deeper understanding of what makes that individual unique. This study aimed to explore and describe the emotional intelligence of Archbishop Emeritus Desmond Tutu according to Goleman's (1998) theory of Emotional Intelligence. Tutu was chosen as a subject for this study because of his extraordinary life and accomplishments, and because he is regarded as a prominent figure of moral leadership in South Africa. A qualitative psychobiographical research method was utilised. Data was collected from both primary and secondary sources to enhance internal validity, and was then analysed according to Miles and Huberman's (1994) approach. The findings suggest that Tutu applied all of the twenty five emotional intelligence capacities during his life, and that at times, some were used more extensively than others. This study is groundbreaking in that it is the first psychobiography on Desmond Tutu, and it is the first psychobiography undertaken at the University of Fort Hare. Psychobiographies offer an opportunity to evaluate the psychological theory which is applied. It was found that Goleman's (1998) theory of Emotional Intelligence is supported by this study.

Keywords: Psychobiography; Desmond Tutu; emotional intelligence; Goleman; leadership.

CHAPTER ONE

INTRODUCTION

1.1. Introduction

Underlying this study is a fascination with human behaviour, particularly an interest in why some individuals stand out from the rest in terms of their ability to excel despite adversity and setbacks. Psychobiographies offer an illuminating experience for the reader; they are an opportunity to peer inside the life of an exceptional individual to gain a deeper understanding of what makes that individual exceptional and the dynamics at play in the process. This study explores the development of psychobiography and sheds light on the value that it holds for psychology as a field. This study further explores Goleman's (1998) theory of Emotional Intelligence and applies it to the life of Archbishop Emeritus Desmond Mpilo Tutu. Tutu was chosen as a subject for this study because of his extraordinary life and accomplishments. Not only is he an exceptional individual who has overcome immense obstacles, but his advocacy of justice, peace, and reconciliation has led the way for a nation to become an example to the rest of the world. This introductory chapter provides the reader with an overview of the psychobiographical approach, a brief introduction to Archbishop Tutu, an overview of Goleman's (1998) theory of Emotional Intelligence and an outline of the structure of the mini-dissertation.

1.2. The psychobiographical approach

Psychobiography can be viewed as the application of a systematic theory to the entire life story of an individual, providing psychological descriptions for behaviour,

achievements, and failures (Elms, 1988). Psychobiographies provide windows into the lives of exceptional individuals and allow researchers to ascertain the circumstances that enabled them to gain the knowledge and skills that made them capable of their achievements. As such, they are a means to discovering “how people are unique, or how they function and come to be” (Schultz, 2005, p. 4). It is this uniqueness that intrigues us, and therefore, individuals who are exceptional are chosen as the subjects of psychobiographical studies. Since psychobiographies aim at improving our description and understanding of individuals, they are essential for progress in personality psychology (Runyan, 1988a), and are advocated as significant for developing and testing theories related to human development by many scholars in the field of life history research (Alexander, 1988; Carlson, 1988; Runyan, 1988a).

There is increasing acknowledgement internationally that psychobiographies add value to the field of psychology (Schultz, 2005). According to Fouché and van Niekerk (2010), a number of South African universities are nurturing psychobiographical studies because they recognise that they are a means to theoretical development in psychology. These authors also point out that there are gaps in existing psychobiographical studies in South Africa and suggest that more studies be undertaken on “Africans legendary to our continent” (p. 11). Accordingly, this study focuses on the life of such a man.

1.3. A brief introduction to Archbishop Emeritus Desmond Tutu

Desmond Mpilo Tutu was born in Krugersdorp on October 7, 1931, to parents Zachariah Zelilo Tutu and Aletta Dorothea Mavoertsek Mathlare (Allen, 2006). He was given the name ‘Mpilo’, which means *life*, because he was not a strong baby (Du Boulay,

1988). His father was a school teacher and his mother a domestic worker. Tutu was the second son born to the Tutu family (the first son died in infancy). He has two sisters, Gloria and Sylvia. A third son was born when Tutu was a young boy, but he died in infancy. Tutu's early years were marked by hardships. Apart from being a sickly child, he was diagnosed with polio in the first year of his life. He also sustained injuries and scarring from an accident involving a furnace. During his teenage years, Tutu contracted tuberculosis and almost died. Yet, he describes his early years in remarkably positive terms (Allen, 2006).

Tutu studied to be a teacher because his parents could not afford to send him to medical school. He resigned from his first teaching post in protest of the implementation of the Bantu Education Act. He went on to study theology and was ordained as an Anglican priest in 1960. He obtained a Master's degree at King's College in London in 1965. Tutu served in key leadership roles during his life (Gish, 2004). He was appointed as lecturer at St Peter's College in 1967, and at the University of Botswana, Lesotho and Swaziland (UBLS) in 1970. He was elected as Africa Director of the Theological Education Fund in 1972, as the first black Dean of Johannesburg in 1975, as Bishop of Lesotho a year later and as the first black General Secretary of the South African Council of Churches (SACC) in 1978. He was awarded an honorary doctorate from Harvard University in the United States of America in 1979 and the Nobel Peace Prize in 1984 in recognition of his leadership role in the campaign to abolish apartheid in South Africa. Two years later, Tutu was elected as the Archbishop of Cape Town, the first black African to serve in this position.

During the 1980's, Tutu travelled around the world rallying support for the campaign against apartheid. Soon after F.W. de Klerk was appointed as president in South Africa, a number of profound changes took place: the ban on the ANC and PAC was lifted, Nelson Mandela was released from prison, and the first democratic elections took place in South Africa. Following the 1994 elections, the newly elected president of South Africa, Nelson Mandela, appointed Tutu to chair the Truth and Reconciliation Commission (TRC), which would investigate human rights violations during the apartheid era. Tutu is known for coining the term *Rainbow Nation* to describe the cultural and racial diversity in South Africa. He is regarded as South Africa's moral conscience. Nelson Mandela has described him as "sometimes strident, often tender, never afraid and seldom without humour. Desmond's voice will always be the voice of the voiceless" (Sparks & Tutu, 2011, p. 238).

1.4. Overview of Goleman's theory of Emotional Intelligence

Daniel Goleman has provided a model for understanding emotional intelligence. According to Goleman (1998), emotional intelligence is the "capacity for recognising our own feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationships" (p. 317). Goleman believes that emotional intelligence plays a significant role in determining excellence and outstanding leadership. According to this model, there are twenty-five emotional competencies which are clustered into groups, each with an underlying emotional intelligence capacity. There are five emotional intelligence capacities divided between personal and social competence.

Personal competence encompasses self-awareness, self-regulation, and motivation, while social competence encompasses empathy and social skills.

1.5. Structure of the mini-dissertation

This study begins with an introductory chapter providing a brief outline of the psychobiographical approach to research, a brief account of Archbishop Tutu's life, and a brief overview of Goleman's (1998) model of Emotional Intelligence. Chapter 2 provides a theoretical overview of psychobiographical research, and in particular, it looks at how psychobiography has matured as a form of research, the related terms and descriptions, as well as the value psychobiography offers to the field of research. Chapter 3 presents Goleman's (1998) theory of Emotional Intelligence. Chapter 4 outlines the methodology applied in this study, providing information on its objectives, design, sampling method, data collection, data processing and analysis, validity, and reliability. Chapter 5 provides the findings of the study along with a discussion of these findings. Chapter 6 concludes the study by providing a summary of the research findings, the value of the study, the limitations that are present, as well as recommendations for future research.

CHAPTER TWO

AN OVERVIEW OF PSYCHOBIOGRAPHICAL RESEARCH

2.1. Introduction

According to Fouché and van Niekerk (2010), psychobiographies entail “the study of historically significant and extraordinary individuals over their entire life spans with the aim to uncover and reconstruct their lives psychologically” (p. 2). Psychobiographies involve in-depth descriptions of individuals’ lives, focused on bringing together evidence, theory and interpretation (Runyan, 1988a). In order to further elucidate the concept, the following chapter will define and describe various terms related to psychobiography, provide an overview of the development of psychobiography over the last century, and finally highlight the value that psychobiography holds for researchers today.

2.2. Psychobiography: Terms, descriptions and definitions

Psychobiographies combine “the science of psychology and the art of biography” (Howe, 1997, p. 237). To fully appreciate the nuanced differences, the term psychobiography should be distinguished from other related terms. Related terms include biographies, autobiographies, life histories, life stories, psychohistories, historical psychology, and psychological case studies. For many years biographies, life histories, case studies, case histories, and ethnographies have been used as methods of gathering information on people. Denzin (1989) defines the biographical method as the study of life documents. Life documents reflect a way of writing about a life and include

autobiographies, biographies, diaries, letters, obituaries, life histories, life stories, personal experience stories, oral histories, and personal stories.

A *biography* is a detailed description or account of an individual's life, which is interpreted so as to "to discern, discover or even formulate the central, organising, animating story" (McAdams, 1988, p. 2). Biography makes use of the arts, history, and literature to trace the course of an individual's life (Howe, 1997), but does not necessarily make use of psychological theories. *Autobiographies* are biographies written by the subjects themselves. They are life narratives told in the author's own words (McAdams, 1988). A distinct disadvantage of autobiographies is the blurring of lines between fact and fiction because the author can conjure up facts about his or her own life (Denzin, 1989), which the researcher may find difficult to verify or contradict.

Life histories are a collection of autobiographies from a sample of individuals sharing ethnic lineage, social problems, occupations, or choice of lifestyle (Fouché & van Niekerk, 2005). *Life stories* are an individual's "narrative understanding of the self" (Hooker & McAdams, 2003, p. 297). Ochberg (1988) stated that life stories are a "central feature of who people know themselves to be" (p. 174). They are internalised and evolving constructions as individuals selectively reconstruct the past and anticipate the future so as to provide their lives with meaning, unity, and purpose. McAdams (2001) stated that life stories are "psychosocial constructions" (p. 101) authored by an individual within the cultural context in which they find meaning and can only be fully understood within that cultural context. Even so, life stories are able to distinguish one person from another.

Psychohistory is the study of psychological motivations of historical events. Psychohistories interpret historical events with the aid of psychological theory in order to uncover the social, cultural and political behaviour of groups and nations (Jacobs, 2004). *Historical psychology* differs from psychohistory in that it focuses on the history of psychological phenomena or the historical development of psychology (Runyan, 1988b).

Psychobiographies are essentially a form of case research (Runyan, 1982). A *case study* involves an in-depth, holistic exploration of a phenomenon within its real-life context (Yin, 2009). Case studies are systematic presentations of information about the life of a single unit, which could be an individual, an event or an organisation. The unit of analysis in a psychobiographical case study is the individual and according to Bromley (as cited in Runyan, 1982), case studies reconstruct and interpret a person's life story based on available evidence. Case studies have the advantage of being able to cope with situations in which there are more variables of interest than data points; they rely on multiple sources of evidence (that converge through triangulation), and they benefit from prior development of theoretical propositions to guide data collection and analysis. Case studies function to exemplify (a personality or life-course type), discover and compare (McAdams and West, 1997) and are therefore useful when applied to psychobiographies.

Case studies are also *idiographic*, as opposed to *nomothetic*, in that they view a person's individuality as the most outstanding characteristic and therefore aim to highlight the individual's uniqueness (Runyan, 1983). Allport (as cited in Elms, 1994) replaced the term *idiographic* with the more relevant term *morphogenic* to describe the emphasis on the uniqueness of the whole individual rather than on the parts that make the whole unique. Psychobiographies are morphogenic in that they examine, explore and

describe the complexities of one individual case by focusing on all the parts that make the individual unique.

2.3. Overview of psychobiography

Historically, psychobiographies were not regarded as valid forms of psychological enquiry. This is reasonable given the fact that conventional research methods are not ordinarily followed in psychobiographical studies: there is no experimental control, subjects do not remain anonymous, results cannot be generalised and statistics are not applied. However, some scholars were of the opinion that personality should not only be studied experimentally (Carlson, 1971) and that interpretation, not variable manipulation, was required to know a person. Schultz (2005) maintained that if we want to discover why someone behaves the way they do, why they make the choices they make, or how they become what they become, we need to move from the experimental laboratory into the “existential context” (p. 5).

Psychobiographical research dates back to the early 1900’s when Freud applied psychoanalysis to the life of Leonardo da Vinci and produced *Leonardo da Vinci and a Memory of His Childhood* (Runyan, 1988a). Although there had been earlier psychobiographies, Freud’s was considered the first because of its significant influence. This particular psychobiography and many of the early psychobiographies made use of psychodynamic theory, possibly because of “the conceptual tools that can be used in flexible and idiographic ways in interpreting patterns of evidence found in a wide variety of individual cases” (Runyan, 2003, p. 125). Subsequent to this, phenomenological, trait, or social learning theories of personality have been used and psychobiographers have

drawn social, developmental, cognitive, and abnormal psychology into their studies (Runyan, 1988a).

Elms (1994) described how Henry Murray started writing a biography of Herman Melville in 1925. Although Murray never published a full-scale psychobiography on Melville, he went on to develop an impressive array of personality assessment techniques and insisted that psychology must not only consider biographical data, but must also attend to a person's entire life story. A number of psychologists turned to individual biography around that time, among them Allport, Maslow and Skinner. For different reasons they abandoned their pursuits and psychobiography was left to flounder for a number of years, with no role models to guide it.

There has been a proliferation of psychobiographical studies since the 1960's, and the last few decades have seen an increase in awareness of the value biographical studies hold for psychology (Elms, 1994; Runyan, 1988a; Schultz, 2005). Major contributions in the field of psychobiography have been made by Irving Alexander, in 1990, with his book *Personology: Method and Content in Personality Assessment and Psychobiography*, Alan Elms, in 1994, with his book *Uncovering Lives: The Uneasy Alliance of Biography and Psychology*, and more recently by William Todd Schultz, in 2005, with the *Handbook of Psychobiography*. Schultz's (2005) book highlights the fact that there are good and bad psychobiographies. Good psychobiography has cogency (basic interpretive persuasiveness), narrative structure, comprehensiveness, data convergence, sudden coherence, logical soundness, consistency, and viability. Bad psychobiography oversimplifies and reduces the personality to a diagnosis of pathology, makes interpretations based on one piece of data, invents psychological facts for missing

data, is reductionist, makes use of poor psychological theories (lacking in experimental support), and lacks sound narrative structure, resorting to analysing prior to the introduction of evidence (pp. 3-18).

McAdams (2001) stated that perceptions among social scientists were beginning to change and that life stories were beginning to capture the fascination of researchers as a method of inquiry. Where before, life stories were equated with fairy tales, they began to carry with them significance in understanding human behaviour. There was also increasing acknowledgement of the value that psychobiographies bring to the field of psychology (Schultz, 2005). The number of psychobiographies undertaken internationally and at South African universities has increased, with the South African academic community recognising its effectiveness as a tool for theoretical development of South African psychology (Fouché & van Niekerk, 2010).

The historically significant individuals in the following list were the subjects of psychobiographies completed in South Africa over the last decade undertaken by the psychology departments at the Nelson Mandela Metropolitan University (NMMU) in Port Elizabeth, Rhodes University (RU) in Grahamstown, and the University of the Free State (UFS) in Bloemfontein:

1. Emily Hobhouse (Welman, 2009),
2. Vincent van Gogh (Muller, 2009),
3. Helen Keller (van Genechten, 2009),
4. Melanie Klein (Espinoza, 2009),
5. Jeffrey Lionel Dahmer (Cheze, 2009),
6. Issie Smuts (Smuts, 2009),

7. Kurt Donald Cobain (Pieterse, 2009)
8. Alan Paton (Greeff, 2010),
9. Paul Jackson Pollock (Muller, 2010).

2.4. Value of psychobiographical research

The value of psychobiographical research lies in the fact that it creatively and artistically uncovers an individual's life story in the quest for details that shed light on the uniqueness of that individual and in providing psychological descriptions for behaviour, achievements and failures (Elms, 1988). In his quest to understand how children turn out to be the unique adults they do, Howe (1997) maintained that by applying psychological research to the lives of exceptional individuals, a window would be opened into their lives, allowing not only the researcher but also the readers of psychobiographies to ascertain the circumstances that enabled them to gain the knowledge, skills and habits that made them capable of their achievements (in areas of leadership, creativity, and productivity). Psychobiographies have the distinct advantage of highlighting uniqueness, and this is especially important when it is the uniqueness of the individual being studied that inspired interest in the first place. Psychobiographies therefore provide inspiration in that they "provide a framework for reassessing our own experience, own fortunes, own possibilities of existence" (Runyan, 1984, p. 3).

Another value that psychobiographical research brings to the field of psychology is its contribution to the development of theory. According to Carlson (1988), life stories provide the ideal laboratory for developing theories and putting them to the test. Carlson goes on to say that the best longitudinal studies would not be as effective as

psychobiographies in their ability to trace personality development through the years. A number of researchers believe that psychobiographical data contributes to the development and enhancement of theory (Alexander, 1988; Carlson, 1988), and since psychobiographies seek to better understand individual people, they are essential for progress in personality psychology (Runyan, 1988a). According to Fouché and van Niekerk (2010), the theory employed to illuminate the life of a subject can also play a significant role in *analytical generalisation* - term coined by Yin (2009). Yin (2009) used the term to describe the way “a previously developed theory is used as a template” (p. 38) against which results of the particular case study can be compared. In this way, psychobiographies not only add to the development of theory but also to the testing of theories.

2.5. Conclusion

It seems that psychobiography holds a proverbial gift in its hand - the gift of an opportunity to peer into the unseen, the unspoken, that which ordinarily remains hidden, to discover what makes someone who they are, why they behave the way they do, what makes them stand out from the rest. In this chapter, the various terms, descriptions and definitions related to psychobiography were discussed, along with an overview of the historical unfolding of psychobiography and the value that it brings to the work of researchers, psychologists, and the public at large.

CHAPTER THREE

THEORETICAL FRAMEWORK

3.1. Introduction

Daniel Goleman has provided a theoretical framework within which to understand the concept of emotional intelligence. His first book, *Emotional Intelligence: Why it can Matter More Than IQ* (1995), was based on the view at the time, that the understanding of human intelligence was too narrow and that what was required was a closer look at the role emotions play in thought, decision-making and success. His second book, *Working with Emotional Intelligence* (1998) suggested to business leaders around the world that emotional intelligence was far more important than IQ or technical expertise. In this chapter, Goleman's understanding of emotional intelligence is positioned within other models of emotional intelligence and justified in terms of its application within this study. Goleman (1998) set out his model as one in which emotional intelligence is understood to consist of twenty-five competencies. Each of the twenty-five competencies is described so as to provide an understanding of how they may be applied to the life of Desmond Tutu.

3.2. Why Goleman's (1998) model?

According to Mayer, Salovey and Caruso (2000), there are three competing models of emotional intelligence: (a) the Mayer and Salovey model (1997) that conceptualises emotional intelligence as the ability to perceive, understand, manage and use emotions to facilitate thinking; (b) the Bar-On model (1997) that consists of a number

of noncognitive capabilities, competencies and skills which affect the ability to cope with environmental demands; and (c) the Goleman model (1995a) that consists of competencies such as self-control, zeal, persistence and motivation, which contribute to one's *character*. In Goleman's (1995) model, the concept of emotional intelligence offers a theoretical framework for organising personality, which links it to action and job performance (Boyatzis, Goleman & Rhee, 1999). Goleman (1998) states that emotional intelligence plays a significant role in determining excellence and outstanding leadership – what he terms *star quality*. Goleman (2001) states further that the task of primal (emotional) leadership is not only to manage one's moods and those of one's followers, but also that moods play a significant role in being the “spark that ignites a company's performance, creating a bonfire of success or a landscape of ashes” (p. 51).

The concept of primal leadership holds significance for the current study because of the fact that Tutu is regarded as a prominent figure of moral leadership in South Africa. Furthermore, emotional intelligence has been linked to leadership (Barbuto & Burbach, 2006; Goleman, 2001; Wang & Huang, 2009; Wong & Law, 2002) as well as successful performance (Bar-On, 2010). Mackay, Pearson, Hogg, Fawcett and Mercer (2010) state that “leaders with high EI (emotional intelligence) are good leaders because they use positive emotions to inspire enthusiasm, co-operation, and trust among employees through well-managed interpersonal relationships” (p. 22). Goleman's (1998) model of emotional intelligence is applied in this study in an attempt to highlight the extent to which Tutu has used the competencies of emotional intelligence, and not as a way of highlighting his capacity to think and act (as per the Salovey & Mayer model) or his ability to cope with environmental demands (as per the Bar-On model).

3.3. Goleman's (1998) model of Emotional Intelligence

Goleman (1995) describes emotion as “a feeling and its distinctive thoughts, psychological and biological states, and range of propensities to act” (p. 289). Emotions play a prominent role in the human psyche. Sociobiologists believe that emotions guide humans in facing predicaments that the intellect would be incapable of facing alone: in dangerous situations, when working towards a goal despite setbacks, in relational bonding, and during painful loss (Goleman, 1995). Evolution has meant that emotions have become automatic tendencies. The problem however, lies in the ability to confront postmodern dilemmas with emotions tailored for primordial times.

Goleman (1995) explains how the brain developed first with the brainstem, which surrounds the top of the spinal cord and is common to all species, regulating the most basic functions such as breathing and moving, to the emotional centres which emerged from the brainstem, and finally to the neocortex, the thinking brain. The emotional part of the brain is called the limbic system, and it functions together with the neocortex to make sense of and comprehend what is perceived through the senses. The emotional centres powerfully influence the rest of the brain. The amygdala, situated above the brain stem and near to the limbic system, is the specialist in emotional matters. The speed of the amygdala's response to an unusual situation will override rational thinking. The amygdala stores the sensory perceptions that accompany data received from the environment. The emotional brain is therefore as important in reasoning as the neocortex, since it retains memory from past experiences and informs future experiences. Humans therefore have two brains, and two kinds of intelligences: rational and emotional (Goleman, 1995).

Goleman (1995) asserts that intellect cannot function without emotional intelligence. He describes emotional intelligence as “abilities such as being able to motivate oneself and persist in the face of frustrations; to control impulses and delay gratification; to regulate one’s moods and keep distress from swamping the ability to think; to empathise and to hope” (p. 34). A unique set of competencies are required to manage emotional intelligence. Emotional aptitude is a meta-ability which determines the ability to use emotions with skill. Emotionally adept people know and manage their own emotions well, and can do the same with others’ emotions. Goleman (1998) mentions that his mentor, David McClelland, believes that competencies, personal traits, or sets of habits that lead to more effective performance are better predictors of excellence in job performance or success in life than academic aptitude (p. 16).

Emotional intelligence determines the potential for learning practical skills based on the elements of self-awareness, self-regulation, motivation, empathy, and adeptness in relationships. *Emotional competence* shows how much of that potential has been translated into performance. High emotional intelligence means that a person has excellent potential to learn the emotional competencies that matter. Goleman (1995) borrows from Gardener’s (2006) multiple intelligences the idea of intrapersonal and interpersonal intelligences to depict, respectively, the ability to form an accurate picture of oneself and to live an effective life, and the ability to understand others and work alongside them. He translates the term intrapersonal intelligence into personal competence and interpersonal intelligence into social competence. There are twenty five emotional competencies (see Table 1), which are arranged into five clusters divided between personal competence and social competence. Personal competence encompasses

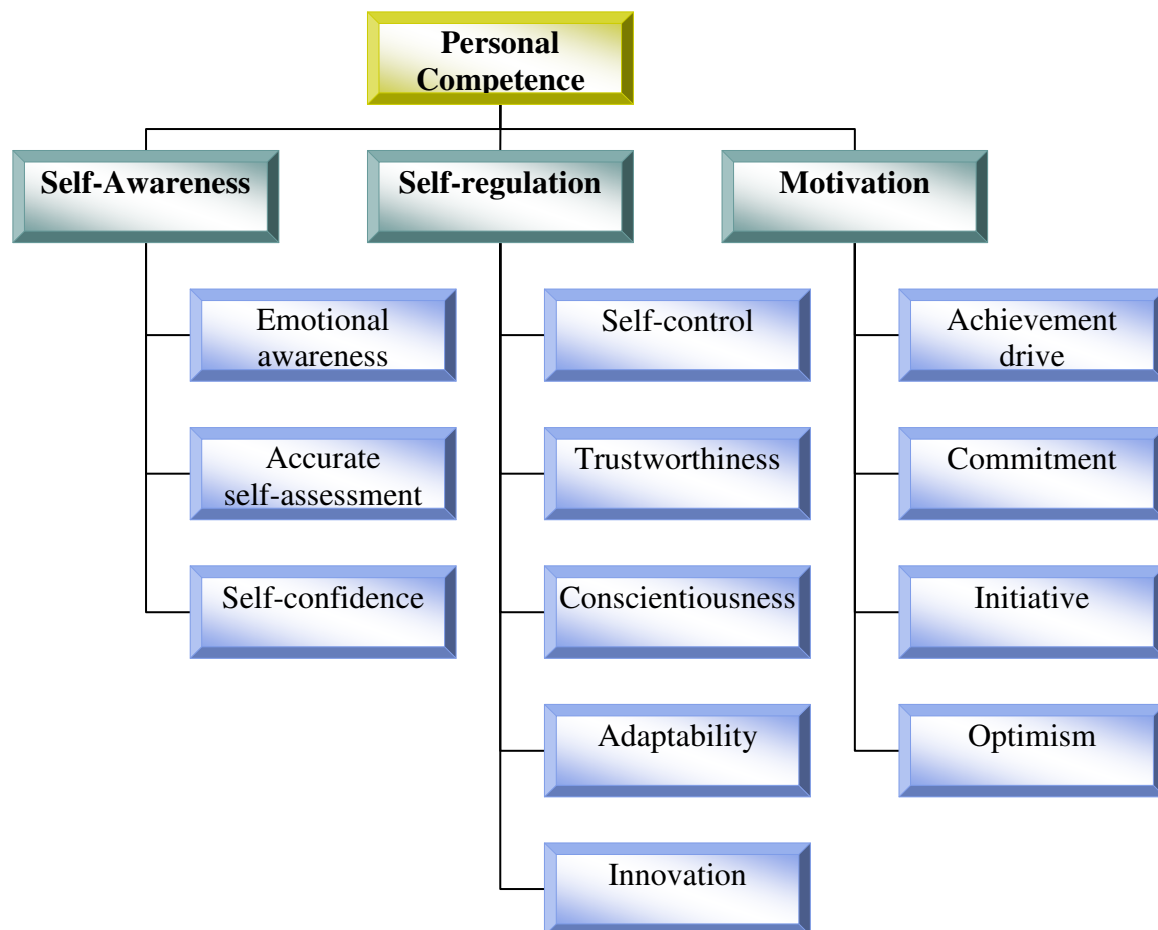
self-awareness, self-regulation and motivation. Social competence encompasses empathy and social skills.

3.3.1. Personal competence

Personal competence includes the capacities of self-awareness, self regulation and motivation, which determine how one manages oneself.

Table 3.1

Chart of personal competencies



3.3.1.1. Self-awareness

Self-awareness is the recognition of a feeling in the moment it happens. Goleman (1995) calls it “the keystone of emotional intelligence” (p. 43) because the ability to monitor feelings moment-by-moment is necessary for self understanding and psychological insight. It is the ability to be aware of one’s emotions without being swept away by them. In a reflexive way, one is able to stand back from the emotion-saturated situation and be aware of one’s mood and one’s thoughts about one’s mood. Self-awareness necessarily involves recognition of the emotion. Goleman (1995) lists three distinctive styles of dealing with emotions: those that are *self-aware*, who enjoy good psychological health, tend to be positive, have good boundaries and are autonomous; those that are *engulfed*, who are swamped by their emotions and feel overwhelmed with little control over their emotional lives; and those who are *accepting* of their moods whether they are good or bad. Goleman (1998) talks of a *gut feeling* or intuition as having its roots in evolution; probably the “remnant of an essential warning system for danger” (p. 53). It leaves one with a sense of ‘rightness’ or ‘wrongness’ about whether it fits with one’s preferences, values and wisdom. Intuition lies at the heart of self-awareness. Self awareness is the foundation skill for the emotional competencies of emotional awareness, accurate self-assessment, and self-confidence.

Emotional awareness is an awareness of how emotions affect behaviour. This ability ensures that emotions do not overwhelm, but rather assists in managing unruly feelings. It also assists in developing good social contact and is essential for leading and teamwork. Goleman (1998) puts it as follows: “Emotional awareness starts with attunement to the stream of feeling that is a constant presence in all of us and with a

recognition of how these emotions shape what we perceive, think, and do” (p. 55). Not only are emotions recognised and felt physically, but they are also articulated in an appropriate way.

Accurate self assessment is the knowledge one has of one’s inner resources, abilities, and limits. People who accurately self assess are aware of their strengths and weaknesses, are able to reflect on experiences and learn from them, are open to honest feedback, new ways of seeing things, continuous learning and self-development, and are able to show a sense of humour and perspective about themselves.

Those with *self-confidence* have a strong sense of their self-worth and capability. They are able to speak out courageously even if it means they will suffer negative consequences as a result. It involves the ability to present oneself strongly – people with self-confidence are said to possess a ‘presence’, are charismatic and unafraid of following a course of action which may lead to opposition, disagreement or disapproval, especially from those in authority. Self-confident people are able to make decisions even when there are uncertainties and pressures. Having self-confidence means that one believes in one’s abilities, and therefore one necessarily requires a fair amount of self-knowledge and self-awareness.

3.3.1.2. Self regulation

Self-regulation builds on self-awareness and is the ability to manage one’s internal states, impulses, and resources. It involves the ability to control moods and impulses or redirect disruptive moods or impulses. A person who struggles to self-regulate will find life’s setbacks distressing and will not have the same capacity to

bounce-back as someone who can self-regulate. The hallmarks of self regulation are self control, trustworthiness and integrity, comfort with ambiguity (adaptability), and openness to change (innovation). Self-regulation does not require suppression of emotions, rather that emotions are balanced, appropriate, and proportionate to the circumstance. Every emotion has a value and significance. We have little or no control over when an emotion will strike us, nor what that emotion will be, but we are in control of how long that emotion will last and how we express it. Self-regulation involves the competencies of self-control, trustworthiness, conscientiousness, innovation, and adaptability.

Self-control is the ability to keep disruptive emotions and impulses under control. People who have self-control are able to control their impulsive feelings and distressing emotions and take control of their state of mind so that their emotions and moods do not skew their actions. They are able to remain calm, positive, and levelheaded, even in trying situations. Under pressure, people with self-control are able to think clearly and stay focused - something Goleman (1998) calls “unflappability” (p. 83). Another form of self-control is that of time management.

Trustworthiness involves maintenance of integrity and taking responsibility for actions. People who are trustworthy act ethically and are above reproach. They are able to build trust with others because they are reliable and authentic. They easily admit their own mistakes, confront unethical actions in others, and are able to take tough, principled stands even if the stands they take are unpopular (Goleman, 1998). Integrity involves being open, honest, and consistent. People with integrity are able to admit their emotions, providing them with an “aura of authenticity” (Goleman, 1998, p. 90). People who are

conscientious meet their commitments and keep their promises. They hold themselves accountable for meeting their objectives, are organised and careful in their work, they are punctual, self-disciplined, and attend to their responsibilities meticulously (Goleman, 1998).

Innovation is the competency of being open to new ideas and approaches. It involves creativity and courage. People who are innovative seek out new ideas, acknowledge novel solutions to problems, and are able to take risks in their thinking. *Adaptability* involves being flexible in responding to change. People with this competence are able to handle multiple demands, shifting priorities, and rapid change. They are able to adjust and adapt their responses and strategies to fit circumstances and they are flexible in how they view events. According to Goleman (1998), “People who lack adaptability are ruled by fear, anxiety, and a deep personal discomfort with change” (p. 98).

3.3.1.3. Motivation

The words motive and emotion are both derived from the same Latin root, *motere*, which means ‘to move’. “Emotions are, literally, what move us to pursue our goals; they fuel our motivations, and our motives in turn drive our perceptions and shape our actions” (Goleman, 1998, p. 106). Motivation involves emotional tendencies that guide or facilitate the reaching of goals. Highly motivated people are productive and effective in what they do. Motivational competencies that characterise outstanding performers are achievement drive, commitment, initiative and optimism.

Achievement drive involves striving to meet or improve a standard of excellence. People with this competence are results-oriented; they set challenging goals and take calculated risks, they gather information to reduce uncertainty and find better ways of doing things. They endeavour to improve their performance. *Commitment* is emotional, according to Goleman (1998) – “we feel a strong attachment to our group’s goals when they resonate strongly with our own” (p. 119). People who show commitment will keep the overall goals in mind and be willing to make sacrifices to meet them. They find a sense of purpose in the larger goals. They make use of the core values of the group when making decisions, and make a point of actively seeking out opportunities to fulfill the larger group’s goals. Self-awareness is at the base of commitment – it is only when one is aware of one’s guiding values and purposes, that one will have a clear sense of congruence with the greater goals.

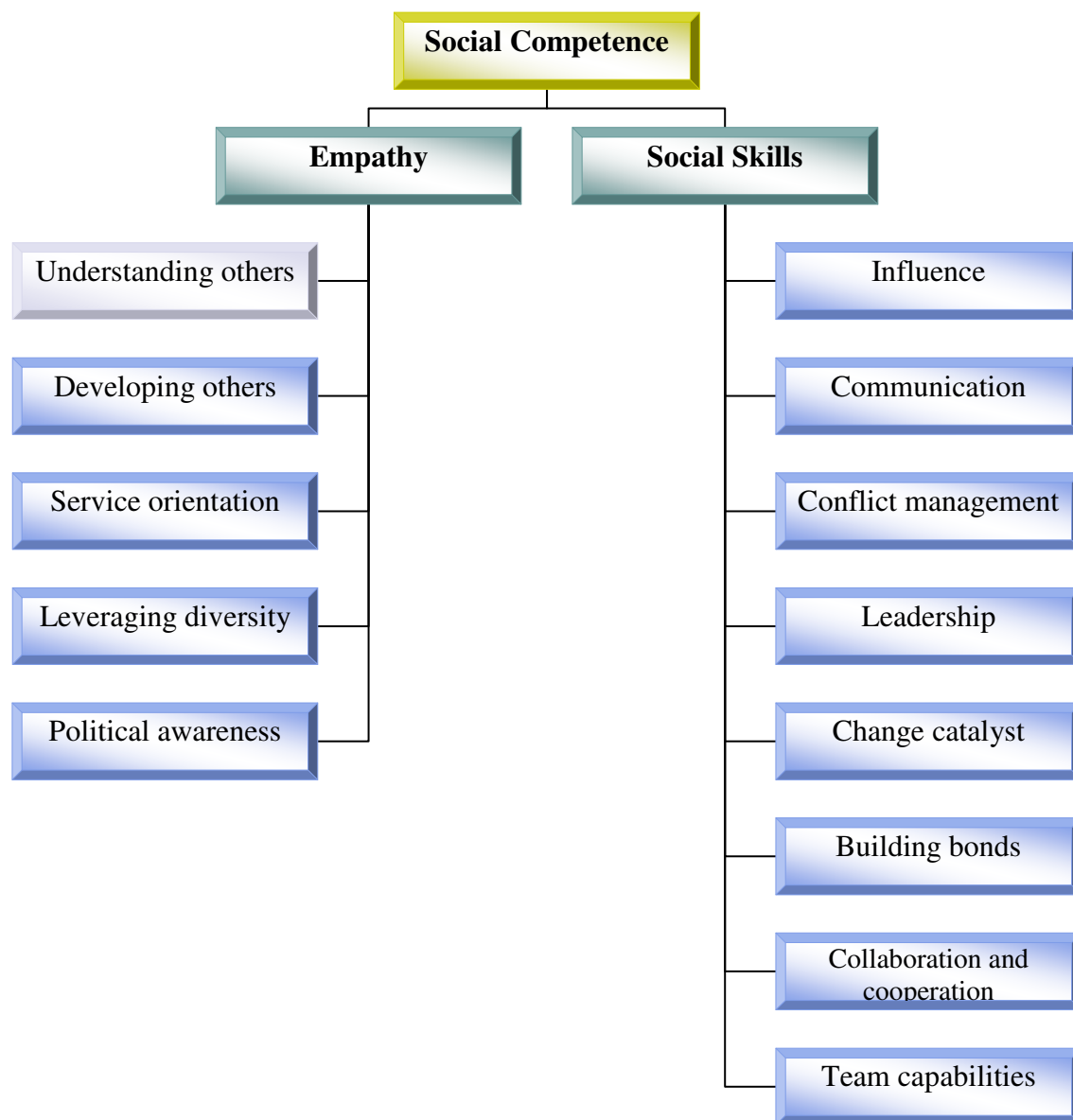
Initiative involves the display of proactive behaviour and persistence. People with initiative seize opportunities in an enterprising way, pursue goals beyond what is expected or required of them, are able to ‘cut through red tape’ and ‘bend the rules’ so as to achieve set goals, and they have the ability to mobilise others in doing the same. Having initiative requires courage and the ability to see ahead. *Optimistic* people are those people that persist, despite obstacles or setbacks, in seeking their goals. They operate from a position of hope of success rather than a fear of failure, and they view setbacks as emanating from circumstances and not themselves.

3.3.2. Social competence

Social competence includes empathy and social skills which determine how one handles relationships.

Table 3.2

Chart of social competencies



3.3.2.1. Empathy

The *key* social competence is *empathy*, a “fundamental people skill” (Goleman, 1995, p. 43), which is the ability to understand others’ feelings. Empathy builds on emotional self-awareness to the extent that one is able to read others emotions if one is open to one’s own emotions. Empathy allows one to accept another’s perspective and leads to listening, caring, compassion, and altruism. It is evident early in life, with infants demonstrating sympathetic distress, and older children demonstrating active soothing of other children in distress. In late childhood, empathy reaches its most advanced stage where children are able to understand distress beyond what they observe. At this point in time, Goleman (1995) suggests that children are able to “feel for the plight of an entire group, such as the poor, the oppressed, the outcast” (p. 105). There is a desire to alleviate injustice and misfortune.

Empathy is closely linked with morality. Goleman (1995) mentions Martin Hoffman, a researcher of empathy, as asserting that “the roots of morality are to be found in empathy” (p. 105). Empathy underlies moral judgement, with empathic anger being the means for reacting and retaliating. Empathy drives moral action, where one is moved to intervene on behalf of a victim. Goleman (1995) believes that the ability to empathise and see things from another person’s perspective brings about tolerance, acceptance of differences, and the breaking down of stereotypes, and is therefore an extremely important asset in culturally diverse settings. Sometimes powerful people expect less powerful people to sense their feelings but do not reciprocate. Goleman (1998) calls this the “politics of empathy” (p. 144). The lack of empathy portrayed by the powerful tacitly asserts authority over the powerless. This applies to all forms of oppression, whether it is

related to gender, race or culture. Empathy involves the capacity to understand, develop, and serve others, to leverage diversity and to have an awareness of politics.

Understanding others means taking an active interest in others after accurately sensing their feelings and perspectives. People who are competent in understanding others attend to the emotional cues of others and are usually good listeners. They are sensitive to other's perspectives and assist where possible. The capacity to *develop others* is demonstrated by the ability to sense the development needs of others and then to bolster their abilities. People with this capacity mentor others by acknowledging and rewarding their strengths and accomplishments, by offering constructive feedback, and by identifying their needs for further growth. *Service orientation* is the anticipation, recognition, and meeting of the needs of other people. People who are competent in service orientation understand the needs of others, gladly offer appropriate assistance and try to understand their perspective, acting as a trusted advisor.

Leveraging diversity is the "cultivating of opportunities through different kinds of people" (Goleman, 1998, p. 154). People who are competent in leveraging diversity respect and relate well to people from diverse backgrounds, are aware of and appreciate other worldviews and are sensitive to differences. They accept diversity as an opportunity, create environments where diverse people can thrive and they challenge bias and intolerance. *Political awareness* is the ability to interpret social and political trends. People who are competent in political awareness are able to read power relationships accurately. They are able to note vital social networks, accurately interpret external realities, and understand the forces that shape thinking and actions.

3.3.2.2. Social skills

According to Goleman (1995), people who are socially adept connect easily with people; they are able to read people's reactions and emotions, organise and lead people and handle disputes that arise from human interaction. "They are the natural leaders, the people who can express the unspoken collective sentiment and articulate it so as to guide a group toward its goal" (p. 119). It is a pleasurable experience spending time with such people because of their emotional nourishment. Social skills involve the capacities of influence, communication, conflict management, leadership, change catalyst, building bonds, collaboration and cooperation, and team capabilities.

Goleman (1998) believes that the capacity to *influence* others is seen as the art of handling emotions effectively in others. He states that "Star performers are artful at sending emotional signals, which makes them powerful communicators, able to sway an audience – in short, leaders" (p. 164). People who are skillful at influence are able to sense the effect their message has on their audience and are able to carry them along toward a goal. The first step involved in influencing others is building rapport. It is necessary to identify a bond or commonality with others, allowing for the process of persuasion to take place. Therefore, people with a flair for influencing others are skilled at winning people over, appealing to the crowd, and making dramatic statements to effectively make a point.

The ability to *communicate* is a key social skill. Communication involves the ability to listen well: asking perceptive questions, not interrupting, being open-minded, and understanding. It also involves the ability to control one's own mood: remaining cool and collected. Goleman (1998) maintains that the best communicators are those people

who remain cool and collected in an emergency or those that remain calm and composed regardless of their own emotional state. The emotional competencies of self-awareness, self-confidence, self-control, and empathy are required in order to use strategies for the *management of conflict*. Managing conflict means handling difficult people and situations with tact and diplomacy, being aware of potential conflict, and openly discussing issues to de-escalate them, encouraging debate and discussion, and devising ways to bring about a win-win solution. It involves listening and negotiating (Goleman, 1998).

Leadership requires emotional competence. In order to be a leader, a person should be self-aware, have interpersonal skills, and have a sense of presence. They should be authentic, trustworthy and dependable. A leader is someone who is willing to work hard and make sacrifices. A leader is diplomatic, able to take creative risks, is proactive, inspirational, and action-oriented. Leadership, according to Goleman (1998), “is not domination, but the art of persuading people to work toward a common goal” (p. 149). This art involves being “attuned to the subtle undercurrents of emotion that pervade a group”, and being aware of the impact of action on those undercurrents (p. 185). Leaders give energy and enthuse others to move in a specific direction. Goleman (1998) states that emotional charisma has three ingredients: the feeling of strong emotions, the ability to express those emotions, and sending rather than receiving those emotions. “Highly expressive people communicate through their facial expression, their voice, their gestures – their whole body. This ability allows them to move, inspire, and captivate others” (p. 186). Goleman (1998) goes on to say that in order to be a charismatic leader, the person must act from an authentic belief – truly believing the emotional message. Great leaders integrate the competencies of achievement, self-confidence, commitment, influence,

political awareness, empathy, and the cognitive competencies such as strategic and conceptual thinking, into what they see, thereby creating strategy that has meaning and resonance. Goleman (1998) mentions also that the best leaders are those that frequently talk with their staff, enquiring after their families and other personal matters. Recognising the importance of downtime, a good leader will organise such time for his/her staff.

Change catalysts have high levels of self-confidence, influence, commitment, motivation, initiative, optimism, and see their jobs as ‘callings’. They are passionate and dedicated to change, and are persistent in seeing it come to pass. For transformation to take place, the leader needs to be charismatic and inspirational. Goleman (1998) likens a change catalyst to a transformational leader – someone who intellectually and emotionally stimulates others when communicating their vision. Transformational leaders strongly believe in their vision, are able to excite others to pursue it with them by arousing their emotions, and in doing so, infuse the vision with meaning and value. The vision “becomes a kind of moral statement, a demonstration of commitment to a larger mission that affirms people’s sense of sharing a valued identity” (p. 196).

According to Goleman (1998), *building bonds* is the ability to “cultivate and maintain extensive informal networks, seek out relationships that are mutually beneficial, build rapport and keep others in the loop, and make and maintain personal friendships among work associates” (p. 206). People with the competence for *collaboration and cooperation* are able to balance their focus on both tasks and relationships. They are able to share information, plans and resources, promote a friendly and cooperative climate, and acknowledge and nurture opportunities for working together.

Goleman (1998) describes *team capabilities* as “the ability to make everyone on a team love what they are doing together” (p. 218). A good team leader is someone who is able to communicate his/her vision simply and emphatically, and yet in an exciting, compelling way so as to inspire team members to work together enthusiastically (Goleman, 1998). As in a family, the leader of a team acts as a parent, guiding the team in a specific direction, and providing support where needed to ensure the team’s safety and health. Goleman (1998) mentions that a good team leader will provide for the team “by getting practical support they need, in budgets, personnel, or time” (p. 223). Strong team leaders build consensus and allow the team to make their own decisions. If a team leader adds his/her own opinion too early in the decision-making process, or if he/she makes autonomous decisions, the outcome will be less successful, with team members left feeling demoralised and disempowered.

3.4. Conclusion

Goleman (1995; 1998) formulated a theory of emotional intelligence which gives insight into the role that emotions play in thought, decision-making, and success. In this chapter, each of the twenty-five competencies was discussed, highlighting the fact that a leader who possesses these qualities will have *star quality*, and that these qualities will lead to excellence in performance.

CHAPTER FOUR

METHODOLOGY

4.1. Introduction

A number of methodological considerations must be addressed by researchers engaged in psychobiographical studies. The methodological considerations discussed in this chapter include the objectives of the research, the design, participant and sampling method used, data collection and processing, validity and reliability, and ethical considerations.

4.2. Research objective

Anderson (1981) quotes Meyer as saying that in the hands of inexperienced researchers, the field of psychobiography “enjoys a sort of perpetual open season, during which a gaggle of sitting subjects may be peppered with analytical buckshot” (p. 456). To avoid this, this study attempts to follow Runyan’s (2005) advice: that psychobiographies should be based on comprehensive evidence, that they should contain insightful and persuasive interpretations, and that they should have literary or aesthetic appeal. The current study will break ground in the sense that to date no psychobiography has been undertaken on Desmond Tutu and no psychobiography has been undertaken at the University of Fort Hare.

The primary aim of this study is to explore and describe the life story of Desmond Tutu by applying Goleman’s (1998) model of Emotional Intelligence. This model will be employed to illuminate Tutu’s emotional intelligence capacities of self-awareness, self-

regulation, motivation, empathy, and social skills, with their related emotional competencies. An examination of the personal and social competencies employed by Tutu in his life will provide a comprehensive description of his personality, and particularly those aspects that have contributed to excellence and exceptional achievements. Ultimately, the objective of this study is to apply the above-mentioned theory to transform the life of Desmond Tutu “into a coherent and illuminating story” (McAdams, 1988, p. 2).

4.3. Research design

This study takes the form of a qualitative, morphogenic, psychobiographical, single case study. *Qualitative* research is most suited to psychobiographical studies because of its aim to preserve the integrity of narrative data by identifying core themes embedded in different contexts (Kelly, 2006). Qualitative data is focused on the experiences, actions, perspectives, and interpretations of an individual. The aim of this study is to holistically describe the life of Desmond Tutu within his socio-historic context and thereby apply *morphogenic* research. Morphogenic, a term coined by Gordon W. Allport, refers to “studying individualised patterning processes in personality rather than totally unique personalities” (Elms, 1994, p. 16). Morphogenic research therefore highlights a subject’s life in a holistic manner rather than as a sequence of isolated events. This study can, however, be defined as idiographic in that it will be studying an individual as an individual, rather than as a member of a population (Lindegger, 2006). Desmond Tutu is such an individual, exceptional in his accomplishments and worthy of being the subject of a psychobiographical study.

This study is *psychobiographical* in that it explores the life of an historically significant and extraordinary individual with the aim of uncovering and reconstructing the life psychologically (Fouché & van Niekerk, 2010). Psychobiographies are typically exploratory-descriptive in nature, and as such, the life story of Tutu will be explored and described in relation to Goleman's (1998) theory. *Case studies* have a unique strength in that they are able to deal with a variety of evidence in the form of artifacts, documents, interviews, and observations (Yin, 2009).

4.4. Participant and sampling method

Psychobiographical studies focus on an extraordinary individual whose life deserves further inquiry. McAdams (1988) suggests that a life worthy of transforming (into an illuminating story) "is usually that of a famous, enigmatic, or paradigmatic figure" (p. 2). Tutu was selected for this study as he embodies the above-mentioned qualities by being exemplary for his exceptional achievements in the history of South Africa. This study is based on a non-probability sampling strategy and the subject was selected as a research participant by means of purposive sampling. Purposive sampling is based on a specific and careful selection of cases that are typical of the population being studied (Durrheim & Painter, 2006). The population being studied is extraordinary individuals. Tutu is a suitable subject because of the significance of his life, his extraordinariness, and his unique accomplishments.

4.5. Data collection

The researcher made use of documentary data and interview data. Data collected from primary sources (documents produced by the subject) included books written by Tutu, personal seminar notes, speeches, and writings. Data collected from secondary sources (documents produced by others) included official biographies, books written about Tutu, and information published on the internet. Priority was given to biographical data and data which illuminated Tutu's social and emotional competencies.

Whilst documentary data offered the opportunity for multiply-sourced information to be corroborated (Yin, 2009), an interview with Tutu offered the opportunity to reinforce data obtained from published materials, which served the purpose of thickening descriptions where data had been thin. The interview was semi-structured and was conducted at Tutu's offices in Cape Town on the 4th of May, 2011. The opportunity and privilege of conducting an interview with Tutu was something Anderson (1981) calls "the ultimate possibility for research" (p. 471). A face-to-face interview provides an opportunity to gather rich data. Alexander (1988) stated that "the richest sources of data are those which deal with the spontaneous recollection from memory of various aspects of life already lived, as in a freely produced autobiographical essay or directed interviews focused on lived experience" (p. 266). An interview was also conducted with Sergio Milandri, who had been appointed in the department of spirituality at Bishopscourt during the time Tutu was Archbishop of Cape Town. The interview with Milandri provided information that further thickened descriptions of Tutu's personality.

4.6. Data processing and data analysis

The units of analysis in this study are the text gathered from biographies, books, seminar notes, speeches, writings, interview transcripts, and internet publications. Yin (2009) advised that data analysis should be guided by the theoretical propositions of the study and that developing a descriptive framework for organising the case study can be valuable. In this study, analysis incorporates aspects of the psychobiographical model of Alexander (1988), which is “primarily directed toward extracting recurring dynamic sequences, ‘scripts’, ‘themes’, and ‘guiding messages’” (p. 265), and the approach proposed by Huberman and Miles (1994). Alexander’s (1988) method of analysis involves letting the data set reveal itself and asking the data a question. The general approach proposed by Huberman and Miles (1994) provides three linked sub-processes which are 1) data reduction, 2) data display and 3) conclusion drawing or verification. This approach to data analysis has been used successfully in other psychobiographical studies (for example, Green, 2006; Stroud, 2004).

4.6.1. Data reduction

Vast quantities of information on Tutu exist in the public arena. In order to reduce the amount of information to manageable units of data, the researcher applied the process of data reduction at the beginning of the study. Data reduction entails sorting, focusing, sharpening, or discarding in order to reduce, in an anticipatory way, the universe of potential data into specific themes, scripts, sequences, or messages. This process requires the researcher to critically analyse the information, determining which information should be retained and which should be discarded. Information not deemed vital for the

enhancement of the study and which might detract from the main purpose of the study, was discarded. A relevant conceptual framework was required to guide the analysis the information. This conceptual framework took the form of a visual map of the territory being explored. In the current study, Goleman's (1998) theory provided the conceptual map.

4.6.2. Data display

Data display involves organising the reduced data in such a way that it is compressed and easily decipherable. The reduced data should be displayed in such a manner that the researcher is able to consider its meaning (Huberman & Miles, 1994). The table in Appendix A was used to display, sort and analyse the data collected. After selecting the sources from which to extract data, the researcher highlighted and made notes in the margins where information relevant to each competency came to light. The source, with title and page number, was then transferred into the table under the corresponding competence. The researcher opened files for each of the twenty-five competencies according to Goleman's (1998) model. Each competency was focused on separately, and so data relevant to each competency was extracted from the text by referring to the table.

4.6.3. Conclusion drawing and verification

The final element in the process of data analysis is conclusion drawing and verification. It is at this point that the researcher decides what the information means. Data is elucidated in terms of patterns of differences and similarities, possible

configurations and explanations. The researcher should be cognisant of the fact that all conclusions need to be held lightly and tentatively, whilst remaining open and critical. Final conclusions are only reached during the analysis phase. The sub-processes of data reduction, data display, and conclusion drawing and verification occur in an integrated way, before data is collected, during the process of designing and planning research, during data collection and after data collection. It became clear when studying the table that there were some competencies that had more references than others. Before drawing any conclusions based on this, however, the researcher analysed each competency in isolation.

4.7. Validity and reliability

The design and methodology of psychobiographical studies has been criticised for the lack of controls with a case-study approach and the difficulty in generalisation (Runyan, 1988b). Yin (2009) points out that all studies need to be tested for “trustworthiness, credibility, confirmability, and data dependability” (p. 40), and as such, four tests are applied to this study, namely construct validity, internal validity, external validity, and reliability. In order to determine *construct validity*, the correct operational measures for the concepts being studied need to be identified. The constructs must relate to the original objective of the study, and therefore, the measures need to effectively operationalise the constructs. Since this is not easily achieved in psychobiographical research, it is recommended that the researcher obtain multiple sources of data through triangulation. This has the advantage of adding texture, depth and multiple insights to the study, which also leads to enhanced credibility and, as Yin (2009) points out, enhanced

construct validity. In this study, triangulation of data took place to ensure construct validity.

In psychobiographical studies, inferences are often made by the researcher, which affects internal validity. To ensure *internal validity* in psychobiographies, the researcher should consult multiple sources of published data as well as consider as many alternative explanations as possible. Apart from being freely available, published materials are stable and can be viewed repeatedly in order to verify dates and facts. These materials are also easily cross-referenced. As mentioned, triangulation of data was applied during this study, thereby ensuring internal validity.

External validity involves the ability to generalise findings to the general population, but in psychobiographies, the focus is on the uniqueness of an exceptional individual and findings are not generalised to the population. As mentioned already, use is made of analytical generalisation (Yin, 2009) in psychobiographies, which means that the findings are compared with and generalised back to the applied theory. *Reliability* refers to the ability of a study to be repeated with the same results. In order for research to be reliable, and therefore easily replicable, it is necessary that the collection, processing and analysing of data is clearly articulated. As such, the processing of data has been clearly set out in this chapter.

4.8. Ethical considerations

There are a number of ethical considerations when embarking on a research project. Both voluntary participation and informed consent are vital. Elms (1994) points out that it is best to conduct psychobiographies on deceased individuals rather than on

living subjects, and that, should a study be conducted on a living subject, permission should be granted freely. Since Desmond Tutu is a living subject, the researcher informed him of the intended study and requested permission to go ahead. Permission was granted in writing by Tutu. Further to this permission was the fact that only published materials and materials obtained from his office (such as sermon notes) would be consulted so as not to divulge personal or sensitive information, and that the contents of the audio recording from the interview would be held in confidentiality by the University of Fort Hare. It was agreed that once the study had been completed, a copy of the dissertation would be sent to Tutu himself.

4.9. Conclusion

It is imperative to address methodological concerns in psychobiographical studies so as to acknowledge and minimise shortcomings. This chapter presented an overview of these methodological considerations in this study. The objectives of the research were described and explained as well as the design, participant and sampling method used, the data collection and processing methods, the validity and reliability of the study, and finally the ethical considerations.

CHAPTER FIVE

FINDINGS AND DISCUSSION

5.1. Introduction

In this chapter, Goleman's (1998) model of Emotional Intelligence is applied to the life of Desmond Tutu. This chapter follows the same format as chapter three, and as such the personal and social competencies are discussed by specifically referring to each of the twenty-five competencies as they apply to the life of Tutu. The researcher made every effort to carefully present and interpret the information gathered so as to maintain a neutral yet critical stance as to the extent to which Tutu demonstrated the various competencies during his life.

5.2. Personal competence

5.2.1. Self-awareness

Goleman (1998) mentions that self-awareness is the recognition and awareness of an emotion as it happens without being swept away by it. According to him, people who are self-aware enjoy good psychological health, tend to be positive, have good boundaries, and are autonomous. Self-aware people have an intuition about what is right or wrong, and whether something fits with their preferences, values and wisdom. Goleman (1998) refers to intuition as a *gut feeling*.

Dan Vaughan, one of Tutu's staff at the South African Council of Churches (SACC), said that Tutu was a man who "followed his intuition. In that he was brilliant" (Allen, 2006, p. 171). An example of this was when Tutu was asked to stand for election

as Bishop of Lesotho in 1976. He had been Dean of Johannesburg for less than a year, and agonised over the decision to move (Allen, 2006). It meant that he would have to leave a position that he loved and that Leah would have to leave her new job. Allen (2006) mentions that Tutu felt torn because he sensed that the situation in South Africa was on a knife edge. He felt that bloodshed and violence was about to erupt, and as Allen (2006) puts it, Tutu's fear was based on "intuition rather than analysis" (p. 152). Tutu had a *gut feeling* that something was wrong, which was proved correct. On June 16, 1976, approximately fifteen thousand school children marched in protest to Afrikaans being adopted as the medium of instruction in schools (Gish, 2004). What was at first a peaceful march quickly escalated into a violent confrontation with police, who used live ammunition on the crowd. A number of children were killed that day and more were killed in violent clashes the following week (Gish, 2004).

Emotional awareness is the first competency of self-awareness, and involves an awareness of how emotions affect behaviour, and the ability to articulate them appropriately. An example of when Tutu was not only able to acknowledge his emotions, but was also able to articulate them in an appropriate way was when he was to return to South Africa after having completed a Master's degree at King's College in London in the early 1960's. Living in England away from apartheid, which Tutu described as claustrophobic (Allen, 2006), had to a large degree restored Tutu's sense of worth and dignity. It is therefore understandable that he was filled with apprehension at the thought of returning to South Africa. This apprehension was articulated in a letter to Martin Kenyon, a lecturer at King's College, in which Tutu asks for prayer that he "may not

succumb to the temptation to hate and become bitter” (Crawford-Browne & Meiring, 2006, p. 30).

At different times in Tutu’s life his actions regarding his emotions are displayed. Michael Nuttall, Tutu’s assistant when he was Archbishop of Cape Town, comments that Tutu is a “man of deep emotion, whether in sorrow or in joy. He will cry freely and laugh exuberantly” (Crawford-Browne, 2006, p. 151). He remembers that on the day Tutu was consecrated as Bishop of Lesotho, that he (Tutu) was “very close to tears” (Crawford-Browne & Meiring, 2006, p. 150). Nuttall further remembers Tutu’s tears at the news of the politically-motivated killings in Sebokeng and that as the chairman of the Truth and Reconciliation Commission he openly wept after the first few hours of testimony (Crawford-Browne & Meiring, 2006). Tutu himself acknowledges that his actions are directed by his emotions more than by his thinking. He told Allen (2006), “I am not a thinker. I can’t analyse things. I’m a feeling person; maybe I get inspirations” (p. 206).

A visit to the Eastern Cape, where Tutu had a conversation with a little girl who claimed she drank water to fill her stomach when she had no food (Crawford-Browne & Meiring, 2006, p. 50), left him shattered. This, together with Tutu’s emotions over the Nationalist Party’s forced removals and population resettlement schemes, led him to write a letter to P.W. Botha, Prime Minister of South Africa in 1979. Unfortunately, Botha was unmoved by the letter which further angered Tutu. Tutu expressed his anger to a Danish television interviewer. Not only was this cause for bad publicity, but Tutu was also threatened with a charge of economic sabotage (Allen, 2006).

Tutu spent four months away on sabbatical at the Chandler School of Theology at Emory University in Atlanta. It was during this time, as a sixty-one year old man, that he

realised that he needed to lead a more contemplative lifestyle. His health had also deteriorated. He returned to South Africa with the intention of being less abrasive and more reconciliatory (Allen, 2006). His recognition and acknowledgment that he had been abrasive in the past, where abrasiveness is seen as a result of expression of emotions, is another sign of emotional awareness.

Accurate self-assessment is the second competency of self-awareness and involves knowledge of one's inner resources, abilities, and limits, as well as being open to feedback and new ways of seeing things. People who accurately self-assess are able to show a sense of humour and perspective about themselves. During the interview Tutu demonstrated knowledge of his inner resources and abilities. He said that he is switched on and energised by people. He went on to say that he has an instinct "for knowing where people are and speaking to them about what their concerns are in a way that engages them" (D. Tutu, personal communication, May 4, 2011).

Tutu shows an awareness of his limits on a number of occasions and in a number of settings during his life. One such incident was when he expressed his anxiety during his time at King's College in England, particularly related to exams. In a letter Tutu wrote to Father Aelred Stubbs, the principal at St Peter's College, reporting on his first term at King's College, Allen (2006) mentions that Tutu expressed a lack of confidence by saying, "I am feeling inadequate and am suffering from quite a huge slice of inferiority. I am too eager to do well and be impressive and so I tie myself up in knots" (p. 84). Tutu acknowledges and is open and honest about his struggle. Tutu shows an awareness of his limits, when in the interview with the researcher he stated that one of his weaknesses is "loving to be loved" and "liking the limelight" (D. Tutu, personal

communication, May 4, 2011). He mentions further that he came across as abrasive in his plight to give a voice to the voiceless, which clashed with his eagerness to be loved, causing him much pain. Tutu described this as a weakness, and his honesty about having weaknesses was apparent during the interview.

Tutu shows his ability to reflect on experiences and be open to new ways of seeing things when he was sixteen years old and staying at Rietfontein Sanatorium for TB sufferers. In a moment of coughing up blood and being close to death, he remembers experiencing a *God moment* where he accepted the fact that he might die. It was in this moment of acceptance that he experienced “a profound sense of calm” (Du Boulay, 1988, p. 31). He reflected on his near death experience and was able to see things differently. Tutu’s ability to reflect is displayed by his dedication to attending silent retreats throughout his life. It was at these retreats that he was able to reflect on his life and ministry, and where he would pray and seek God’s voice.

Tutu’s colleagues have alluded to his self-awareness over the years. According to Timothy Stanton, vice principal of St. Peter’s College and Tutu’s confessor, Tutu was a regular penitent and had “considerable self-knowledge” (Allen, 2006, p. 77). Francis Cull, who was invited by Tutu to set up the Institute of Christian Spirituality at Bishopscourt when Tutu was Archbishop of Cape Town, said of Tutu that over the years he had become more contemplative, and that he was someone “with an incredible capacity for self-criticism” (Allen, 2006, p. 276). Michael Nuttall describes Tutu as being aware of humanity’s, and therefore his own, frailty (Crawford-Browne & Meiring, 2006, p. 153).

Tutu's sense of humour is one of the most outstanding features of his character. Sparks and Tutu (2011) mention Tutu's humour as being his most outstanding feature: "Ask any South African of any colour what it was that turned Bishop Emeritus Desmond Mpilo Tutu from public enemy number one into a figure beloved by all, and the answer will likely be his sense of humour" (p. 261). Stanley Mogoba, a friend of Tutu's whilst at teachers college, said that Tutu had a "rich sense of humour" (Gish, 2004, p. 17). In the interview carried out by the researcher, Tutu's humour was evident: "My mother is the person that I reckon influenced me most of all and I say to people I resemble her physically. She was stumpy and had a large nose" (D. Tutu, personal communication, May 4, 2011). Du Boulay (1988) quotes Tutu as saying to reporters: "I'm tongue-tied, and some people hope it's permanent" (p. 250). When he was invited to chair the Truth and Reconciliation Commission in 1994, Nicol (2006) was to say: "No one else had the moral authority or the compassion and the empathy, let alone the sense of humour, to guide such an emotional process" (p. 21). Tutu's sense of humour has an edge of self-deprecation which puts his audiences at ease (Sparks & Tutu, 2011). It is with Tutu's "effervescent personality", as Allen (2006, p. 95) puts it; his ability to laugh at almost anything, including himself, and his sharp wit, that Tutu displays perspective about himself, highlighting his self-awareness and the ability to communicate such.

Self-confidence is the third competency of self-awareness, and involves having a strong sense of one's self-worth and capabilities. People with self-confidence speak out courageously despite the consequences, present themselves strongly and with *presence*, are charismatic, and are able to make decisions in the midst of uncertainty and pressure.

Tutu's self-confidence is evident and one wonders about its origins. A sickly child from humble beginnings, he grew to be a man who stood out from the rest in terms of his capacity to voice often-times unpopular views. Kofi Annan, former Secretary-General of the United Nations, said of Tutu: "His outspoken and unwavering moral opposition played a vital part in bringing white rule to a peaceful end, and in creating today's multiracial South Africa" (Crawford-Browne & Meiring, 2006, p. 103). In describing Tutu's capacity to be outspoken, Annan called Tutu the "voice of the voiceless" (Allen, 2006, p. 394). This seems to be an accurate description for Tutu, as can be seen time and time again over the sixty years he spent in public life. He attributes the source of this capacity to a deep sense of calling and likens it to a fire in his chest; much like the experience of the prophet Jeremiah. In the interview, Tutu said, "I can't keep it in, in spite of myself. I have to say it" (D. Tutu, personal communication, May 4, 2011).

Perhaps Tutu's stay in England whilst he studied at King's College provided further impetus for his self-confidence. Not only did this time provide Tutu with "a sense of liberation...that was life changing" (Sparks & Tutu, 2011, p. 60), but it also provided him with an environment in which his dignity was restored. One wonders if his courage to speak out was the result of a combination of his dignity being restored and the fire in his chest, or if it had to do with some other aspect of his personality.

Tutu was able to voice his opinions in a self-assured way even at great risk to himself, and was able to diffuse potentially harmful situations with his self-confidence. An example of such an incident occurred during his first teaching job (Nicol, 2007). At the age of twenty three, Tutu had graduated as a teacher and had taken up his first teaching job at Madibane High (Gish, 2004). The school was situated in a rough part of

Western Township. On one occasion Tsotsis (gangsters) descended on the school looking for girls. Everyone was terrified, but Tutu was having none of it. He went out to reprimand the gang members and after a while was joking with them. He had diffused the situation, and they put away their guns and left the school.

Tutu shows us that he is not afraid to follow a course of action, even if it means going against authority. During a silent retreat in 1976, Tutu felt compelled to write a letter to John Vorster (Sparks & Tutu, 2011). In it he pleaded for freedom for his people, saying that if freedom was not given, it would be taken, with ghastly consequences. Unfortunately, Vorster rejected Tutu's initiative, saying that it was merely political propaganda. It must have taken courage for Tutu to write that letter, even though he claims it was inspired by God. He had alluded to the fire in his chest once again, saying, "I felt this pressure, I had to do this" (Allen, 2006, p. 154). Father Stanton, the vice principal of St. Peter's College, believed that it was in prayer that Tutu received his courage to be outspoken (Crawford-Browne & Meiring, 2006, p. 157).

Tutu became increasingly outspoken during his public life, saying things to the apartheid government like, "Your days are over. You have already lost. You will bite the dust" (Allen, 2006, p. 291). In his rage concerning President Reagan's lack of support for economic sanctions, Tutu said that it made him sick and that "America could go to hell" (Ahmed & Grey, 1999, p. 17). His lack of fear for the government is summed up by his words during the Eloff Commission in 1981:

I want to say that there is nothing the government can do to me that will stop me from being involved in what I believe is what God wants me to do. I do not do it because I like doing it. I do it because I am under what I believe to be the influence of God's hand. I cannot help it. I cannot help it when I see injustice. I cannot keep quiet. I will not keep quiet, for, as Jeremiah says, when I try to keep quiet God's word burns like a fire in my breast. But what is it that they can

ultimately do? The most awful thing that they can do is to kill me, and death is not the worst thing that can happen to a Christian. (Du Boulay, 1988, p. 174-175)

5.2.1.1. Discussion of self-awareness

Tutu acknowledges that he is a feeling person and that his actions are guided by his feelings and not his thinking. He is aware of his emotions and is able to express them appropriately. Of the three styles of self-awareness that Goleman (1995) mentions, Tutu appears to be less *engulfed* and more *accepting* of his emotions. He is not overwhelmed by them, but is able to acknowledge and display them at appropriate times. One might say that he can be swept away by his emotions, but when taking the context into consideration one can conclude that Tutu has control over his emotions, is aware of them, and demonstrates them appropriately. There is no evidence, however, of Tutu's recognition of the effects of his emotions.

Tutu also recognises and acknowledges his strengths and weaknesses, and is able to reflect on these. In his ability to laugh at himself, as is shown in the many humorous statements he makes about himself, Tutu demonstrates accurate self-assessment. It is no easy task providing definitive answers as to the etiology of Tutu's self-confidence, but one could say with reasonable assurance that Tutu does have a substantial amount of self-confidence and has not held back from demonstrating it over the years. Tutu therefore displays a fair amount of the competency of self-awareness, which is for the most part captured by his accurate self-assessment and high levels of self-confidence.

5.2.2. Self-regulation

According to Goleman (1998), self-regulation is the management of one's impulses and distressing feelings. The ability to resist impulsivity has been linked to the ability to bounce back and to be resilient during stress. Tutu's competence in this area can be traced back to his childhood. He seemed to face his early struggles with some determination on his part. He suffered with illness early in life - with both polio and then tuberculosis in his teens. The Tutu family did not live in lavish settings. Their home had no electricity or indoor plumbing (Gish, 2004). As a young boy Tutu was burnt by a furnace outside his house (Allen, 2006) and his baby brother, Tamsanqa, died in infancy (D. Tutu, personal communication, May 4, 2011). Tutu also had to learn how to write with his left hand due to the effects of polio. It certainly cannot be said of him that he grew up in a privileged manner, yet he achieved so much in his life, which can be attributed to his ability to bounce back. This ability stood him in good stead for later setbacks and challenges, when he was to experience, first-hand, the devastating and "destructive consequences of apartheid" (Allen, 2006, p. 145).

Self-control is the first competency related to self-regulation and involves the ability to keep disruptive emotions and impulses under control. People with this competency are able to control their state of mind so that their emotions and impulses do not skew their actions. People who are self-controlled are also able to remain calm, positive, and level-headed in trying situations, and are able to manage their time effectively.

When one takes a closer look at events that took place in Tutu's life, one is left wondering whether the many instances of his expression of emotion (as mentioned under

the heading *emotional awareness*), whilst understandable given the emotionally-charged context, were not to some extent lacking in self-control, and that at times Tutu is simply unable to keep disruptive emotions at bay. Du Boulay (1988) makes reference to the way in which Tutu has an “almost pathetic degree” of reaction to emotional pain, and that he does so in a childlike and innocent way (p. 148).

Tutu’s self-control seems to be questioned in the area of finances. Allen (2006) mentions Ambrose Reeves’ disturbance over the number of debts Tutu had at the time he wished to go to theological college. Reeves implied, in a letter to the principal of St. Peter’s College, that Tutu was a spendthrift. Allen (2006) goes on to say that this incident gave Tutu a reputation that would follow him throughout his life.

Tutu’s ability to be self-controlled is seen in many other instances, however. He remains ‘unflappable’, when on February 15, 1986, he is faced with an angry crowd of forty thousand people (Allen, 2006). He was pleading with them to restrain themselves and not to use violence in the battle for freedom from apartheid, but they booed him, saying that they would deal with the police their own way. This was the closest Tutu ever felt to a crowd turning against him, but he was able to remain calm. There are many examples of such unflappability in Tutu’s life, and many times he calmly stood between police and his people (such as the riots at the University of Fort Hare in 1968), attempting to bring about peace.

Tutu also shows a strong inclination toward time management and strict routine, which is evidence of another form of self-control. When he was ordained as the Archbishop of Cape Town in 1986 and took up residence in Bishops court, Tutu was to adhere to a strict daily routine which began at four in the morning and ended with

evening prayers (Allen, 2006). Tutu also attended a spiritual/silent retreat once a year which kept him focused and centred. This was a clear sign of a self-controlled way of life

Trustworthiness is the second competency related to self-regulation and involves taking responsibility for actions and thereby maintaining integrity. Trustworthy people act ethically, are above reproach, are reliable and authentic, admit their mistakes, confront unethical actions, and take tough, principled stands even at the risk of unpopularity.

Tutu's finances come under scrutiny when he took over from John Rees as General Secretary of the SACC in 1978. The police had been investigating SACC money that had been invested in personal accounts operated by Rees (Allen, 2006). It was alleged during one of the fraud trials that Rees had bought Tutu's silence by putting R14 000 towards Tutu's Orlando West house (Allen, 2006). Tutu was horrified by the accusation. When it was suspected that the donation came from one of Rees' fraudulent accounts, Tutu returned the money immediately (Gish, 2004). At the SACC's national conference, Tutu said, "I resent such treatment and conduct. For goodness sake, I did not defraud the SACC of its money. I did not betray the trust placed in me...I did not lie" (Allen, 2006, p. 195). It was debated by the executive committee and their verdict was that Tutu "had acted with integrity" (Allen, 2006, p. 196).

Tutu acted with integrity when Ambrose Reeves accused him of being a spendthrift in 1958. Tutu was open and honest about his difficulty in managing his finances and admitted his mistake in a letter to Leslie Stradling, the Archbishop of Johannesburg (Allen, 2006). Tutu said that he would use the situation as an opportunity

for growth in humility. The fact that Tutu took responsibility for his mistake demonstrates his trustworthiness.

Many people will attest to Tutu's trustworthiness. His ability to take tough, principled stands and his ability to confront unethical actions in others is clearly evident throughout his public life in confronting the apartheid government as well as the governments of other countries. (This topic is discussed in more detail below.) In response to Tutu's passport being confiscated by the government because of economic sabotage, both the Bishop of Canterbury and the president of Harvard University wrote letters to President Botha condemning the move. The U.S. State department issued a statement describing Tutu as "a man of great moral stature" (Allen, 2006, p. 182). This, as a result of his tough, principled stand.

Dumisa Buhle Ntsebeza believes that what makes Tutu "dependable" is his faith in God, and that he always invites God's presence before doing any business or consultation (Crawford-Browne & Meiring, 2006, p. 37). Richard J. Goldstone, now retired Justice of the Constitutional Court of South Africa, speaks of Tutu's integrity in stepping out of the political arena once Nelson Mandela had been released. Goldstone said that this was "the real mark of the man" (Crawford-Browne & Meiring, 2006, p. 48).

Conscientiousness is the third competency related to self-regulation and involves meeting commitments and keeping promises. Conscientious people are organised, careful in their work, punctual, self-disciplined, and attend to their responsibilities meticulously. Not only is Tutu known to believe in punctuality, but he also maintained a strict routine and attended to his responsibilities with passion. In a letter to Redvers Rouse, the Archdeacon of Johannesburg in 1956, Trevor Huddleston introduced Tutu in the

following way: “I think he is a first rate person: intelligent (he is a graduate), deeply conscientious and sincere” (Allen, 2006, p. 61). Tutu completed his theology degree at St. Peter’s College in 1960. In his final report it stated, among other things, that Tutu was experienced by the staff and his peers as a dependable and exceptionally conscientious person (Allen, 2006). Whilst there, Tutu threw himself wholeheartedly into his work. He is described by fellow students as being a perfectionist, wanting to prepare the altar for communion in exactly the right way. His attention to detail seems to stand out. Ahmed and Gray (1999) point out that Tutu “will write to a post office commending a clerk on his good service or make sure he is there to greet someone coming out of prison with no-one else to meet them” (p. 12).

Innovation is the fourth competency of self-regulation and involves both creativity and courage. Du Boulay (1988) states that Tutu showed creative initiative in his work at the SACC. The crucial aspect to innovation is that it does not necessarily involve coming up with ideas, but is more about making those ideas take off. Dan Vaughan, who worked with Tutu at the SACC, said that Tutu was “not the grand planner, nor the strategist, but he is intuitively brilliant” (Du Boulay, 1988, p. 149). Political awareness and influence are two competencies closely related to this ability. There is no doubt that both of these abilities feature strongly in Tutu’s life and will be discussed under those headings later on in this chapter.

Adaptability is the fifth competency of self-regulation and involves being flexible to change. Tutu shows adaptability throughout his life, and it is especially evident in his early years. His family moved four times by the time he was ten years old (Nicol, 2007). He had to learn to write with his left hand because his right hand had atrophied as a result

of polio (Allen, 2006). When he was fourteen years old, Tutu was admitted to Rietfontein Sanatorium because he had contracted tuberculosis (Gish, 2004). He missed a year of school. He nevertheless went on to write the Joint Matriculation Board exam at the age of nineteen and received a second class pass, which was sufficient to guarantee him acceptance into medicine (Allen, 2006). Unfortunately his parents could not afford to pay the fees to study medicine (Gish, 2004), so Tutu adapted his plans, and instead enrolled at a teachers training college on a government scholarship. He had to make a change to his career path when faced with the Bantu Education system, which he called a “nefarious scheme” (Allen, 2006, p. 61). He could not carry on teaching under this system and decided to enter the priesthood.

Tutu also described himself as rather apolitical as a young man (Allen, 2006; Gish, 2004). “I can’t say that I was madly political and angry” (Sparks & Tutu, 2011). His life testimony is about the prominent role he played in bringing down a political regime, testament to how he went from apolitical to intensely political. He therefore not only shows adaptability throughout his life, but also the capacity to be flexible to change.

5.2.2.1. Discussion of self-regulation

Whilst there is no doubt that Tutu exhibits a certain amount of self-control in terms of managing time efficiently and the ability to remain calm, positive and level-headed in trying situations, it also becomes evident that his emotions do at times become disruptive as evidenced by his occasional emotional outbursts. The outbursts could be viewed as appropriate and proportionate to the circumstances, however, which leaves one to ponder the extent of Tutu’s ability to control his moods. Tutu’s poor management of

finances and debt may reflect an inability to control certain impulses. There is no doubt however, that in most other areas he leads a self-controlled way of life.

Tutu is experienced by many as dependable and therefore trustworthy. Tutu has taken principled stands on many occasions during his public life and this illustrates the extent of his trustworthiness. Not only is he dependable, but he is also exceptionally conscientious, meticulous, punctual and self-disciplined. His level of conscientiousness is therefore a strong capacity that supports self-regulation. Tutu's creative initiative is a demonstration of innovation. Tutu demonstrates an enormous ability to bounce back and therefore a capacity to adapt, which provides further evidence of the extent of his self-regulation. Therefore, the competencies that contribute strongly to self-regulation are his trustworthiness, conscientiousness, innovation and adaptability, but the competency of self-control appears weaker.

5.2.3. Motivation

Achievement drive is a competency of motivation and involves striving to meet or improve a standard of excellence. People with this competence are results-oriented, set challenging goals, and take calculated risks. There is no doubt that Tutu is driven to achieve. He is fluent in six of South Africa's languages. He was a bright child who enjoyed reading (Allen, 2006). He was known for his photographic memory and achieved well academically (Du Boulay, 1988). At St. Peter's College, he served as treasurer on the student's representative council, organised the Literary and Dramatic Society, and chaired the Cultural and Debating Society (Allen, 2006). He was a motivated student who impressed his instructors (Gish, 2004). In his final year at theological college, Tutu won

the archbishop's annual essay prize; he stood head and shoulders above the other students and was incisive and ambitious, according to the principal Aelred Stubbs (Allen, 2006, p. 72).

Tutu stood out from his peers at his teaching post at the University of Botswana, Lesotho and Swaziland (UBLS) in Lesotho. One student commented that he was "a very forceful personality with a presence" (Allen, 2006, p. 116). Tutu's reputation was also beginning to grow off-campus. He began publishing journal articles, was on the executive board of the Lesotho Ecumenical Association, represented the local diocese to the rest of the Anglican Church, was an external examiner for Rhodes University and Federal Seminary (FEDSEM), travelled frequently to conferences, and was part of the Church Unity Commission (Allen, 2006). This shows a striving to achieve.

In fact, it is so obvious that Tutu strives to achieve that there have been accusations over the years of him being too ambitious. Such accusations were levelled against him by some of the Anglican clergy around the time he moved to Lesotho. There was an accusation that Tutu's motives were ambition and money. This accusation came from Aelred Stubbs (Allen, 2006). Another person who accused Tutu of ambition was Sydney Evans, Dean of King's College, in his written reference for Tutu when Tutu applied for the position of Africa Director of the Theological Education Fund (TEF) in 1971. He recommended Tutu for the position, but had reservations that Tutu wanted the position because it offered social advancement (Du Boulay, 1988).

His appointments to prominent positions stand as testimony to his determination to achieve. According to Gish (2004), Tutu held the following positions: Dean of Johannesburg, Bishop of Lesotho, Bishop of Johannesburg and Archbishop of Cape

Town. He was awarded with the Nobel Peace Prize and received honorary doctorates from the General Theological Seminary in New York, from the University of Kent in England and from Harvard University in the United States of America (Du Boulay, 1988). He held positions as Associate Director of the Theological Education Fund of the World Council of Churches, the General Secretary of the South African Council of Churches, President of the All-Africa Council of Churches, and Chairman of the Truth and Reconciliation Commission (Gish, 2004).

Commitment is the second competency related to motivation and involves a sense of purpose in greater goals and a commitment towards meeting them. The greater goals in Tutu's life were to see justice, equality, and reconciliation brought about in South Africa. The price that Tutu was willing to pay for these greater goals is evidenced in a number of ways. One of the first examples of this is when Tutu changed the direction of his career (from teacher to priest) because of what he called the *nefarious scheme* of Bantu education brought in by the apartheid government (Allen, 2006). Tutu made this change at great cost to his family life and his earnings. Tutu shows how committed he is to the greater goal by how he has continuously fought for justice, equality and reconciliation. He supported black students in the development of black consciousness. Tutu also supported the students at the University of Fort Hare during their protests in 1968. The police were brought in to disperse the crowd and Tutu, enraged by the fact that police were using teargas and dogs against the students, broke the police cordon and went to be with the students. According to Allen (2006), it "was a defining moment for Tutu's ministry" because he intervened out of a "burning sense of injustice" (p. 111).

Tutu was angered by the government's forcibly removing black people and placing them in homelands. He was angry that black people had to endure the hardships they did under the apartheid government. He was angry that international countries such as Denmark were buying South African coal, because that reiterated their support for the apartheid government. Tutu met with international powers such as Margaret Thatcher, Ronald Reagan, and Helmut Kohl, all in an attempt to force the South African government's hand to abolish apartheid (Allen, 2006). He was deeply disillusioned by their apparent disinterest and unwillingness to help fight against apartheid. In the years that followed, Tutu placed himself between the police and his people many times. He pleaded with angry crowds of up to forty thousand people to restrain themselves and not to use violence in their battle for freedom. At the funeral of Chris Hani, when the country was on the brink of civil war, Tutu demanded democracy and freedom in his speech (Gish, 2004). If Tutu's goals had been freedom, justice and reconciliation, then the 1994 elections and The Truth and Reconciliation Commission can surely be seen as the accomplishment of those goals.

Tutu also shows committed to the priesthood and to serving God. When Tutu was installed as Dean of St Mary's Cathedral in Johannesburg, he was determined from the beginning to focus on injustice and reconciliation. In a letter to the parish he said that real reconciliation involved identification with "the drug addict, the homosexual, the prostitute, the poor and the downtrodden" (Allen, 2006, p. 147). He was determined to bring about change within this congregation because he saw the possibilities of a new South Africa, where divisions between races no longer existed, and where there was mutual acceptance across the board. Even before he experienced a calling to the

priesthood, he served as a “Sunday school teacher, assistant choir master, church councilor, lay preacher and subdeacon” (Allen, 2006, p. 61). In his role as priest, he excelled, and his passion for ministry was evident to all around him. In his role as General Secretary of the SACC, his staff saw him as a God-centred, prayerful and disciplined servant of God, who wished to see his staff excel. His commitment to his role as priest is evident in his attending spiritual retreats. Allen (2006) eloquently describes Tutu as follows: “He took his job as archbishop seriously. He was, however, above all else, a pastor whose passion was the people to whom he was ordained to minister” (p. 281).

Initiative is the third competency related to motivation and involves proactive behaviour and persistence. A person with initiative will seize opportunities in enterprising ways, pursue goals beyond what is expected of them, and mobilise others to do the same. Tutu shows initiative from a young age. When he was seven years old, he became a server at St. Francis Anglican Church in Tshing (Allen, 2006). In high school, he played scrum half in rugby and would take the train to watch rugby matches at Ellis Park rugby stadium. His teenage years were filled with entrepreneurial escapades, such as selling oranges and candy on the train and caddying for white golfers at Killarney golf course (Allen, 2006). He was a server at Christ the King church. After the service on Sundays, he would sell rosaries and prayer books at the church bookstall (Allen, 2006).

Allen (2006) notes an interesting story of an occasion where Tutu clearly used his initiative. It was at the time that Tutu decided to change the direction of his career from teacher to priest. The diocese was not initially willing to consider Tutu’s request to enter theological college because of a disagreement concerning his debt. Tutu decided to send a

letter to Henry Oppenheimer, pleading his case. Oppenheimer responded by sending Tutu 200 pounds, with the accompanying words, “I wish you all success, and hope that you will be able to contribute to the building up of a spirit of greater tolerance and understanding in South Africa” (Allen, 2006, p. 62). Had Tutu not used his initiative in this situation, history may well be very different today.

Optimism is the fourth competency related to motivation. Tutu’s resilience and optimism is clearly evident early on in his life, where he faced many obstacles and setbacks. He contracted polio in the first year of life and almost died. It left him with an atrophied right hand and as a result had to learn to write with his left hand. He lived in a small, mud house which had no electricity or indoor plumbing (Gish, 2004). As a young child he was badly burned when his pyjamas caught fire on an outside brazier (Nicol, 2007). To add to these setbacks, his father’s job as a school teacher meant that the family moved and Tutu changed schools many times. Yet Tutu describes his life as “actually quite full” and “fun....Although we weren’t affluent, we were not destitute either” (Allen, 2006, p. 21). When Tutu was fourteen years old, he contracted tuberculosis and had to spend twenty months at a state-run sanatorium (Gish, 2004). Nicol (2007) states that “not even this depressing institution could quell Tutu’s inherent optimism” (p. 13). Trevor Huddleston, a white priest who made a profound impact on the young Tutu, said that during Tutu’s stay at the sanatorium, he was a “marvelously optimistic patient” (Du Boulay, 1988, p. 30).

Robert Mugabe’s victory at the polls in Zimbabwe in the 1980’s preempted calls for the release of Nelson Mandela in South Africa (Allen, 2006). Tutu was quoted as saying that within the next five to ten years Mandela would become prime minister –

something that was thought by the BBC's Southern African correspondent, Bill Humphreys, to be "hopelessly optimistic" (Allen, 2006. p. 182). Tutu's response to this was, "Brother, the Christian faith is hopelessly optimistic because it's based on the faith of a guy who died on a Friday and everybody said it was utterly and completely hopeless – ignominious defeat. And Sunday He rose" (Allen, 2006, p. 183). And in response to a birthday telegram sent by Tutu to Mandela on his birthday, Mandela thanked him by acknowledging his (Tutu's) hope of victory and not fear of failure. Mandela said that "men like you are making an invaluable contribution in feeding that fighting spirit and hope of victory" (Allen, 2006, p. 183). Mandela was acknowledging Tutu's optimism.

5.2.3.1. Discussion of motivation

Tutu's many achievements throughout his life show a man who is determined to improve his performance, take risks and achieve excellence. Although some have questioned the extent to which Tutu has strived to achieve, it needs to be said that had he not done so, perhaps history may be very different today. Achievement drive is therefore a strong motivator in Tutu's life. Another strong motivator is commitment. Tutu demonstrated commitment to the cause of justice, equality and reconciliation by changing the direction of his career, by supporting black students, by standing between angry crowds and police, by challenging international powers, by serving his congregations faithfully, by being enraged by atrocities and by loving people. Tutu has demonstrated from a young age, his capacity for pro-active behaviour, for using his initiative, and for pursuing goals beyond what is expected of him. He mobilises others to do the same. Tutu also seems to operate from a position of hope, and to perceive difficulties or limitations in

his life as emanating from circumstances rather than from himself. Tutu's earliest memories were not of illness. He remembers music and fishing trips with his father (Allen, 2006). These are happy memories, showing that he has interpreted his circumstances positively. It shows that he had an optimistic outlook on life from a very early age. Optimism therefore features as a strong motivator in Tutu's life, and overall, Tutu's competence of motivation is very strong.

5.3. Social competence

5.3.1. Empathy

Goleman (1995) describes empathy as a “fundamental people skill” (p. 43); the ability to understand others' feelings. It involves care, compassion and altruism. Empathy underlies moral action; a desire to alleviate injustice and misfortune where one is moved to intervene on behalf of a victim. Goleman (1995) believes that the ability to empathise and see things from another person's perspective brings about tolerance, and acceptance of differences, and is therefore an extremely important asset in culturally diverse settings. Empathy involves the capacity to understand, develop and serve others, to leverage diversity, and to have an awareness of politics. In fact, Tutu sees the ability to relate to others as the measure of success: “Success is not measured by one's personal wealth but by how one relates to others” (D. Tutu, personal communication, 2010).

Understanding others is the first competency related to empathy. The foundation of Tutu's empathy and his position in regard to understanding others seems deeply seated within his faith. In a sermon delivered on the day of Pentecost in 1987 at St George's Cathedral in Cape Town, Tutu states his belief that leading a prayerful life and seeking

intimacy and friendship with God will lead to one becoming more like God, and that the evidence of this would lie:

in how more gentle we are with ourselves and with others, it will show in our growing joyousness, in our *understanding of others*, in our knowledge of an ever deepening serenity, in a growing willingness to forgive others knowing just how we stand in need of forgiveness ourselves. We will look out on the world with the eyes of God, with His *compassion*. (D. Tutu, 1987)

According to Aelred Stubbs, the principal of St. Peter's College, Tutu "had a real feeling for people and their goodness or otherwise" (Allen, 2006, p. 72). His former teachers at King's College in London commented that he was sensitive to the needs of others. There are many illustrations during Tutu's life of his capacity to understand the feelings of others; to not only sense them, but to be moved by them, thereby demonstrating his understanding. He is openly moved by scenes of deprivation, such as when he visited his old school in Tshing and witnessed the poor conditions under which the children had to work (Allen, 2006), or when he talked with a young girl in the Eastern Cape and heard from her that she drank water to fill her stomach when she had no food (Du Boulay, 1988). Tutu broke down in tears during prayers on the day following the demonstration at the University of Fort Hare in 1968 (Nicol, 2007), and he broke down in tears at the news of the deaths of twenty-three people during the clashes in Sebokeng in the early 1990's (Allen, 2006). During a visit to Rwanda after the genocide of 1994, Tutu "broke down sobbing" (Tutu, 2011, p. 33) after being taken to a church which held the three-year old corpses of massacred victims. He said that he was shattered by the experience. During the Truth and Reconciliation Commission, Tutu broke down in tears on a number of occasions (Crawford-Browne & Meiring, 2006, acknowledging his deep understanding of the devastation and loss people had endured during apartheid.

Perhaps the depth of his empathy emanates from his early experiences with people who made an impact on him, of which his mother is the most prominent. Tutu would say that he might resemble his mother temperamentally. There is no doubt that Tutu shares with her the attributes of care and compassion, and comforter of the afflicted (D. Tutu, personal communication, May 4, 2011). An example of this was evidenced by an occasion when Tutu, as a young boy travelling by train to school in winter, came upon a child who was not wearing a jersey. Tutu had compassion on the boy, removing one of his two jerseys to give to the boy (Nicol, 2007). In the interview Tutu mentions that it “didn’t feel right that I could be wearing not just one but two jerseys” (D. Tutu, personal communication, May 4, 2011), which demonstrates his awareness of the other boy’s feelings and needs and that he was moved to act because of shared distress.

Another role model significant in shaping Tutu’s early experiences was that of Trevor Huddleston (Gish, 2004). Tutu was drawn to his humanity, the way he interacted with and hugged people, and the way he laughed (Allen, 2006). On the occasion of his first encounter with Huddleston, Tutu remembers being astonished at the untainted respect Huddleston showed towards Tutu’s mother. Huddleston’s compassion and caring was evidenced by his spending much time with Tutu over the many months Tutu spent at Rietfontein, battling with tuberculosis. His regard for Huddleston grew as a result, further deepening his own understanding of empathy. De Boulay (1988) states that Huddleston was the greatest single influence on Tutu’s life. Tutu later reflected on the man, saying that “he was full of laughter and caring...he was so genuine, caring passionately about his parishioners in Sophiatown” (Du Boulay, 1988, p. 31). Yet another role model was Zachariah Sekgapane, a priest at the church at which Tutu served when he was seven

years old. Tutu was most impressed by how he cared for “veritable nonentities” and went on to say, “There are a number of people you try to emulate, and he was one of them” (Allen, 2006, p. 34). The fact that Tutu’s dream was to become a physician emphasises his desire to help and care for people, and therefore further bolsters the notion of his capacity for empathy.

Developing others is the second of the competencies related to empathy. There are many instances in Tutu’s life where he shows the capacity to develop others. He focused on educating the clergy after he was enthroned as Bishop of Lesotho (Allen, 2006). He also provided Philip Mokuku, who was to replace Tutu as bishop, with the opportunity to travel abroad, visiting cathedrals and experiencing other cultures. Mokuku said that Tutu took them on retreats to assess their needs and shortcomings, and that it really gave them a sense of self-worth. He went on to say that Tutu “was able to identify talents and gifts whose owners were not aware of them” (Allen, 2006, p. 160). Whilst at the SACC, Tutu introduced Bible studies, silent retreats, and prayer meetings, which the staff experienced as particularly positive. As Archbishop of Cape Town, Tutu demonstrated the ability to develop others in much the same way (Allen, 2006).

Service orientation is the third competency related to empathy which involves the anticipation, recognition, and meeting of the needs of others. Whilst teaching at FEDSEM in 1968, Tutu and his wife made themselves available to the students at the University of Fort Hare (Allen, 2006). They became parental figures to the students, mentoring and guiding them, and providing them with a place to air their frustrations. In this way, Tutu was anticipating, recognizing, and meeting the needs of these students. He showed support too, for the students who had defied the pass laws and who had set up a

black caucus during the conference of the University Christian Movement (UCM). His support meant that he recognised the needs of the students during this time. Janet Dyson, one of Tutu's fellow students at King's College in London during the 1960's, mentions Tutu's "thoughtfulness and generosity" towards others, in anticipating and recognising their needs, or by sending flowers or letters to classmates who had lost a loved one or been involved in an accident (Crawford-Browne & Meiring, 2006, p. 26).

Leveraging diversity is the fourth competency related to empathy and involves the ability to not only respect and relate well to people from diverse backgrounds, but also to view diversity as an opportunity. It involves creating environments where diverse people can thrive. It necessarily involves the ability to challenge bias and intolerance. Tutu's ability to leverage diversity seems to stem from his vision of shared humanity, which is captured by the African spirit of ubuntu. Allen (2006) quotes Tutu as describing it as follows: "The person who had ubuntu was known to be compassionate and gentle" (p. 347). This guiding principle led to Tutu becoming a campaigner against intolerance throughout his public life. Tutu's understanding of diversity is captured in the term he coined to describe the culturally diverse South Africa, *The Rainbow Nation*.

We inhabit a universe that is characterised by diversity. We are constantly being made aware of the glorious diversity that is written into the structure of the universe we inhabit, and we are helped to see that if it were otherwise, things would go awry. (Tutu, 2011, p. 49)

Tutu's perspective on intolerance and injustice stems in part from his faith, and in one of his sermons at St George's Cathedral he states: "Not to oppose injustice, oppression and inequality as found in our society, is to do what is incompatible with Christianity" (Tutu,

1987). Tutu went on to say that God's way is one of "justice, peace, laughter, joy, caring, sharing, reconciliation and compassion" (Tutu, 1987).

Allen (2006) captures Tutu's ability to leverage diversity in his statement that Tutu is "a cross-cultural communicator with an ebullient personality, as much at ease in western as in African settings" (p. 145). Allen (2006) goes on to say that the attributes which likely contributed to sustaining Tutu's work were his "mixed ethnic heritage" and that he had been "raised in the country's most cosmopolitan metropolis, fluent in six of the country's languages, and thus – because of their similarities – able to communicate with the speakers of nine" (p. 145).

Political awareness is the fourth competency related to empathy as is the ability to read social and political currents and to accurately read external realities, key power relationships, and forces that shape views and actions of people (Goleman, 1998). Tutu did not start out viewing himself as someone who was politically aware (Gish, 2004). "I can't pretend that I was politically conscious at an early age," says Tutu in answer to a question posed to him as part of the Legal Resources Centre Oral History Project (Legal Resources Centre, 2008, p. 1). In some ways he accepted the idea that black people were less important than white people (Ahmed & Gray, 1999). Tutu also describes himself and his fellow theological students as being an "apolitical bunch" (Allen, 2006, p. 70); they did not join in with the protests against the pass laws that led to the Sharpeville massacre in 1960. During his studies at King's College, Tutu's friends did not experience him as politically active either (Allen, 2006). When Tutu and his family returned to South Africa from the United Kingdom in 1966, he remained detached from the political situation in South Africa, saying that he was "innocent in some ways" (Allen, 2006, p. 104).

It was whilst teaching at FEDSEM that Tutu's political involvement seemed to be ignited. Here, Tutu and his wife provided students at the University of Fort Hare with a place to openly discuss their political frustrations. Allen (2006) states that Tutu was remembered as having supported black students in the development of black consciousness. The day of riots at the University of Fort Hare in 1968 had a profound impact on Tutu (Allen, 2006). He had supported the students by standing up to the police, outraged that they were using dogs to bite at the students (Allen, 2006). At chapel the following day he wept because he had seen for the first time how the state used its power to suppress dissent. Allen (2006) goes on to say:

The episode was a defining moment for Tutu's ministry. It suggested not only that he had inherited his mother's compassion but, for the first time, that he was capable in a crisis of transforming the burning sense of injustice he felt into creative ministry to victims of violence. (p. 111)

It is perhaps Tutu's most encompassing capacity that he observed the prevailing political undercurrent with its social messages and unequal power distributions, and spurred on by his strong faith, fought for political and socioeconomic freedom for his people. Tutu believed strongly that it was the vertical relationship of love with God that called for a horizontal relationship of love with other humans, and this seems to be the motivation behind his political awareness. In his book entitled *God is Not a Christian* (2011), Tutu says:

What I am saying is that I am not a politician. It is not my politics that causes me to be involved in the sociopolitical arena. No, it is my Christian belief. ...It is in obedience to the imperative of the gospel of Jesus Christ, to the commandment of God, and to the teaching of the Bible that I am involved in sociopolitical and economic matters (p. 129). As a Christian I believe that God cares about justice, about righteousness, about right and wrong, about exploitation, about oppression. And I know that the South African way of life, the present ordering of society, is unjust and immoral. It is oppressive and evil. (Tutu, 2011, p. 132)

There is no doubt that Tutu was politically aware and politically active throughout his adult life. In fact, without his political awareness, the man we know as Tutu would not exist. It was his voice against injustice and oppression that, together with many others at the time, brought about the profound political change that took place in South Africa. Had he not been politically aware, he would not be counted among the voices that have changed the history of South Africa; he played a pivotal role in the political processes in the country. He spoke on behalf of his people to Prime Ministers Vorster and Botha, as well as to President F.W. De Klerk. He openly challenged the status quo. He was accused many times of “dragging politics into religion” (Tutu, 2011, p. 134), but Nicol (2007) states that Tutu was not a “political priest, rather a priest driven to politics” (p. 19). It seems that Tutu’s political awareness was the very thing that provided the stage on which his life played out the role of “rabble-rouser for peace” (Allen, 2006).

Goleman (1998) states that the “ability to read political realities is vital to the behind-the-scenes networking and coalition building that allows someone to wield influence” (p. 160). Tutu accomplished a substantial amount of behind-the-scenes networking and coalition building. After receiving the Nobel Peace Prize in 1984, he met with US President Ronald Reagan and tried to convince the president to act against apartheid. Tutu also met with British Prime Minister Margaret Thatcher in 1985 to discuss similar matters. He was however disillusioned by the superpowers’ inability to affect change in South African policies and said that Reagan, Thatcher, and Germany’s Chancellor Helmut Kohl “were protecting a racist government that was killing children” (Allen, 2006, p. 257).

5.3.1.1. Discussion of empathy

One could say with a strong measure of confidence that Tutu has the fundamental people skill of empathy. This is in fact one of the most prominent capacities that Tutu demonstrates throughout his life - the most important aspect being his capacity for care, compassion and altruism. He is 'moved' on many occasions to intervene on behalf of victims. One of his most prominent goals is that of reconciliation - evidence of his acceptance of differences. The depth of his capacity for empathy seems to have been shaped by early experiences with deeply compassionate and caring people. His desire to study medicine is further evidence of his compulsion to care for people. Tutu clearly demonstrates his capacity to develop others. He is able to anticipate, recognise, and meet the needs of others and is therefore service oriented. Due to the fact that he himself comes from a diverse background and speaks many languages, he is able, with a large measure of confidence, to relate well to others from diverse backgrounds. He goes further to view diversity as an opportunity, as is evidenced by his term *The Rainbow Nation*, and he openly challenges intolerance and bias. Although Tutu regarded himself as apolitical as a young man, he soon became political when faced with the injustices and atrocities of the apartheid government. He became adept at reading the political realities, and fought for freedom for his people. Tutu's networking and coalition building with the world's superpowers showed that he was able to read political realities and therefore that he possessed a substantial amount of political awareness in his adult life. In conclusion therefore, one is able to ascertain that Tutu demonstrates a very strong capacity for empathy.

5.3.2. Social skills

In the interview with Sergio Milandri, who had been placed in charge of relational spirituality work for seven years in the Department of Spirituality at Bishops court when Tutu was Archbishop of Cape Town, he spoke of Tutu's social skills. Milandri said that apart from Tutu having "an enormous breadth of vision and grasp of complex situations" and "big emotional shoulders", he also had "a connection with humanity" and "never says no to seeing anyone, no matter how big or small" (S. Milandri, personal communication, May 3, 2011).

Influence is the first competency related to social skills and involves the ability to skillfully win people over, appeal to a crowd, and make dramatic statements in order to effectively make a point. Influence involves persuasion and is an art of handling emotions in others (Goleman, 1998). Tutu graduated with a Transvaal Bantu Teacher's Diploma at the age of twenty-three, and took up his first teaching post at Madibane High (his old school) in Western Township (Allen, 2006). Allen (2006) quotes a member of one of his junior classes as saying that he was a man that used *persuasion* rather than his fists to keep order. Later in Tutu's life, when he was Dean of Johannesburg and occasionally taught at the university of Roma in Lesotho, during a heated debate on contraceptives at the Lesotho diocesan synod meeting, Tutu is reported to have spoken so lovingly and gently that "he brought the meeting around to his view" (Allen, 2006, p. 150).

A vivid image of Tutu is one of a small man with a big voice, standing before crowds of people, whether amassed in churches, city halls or on the streets, passionately and emotively proclaiming freedom from oppression and injustice. The image is of a man who is well-versed in the art of persuasion - an "oracle" as Tutu himself once put it

(Allen, 2006, p. 245). In response to how Tutu captures the crowd when he talks, Frederick Boyd Williams, co-founder of a coalition of black churches against apartheid in the USA, stated that “Desmond appeals to that emotional level without scaring them to death, because his humanity comes across in a wave and they hear that emotion” (Allen, 2006, p. 240). John Walker, the Bishop of Washington, said of Tutu:

He is par excellence a dramatist when he’s speaking...and when he gets serious he takes you to the top of the mountain and you weep with him. He plays every emotional chord there is in the human body. (Du Boulay, 1988, p. 192)

One story stands out among others as vividly portraying Tutu as being adept at influence. In 1985, at the height of the political turmoil in Apartheid South Africa, and under a state of emergency, Tutu was officiating at many funerals of those who had died during the political unrest (Nicol, 2007). On one occasion, at the funeral of a 16-year old girl, police and soldiers in armoured vehicles ordered the crowd to disperse. The people became militant and Tutu stepped between the mourners and the police and armed forces and said:

Please allow us to bury our dead with dignity. Please do not rub our noses in the dust. We are already hurt, we are already down. Don’t trample on us. We are human beings, we are not animals. And when we have a death, we cry like you cry. (Nicol, 2007, p. 10)

In what followed, Tutu was able to persuade the police to provide buses to the cemetery for the mourners, and to persuade the mourners to use the buses (Allen, 2006). This story illustrates Tutu’s ability not only to persuade effectively, but shows how he did so, by sensing the effect of what he had to say on the police, appealing to the commonality between them, and then leading them to the intended goal through the art of persuasion.

Communication is the second capacity related to social skills and involves the ability to listen well and to control one's mood in doing so (Goleman, 1998). As chaplain at Fort Hare (whilst occupying a teaching position at FEDSEM), he provided the Fort Hare students with a refuge and place to openly discuss their political and personal frustrations (Du Boulay, 1988). The coffee evenings they shared together provided a platform for discussion and debate. He was an ear for the students, listening to their complaints. Tutu preached a sermon on oppression, which got the students all fired up (Allen, 2006), but more importantly was a way in which he conveyed that he had heard the plight of the students and was responding to it. Tutu also tried to negotiate with the administration of Fort Hare, but they remained indifferent. The point is that Tutu was available and willing to fight on behalf of the students.

Conflict management is the third competency related to social skills and involves the ability to handle difficult people and situations with tact and diplomacy. It involves listening and negotiating. There are almost too many instances to mention in Tutu's life where he displays the skills of conflict management. Du Boulay (1988) mentions that "time and again he speaks up and offers himself as a mediator between opposing forces" (p. 233). Many difficult and tense situations were dealt with by Tutu with diplomacy and tact. He was aware of the potential conflict and openly discussed the issue to de-escalate it. Many times Tutu would address crowds of up to forty thousand people, pleading with them to not use violence as a means for dealing with the horrors of apartheid (Gish, 2004).

Whilst officiating at a funeral, Tutu was confronted with an attempt to burn a betrayer, known as an *impimpi* (Nicol, 2007). The *impimpi* had already been beaten and

doused with petrol. Tutu made his way through the crowd to the man, who was now screaming, and he clutched at Tutu's heels, bringing Tutu to tears. He pleaded with the crowd to spare the man's life. They reluctantly freed the man so that he could be taken to hospital. The crowd turned on Tutu, threatening him, but Tutu remained calm, assuring them that he understood their anger and sense of betrayal. He convinced them that their struggle was a noble one and that they need not resort to violence. He had successfully averted what could have been an horrific event. He was able to negotiate and de-escalate a potential conflict. Tutu was to successfully negotiate with police at various funerals during this time, in order to prevent conflict and violence from erupting.

Described as non-confrontational as a youngster (Gish, 2004), Tutu developed a pastoral style that can be described as interventionist. He never held back on involving himself in disputes and bringing issues out into the open. An example of such interventionist behaviour was when Nelson and Winnie Mandela's marriage was in trouble in the 1990's. Tutu did not wait to be asked for his assistance and simply got involved (Allen, 2006). He would speak out on issues he regarded as important. Tutu's students experienced the same. They would say he would "confront you on issues", thereby bringing them into the open (Allen, 2006, p. 115). In his sixties, Tutu's interventionist style was observed when he travelled to Kwazulu Natal and Johannesburg to mediate between rival factions. In KwaZulu Natal, the ANC and the IFP clashed, and on the Reef, Zulu-speaking ANC supporters and Zulu-speaking IFP supporters clashed, leading to many deaths. Tutu mediated once again after the Boipatong and Bisho massacres during 1992 (Gish, 2004).

Possibly one of the most noteworthy illustrations of Tutu's conflict management style was his involvement in The Truth and Reconciliation Commission (TRC). Nelson Mandela had invited him to chair the commission (Tutu, 2011), which demonstrates Mandela's confidence in Tutu's abilities to manage conflict. Louw and Louw (2009) state that whilst Tutu was "mild and non-confrontational" during his childhood, "his proclamation of forgiveness and reconciliation (became) internationally acknowledged as a model for conflict resolution" (p. 2). Following the biblical model proposed by Tutu in the process of forgiveness and reparation, the TRC's main task was to investigate human rights violations, to consider amnesty applications, and to make recommendations for reparation. In a speech during a conference of South African churches in 1990, Tutu explained his view on reconciliation:

The victims of injustice and oppression must be ever ready to forgive. That is the gospel imperative. But those who wronged must be ready to say, "We have hurt you by this injustice, by uprooting you from your homes, by dumping you in poverty-stricken homeland resettlement camps, by giving your children inferior education, by denying your fundamental rights. We are sorry; forgive us." And the wronged must forgive. (Tutu, 2011, p. 28)

Tutu advocated forgiveness by the victims of atrocities as a way of bringing about healing. Although this view of conflict resolution was controversial, and in fact got him in trouble on many occasions, the TRC nevertheless had a profound impact on South African history (Allen, 2006). Never before had a truth commission been so transparent and publicly accessible. Tutu invested a lot of emotional energy in the commission and was seen breaking down in tears on a number of occasions (Allen, 2006). The final report of the TRC was issued in October 1998. It was hailed as an astonishing achievement by

international powers, a testament to Tutu's unorthodox views and, in a way, a confirmation of its effectiveness as a means for managing conflict.

Leadership is the fourth competency related to social skills. According to Goleman (1998), leadership is "the art of persuading people to work toward a common goal" (p. 149), and that great leaders integrate the competencies of achievement, self-confidence, commitment, influence, political awareness, empathy, and the cognitive competencies such as strategic and conceptual thinking, into what they see, thereby creating strategy which has meaning and resonance.

Allen (2006) quotes Godfrey Pawson, the principal of St. Peter's College, as saying that Tutu had "obvious gifts of leadership" (p. 67). In his final year at theological college Tutu was appointed a senior student, which is an honorary position reflecting his leadership qualities (Gish, 2004). Comments from his former teachers at King's College in London were that his ability to lead others and cooperate with others was good (Allen, 2006). In 1975, at the age of 44, Tutu was offered the position of Dean of Johannesburg, causing a stir in the press because he was the first black dean ever to be elected. It was a new era for Tutu, and as Allen (2006) eloquently states, "It was not apparent at the time, but he had begun one of the most extensive, high-pressure, prominent public ministries of any church leader of his generation" (p. 145).

Tutu's leadership style is apparent in a number of leadership positions that he occupied. Tutu took up the position of executive head of the SACC in March 1978 (Allen, 2006). Once there, he set out by introducing staff prayer meetings, Bible studies, monthly Eucharist, and silent retreats. The response by the staff was positive and they saw him as a God-centred, prayerful, and disciplined servant of God. Tutu wished to be

seen as a loving father rather than a boss, and asked that his staff call him *Father*. He remembered birthdays, anniversaries, and bereavements, believed in punctuality, and greatly disliked gossip. His style of leadership was one that involved appointing staff that could use their initiative, delegating and holding regular meetings to keep in touch. Joe Seremane, who worked for Tutu, describes his leadership style in this way:

He would say, “Do it. I’m not here to spoon-feed you.” Ordinary guys blossomed. Then he would give meaning to what you did and elevate it to a higher level. In that free-flowing style, he was like a jazz conductor. (Allen, 2006. p. 171)

In his position as Archbishop of Cape Town, he is remembered by most priests for his pastoral role in their lives. Tutu kept files and photographs of priests on his pew in the chapel and prayed for them and their families, sending cards to them and their spouses on birthdays and anniversaries (Du Boulay, 1988). In order to cope with his workload, Tutu delegated some of it to his executive officer, Njongonkulu Ndungane, and to his deputy, Michael Nuttall.

Tutu’s presence and leadership in the TRC was vital. Antjie Krog, a poet and writer, said that, “Whatever role others might play, it is Tutu who is the compass....It is he who finds language for what is happening” (Crawford-Browne & Meiring, 2006, p. 191). In the words of Alex Boraine, Tutu’s deputy in the Commission, “I don’t think the Commission could have survived without the presence and person and leadership of Desmond Tutu” (Allen, 2006, p. 370).

Change Catalyst is the fifth competency related to social skills. Goleman (1998) likens a change catalyst to a transformational leader – someone who intellectually and emotionally stimulates others when communicating their vision. Transformational leaders strongly believe in their vision, are able to excite others to pursue it with them by

arousing their emotions, and in doing so infuse the vision with meaning and value. They are passionate and dedicated to change, and are persistent in seeing it come to pass.

There is no doubt that one of the overriding features of Tutu's public life was his seemingly endless energy for bringing about change, and in that, he can be seen as a transformational leader. The majority of his life story is testament to this. He played a significant part in the abolishment of apartheid, thereby altering the face of South Africa, and forever changing its history. Tutu's vision was for reconciliation and to follow what he termed:

God's dream of a world whose ugliness and squalor and poverty, its war and hostility, its greed and harsh competitiveness, its alienation and disharmony are changed into their glorious counterparts, when there will be more laughter, joy, and peace, where there will be justice and goodness and compassion and love and caring and sharing. (Tutu, 2004, p. 20)

Tutu became intensely outspoken on reconciliation and on issues he experienced as morally unjust. Allen (2006) states that when Tutu wrote a paper in defense of black theology in 1973, that it showed how he had, within a few short years, become an "outspoken advocate for black South Africans and an emotional exponent of reconciliation with whites" (p. 137). Tutu believed apartheid to be abominable. What was taking place in South Africa at the time was not acceptable to him. He feared that bitterness and hatred were growing out of hand. When, in 1985, Tutu was enthroned as the Bishop of Johannesburg at St. Mary's Cathedral, he spoke of the reason for his outspokenness, saying that he felt like Jeremiah in that he simply had no choice but to speak his mind. His outspokenness regarding forced removals and other injustices of apartheid were to get him into trouble, and it became apparent that there was a campaign by the government to discredit him. His file with the security police was growing in size,

and in 1981, the police minister launched an attack on Tutu at the Eloff Commission, accusing him of “promoting disinvestment, the evasion of military service, civil disobedience, labour unrest, and the aims and objects of the ANC” (Allen, 2006, p. 202). Newspapers and the SABC stirred up agitation against him. In the interview Tutu said “in the bad old days, if the SABC was interviewing you, you knew that they were looking to trip you up and it wasn’t that they were eager to find the truth” (D. Tutu, personal communication, May 4, 2011).

The world was watching, however, and what they saw moved them. On December 10, 1984, Tutu was awarded the Nobel Peace Prize for being a leader who united others in solving South Africa’s apartheid problem in a peaceful manner (Allen, 2006). The prize meant that Tutu became seen as the “symbol for the fight against apartheid” (Ahmed & Gray, 1999, p. 15), and afforded him the opportunity to place greater pressure on the South African government. He issued an ultimatum, saying that if the government did not meet his demands, that he would call for economic sanctions (Allen, 2006). Tutu refused to retract his statement or apologise after he was accused of economic sabotage, because the most importance thing to him was that fundamental and peaceful change take place in South Africa, and if it meant he was punished, then he would accept that (Allen, 2006).

During the 1980’s, tensions continued to reach alarming heights in the country, and Tutu was becoming more and more outspoken towards the government. In 1989, thirty thousand people marched down the streets of Cape Town. At the city hall, Tutu invited all the marchers to hold their hands in the air as he addressed President F.W. de Klerk, inviting him to witness the new South Africa (Allen, 2006). This march marked a

turning point in the shift from confrontation to democracy. De Klerk astonished Tutu when he unbanned political parties and announced that Mandela was to be released.

As a way of testifying to the great change that was made possible by the efforts of men like Tutu, the first democratic election in South Africa took place in April of 1994. Tutu describes the day of elections as a “spiritual event” and “a mountaintop experience” (Tutu, 2004, p. 7). Tutu’s closing prayer at the inaugural meeting on May 10, 1994, captures the essence of the magnitude of what had taken place:

Thank you O God for having brought us to this point in the history of our beautiful motherland, South Africa. Before our very eyes we see a miracle unfolding and our dreams becoming reality as the sun shines on a new dawn for us all, black and white together. (Allen, 2006, p. 340)

Tutu’s vision had come to fruition. Through his outspokenness and perseverance, he had managed to be a change catalyst - a transformational leader.

Building bonds is the sixth competency related to social skills. The researcher was not able to ascertain the extent of Tutu’s personal friendships as there is not much information regarding this topic in published material. One aspect that does seem to be evident is that Tutu was able to connect easily with people. As a child, he was sociable and made friends easily (Allen, 2006), and in later years was described by Aelred Stubbs, Tutu’s former mentor, as an extrovert and an “easy mixer” (Allen, 2006, p. 142). There is evidence of his ability to cultivate extensive informal networks in his meeting with various international presidents and prime ministers in order to seek out relationships that were mutually beneficial. Tutu also built strong bonds with his bishops (Gish, 2004).

Collaboration and cooperation are the seventh competencies related to social skills and involve the ability to balance one’s focus on tasks and relationships, to share

information, plans and resources, and to promote a friendly and cooperative climate in which people enjoy working together (Goleman, 1998). Tutu demonstrated his capacity for collaboration and cooperation to some extent in the various churches and organisations in which he served. Tutu seems to have taken his jobs seriously no matter where he was stationed. Allen (2006) mentions that Tutu “took his job as archbishop seriously” (p. 281) during his time as Archbishop of Cape Town. In the various churches that he served, he worked together with those around him, always focused on bringing about change, and passionately serving the people in his congregations. However, Du Boulay (1988) mentions that “in the opinion of those who have worked with Tutu at a political level, his greatest weakness is that he tends to act without first consulting other concerned bodies” (p. 237). She goes on to say that perhaps he made unilateral decisions because he had a spontaneous temperament and was not affiliated with any political party.

Team capabilities is the eighth competency related to social skills and involves the ability to communicate vision in an exciting, compelling way so as to inspire team members. A team leader would act as a parent, guiding members in a specific direction, providing support and encouragement. Tutu’s deputy, Michael Nuttall, described how Tutu worked with his colleagues, saying that Tutu’s leadership style allowed them the freedom to discover their own frailties, and in that frailty to depend more on God and not on their own strength (Allen, 2006, p. 279). His leadership style drew from African tradition, which is more of a consensus-building style. The nickname given to Tutu by the brother bishops was *the headmaster* because he would call the bishops in one by one and

ask them how they were “in their heart”, and then end off the quick meeting in prayer (Allen, 2006, p.280).

Milandri mentioned that he had not been paid for two years while working in the Department of Spirituality at Bishopscourt. “He (Tutu) gave me pay out of his own pocket” (S. Milandri, personal communication, May 3, 2011). This illustrates Tutu’s provision of practical support, acting like a father in a family. When Tutu took up his position at the SACC, Du Boulay (1988) mentions that he created working conditions that were “efficient and happy”, and goes on to say that Tutu “is an individualist who thrives on working in a team” (p. 149). Dan Vaughan, who was on staff at the SACC, said that Tutu allowed his staff freedom and that he supported and encouraged them (Du Boulay, 1988). Tutu also wished to be seen as a loving father rather than a boss and asked that his staff call him Father (Allen, 2006). This illustrates his team leadership as a parent and his desire to care for its members.

5.3.2.1. Discussion of social skills

Tutu has a significant capacity to influence. This is supported by his ability to persuade others as well as the artistic manner in which he handles emotions in others. He listens and communicates his understanding and is therefore an excellent communicator. He is able to handle complex situations with tact and diplomacy, but not at the expense of the truth and not in the face of injustice. In these instances he is able to be outspoken. He is also an interventionist and will confront issues so as to bring them out into the open. He has acted as mediator in many instances and has the ability to negotiate and prevent

conflict and violence from erupting. Possibly the most convincing evidence of Tutu's ability to manage conflict is his appointment to chair the TRC by Nelson Mandela.

There is no doubt that Tutu can be described as a change catalyst. The turnaround from confrontation to democracy in South Africa is thanks in part for the role that Tutu played, and his outspokenness and relentless pursuing of a vision in which he wholeheartedly believed. Whilst Tutu seems to have demonstrated a capacity for collaboration and cooperation within the churches and organisations he has worked, this capacity appears somewhat diminished at a political level. Tutu's style of leadership has been described as consensus-building and involves delegation. He has built strong bonds with his bishops and allows staff to use their initiative. He is a caring leader who makes an effort to create a pleasant working environment. Tutu's legacy of leadership speaks for itself. He has become a symbol of transformational leadership. One could say that Tutu is a leader among leaders. Therefore, it is with a fair amount of confidence that one can conclude that Tutu's social skills are exceptional. Apart from an accusation of making unilateral decisions on a political level (and seemingly only at one point), Tutu seems adept at influencing, communicating, leading, and being a change catalyst. Social skills would therefore be one of Tutu's strongest competencies.

In conclusion therefore, Tutu is a man of many seeming contradictions (Du Boulay, 1988). He loves the limelight and has an intense desire to be loved by all, but at the same time, is drawn to a contemplative life where he can spend regular periods of quiet in God's presence. He is humorous and cheerful, yet deeply serious. He is occasionally overconfident but is at the same time genuinely humble. He fits as much in Euro-American circles as he does in African. In some ways he is a traditionalist, and in

others, totally outspoken and radical. Yet, despite these seeming contradictions lies a man who has the ability to integrate the competencies of achievement, self-confidence, commitment, influence, political awareness, empathy, and the cognitive competencies of strategic and conceptual thinking, into strategy that has meaning and resonance. This is, according to Goleman, the mark of a great leader. In evaluating the extent to which Tutu employed the various competencies of emotional intelligence then, it becomes apparent that some are more dominant than others. The competency that stands out as most prominent is that of empathy. In order of strongest to weakest capacity, empathy is followed by social skills, motivation, self-awareness and self-regulation.

5.4. Conclusion

In this chapter, an effort was made to illuminate the life story of Desmond Tutu by applying Goleman's (1998) model of Emotional Intelligence. It becomes apparent that some competencies have greater significance in his life and seem to stand out from the rest. However, in maintaining a reflexive stance to the material, the researcher made an effort to make inferences in a tentative and yet critical manner. The aim was to provide a comprehensive view of the use Tutu made of the various emotional intelligence capacities at various times during his life and not to judge whether or not he is emotionally intelligent.

CHAPTER SIX

CONCLUSION

6.1 Introduction

This final chapter provides a summary of the research findings, the value of the study and its limitations, as well as recommendations for future research.

6.2. Summary of the research findings

This study has explored and described the life of Archbishop Emeritus Desmond Tutu within the framework of Goleman's (1998) model of Emotional Intelligence. The aim was to conduct this study in a manner that would provide comprehensive evidence, in an insightful and persuasive way, so as to have aesthetic appeal to the reader.

What becomes evident is that Tutu made significant use of emotional intelligence capacities throughout his life. His emotional capacities were unique and extraordinary during his lifetime, perhaps explaining his extraordinary accomplishments. It became apparent that Tutu is not only emotionally aware, but that he is able to articulate this awareness. He is able to remain calm in trying circumstances, but at times is unable to control the certain emotions. He is a man who is trustworthy, conscientious, innovative, and adaptable. He ascribes his motivation, optimism, goals, values, and the driving force behind his actions, to his faith. Allen (2006) believes that Tutu's stature and moral authority lie in his spirituality. This study looked beyond this fact to find a man with not only cognitive abilities, but the emotional capacities that have produced an outstanding and exemplary life. A few areas were discovered that demonstrated Tutu's weaker

emotional intelligence capacities. These were his inability to control emotions at times, his propensity to make unilateral decisions, the question around the management of finances, and his ability to offend people with his outspokenness. The study however found overwhelming evidence of Tutu's competence in almost all other areas. Tutu was found to be a compassionate, humorous, kind, and empathic person and leader. He is a great moral leader and has championed the cause of the afflicted and the victims of injustice. He fights for freedom, equality, and reconciliation. These are all 'star qualities', which played a significant role in demolishing the despicable system of apartheid in South Africa. Tutu stands as one who not only played a significant role in history, but continues today in his fight for moral integrity in governments around the world.

6.3. Value of this study

The value of psychobiographical studies was highlighted in Chapter Two. The value of this particular study lies in the fact that it is truly groundbreaking - to date no psychobiographical study has been conducted on Archbishop Emeritus Desmond Tutu. In addition, no psychobiography has yet been produced by the University of Fort Hare. The researcher is proud to produce a master's dissertation for a university that has seen the likes of Nelson Mandela, Mangosuthu Buthelezi, Govan Mbeki, Oliver Tambo and Robert Sobukwe, to name but a few of the historically significant figures to pass through its doors. Studying a unique individual within the South African context as well as a *legendary African*, has added to the growing numbers of psychobiographies being carried out in South African universities, thereby adding to theoretical development in psychology in South Africa.

This study has explored and described Tutu's life according to a psychological theory, while simultaneously examining the theory. In applying Goleman's (1998) model of Emotional Intelligence to the life of Desmond Tutu, a picture emerges of the factors supporting his leadership. Emotional intelligence, with its five clusters, is generally accepted as being vital for good leadership. This study therefore provided further evidence of the correlation between emotional intelligence and leadership. Whilst transformational leadership is the subject of another field of study, it is interesting to note that Tutu's leadership style falls into what would be categorised as a transformational leadership.

6.4. Limitations of this study

Some of the limitations and methodological considerations of psychobiographical studies were discussed in Chapter Four. There are distinct limitations and constraints regarding the scope of a master's dissertation. One limitation inherent in this study was the sheer volume of published material available on Desmond Tutu. This provided difficulty for the researcher in deciding which material to source.

Yet another limitation is what Elms (1994) points out as being the fact that no single theory can adequately capture or explain the whole of the human personality. Since only one theory was used in this study to explore and describe Tutu's life story, it is possible the biopsychosocial context is not fully accounted for. It should be noted however, that it is impossible to know someone's life in its entirety, so obviously not all information regarding Tutu is captured in this study. One must remain aware of the fact

that the man is always more than the sum of his parts - there will always be the unseen, unspoken part that remains hidden.

6.5. Recommendations for future research

Since this study applies only one theory to the life of Desmond Tutu, perhaps applying different psychological theories could provide alternative perspectives. Perhaps a future psychobiographical study at a PhD level could be conducted on Desmond Tutu's life utilising Goleman's model as well as a transformational leadership model since many studies have found that emotional intelligence is positively associated with transformational leadership. Since Tutu is such an extraordinary individual with obvious gifts of leadership, such a study would provide further illumination of his exceptional and unique life story.

6.6. Conclusion

This chapter provides a conclusion to this study. The life of Archbishop Emeritus Desmond Tutu was explored and described applying Goleman's (1998) model of Emotional Intelligence. It was found that Tutu has utilised emotional competencies throughout his life, some more than others. Acknowledging the various limitations of the study, the aims and objectives have mostly been achieved. It is interesting to witness the role emotional intelligence has played in Tutu's extraordinary life. This study assisted in gaining a deeper understanding of what drives an individual, despite obstacles and setbacks, to achieve such extraordinary accomplishments.

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APPENDIX A

Table of Goleman's (1998) emotional intelligence competencies

Personal Competence	Self-Awareness
	Emotional awareness
	Accurate self-assessment
	Self-confidence
	Self-Regulation
	Self-control
	Trustworthiness
	Conscientiousness
	Adaptability
	Innovation
	Motivation
	Achievement drive
	Commitment
	Initiative
	Optimism
Social Competence	Empathy
	Understanding others
	Developing others
	Service orientation
	Leveraging diversity
	Political awareness
	Social Skills
	Influence
	Communication
	Conflict management
	Leadership
	Change catalyst
	Building bonds
	Collaboration and cooperation
	Team capabilities