Practising *Ubuntu* and leadership for good governance

The South African and continental dialogue

T I Nzimakwe
School of Management and Governance
University of KwaZulu-Natal
South Africa

ABSTRACT

The focus of this article is on the role of Ubuntu and leadership as values that can enhance and accelerate service delivery, and ultimately promote good governance. The article considers whether Ubuntu philosophy can assist the public sector in entrenching this philosophy among public servants. Ensuring effective service delivery requires a different approach and a new way of thinking on the part of public service practitioners. One approach will be fostering the spirit of Ubuntu on all who are involved with service delivery in the public sector. Ubuntu is a philosophy and way of life that has held society together due to its beliefs and practices, which have consequently put the person at the centre of all things. There is a clear concept of morality in Ubuntu which contradicts the manner of behaviour which is often prevalent today. Ubuntu has values that are concerned with both the character and behaviour of a person. The article suggests that Ubuntu and principles of leadership and good governance are compatible and complementary.

INTRODUCTION

Ubuntu is an old African term for "humanness" – for caring and for sharing. It is a way of life and stresses the importance of community, solidarity, sharing and caring. As an ideal, *Ubuntu* means the opposite of being selfish and self-centred. It promotes cooperation between individuals, cultures and nations. *Ubuntu* thus empowers all to be valued to reach their full potential in accord with all around them. An *Ubuntu* style of government means a "humane" style of government based on collective solidarity and communality rather than individualism and particularity.

Principles of *Ubuntu* as leadership philosophy emphasise collectivism and relationships over material things, including ownership of opportunities, responsibilities, and challenges. In this article the focus is on the value of *Ubuntu* and the possible role it can play in advancing leadership and promoting good governance.

UBUNTU DEFINED

The concept *Ubuntu*, like many African concepts, is not easily definable. The concept has generally been described as a world-view of African societies, and a determining factor in the formation of perceptions which influence social conduct. It has also been described as a philosophy of life, which in its most fundamental sense represents personhood, humanity, humaneness and morality (Brack, Hill, Edwards, Grootboom, and Lassiter 2003:319).

Even though there is a diversity of African cultures, there are commonalities to be found among them in areas such as value systems, beliefs, practices and others. These areas largely reflect the African world-view. The most abiding principle of this world-view is known as the notion of *Ubuntu/Botho* (humanism or humaneness). *Ubuntu* is an old philosophy and way of life that has for many centuries sustained the African communities in Sub-Saharan Africa, in particular, and in Africa as a whole (Mnyaka and Motlhabi 2005:215; Ntibagirirwa 2009:10; Ramose 2010:300). The concept of *Ubuntu* is found in diverse forms in many societies throughout Africa. More specifically, in the Bantu languages of East, Central and Southern Africa, *Ubuntu* is a cultural world view that tries to capture the essence of what it means to be human (Murithi 2009:226).

Ubuntu is about the art of being a human person (Broodryk quoted by Fox 2010:122). People are trying to live out their *Ubuntu* values in the same way that religious people strive to be good. Its characteristics are, *inter alia*:

- the human experience of treating people with respect;
- humanness, which means that being human comprises values such as universal brotherhood and sharing, and treating and respecting others as human beings;
- a way of life contributing positively to sustaining the wellbeing of people, the community or society; and
- a non-racial philosophy applicable to all people as human beings (See also Muncie 2011).

Ubuntu can be defined as humanness, a pervasive spirit of caring and community, harmony and hospitality, respect and responsiveness that individuals and groups display for one another. *Ubuntu* is the foundation for the basic values that manifest themselves in the ways African people think and behave toward each other and everyone else they encounter (Sulamoyo 2010:41).

Nussbaum (2003:21) states that U*buntu* is the capacity in African culture to express compassion, reciprocity, dignity, harmony, and humanity in the interests of building and maintaining community. Further, Nussbaum captures this as follows,

> *Ubuntu calls on us to believe and feel that:*
> - *Your pain is My pain,*
> - *My wealth is Your wealth,*
> - *Your salvation is My salvation.*

In essence, *Ubuntu*, an Nguni word from South Africa, addresses our interconnectedness, our common humanity, and the responsibility to each other that flows from our connection.

Fox (2010:123–124) states that in U*buntu*, the emphasis is placed on the human aspect, and teaches that the value, dignity, safety, welfare, health, beauty, love and development of the human being are to come first and should be prioritised before all other considerations, particularly in modern times, before economics, financial and political factors are taken

into account. In essence, Ubuntu is African in the sense that it is the art of being a human being. Therefore, U*buntu* may be defined as an all-inclusive, deep-rooted African world-view that pursues the primary values of intense humanness, caring, sharing and compassion, and associated values, ensuring a happy and qualitative human community life in a family atmosphere and spirit (Fox 2010:124). After defining *Ubuntu*, it becomes necessary to conceptualise the concept of *Ubuntu*, as highlighted in the following section.

DESCRIBING AND CONCEPTUALISING UBUNTU

Ubuntu is a call to service and participation. It is to serve humanity in a practical way. Through the positive actions mentioned, one is connected, linked and bound to others. A practical communal action to alleviate human suffering is the best way one can demonstrate one's contribution to society. It is an important principle in the form of additional support, where those who are strong help the weaker members. *Ubuntu* also deals with many feelings of compassion, related to making life more humane for others; especially to care for the disadvantaged, namely the sick, the bereaved, the poor and strangers. Within *Ubuntu* there is a concerted effort and commitment to advance their interests. These acts help to "bring sense not only to one's own life but also to the lives of others" (Mnyaka and Motlhabi 2005:228).

The following descriptions of *Ubuntu* are given as recipes for a new universal world order (Fox 2010:123):
- a non-racial philosophy or value system according to which all people are regarded and treated as human beings;
- a philosophy of tolerance and compassion;
- a philosophical concept that accepts humankind is one whole, comprising various racial groups;
- a supreme goodness breathed into man, which transformed man into a living soul; a being called "human", reflecting the image and likeness of God in man;
- a divine spark, which as soon as it was instilled in the human soul immediately transformed and elevated man into a distinctively different being endowed with intelligence and power of dominion over the rest of the created beings; and
- the quality and dignity of the human personality.

The following are practical examples of *Ubuntu* behaviour (Fox 2010:125):
- the way one talks (good, positive words uttered in a relaxed, positive manner);
- the way one walks (relaxed, in an unstressed way);
- the way one smiles (in a friendly way, naturally, heartily and not by grinning);
- the way one treats others, especially elders, children and those in need;
- the way one greets (in a friendly way, and by hugging and inquiring extensively about the other's wellbeing); and
- the way one practises moral values, such as caring, sharing, respect and compassion in daily life.

Various authors (Makhudu 1993; Khoza 1994; Maphisa 1994; Shutte 1994) have interpreted *Ubuntu* in terms of the worthwhile, good and valuable in human life, which is concerned

with visions of happiness and fulfilment and ideas of how these might be realised (Prinsloo 2000:276). It seems that thinkers take the African family as a model for a wider kinship system. This interpersonal character of *Ubuntu* is, according to scholars, the source for many of the *distinctive* virtues such as patience, hospitality, loyalty, respect, sociability, liveliness, health, endurance, sympathy and magnificence. Schutte (1994) cited by Prinsloo (2000:277), explains the distinctiveness of some of these virtues. This is clear from his views on *Ubuntu* with respect to the nation, the state, the government, knowledge, labour, education, health care, control of nature, and gender relations. The integration of the local with the nation or world-wide, and the particular with the universal is meant to emphasise the visible participation of each member of the *Ubuntu* society in the whole instead of disappearing in the whole. In the case of the state, the officials should really know the people they serve and for this reason government should surely be at the centre in practicing and promoting *Ubuntu* values. As an authority, the government should be in the service of values rooted in humanity itself. In order to effect this, *Ubuntu* embodies a tradition of consultation of and decision-making by the ordinary members of society. In the sphere of work, individual creativity and the solidarity of co-operation and common ownership must go hand in hand (Prinsloo 2000:277; Washington 2010:33).

A human being can only be a human being through other human beings because people live through the help of others. Gildenhuys and Knipe (2000:272) argue that to live and work by the principle of *Ubuntu* requires, *inter alia:*

- thanks to the community for any successes, material or otherwise;
- hospitality at home and in the workplace;
- ritual in the form of providing food and drink to celebrate all occasions; and
- prayers of thanks to the ancestors and offerings of slaughtered animals to ensure the ancestors' favour.

KEY VALUES OF *UBUNTU*

Mbigi (1997) quoted by Poovan, Du Toit and Engelbrecht (2006:18) argues that the five key values of *Ubuntu* are survival, solidarity spirit, compassion, respect and dignity (See Dartey-Baah and Amponsah-Tawiah 2011:133; Nwagbara 2012:71). These values have always been part and parcel of the African culture, and they are briefly discussed here.

Survival

At the heart of *Ubuntu* is survival. Survival can be described as the ability to live and exist in spite of difficulties. The African people learnt how to survive through *brotherly* care and not individual self-reliance. As a result, Africans have developed a collective psyche. It is this psyche that allowed and still allows them to pool their resources, preserve, and creates the African communities. Through a collective and collaborative spirit, Africans have developed a shared will to survive.

Solidarity spirit

Closely related to survival is a spirit of solidarity that developed through the combined efforts of individuals in the service of their community. Africans, from early childhood, are

socialised to understand that difficult goals and tasks can only be accomplished collectively. The bonds of solidarity, which to an African consist of interpersonal, biological and non-biological bonds, are created and maintained through spiritual values. The solidarity spirit permeates every aspect of an African's life and is collectively expressed through singing, effort at work, initiation and war rites, worship, traditional dancing, hymns, storytelling, body painting, celebrations, hunting, rituals and family life.

Compassion

Compassion is a human quality of understanding the dilemmas of others and wanting to help them. In the African milieu, however, compassion is the reaching out to others and practising humanism so that relationships and friendships can be formed. The underlying belief amongst Africans is that all human beings are interconnected and share a common and communal responsibility for each other.

Respect and Dignity

Respect refers to an objective, unbiased consideration and regard for rights, values, beliefs and property. Respect and dignity are considered important values in most societies and cultures. In the African culture, it is even considered as one of its building blocks.

   Closely related to respect is dignity. Dignity is outlined as a quality that earns or deserves respect. From childhood, Africans learn that behaviour towards those in authority, such as the king, the elders and other members of the community, should always be respectful and these members of society become dignified through respect.

   Respect and dignity, together with survival, solidarity spirit and compassion, constitute the African value system of *Ubuntu*. As more and more Africans are empowered to progress within, work in, and even manage African institutions, this value system has to be taken into consideration for managing diverse teams in Africa effectively (Poovan, Du Toit and Engelbrecht 2006:19). These values also have implications for work ethic as discussed in the next section.

IMPLICATIONS OF UBUNTU ON WORK ETHIC AND THE COMMUNITY

Ubuntu has far reaching implications for a person's priorities in life, his behaviour towards others, his attitude and perspectives. This means that other people, their joys and pains, are truly important to him who has *Ubuntu*, that is he shares their emotions. What is good for the community is good for the individual. What is humiliating for a member of the community, is humiliating for the whole community. To be able to forgive is an essential part of the *Ubuntu* spirit (Van Rensberg 2007:50). Van Rensburg (2007:73) argues that key to the *Ubuntu* philosophy is the view that people are naturally interdependent as human beings and that life finds its meaning in the way people respect this truth. *Ubuntu* therefore implies the absence of class, since everyone is essentially the same.

   According to Olinger *et al.* (2005) cited by Capurro (2008:1166), *Ubuntu's* ethical principles have been applied in South Africa in the following areas:

- politics – the African Renaissance;
- business – through collective learning, teamwork, sustainability, a local community focus, and an alternative to extractive capitalism;
- corporate governance – through the attitudes of fairness, collectiveness, humility;
- restorative justice – through the use of dialogue, collective restitution, and healing; and
- conflict resolution and reconciliation – through the *Ubuntu* ethos of the Truth and Reconciliation Commission (TRC).

Ubuntu is a crucial frame to understand African culture. Brack *et al.* (2003:319) contend that in fact, many scholars and researchers believe that successful institutions and organisations must be built around the *Ubuntu* philosophy if managers and leaders are to obtain *buy in* from those they are trying to assist. According to them *Ubuntu* has a striking similarity to the central tenet of *social interest* in Individual Psychology. The fundamental belief in *Ubuntu* is *"umuntu ngumuntu ngabantu"* which literally translated, means a person can only be a person through others. Thus, the individual's whole existence is relative to that of the group. This is manifested in anti-individualistic conduct toward the survival of the group if the individual is to survive and serve the community (Brack *et al.* 2003:319; Bertsch 2012:90). This will allow individuals to develop a positive work ethic.

According to Mnyaka and Motlhabi (2005:236) through the notion of *Ubuntu*, priority is given to both duties and rights, which are absolute to each person. People in need have a right to be helped, while others have a duty and obligation to render their services. The authors argue that this is not charity, but a human imperative and obligation. It is based on the notion that the presence of the other arouses feelings of respect, kindness, compassion and sacrifice. A person's responsibility is not concealed through group effort, but one has to participate in ways of *Ubuntu* as an individual. This participation in community either enhances or decreases individuals' self-respect or recognition as a person. A person is, in effect, a person through what one does (Mnyaka and Motlhabi 2005:236).

Sulamoyo (2010:46–47) concludes by indicating that the grounded view of the *Ubuntu* philosophy translates to the workplace where employees in an African setting are more comfortable working under a management style that is clear and scientific as opposed to one that is organic.

Ubuntu in Africa and the African culture

According to Rwelamila, Talukhaba and Ngowi (1999:338), all the tribal peoples of southern Africa, and those of Bantu origin in Central, East and West Africa, come from a tradition that believes in *Ubuntu*: morality, humanness, compassion, care, understanding and empathy. Simply put, it is the ethic and interaction that occur in the extended family. Focussing on the other side of *Ubuntu,* Mbigi and Maree (1995 quoted by Rwelamila *et al.* 1999:338) further argue that in Afrocentric religion, no idea or situation can be transformed into reality unless there is a totally transformed human being driving it. They add that this person is normally called a spirit medium. The Western equivalent for this is a champion or a change agent (Rwelamila *et al.* 1999:338)

The question is: *is Ubuntu unique to Africa*? All *Ubuntu* based proverbs demonstrate the innate encouragement that all people give to those offering care, kindness, empathy, sharing

and humanness. According to Rwelamila *et al.* (1999:338), African *Ubuntu* simply exists. It is moral and good. It is emotional and deep, and people simply act in a way they intuitively know to be right. It is not something one chooses, and it is accepted as the way life is. From the above, it is clear that *Ubuntu* is common to most parts of Africa, primarily to people of Bantu origin, who form the bulk of the African population.

People are not individuals, living in a state of independence, but part of a community, living in relationships and interdependence. Lutz (2009:314) contends that the communal character of African culture does not mean, however, "that the good of the individual person is subordinated to that of the group, as is the case with Marxist collectivism". In a true community, the individual does not pursue the common good *instead of* his or her own good, but rather pursues his or her own good *by pursuing* the common good. The ethics of a true community does not ask persons to sacrifice their own good in order to promote the good of others, but instead to recognise that they can attain their own true good only by promoting the good of others.

The philosophy of *Ubuntu*, according to Venter (2004:152) refers to a positive ethical/moral way of going/being in relation with others. *Ubuntu* is a deeply rooted value system in the African society. The self is linked to and forms part of the community and these values should be taught in society. The African value system is most likely to inculcate a culture of accountability and transparency, as highlighted in the next discussion.

UBUNTU, ACCOUNTABILITY AND TRANSPARENCY

According to Ali Mazrui, a Kenyan political scientist, democracy aims at making rulers accountable and answerable for their actions and makes the society as open and the economy as transparent as possible. Indeed, accountability and transparency justify the very existence of democracy and good governance. Public accountability and transparency entail the "obligation to expose activities and results of such activities and to explain and justify them in public". In the same regard, to be credible, personal *Ubuntu* activities by public leaders and officers require adherence to public accountability and transparency (Tambulasi and Kayuni 2005:153).

Ubuntu as a framework for social theory, political ideals and public policy leads scholars to suggest the following recommendations:

- leaders should use their popular mandate to utilise state resources more fully to bring the new order into being, investing in people and enhancing their power to exercise their right to govern;
- develop a new institutional framework to destroy the old political culture and create a new one built on *Ubuntu* principles;
- monitor recurring and new patterns of political behaviour and the operation of political institutions; and
- plan political change to transform current patterns of life and of behaviour (Nkondo 2007:99).

The preservation of people's humanity relies on their ethical behaviour towards others. Regine (2009:21) contends that how we treat others and are treated by others is the bottom

line of being human and should be the bottom line for all sectors of society in the spirit of *Ubuntu*. This can be achieved if leaders display the values of *Ubuntu* in how they lead institutions created to serve communities.

UBUNTU AND LEADERSHIP

According to Mbigi and Maree (1995) quoted by Rwelamila *et al.* (1999:337), there are four cardinal principles, which are derived from the values of any African community. These are given an acronym *MIST, Morality, Interdependence, Spirit of man and Totality*, which are essentially based on *Ubuntu, obuntu or utu*, literally translated as *a person is a person*. This person (an African) is therefore entitled to unconditional respect and dignity. Public leaders should understand the meaning of these four principles in order to manage public institutions for the benefit of all communities.

Earlier, researchers wrote about the potential of *Ubuntu* and other African values as a positive force in the workplace in Africa. They describe various ways in which the arts, storytelling, and community-building rituals strengthen and enliven group relationships (Nussbaum 2003:22). Values and processes geared toward seeking consensus and mutual understanding, and maintaining harmony are very much a part of African culture. These include leadership and healing skills and simple interpersonal processes, such as how to greet someone in the morning.

Leaders with *Ubuntu* stress and model the importance of respecting the individual, placed value on working as a team and supporting each other. Regine (2009:17) links *Ubuntu* and leadership as follows:

> The great leaders of the twenty-first century will have Ubuntu. Leaders with Ubuntu recognize their interconnectedness and how their humanity is inextricably bound to others, if others are diminished so are they, if others fail, so do they. They take pleasure from other people's success knowing that their success is everyone's success. When Ubuntu guides leaders, they realize that we are more alike than we are different. The spirit of Ubuntu leads to cooperative and collaborative work environments because people are encouraged to participate, to share, to support each other and the collective effort, to be a team player. Even if ubuntu-inspired leaders hold high positions in their organizations and wield tremendous power, as they inevitably do, they still create relationships based on mutuality: mutual interest, mutual need, and mutual respect. Today, at all levels, business, politics, and religion, leaders need to be healers. Leaders who have Ubuntu are natural healers, for they can see and hold the collective vulnerability, encourage true collaboration, and one by one, heal the many.

Venter (2004:155) discusses the following challenges for an African Philosophy of Leadership that it:

- should be an activity directed at the "theoretical analysis of leadership issues, matters and ideas of practical concern to community development";
- should deal with the issue of the imposition of Western values on African culture;
- should delve into the roots of African traditional thought and its influence on educational issue;

- It should attempt to restore the true worth of the essential principles behind African ways of thinking.
- should deal with African modes of thinking regarding Africans as lesser human beings – Africans should start formulating a new history of themselves;
- should encourage critical thinking;
- should investigate theoretical foundations of African moral thinking; and
- should concern itself with critical reflection on education issues that arise in contemporary Africa.

The philosophy of life and Philosophy of Leadership go together, because a philosophy of life helps to identify the goals and purposes that a particular society holds dear (Venter 2004:155). According to Swanepoel, Erasmus and Schenk (2008:360–361) the implications of an U*buntu*-oriented leadership style do not only include teamwork down to grassroots level, but also the encouragement of the team members or followers to sacrifice their personal gains/goals for the gains/goals of the group.

In leadership and philosophy of *Ubuntu*, in African context, it is important to gain knowledge by listening to your fellow human beings. Blankenberg (1999) quoted by Venter (2004:156) argues that: "A relationship with others and a respect for that relationship is the foundation of all information and knowledge. Participation is essential for human development, for what your neighbour has to offer in terms of experiences, knowledge and ideas, is essential to your own growth".

Value-based leadership

One possible approach as to how values in general and the *Ubuntu* social values in particular can be instilled in a team is by applying value-based leadership. Value-based leadership facilitates the creation of a climate that nurtures positive values in a team. Value-based leadership is a value-driven, change-orientated and a developmental style of leadership. The purpose of this style of leadership is to assist team members to change and develop in order to become proactive contributors to team effectiveness (Fairholm 1991; Overbeek 2001 quoted by Poovan *et al.* 2006:20).

Value-based leadership is distinguished from the rigid, structural traditional forms of leadership through its humanitarian foundation and outcomes-based nature, which promotes organisational functioning to the advantage of those involved. Transformational leadership, servant leadership and authentic leadership are closely related to value-based leadership since these leadership behaviours are all primarily driven by ethical values (Poovan *et al.* 2006:20). Value-based leaders have the ability to create a value-laden culture within the team. This culture entails: equal participation in decision making; support of risk taking; confronting change; developing a sense of community amongst team members; conveying passion and strong emotional conviction; and instilling values which generate a sense of belonging and belief in the goals amongst team members.

Poovan *et al.* (2006:20) advise that in the wake of these issues, it would be wise for African leaders to develop a value-based style of leading which incorporates the social values of *Ubuntu*. Particularly, Afro-centric leadership is founded on an inclusive *Ubuntu* based value system, where the collectivist notion of the interdependence of people is recognised in the

workplace. The concept of Afro-centricity promotes a moral and spiritual transformation in African culture to reintroduce principles of communalism, participation and connectedness to African people, thereby producing a uniquely African leadership style.

Botha and Claassens (2010:81) assert that proponents of U*buntu* argue that while this approach emphasises teamwork and attention to relationships, it also requires empathy between leaders and followers. Botha and Claassens (2010:78) further point out that the implications of an U*buntu*-oriented leadership style includes not only teamwork down to grass-roots level, but also the encouragement of team members or followers to sacrifice their personal gain or goals for those of the group as a whole. They indicate that this style includes creative cooperation, open communication, teamwork and reciprocal moral obligations.

PROMOTING GOOD GOVERNANCE THROUGH UBUNTU

The principles of *Ubuntu*, such as sharing of opportunities, responsibilities and challenges, participatory decision making and leadership, and reconciliation as a goal of conflict management, are used as the point of departure in assessing a range of leadership and key governance issues debated in public and the private sectors (Mulaudzi 2007:105). Murithi (2009:231) mentions working towards "Ubuntu forms of governance" that allow all citizens to participate publicly in matters relating to their societies and governments, that protect human rights and that enable the adoption of transparent and accountable forms of leadership.

As part of *Ubuntu* in Africa, there is an all-pervading sense of communalism. Land is held in trust by the chief, for the community. There is direct participation by all members of the community in decision making, and settling disputes, through a clan or tribal *indaba*, *legotla*, *padare* or *insaka*[1] (Wanless 2007:118). This may be considered as part of promoting good governance.

From a leadership perspective, *Ubuntu* requires that leaders model the way for others. Ncube (2010:79) states that as a role model, the leader legitimises his or her leadership by a commitment to such African values as honesty, sincerity, truthfulness, compassion, empathy, dignity, and respect for others. *Ubuntu* is not a plain sailing form of leadership. As any other models, communities need to be prepared to be receptive to it. *Ubuntu* as a philosophy can also not be seen as a *one size fits all* solution in the challenges that the African society faces today.

CONCLUSION

The article has suggested that *Ubuntu* and principles of leadership and good governance are compatible and complementary. Some authors consider *Ubuntu* purely as a local concept, but most elements of *Ubuntu* or the values that underpin *Ubuntu* are universal. Although *Ubuntu* literally means African humanism, it shares values with the human race in general. Values such as respect, dignity, empathy, co-operation and harmony between members of society are not exclusively African, but comprise the human race as a whole. It, however, remains an ideal, because in the global village it often is not practised, but the ideal would be that the human race would care for one another.

The article has further argued that a leader who has a value-based style of leadership, and who could be aware of and appreciate the already existing value systems within the team can only achieve such role modelling. When implemented properly, *Ubuntu* values will increase team effectiveness and, ultimately, organisational and institutional effectiveness, and will promote good governance.

NOTE

1. *Indaba* (Zulu and Xhosa), *legotla* (Setswana), *padare* (Shona) and *insaka* (Bemba) all, at core, mean *communal meeting*.

REFERENCES

Bertsch, A. 2012. Updating American Leadership Practices by Exploring the African Philosophy of Ubuntu. *Journal of Leadership, Accountability and Ethics*. 9(1):81–97.

Botha, S. and Claassens, M. 2010. Leadership Competencies: The Contribution of the Bachelor in Management and Leadership (BML) to the Development of Leaders at First National Bank, South Africa. *International Business & Economics Research Journal*. 9(10):77–87.

Brack, B., Hill, M.B., Edwards, D., Grootboom, N. and Lassiter, P.S. 2003. Adler and Ubuntu: Using Adlerian Principles in the New South Africa. *Journal of Individual Psychology*. 59(3):316–326.

Capurro, R. 2008. Information Ethics for and from Africa. *Journal of the American Society for Information Science and Technology*. 59(7):1162–1170.

Dartey-Baah, K. and Amponsah-Tawiah, K. 2011. Exploring the limits of Western Corporate Social Responsibility Theories in Africa. *International Journal of Business and Social Science*. 2(18):126–137.

Fox, W. 2010. *A guide to Public Ethics*. Cape Town: Juta.

Gildenhuys, J.S.H. and Knipe, A. 2000. *The organisation of government: An introduction*. Pretoria: Van Schaik.

Lutz, D.W. 2009. African *Ubuntu* Philosophy and Philosophy of Global Management. *Journal of Business Ethics*. 84(3):313–328.

Mnyaka, M. and Motlhabi, M. 2005. The African concept of *Ubuntu/Botho* and its socio-moral significance. *Black Theology: An International Journal*. 3(2):215–237.

Mulaudzi, FM. 2007. Comments on the XIV International HIV/AIDS Conference: An 'Ubuntu' Perspective. *Religion and Theology*. 14:105–115.

Muncie, MA. 2011. Weaving a Tapestry. *Chaplaincy Today*. 27(2):1–2

Murithi, T. 2009. An African Perspective on Peace education: *Ubuntu* Lessons in Reconciliation. *International Review of Education*. 55:221–233.

Ncube, L.B. 2010. Ubuntu: A Transformative Leadership Philosophy. *Journal of Leadership Studies*. 4(3):77–82.

Nkondo, G.M. 2007. Ubuntu as public policy in South Africa: A conceptual framework. *International Journal of African Renaissance Studies*. 2(1):88–100.

Ntibagirirwa, S. 2009. Cultural Values, Economic Growth and Development. *Journal of Business Ethics*. 84:297–311.

Nussbaum, B. 2003. Ubuntu: Reflections of a South African on Our Common Humanity. *Reflections*. 4(4):21–26.

Nwagbara, U. 2012. Leading A Postmodern African Organisation: Towards A Model of Prospective Commitment. *The Journal of Pan African Studies*. 4(9):84.

Poovan, N., Du Toit, M.K. and Engelbrecht, A.S. 2006. The effect of the social values of Ubuntu on team effectiveness. *South African Journal of Business Management*. 37(3):17–27.

Prinsloo, ED. 2000. The African View of Participatory Business Management. *Journal of Business Ethics*. 25:275–286.

Ramose, MB. 2010. The death of democracy and the resurrection of timocracy. *Journal of Moral Education*. 39(3):291–303.

Regine, B. 2009. Ubuntu: A path to cooperation. *Interbeing*. 3(2):17–21.

Rwelamila, P.D., Talukhaba, A.A. and Ngowi, A.B. 1999. Tracing the African Project Failure Syndrome: the significance of 'ubuntu'. *Engineering, Construction and Architectural Management*. 6(4):335–346.

Sulamoyo, D.S. 2010. "I Am Because We Are": Ubuntu as a Cultural Strategy for OD and Change in Sub-Saharan Africa. *Organisational Development Journal*. 28(4):41–51.

Swanepoel, B., Erasmus, B. and Schenk, H. 2008. *South African Human Resource Management: Theory and Practice*. 4th edition. Cape Town: Juta.

Tambulasi, R. and Kayuni, H. 2005. Can African Feet Divorce Western Shoes? The Case of 'Ubuntu' and Democratic Good Governance in Malawi. *Nordic Journal of African Studies*. 14(2):147–161.

Van Rensberg, G. 2007. *The leadership challenge in Africa*. Pretoria: Van Schaik Publishers.

Venter, E. 2004. The notion of ubuntu and communalism in African educational discourse. S*tudies in Philosophy and Education*. 23:149–160.

Wanless, D. 2007. Ubuntu–we all belong to each other. *International Congregational Journal*. 7(1):117–119.

Washington, K. 2010. Zulu Traditional Healing, Afrikan Worldview and the Practice of Ubuntu: Deep Thought for Afrikan/Black Psychology. *The Journal of Pan African Studies*. 3(8):24–39.