

**EXPLORING UBUNTU AS SERVICE LEADERSHIP COMPETENCY**

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by

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### **ABSTRACT**

This is a case study conducted in the Methodist Church of Southern Africa (MCSA), Grahamstown, in the Eastern Cape. Against the backdrop of identifying and conceptualising ethically oriented leadership competencies, the purpose of this study was to explore service as a leadership competency. The literature reviewed in this research underscored the importance of effective and ethical leadership, but critiqued the Westernised, individualistic orientation of the conceptualisation of service as a leadership competency. Based on a review of the literature, this study proposes that when African leaders are in leadership four components of Ubuntu are involved when they exercise service as a leadership competency. These components are collective consideration, collective compassion, community server and Ubuntu humility. The main aim of this study is to investigate if leaders display these four components when exercising service towards their followers, and if so, how, and why they do so. A conceptual framework of components of Ubuntu, which culminated in research themes and propositions, were produced from the literature chapter.

A qualitative research method was adopted in this study in which eight participants were selected through convenience sampling for this case study. One minister and seven Vice-Presidents of various organisations in the Methodist Church were interviewed. Semi-structured interviews were conducted for data collection and a deductive thematic analysis approach was employed to analyse data. Also, the critical incident technique (CIT) was utilised to structure interview questions, which is best fitting to solicit complex and comprehensive data from the interviewees. In its findings, the study confirmed the presence of the four components of Ubuntu, but several delimitations and limitations are acknowledged. Nevertheless, the study

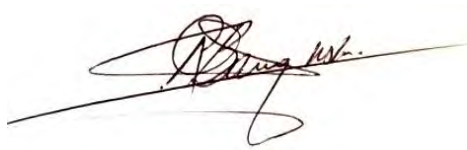
has made some contribution to understanding the display of service as a leadership competency in an African context. The implications for management practice are considered and recommendations made for future research.

**KEYWORDS:** Ethical leadership, service, competency, Ubuntu

### **Declaration**

I declare that the Dissertation entitled, Exploring Ubuntu as Service Leadership Competency, which I hereby submit for the degree, Master of Business Administration at Rhodes University, is my own work. I also declare that this dissertation has not previously been submitted by me for a degree at this or any other tertiary institution and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Anele Greatjoy Bangushe

A handwritten signature in black ink, appearing to read 'Anele Greatjoy Bangushe', with a long horizontal line extending to the right.

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(signed)

## **Acknowledgements**

*“... But those who wait on the Lord shall renew their strength; they shall mount up with wings like eagles. They shall run and not be weary. They shall walk and not faint.” (Isaiah 40:31, NKJV).*

Foremost, the above extract from Isaiah 40:31, alludes to the fact that without the help of the Almighty the completion of this dissertation was impossible.

Besides the Almighty, I owe a debt of gratitude to my supervisor, Prof Noel Pearse, for the way in which he guided, empowered, coached, and mentored me to complete my research. His continuous support, motivation, and immense knowledge all the time of my research and writing this dissertation is most valuable and priceless. I thank God for him!

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## **CHAPTER 1: INTRODUCTION AND DISSERTATION OVERVIEW**

### **1.1 INTRODUCTION**

This research was aimed at exploring the concept of Ubuntu as part of service as a leadership competency. The setting of this study was against the backdrop of effective and ethical leadership as well as arguing for a paradigm shift from individualism to societal or collective leadership perspective. The study examined four characteristics of Ubuntu which are involved when the leader exercises service in an African context. The research question was: Do leaders display Ubuntu when they exercise service as leadership competency when leading, and if so, how, and why do they do so?

### **1.2 RESEARCH CONTEXT**

This is an explanatory case study located in the Methodist Church of Southern Africa (MCSA), a church with a membership of 1837 in Makhanda (former Grahamstown). The latter church membership comprises the poverty-stricken community and is largely dependent on old age government pension grants. Therefore, this is not an affluent membership and 75% of the congregation are women, with a fraction of youth and only a small number of members are employed. A few people are professionals, mainly teachers and nurses.

Sixty percent of the membership belong to the various organisations within the church. These organisations are key drivers of the mission of the church. The organisations are composed of Young Men's Guild (YMG), Women's Manyano (WM), Young Women's Manyano (YWM), Wesley Guild (WG) and Local Preachers Association (LPA). Each department has a chairperson in the local church, who works with his/her committee running five programmes/projects of the Mission Unit. The Grahamstown circuit consists of 6 churches and has six Vice Presidents (VP), one for each department. These VPs each work with the six Methodist Churches and their committees. The circuit VPs and Church committee chairs are the population of the study.

This study is contextually bound, focusing on church leadership, rather than leaders in a private organisation whose objectives are profit driven (Lutz, 2009; Persson and Wasieleski, 2015), and where monetary or kind compensation are a driving force (Clark and Wilson, 1961) and "egotistical motives of self-preservation and self-gratification are dominating forces" (Clark and Wilson, 1961:132). A church is a service-oriented organisation with the leadership that is

selflessly serving communities without expecting any reward in return, which is strategically positioned to employ and explore Ubuntu as service leadership competency.

This study investigated the display of service as the leadership competency. This study further aimed at exploring whether or not leaders exercise Ubuntu as part of this service leadership competency. The intended contribution and importance of this research to the organisation leadership was the employment of Ubuntu as an African philosophy, when rendering service to the followers. Moreover, organisational leadership could benefit to this study as it is value based with an ethical and servant leadership orientation. Lastly, this study delved on four attributes which are involved when exercising Ubuntu as service leadership competency, namely: 1) collective consideration; 2) collective compassion; 3) community server; 4) Ubuntu humility.

### 1.3 DEFINITION OF KEY CONCEPTS

There are key concepts employed in this study, namely;

**Ethical leadership** refers to the life style and behaviour of a leader embedded with generally accepted norms and values the followers will emulate (Brown and Treviño, 2006).

**Service** is an absolute necessity and prerequisite for the leadership (Pearse, 2017) and involves an act of service to followers with the intention to empowering, developing, helping, advising, or protecting them to perform more effectively and ethically (Kellerman, 2012 in Pearse, 2017:366).

**Competency** is defined as the ability or capability an individual possesses for outstanding and effective performance in a workplace, demonstrating related yet dissimilar sets of behaviours structured around an ‘intent’ (Boyatzis, 1982; Boyatzis and Saatcioglu, 2008; Boyatzis, 2008; Naqvi, 2009; Boyatzis, 2009; Boyatzis, 2011; Shet, Patil and Chandawarkar, 2019). Woodruffe (1993) maintains that competency comprises a combination of behaviour patterns the incumbent requires to execute jobs with competence.

**Ubuntu** embodies an African philosophy, worldview, moral ethics and means of knowing characterised by humanness and human dignity, reciprocity and the quest in building and preserving community (Ncube, 2010; Seehawer, 2018).

## **1.4 RESEARCH METHOD**

The research adopted a case study design aimed at exploring robustly, holistically and in-depth real life and human behavioural complex matters. Hence, a qualitative postpositivist approach was undertaken to creatively gather information and capture the most possible realities. Furthermore, the study adopted an explanatory case study method, on a single organisation, relevant to a deductive thematic analysis approach and gathering of evidence apt for answering a qualitative research question.

The data gathering technique employed, in this study, was semi-structured interviews involving eight participants. The critical incident technique (CIT) was utilised to structure interview questions, which is best fitting to solicit complex and comprehensive data from the interviewees. The approach followed, in this study, is the deductive qualitative approach using seven steps as set out by Pearse (2019). The scope of the study focused on the leaders of a Christian church who led different departments within a particular church.

## **1.5 OUTLINE OF THE STUDY**

Chapter 1 addresses the following questions: 1) what the research is all about; 2) why is the research important; 3) how will the research be undertaken; 4) how will the research report be structured.

Chapter 2 focuses on the literature review, critiquing Pearse's (2017) five attributes of service as leadership competencies. The chapter further introduces a conceptual framework of four components of Ubuntu as service leadership competencies together with the research propositions.

Chapter 3 elaborates on the research design and procedure followed with the justification as to why these methods were chosen. The chapter further explains how the seven steps of the deductive qualitative approach described by Pearse (2019) were used.

Chapter 4 deals with presentation, discussion, interpretation, and analysis of the research findings.

Chapter 5 presents a summary of the main findings of the study, bringing the research to a close. The chapter further discusses the implications and development of the findings for management practice for church leadership as well as the recommendations for further research.

## **CHAPTER 2: REVIEW OF LITERATURE**

### **2.1 INTRODUCTION**

This chapter explores Ubuntu as a service leadership competency component. First, the study will define and explain the following concepts: ethical leadership, competencies and service. Then, it will discuss, reinterpret, and reconstruct five attributes of service as leadership competency whilst introducing Ubuntu and its four characteristics as elements of service as a leadership competency.

### **2.2 ETHICAL LEADERSHIP**

A good leader is assumed to be ethical and consequentially effective, as the opposite is true that “bad leader is either unethical, ineffective, or both” (Kellerman, 2012:72). Thus, a good leader can be distinguished from the bad one because the behaviour, lifestyle and leadership of a good leader is what remains in the hearts and minds of the subordinates (Murphy and Drodge, 2016).

Ethical leadership is defined as the demonstration of the generally accepted norms and values through leader’s action and social relationships where such norms and values are advanced and passed on to followers by means of reinforcement, emulation, communication, and the decisions the individual make (Brown and Treviño, 2006). A leadership that is ethical comprises the behaviour and attitudes of a leader who demonstrates values and guiding principles that positively influence followers (Karakuş, 2018). As a result, to achieve organisational objectives, effectiveness and success, ethical leadership should be integrated to the business strategy and embedded within the decision making and fabric of the organisation (Dov Seidman, 2004).

Ethical leadership is a leader-follower social contract (Heres, et al., 2009) where leaders become role models by living out internalised ethical values through their actions, lifestyle, and organisational policies and systems (Mihelič, Lipičnik and Tekavčič, 2010). The decisions the ethical leader makes will have a positive impact to everyone and everything, namely, the leader, the follower, and the organisation. Consequently, the leader will be effective because of being trusted and respected by the follower, and the follower will reciprocate dedication, positive attitude, and high level of satisfaction whilst the decisions made in the process will have long-term effects and benefits to the organisation (Ciulla, 1995; Brown, Treviño and Harrison, 2005; Mihelič, Lipičnik and Tekavčič, 2010).

### 2.3 THE STUDY OF COMPETENCIES

Organisation success led researchers to study leadership competencies after it was conceded that there are good- and bad-, effective- and ineffective-, and ethical- and unethical leaders (Naqvi, 2009; Kellerman, 2012:72; Shet, Patil and Chandawarkar, 2019). This research commenced in the early 1970s, studying the behaviour of effective leaders (Naqvi, 2009; Shet, Patil and Chandawarkar, 2019) beginning with the work of McClelland (1973) who strongly argued that individual's intelligence and better grades do not automatically predict high job performance and success. Instead, high performance is attributed to the synergy of individual's characteristics, skills, competencies, and credentials which can be enhanced through training and experience (McClelland, 1973; Vazirani, 2010; Shet, Patil and Chandawarkar, 2019). Subsequently, various authors have contributed to the competency literature, including, Dunnette (1970), McClelland (1973), Boyatzis (1982; 2009), Kolb (1999), Dulewicz (2003), Wolfe (2003), Burke (2005), Bilimoria (2008), Smith (2009) and Pearse (2017).

Utilizing competencies and “make things happen” are signposts of effective leadership (Boyatzis, 2008:93) and such a leadership is not limited on how one uses competencies, factors like talents, self-efficacy, philosophy, perception, values, motives, and traits, instead, a sense of calling and the way in which the leader perceives the context contribute as the driving elements for one to perform outstandingly (Boyatzis and Saatcioglu, 2008). Therefore, resilient, and well-developed competencies and capabilities will result in effective and ethical leadership (Johansen and Voto, 2014; Yamazaki, 2014).

Competency is defined as the ability or capability an individual possesses consisting of knowledge, skills, characteristics, motive, values, social role, self-image and other traits suitable for outstanding and effective performance in a workplace demonstrating related, yet dissimilar sets of behaviours structured around an ‘intent’ (Boyatzis, 1982:23; Boyatzis and Saatcioglu, 2008; Boyatzis, 2008; Naqvi, 2009; Boyatzis, 2009; Boyatzis, 2011; Shet, Patil and Chandawarkar, 2019). Woodruffe (1993) maintains that competency comprises a combination of behaviour patterns the incumbent requires to execute jobs with competence. Boyatzis (1982:117) highlights that leadership competencies operate at middle and executive management levels only and can be clustered into four categories, namely, self-confidence, use of oral presentations, logical thought, and conceptualisation. These competencies can further be classified into; cognitive, emotional, and social intelligence (Boyatzis and Saatcioglu, 2008; Scapolan, et al., 2017) and together with human talent, if used properly, are predictors of high performance and effective leadership (Boyatzis and Saatcioglu, 2008; Boseman, 2008). Hence,

the development of competencies and human talent, whether through training or education, leads to effective leaders and competent workforce (Hoffmann, 1999a; Boyatzis and Saatcioglu, 2008; Webb, 2009).

Pearse (2017) identifies behaviour and intent as two components related to the definition of a competency, that need further discussion. This is particularly so, with Boyatzis (2008, 2009) arguing that the competency literature concentrates on effectiveness or performance. This approach raises problems, in that the ethical leadership dimension is overlooked in the competency construct. Hence, Kellerman (2012:71-72) emphasises that leadership is not measured according to the number of competencies one is capacitated with, but on ethics and effectiveness. Pearse (2017) further argues that competencies are employed with intent in a particular situation with the aim to achieve a specific consequence. Boyatzis (2011), on the other hand, claims that a leaders' behaviour is the alternate exhibition of an intent suitable for various situations at certain times and both action and intent are needed when measuring a competency construct, where the intention is to test both the existence of the behaviour and the implication of the intent (Boyatzis, 2011). Pearse (2017:365) therefore, proposes service as a leadership competency in which the leader is keen to satisfy an intent by offering "an act of service towards a follower".

Competence/s and competency/ies have been used interchangeably, particularly by Naqvi (2009) when he discussed 'talent' vs 'competence' yet the former two terms are different and do not mean the same thing (Pearse, 2017). Competence involves functional areas or job outputs or performance standard (Le Deist and Winterton, 2005; Vazirani, 2010) while competency refers to interdependent competencies exhibiting a particular behaviour and effectiveness needed for job performance (Woodruffe, 1993; Hoffmann, 1999b; Le Deist and Winterton, 2005; Vazirani, 2010).

Woodruffe (1993) criticises the use of the term, 'competency' pointing out that it is used as a general term referring to anything that affects job performance and there are no clear mechanisms to identify a person's competency in an organisation. Secondly, it poses challenges in developing a coherent leadership competency theory (Woodruffe, 1993; Le Deist and Winterton, 2005) because of the unclear indication of what causes employees to have or not have competencies (Woodruffe, 1993).

## **2.4 SERVICE AS A SUCCESS AND SUSTAINABILITY DRIVE IN THE ORGANIZATION**

Service as an absolute necessity and prerequisite for leadership was first introduced by Greenleaf, in the late 1970s (Pearse, 2017) and without service, leadership is incomplete and is robbed of authentic, effective, and ethical dimensions and is pursued for power, status, personal gains and selfish reasons (Weinberg, 2004; Sandoval, 2014). Thus, service precedes leadership, beginning with an urge to serve first, bolstering the organisation with its entire workforce and fostering a morally and ethically based quality life work environment as well as conscientiously inculcating an inspiration to lead (Weinberg, 2004).

Relevant to the aims of this study, how and why leaders exercise service is paramount. Service, as the key leadership role, is an imperative and indispensable competency for any organisation which can be harnessed and result in organisation success (Berry, Parasuraman and Zeithaml, 1994; Pearse, 2017). The mere existence of the organisation is, firstly, to serve not only shareholders but multi-diverse stakeholders with conflicting interests including prioritising the society in which the organisation operates (Mirvis and Googins, 2006; Porter and Kramer, 2011). Secondly, rendering a quality service to customers could lead to organisation success and creation of competitive advantage (Berry, Parasuraman and Zeithaml, 1994). Lastly, service is found where employees interact among each other, and with leaders and subordinates. Hence, in an innovative culture; old, skilled and experienced employees share knowledge and innovative strategies with new employees and leadership thereby influencing and mentoring employees (Chaturvedi, 2005; de Jong and Den Hartog, 2007). Thus, in an environment where helping behaviour is engendered, group members serve to advance group objectives and in turn a serving member elevates his/her group status securing his/her stay and earn respect in the group (Sparrowe, Soetjipto and Kraimer, 2006).

Therefore, service can be defined, “as the capacity to behave in such a way that an act of service takes place, with the intent of empowering, developing, helping, advising or protecting a follower, so that they can perform more effectively and ethically – and by extension, the organisation’s performance is enhanced on these two performance dimensions of effectiveness and ethics” (Kellerman, 2012 in Pearse, 2017:366).

Pearse (2017) proposes that service of followers can be exercised as a leadership competency in an organisation making an assertion that such competency will result in a leadership that is both effective and ethical. He further argues that service as a leadership competency creates a

leader-follower social contract as opposed to economic one (Pearse, 2017). He then outlines five requisite and interconnected attributes which differentiate service as a competency from other leadership competencies. These five interconnected attributes, which will be discussed hereunder, are: individualized consideration, compassion, a motivation to serve, humility and integrative thinking to resolve competing stakeholder interest for the greater good.

#### **2.4.1 Individualized consideration**

Individualised consideration is a component of transformational leadership with its aim to promote, between leaders and followers, an atmosphere in which followers are inspired, motivated, better equipped and focused to a common vision with their leaders, in order to perform their work ethically and effectively (Thorn, 2012). The leader pays individualised consideration to a follower by encouraging and motivating the follower to think out of the box, pursuing not only interests of self, but also those of the organization, group or community (Thorn, 2012).

Individualized consideration comprises developmental and supportive leadership in which the leader is attuned with both the current and future aspirations of the subordinate. Supportive leadership refers to the leader's service when the leader takes actions and makes decisions regarding the subordinate's needs and preferences (Rafferty and Griffin, 2006). Bass (1985) describes developmental leadership as the service the leader offers to subordinates encouraging them to pursue their aspiration of self-development and career advancement, counselling, coaching and mentoring them to prosper in their current jobs and prepare them for future opportunities by assigning them more responsibilities and challenging work.

Individualised consideration refers to the leader's developmental and individualistic attitude towards followers, mentoring and coaching them whilst, in the process, acknowledging and appreciating their multifaceted diversity (Bass, 1985; Sosik and Cameron, 2010). An equivalent high-level attitude that the followers need to reciprocate includes the following attributes; the drive to succeed, self-determination, self-esteem and self-worth which become the predictor of subordinates' high level of competencies as well as the motivating factor for the leader to energise and develop the follower. The opposite is true that if these attributes are low the subordinate remains unproductive with deterrent work attitude and low job performance with the result that the leader is not encouraged to develop the follower (Dierendonck and Driehuizen, 2015)

Another important prerequisite for individualised consideration is the leader's emotional intelligence which helps the leader to knowing the follower better and be conversant with the follower's needs (Boseman, 2008; Pearse, 2017). Emotional intelligence also helps in entrenching a transformational spirit in the organisation which is vital in influencing subordinates to perform to the best of their ability (Sadri, 2012). Individual consideration emphasises on correct identification of the needs of followers first, so that leaders can comfortably develop, coach, mentor and train their followers, supporting them both with work and personal challenges, guiding and encouraging the subordinates to trigger their full potential (Bass and Steidlmeier, 1999; Avolio, Bass and Jung, 1999; Li and Hung, 2009).

#### **2.4.2 Compassion**

Compassion is an emotional and social intelligence competency which compels an individual to empathise with others so that they positively contribute to high job performance (Wyatt, 2008; Webb, 2009; Lee, Park and Lee, 2013). Boyatzis and McKee (2005) in Pearse (2007) points out that compassion is used synonymously with "empathy and caring in action". Hence empathy, which used to be associated with non-profit organisations and counselling, is now viewed as an emotional-oriented skill which is crucial for strong leader-follower relationship, organisational leadership and effectiveness as well as an antidote for ameliorating stress to followers freeing them to perform high in their work (Dotlich, Cairo and Rhinesmith, 2008; Humphrey, 2013).

Compassion transcends pity and sympathy (since the latter two can be passive) as it drives the leader to act on the needs, he/she became aware of under the individualized consideration attribute (Dotlich, Cairo and Rhinesmith, 2008; Humphrey, 2013; Pearse, 2017). Therefore, the leader offers support to the follower and thereby releases the follower's potential and enables him/her to perform efficiently, competently, effectively, and ethically (Pearse, 2017). Hence, compassion and care for others is a selfless service-based approach emanating from the characteristics of humanity which include love, kindness, social intelligence and, forgiveness and mercy (Gunn, 2002; Sosik and Cameron, 2010)

Compassion is a sacrificial service rendered to the person in need without expecting favour or future benefit in return (Boyatzis, Smith and Blaize, 2006). Boyatzis, Smith and Blaize (2006) claim that compassion has three necessary, though not adequate, interdependent elements, namely, compassion or a cognizance of other people's feelings, caring for the other and an inclination to respond to the other person's emotions. Hence, compassion becomes a reflection

of the leader's feelings through action, which is necessary, especially, to responding to the follower who is experiencing the pain, be it personal or work related (Fineman, 2000:31-38).

Compassion is an intrinsic trainable competency that can be turned to a standby mode to enable an individual to detach from personal pain and suffering in order to be objective about the context and simultaneously be effective (Sen, 2010). Wilson, Lenssen, and Hind (2006) in Gravells (2012) claim that this attribute has been exercised in a context of corporate social responsibility. From the above two statements, it can be argued that compassion has the ability to activate enormous reflection evoking emotional awareness and motivating an individual to participate and engage with others (Pless, Maak and Stahl, 2011).

Comte-Sponville (2001) in Morris, et. al. (2005) asserts that compassion is associated with humility because it is argued that through humility one perceives others as deserving love and compassion. Both compassion and individualized consideration are categorized as an expression of social transaction (Pearse, 2017) but compassion can trigger contempt when the help-seeker feels incompetent and inferior, perceiving that empathiser has a high position, social status and valued higher (Melwani, Mueller and Overbeck, 2012). Therefore, social relations can suddenly turn into economic relations between the help seeker and help-provider. However, ties can be enhanced into a social transaction again when the leader is humble and lead with the right motives (Pearse, 2017).

### **2.4.3 Motivation to serve**

Motivation to serve attribute involves procurement, maintenance and emancipation of socialised power employing nonexploitive and collective measures with the aim of pursuing a common good (House and Howell, 1992; Pearse, 2017). Socialised power is the leader's pursuit of egalitarianism while serving the interests of the collective, as opposed to self-interests, including the eagerness to serve, develop and empower others (McLelland, 1975 in House and Howell, 1992). Hence, because of the leader-follower social contract relationship, followers are able to entrust their organisational power on certain resources to their leaders with the hope that they will make decisions that will benefit group interests (Maner and Mead, 2010).

Motivation to lead is based on serving rather than being served (Graham, 1991) assisting others in the fulfilment of the business purpose, which is to serve both employees and customers (Keith, 2009). Following this statement, service can be emulated by followers with conscious intention to making serving others contagious so that it is gifted to others (Graham, 1991).

Motivation to serve encompasses the quest to train, mentor, coach, and nurture followers not to become passive imitators but grow in creative thinking and participation as well as becoming dynamic subordinates who instinctively move from followership to leadership (Latour and Rast, 2004; Keith, 2009). Hence, the aim of the leader is to bring the best out of the followers by promoting business ethics, peoples' concerns and followers' priorities ensuring that followers grow and succeed, while simultaneously the development of the larger community and societal values are realised (Liden, et al., 2008).

Though there might be research to substantiate why some leaders acquire power to lead and exploit the same leadership power for ulterior and selfish purposes, there is little or no research that provides mechanisms explaining the motivating factors that propel leaders to be driven to serve selflessly and share power in a pro-socialised manner (Maner and Mead, 2010).

#### **2.4.4 Humility**

Humility is defined as the leader's interpersonal skills originating from self-transcendence which is well-grounded on accurate self-awareness, appreciation of other's strengths and inputs, and receptiveness to new ideas, criticism, and advice (Owens, Johnson and Mitchell, 2013). Ou, et al., (2014) concurs with the previous statement arguing that humility is the virtue of self-awareness embedded in acknowledging that something is greater than narcissism leading to focusing less to self and incorporating goals beyond self-aggrandizement.

Pearse (2017) asserts that leaders with humility are motivated to render service such that a leader-follower positive social contract is enhanced. Therefore, humility begins with serving others and achieving satisfaction and fulfilment from doing so (Focht and Ponton, 2015), then it proceeds to seeking help from those whose strengths will augment one's weaknesses and pursues goals greater than knowledge as well as committing to goals beyond one's comfort zone. Also, humility recognises that there are natural laws, societal norms and values that govern the universe; these are all virtues of humility (Covey, 2006). Owens and Hekman (2012) maintain that humility is admired and treasured of knowledge and guidance of self-transcendence and has been the rudimentary principle in most world religions, among others, Christianity, Buddhism, Hinduism, Judaism, and Islam. Therefore, high moral virtue, ethical, developmental, servant and participatory leadership are all attributes ascribed to humility (Guillén and González, 2001; Owens and Hekman, 2012; Ou, et al., 2014).

Level 5 leadership is regarded as the product of humility with self-effacing character and the potential to exchange ego needs from self with primary ambition for higher common goal and,

paradoxically, “blends extreme personal humility with intense professional will” (Collins, 2001:21). Unlike egocentric leaders who are preoccupied with personal reputation for own fame, Level 5 leaders are ordinary individuals silently producing extraordinary outcomes, seeking the ambition for the company first and its success instead of their own wealth and personal gratification. Therefore, although Level 5 leadership is characterised with mild-mannerism, modesty and humility, ironically it is simultaneously about fierce determination to unwaveringly do what is necessary to be done to create a great company (Collins, 2001:25-30).

Currently humility is not a well-researched topic within leadership theory as it is still unclear how to even apply it in an organisation (Owens and Hekman, 2012; Pearse, 2017) yet there are guaranteed positive benefits like motivated followers with right attitude for the job, performance effectiveness, remarkable followers’ growth and development that cannot be overlooked (Mao, et al., 2018). Moreover, followers view and react positively to humble leaders and researchers are not aware of any potential downsides of humility as a leadership competency (Qin, et al., 2020). Hence, Owen and Hekman (2012:787) argue that “leader humility is still viewed as a rare personality trait that somewhat mysteriously produces favourable organizational outcomes”.

#### **2.4.5 Integrative thinking to resolve competing stakeholder interests for the greater good**

Freeman (2004:229) broadly defines a stakeholder in an organisation as involving “any group or individual that can affect or is affected by the achievement of a corporation’s purpose”. Organisations have both internal and external stakeholders (Freeman, 2004) whose competing interests must be considered as they have the potential to either break or make the organisation (Gibson, 2000). Furthermore, stakeholders can best be served and created value for if the interconnectedness between them is identified and stakeholder relationship is intensified and functioning well, in three levels of analysis, namely, the relational, the process and the transactional (Freeman, 2004; Ackermann and Eden, 2011). Pearse (2017) argues that service as a competency can be applied in all these three levels under the objectives of the business, interaction with the customers and interaction that take place within the organisation. Therefore, stakeholders of an organisation can be identified, analysed and understood in relation to their diverse demands they can claim on the organisation and thus managing and attending to these demands can have a long-term positive effect helping the organisation to

remain successful and meeting its strategic objectives (Freeman, 2004; Ackermann and Eden, 2011).

Stakeholder theory depicts three groupings, namely: descriptive, prescriptive, and instrumental (Donaldson and Preston, 1995; Freeman, 2004). These groupings are crucial and should be considered when serving the followers ensuring that followers' needs are not taking precedence to those of the organisation and the stakeholders' needs are equally addressed with those of the followers (Gregory Stone, Russell and Patterson, 2004; Pearse, 2017). For example, Donaldson and Preston (1995) argue that a normative conception of the stakeholder theory talks to the moral or philosophical values of the organisation, identifies stakeholders by their business interest and acknowledges that all stakeholder interests have essential value in the organisation. Following this, in serving the stakeholders the leader needs to acknowledge these various interests (Pearse, 2017).

In serving competing stakeholder interests and a variety of expectations, integrative thinking is key, especially, when the outcomes aim at promoting the objectives of the organisation and not a small favoured group of followers at the detriment of the other stakeholders (Pearse, 2017). Integrative thinking is not an innate skill but can be developed to generate diverse options, creative solutions and a sense of unlimited opportunities that can come handy tremendously in advancing leaders' expertise to serving and resolving competing stakeholder interests (Martin, 2007). Therefore, the leader should embrace the integrative thinking, as its trade-off has the potential to create a better solution than either alternative of the paradox (Martin, 2007).

## **2.5 A WESTERN PERSPECTIVE OF FIVE ATTRIBUTES OF LEADERSHIP COMPETENCY**

A different ethical and effective form of leadership is urgently required. Bekker (2008:18) maintains that a values-based leadership strategy with a new, hi-tech, indigenous, and ethical approaches and the ability to rally business leaders with a common purpose of reforming a society is now needed, especially in Southern Africa. Subsequently, the latter includes a paradigm shift from individualism to societal leadership perspective which highlights a worldwide phenomenon. Bekker (2008:18-19) further suggests the philosophy of Ubuntu and 'kenosis' as the apt values-based leadership strategy that can be adopted claiming that these are embedded with communalism, trust, collaboration, and mutuality and can be performed collectively, not through a few elite individuals. Msila (2014) concurs, pointing out that Ubuntu

culture should be considered with its all-encompassing values that can circumvent the predominant cut-throat competitive world and introduce an alternative leadership style that supports and nurtures collegiality, whilst it eliminates conflict. Thus, the philosophy of Ubuntu reverberates with worldwide norms and values of human worth and dignity (Eliastam, 2015) immersed with advantageous factors of interrelatedness where people of diverse cultures, religions, traditions, beliefs, and genders can connect across the continent and selflessly progress and prosper meaningfully as a collective (Netshitangani, 2019).

Bekker (2008:20) cites a biblical passage, Philippians 2:5-11, to describe ‘kenosis’, explaining that it originates from Jesus Christ’s self-emptying and “is based on voluntary abasement and mutuality with all of humankind”, leading to reconstructing a just, non-racial, non-discriminatory and inclusive society where people’s social and cultural differences are accepted and promoted. Consequently, the resolute dissolving of status, elitism and power, which is inherent in the traditional leadership transaction, leads to an unprecedented social contract between the leader and follower allowing the leader to overcome barriers caused by narcissism and create a relationship characterised by egalitarianism and service (Bekker, 2008).

Nzimakwe (2014) asserts that values-based leadership has the capacity to ingrain general values and specifically Ubuntu social values, as well as change and progress. Values-based leadership is synonymously called value-centred leadership and is claimed to yield the following benefits: effective, ethical, value conscientious and quality-driven leadership accompanied by excellency, high performance and success (Christie, Lessem and Mbigi, 1993:125-141). Hence, values-based leaders manage to create a value-based culture entrenched with the sense of collectivism, communalism, collaboration and interconnectedness ensuring that such leadership is relevant, corresponding and appropriate for effective and ethical leadership.

Therefore, the five interconnected attributes of service as a leadership competency by Pearse (2017), mentioned earlier, are based on Western ideologies and views in two ways, namely; 1) these attributes concentrate on a leader-follower relationship portraying individualism and 2) emanate from a workplace encounter which is based on economic contract and are profit oriented. Hence, this study is aimed at deconstructing, reconstructing and reinterpreting four of these five attributes from an African tradition, exploring the concept of ‘Ubuntu’ as a leadership service competency.

### **2.5.1 Individualism a Western ideology**

The Western worldview is characterised by individualism and a disconnect between individuals, integrated groups and family nucleus takes precedence (Hofstede, 2011). Western systems and African mindset are discordant as the former perceive politics, religion, economics and the social institutions of family, group or individuals as separate entities, yet in African tradition these are integrated and cannot be disjoined. Furthermore, Western view perceives the individual as pre-existing to and independent from the society and regards African life as primitive and substandard (van der Walt, 2010). Accordingly, in the Western culture the belief is that an individual exists and prospers independently, independent of any community or other persons, not obligated by any biological relations, socio-political and cultural relations, norms and values of any community of any group (Higgs, 2012). Individualism and collectivism should not be treated as opposite but as distinct features of behaviour and should not be confused with individualistic behaviour where there is a culture of disconnect between society and individuals (Hofstede, 2011).

### **2.5.2 The workplace encounter in Western ideology**

Secondly, Western ideologies regard workplace as owner-value/wealth-maximisation and profit-making oriented encounter (Lutz, 2009; Persson and Wasieleski, 2015). Owner-wealth-maximisation often occurs even if the means to achieve these outcomes are ethically compromised (Lutz, 2009). As a result, the workplace relationship is not social in nature but economic. The primary encounter between employer and employee, manager and employee, and leader and follower emanate from an economic transaction or employment contract and features exchange bilateral relationship which involves reciprocation of rewards and interests, either in the now or in the future (Hung, 2005; Holtzhausen and Fourie, 2009). The Western approach of a leader-follower type, for example, can be passive and transactional only aiming at meeting contractual obligations and manipulating the follower, by inducing basic behaviour, in order to achieve the organisation goals (Antonakis and Atwater, 2002). Hence, service as a leadership competency “raises the possibility that social transactions can alter the quality of the relationship so that it becomes more social in character” (Pearse, 2017:366).

Gaylard (2004:266), however, raises some similarities between Ubuntu and Western views claiming that the latter emphasises that, “human beings possess a value and dignity in themselves, as human beings.” Ubuntu, particularly in South Africa, is the bedrock upon which the hopes to build a democratic and compassionate nation are laid espoused by the African beliefs where human dignity and values are upheld. An individual is composed in part by

community and/or social ties of the community in which he/she dwells and where intrinsic human worth and dignity as well as moral values are promoted. Eurocentrism views emphasises the autonomy of the individual whilst African beliefs are centred in community interconnectedness (Gaylard, 2004). Kamwangamalu (1999) concurs with this argument as he highlights such Western views are guided by independence of individuals whilst African views highly promote the interdependence of individuals. The characteristics of Ubuntu in the African culture, like, “warmth, forgiveness, compassion, respect, dignity, empathy, supportiveness, cooperation, mutual understanding and a shared world view” are equally valued in the Western culture except Western views put less emphasis on these concepts (Kamwangamalu, 1999:33).

## **2.6 THE ORIGINS, CHARACTERISTICS AND DEFINITION OF UBUNTU**

Ubuntu philosophy is based on ethics and moral values where the lives of humankind take precedence and peoples’ character and behaviours matter most (Nzimakwe, 2014). Ubuntu represents an ancient social behaviour of effective community and spirituality construct deeply entrenched in an African culture throughout Africa, especially in Sub-Sahara Africa, which predominantly espouses an African world perspective and simultaneously promulgates profound behavioural assertions of humanity (Hanks, 2008; Bekker, 2008; Nzimakwe, 2014). Murithi (2009:226), Mnyaka and Motlhabi (2005:215) Ntibagirirwa (2009:10) and Ramose (2010:300) in Nzimakwe (2014) assert that communities in these countries have defined humanity through Ubuntu and employed their beliefs and values to sustain and preserve their culture and identity. These regions share common beliefs, norms and value system, practices and cultural similarities. Therefore, Ubuntu philosophy is firmly anchored upon the belief that individual’s true humanity is found in community with other individuals and through accepting the humanity and welfare of others (Lutz, 2009; Allio, 2012).

In Nguni languages Ubuntu means humanness (Ngcaweni and Ndlovu-Gatsheni, 2018) and extends to connecting with spiritual, natural and physical world, plant life and animal world (Moyo, 2016) and is embedded in an inextricably interconnectedness people cherish with one another, and the one existing between people and biophysical world (Le Grange, Lesley, 2012). Therefore, service as a leadership competency cannot be successfully applied in an African context unless these five attributes, discussed earlier, integrate and adopt values, principles and practices of Ubuntu.

Ubuntu features humanistic and communal attributes (Ncube, 2010) and is viewed as a measuring scale to adjudicate between right and wrong, bad and good, and just and unjust,

helping people to behave and treat each other with conscience and humanness (Mangaliso, 2001), as well as promoting a symbiosis of humanness between individuals and group of individuals (Nzimakwe, 2014). Ubuntu involves respect of human dignity, inspiring shared vision, collaboration, compassion and community spirit, individual's interconnectedness, humility, shared humanity and accountability to one another, community spirit, solidarity, sharing and caring (Guillén and González, 2001; Lutz, 2009; Ncube, 2010; Wilson and Williams, 2013; Nzimakwe, 2014). It is also observed that a person endowed with Ubuntu demonstrates human excellence which is an outstanding feature for community building (Ngcaweni and Ndlovu-Gatsheni, 2018). Also, communalism, collectivism, reverence, generosity, mutuality, forgiveness, tolerance and mercy, harmony, hospitality, democracy, humanism, equality, teamwork, friendliness, endurance, understanding, adherence to sound ethics, spirituality, responsiveness, serving others and effective means of governance, are all characteristics of Ubuntu (Kamwangamalu, 1999; Mangaliso, 2001; Nussbaum, 2003; Bekker, 2008; Mogadime, et al., 2010; van der Walt, 2010; Khoza, 2012:93-94, 445; Brubaker, 2013; Khoza, 2013a:199; Shrivastava, et al., 2014; Moyo, 2016).

Therefore, Ubuntu can be defined as a cultural value system where individuals are an interconnected, interdependent social community (Mbigi, 2005:67-73), where the spirit of caring and compassion, community, harmony and hospitality and, respect and responsiveness is prevalent and manifested amongst individuals, groups and everyone they interact with (Mangaliso, 2001; Nzimakwe, 2014), without compromising the importance of the individual (Le Grange and Beets, 2005). Ubuntu embodies an African philosophy, worldview, moral ethics and means of knowing characterised by humanness and human dignity, reciprocity and the quest in building and preserving community (Ncube, 2010; Seehawer, 2018).

## **2.7 FOUR ATTRIBUTES OF UBUNTU AS SERVICE COMPETENCIES OF LEADERSHIP**

Based on the earlier definitions of Ubuntu, service as a leadership competency should accommodate and feature some of Ubuntu characteristics so as to be easily understood and embraced in an African context. Therefore, this study expatiates on four attributes of Ubuntu as service competency that are more adaptable, effective, relevant and context oriented. These four elements that have been gleaned from the above definitions of Ubuntu, including but not limited to:

- 1) Collective Consideration
- 2) Collective Compassion
- 3) Community Server
- 4) Ubuntu Humility

**Table 2.1: UBUNTU PHILOSOPHY FRAMEWORK**

<b>UBUNTU COMPETENCIES</b>	<b>UBUNTU CHARACTERISTICS</b>
Collective Consideration	Hospitality and Responsiveness Generosity and sharing Social Community and Interdependence Communalism and Interconnectedness Unity and Friendliness Humanism Survival and Solidarity
Community Server	Building and Maintaining the Community Serving Others and Attending their Needs Common Good Ethics and Moral Values Principles and Practices
Collective Compassion	Caring and Empathy Reciprocity and Solidarity Forgiveness and Mercy
Ubuntu Humility	Respect and Human Dignity Harmony Humbleness

Source: Own design based on various characteristics of Ubuntu discussed earlier

### **2.7.1 Collective Consideration**

The above framework illustrates that collective consideration is the characteristics of Ubuntu which embodies humanism and, unity and friendliness. Lutz (2009) argues that human beings first form a community in nature as opposed to individualism; and secondly, every traditional culture resembles community elements, though each culture is unique. The philosophy of

Ubuntu blends with the latter two notions as it takes cognisance of the fact that individuals are truly human when they are part of the larger community (Lutz, 2009). Moreover, Ubuntu ascribes to collective identity and respect the rights of others whilst espousing harmonious human relationships and enhances human value (Mabovula, 2011). Thus, the spirit of fellowship and sharing which is found in collective consideration strengthens harmonious relationships and communion with others (Ngcaweni and Ndlovu-Gatsheni, 2018).

Secondly, collective consideration is imminent where hospitality and responsiveness together with generosity and sharing are prevalent. Hospitality is birthed from the Nguni saying; “*isisu somhambi asingani singangenso yenyoni*” (a traveller’s stomach is as small as a bird’s kidney) encouraging individuals to welcome strangers, foreigners and travellers and is also employed when offering Christian pastoral care (Chisale, 2018). Collective consideration includes expressing communal responsiveness to a crisis or celebration and is invoked by individual’s interconnectedness (Nussbaum, 2003b; Chisale, 2018). Therefore, hospitality and responsiveness are the driving force for collective consideration and tools the community uses to advance sincere tranquillity and sustenance helping individuals to achieve what they value most and desire to become (Mangaliso, 2001).

“Sharing in Ubuntu is called Mahala and is unrestricted” (Wilson and Williams, 2013:XX). It encompasses giving freely and generously to community members and guests in order to abate suffering, this includes sharing resources, opportunities, challenges, responsibilities, burdens and emotions, without expecting any compensation (Wilson and Williams, 2013; Nzimakwe, 2014; Chisale, 2018). Generosity, on the other hand, is a moral quality of humanness conscientising individuals not to be self-centred but attuned, considerate and responsive of other peoples’ needs (Van Breda, 2019). Ubuntu denounces selfishness and egoism, encouraging collaboration between persons, cultures and countries (Nzimakwe, 2014). Hence, Ubuntu stresses the importance of patriotism and symbiosis, the invaluable quality of selflessness and philanthropic mindset about others (Mangaliso, 2001; Wilson and Williams, 2013).

Thirdly, an individual is not an island. Collectivism, communality, interconnectedness and relationships are all features of collective consideration (Mbigi, 1995:72-73; Nzimakwe, 2014). Khoza (2013:10, 117-256) alludes to these features highlighting that, African tradition understands humanity in terms of collectivism, patriotism, interdependency, collaboration and solidarity. Hence, the achievement of progress and prosperity in an African tradition is rooted

in collective consideration and not individualism which is regarded as Western view of life (Shrivastava, et al., 2014; Netshitangani, 2019). Indigenous African languages and cultures are crucial in establishing communality, common values, belongingness, and shared welfare (Mangaliso, 2001) and thereby promoting communitarian beliefs with vibrant interdependence between individualism and collectivism (Le Grange and Beets, 2005; Moyo, 2016). Therefore, these features of collective consideration are stem from and entrenched in the following African saying; ‘*Umntu ngumntu ngabanye*’, meaning, a person’s humanity is perfectly articulated in relationship with others and in relationships, (Mangaliso, 2001; Le Grange and Beets, 2005).

Lastly, collective consideration encompasses survival and “transformative solidarity (Mbigi, 1995:7-8; Brueggemann, 1998:16). Brueggemann (1998:16) argues that transformative solidarity goes beyond offering solace, but includes potent intervention accompanied by new possibilities. Equally, (Mbigi, 1995:7-8) concurs to the latter description citing that survival includes collectivism and a patriotic solidarity, and is a “dynamic and transformational force”. On the other hand, collective consideration involves “group solidarity” which “creates or provides a sense of security, a feeling of oneness and the opportunities of participating in corporate existence” and is embedded in this aphorism; “I am, because we are; and since we are, therefore I am” (Mbiti, 1969:166). This spirit of inclusion and solidarity epitomizes a community whose wealth is fairly and equally distributed to cater for the marginalized, poor and poverty stricken of society (Mbigi, 2005:85; Khoza, 2013b:11) and a living characterised by human ties of interdependency, cooperation, empathetic communication and approachable leadership (Khoza, 1993:122; Khoza, 2013:219). Therefore, individuals realise that one’s life is a tapestry within the community in which one habituates and can only be accomplished in community with others (Higgs, 2012). Thus, collective consideration demonstrates how Africans co-exist in diversity and translate this African enigma of survival and solidarity into a meaningful behaviour of individuals. (Mbigi, 2005:68-70). Furthermore, one is expected to help others he/she rises.

Therefore, collective consideration can be defined as a component of Ubuntu which encompasses the spirit of survival and collective solidarity to addressing community challenges and building communities.

Based on the earlier discussion on collective consideration, one proposition is made. Thus, Ubuntu as a leadership competency involves collective consideration.

### **2.7.2 Community Server**

Khoza (2013b:18-19) introduces a server leadership construct which is directly linked to the principles of Ubuntu, resonating community service, and is found in all spheres of religion, African states and civic organisation. Khoza (2013b:18) argues that server leaders receive legitimacy and power to rule not from authority vested in them but from collaboration with their followers. Moreover, he raises the term server leadership against ‘servant leadership’ claiming that the latter is a demeaning term borrowed from American authors and theorists, and resembles master-servant, slavery and racial dominance connotations. However, Khoza concurs with the views of servant leadership hence, he emphasises that server leadership involves leading and serving, guiding, setting direction and pace, and leading without manipulation and exploitation of power and authority, but with humility and respect ensuring that no party dominates the other but, harmonious collaboration between the leader and followers exists (Khoza, 2013b:12, 18-19, 26, 54, 57, 105, 126, 222-3 & 258).

A community server involves modelling the path for others, respecting, being cognisant and considerate of their views and understanding whilst committing with concentrated endeavour to advancing followers’ interests and taking care of their needs (Khoza, 2013:87; Nzimakwe, 2014). Khoza (2012:55), alluding to this, maintains that service as transformational leadership is not only about serving but involves leading followers, introducing them to unimagined, unknown and unfamiliar terrains as well as successes the followers never thought are achievable. Thus, emancipating followers’ minds, encouraging them to eloquently express their opinions, desires and demands, and ensuring that tranquillity prevails amongst them (Khoza, 2013b:57 & 95). Therefore, the community server is an influencer who drives followers to live a purposeful and effective life instilling confidence to followers and simultaneously earning their trust and social licence to serve (Khoza, 2013b:12, 26, 222, 249-50).

Community server uses democratic approaches to building and unifying the community (Khoza, 2012:54-57). It employs influence and non-coercive leadership with a paradigm shift moving from top-down to bottom-up, inclusive and consensus form of leadership (Khoza, 2013b:12). Hence, server leaders are consultative, persuasive, accommodating, transparent and ethical, and always cautious and conscious of their followers’ mandate, sometimes they are constrained as they seek collective consent and unanimity in decision-making matters (Khoza, 2013b: 92, 126 & 249). Building and unifying the community incorporates establishing the

following: 1) a common good, 2) ethics and moral values and, 3) communal principles and practices. These will be elaborated on hereunder.

### **2.7.2.1 Pursuing a common good**

The community server's mandate is the pursuit and accomplishment of the community's common good. Individuals' aspirations are promoted and realised through pursuing the community's common purpose, without compromising and sacrificing individual's own goals (Lutz, 2009; Nzimakwe, 2014). In a Marxist's collectivism beliefs, the goals of an individual are secondary to those of the group, but in an African culture individual's goals are not compromised as the community pursues its common good (Lutz, 2009; Nzimakwe, 2014).

Unlike egocentric individualistic motives in which only a cut-throat unhealthy competitive atmosphere exists, in the community of Ubuntu the main agenda is to contribute to the promotion of the common good and the sustenance of the community's welfare, something that can only be achieved through a concerted effort of an inclusive social collaboration (Akinola and Uzodike, 2018). Therefore, an individual is coherently and inherently intertwined, and belonging in the community where a common purpose, beliefs and interests are shared. And, whatever an individual does, should add value to the well-being of the community and contribute to the advancement of the community's common good (Gyekye, 1997). As a result, Mbigi (2005:72) maintains that, "the community is the cradle of the individual and of his or her achievements." He further asserts that, though inventions and heroic acts of creativity are individualistic, they are the pride and achievements of the community in which these heroes and heroines live and this is because, "the cultural paradigms carried by individuals are owned by particular communities" (Mbigi, 2005:72). Tutu (1995) in Mbigi (2005:69-70) argues that when Ubuntu social relations are nurtured and promoted, they can be gifted to the global world resulting to an earth full of hospitality, compassion and with individuals who are prepared to go an extra mile to reach to others, for the achievement of a common goal.

### **2.7.2.2 Nurturing ethics and moral values**

Mangaliso (2001) argues that Ubuntu has ethics, norms, values and standards which the community uses to delineate between right and wrong, good and bad and, just and unjust, as well as mediate in the problems the community encounters. The community server assists to promoting, developing and enhancing these ethics, norms and values of the community (Nzimakwe, 2014). Khoza (2013b: 224 & 258) states that server leadership is characterised by genuineness, humility, honesty, compassion and humanity. And, these characteristics,

including emotional intelligence, are helpful, when moral values are employed as a yard stick, in mending societal divisions caused by religious, ethnical, philosophical, socio-political and cultural diversity in a society (Khoza, 2013b:249). Bekker (2008) concurs with the latter, highlighting that the spirituality of mutuality found in Ubuntu breaks the artificial and superficial barricades within the community paving the way for interrelatedness and discovery of mutual humanness. Therefore, societal values are essential in nurturing an empathetic community that finds unity in diversity regardless of social, cultural, economic, political and ideological differences (Bekker, 2008).

Mbigi (1995:88) also highlights that these values will help inculcate trustworthy, good and pure intentions within the community, helping the community to establish and harness cultural identity which will lead to successful and sustained communities. Gaylard (2004) argues that individuals are shaped by societal relationships which contain norms and values originating from communities where individual has day-to-day and face-to-face interaction with the larger community. Hence, Mbigi (2005:70-72) maintains that philosophical beliefs, norms and lifestyle are sourced from the community where one's being is entrenched and his/her thinking is behaviourally externalised. Consequently, cordial relationship will be cultivated between the leader and followers leading to effective and ethical leadership. Also, these harmonious ties will be concretised through the leader's ethical behaviour, morals, values, being exemplary, pursuing a collective agenda and demonstrating all the time Ubuntu consultative spirit, accountability, responsibility and transparency (Nzimakwe, 2014).

### **2.7.2.3 Developing communal principles and practices**

In an effort to synthesise diverse cultural values, establish acceptable living standard and culture, and create intimate foundational relationships, a community server will form the so-called 'Village Spirit', in the form of "geographical, psychic and physical terms" (Mbigi, 1995:37-44). The Village Spirit is key in maintaining harmony, collaboration, respect, trust, business interdependence, human dignity and a caring atmosphere (Mbigi, 1995:37-44) where its accepted culture will be used as the measuring rod to determine which moral norms and values will assist in the governance and enhancement of social cohesion within the village (Mbigi, 1995:37-44; Ewuoso, 2018). Therefore, to enhance participation, transparency and allow the supreme community rationality to take precedence, the community ruler will, whilst treating every matter with confidentiality and using these accepted standards, consult with the

community to offer their objective opinions and views on matters of governance (Khoza, 2013b:87, 126, 222-3; Dube, et al., 2018).

Community Server can, therefore, be defined as a component of Ubuntu where the leader collaborates with the followers, employing servant or server leadership characteristics, to building the community ensuring that community's common goal and, moral values and ethics, as well as communal principles and practices are established.

Having discussed the concept of community server, a second proposition is now made. That is, Ubuntu as a leadership competency involves being a community server.

### **2.7.3 Collective Compassion**

Table 2.1 describes collective compassion, a characteristic of Ubuntu, with the following features: caring and empathy, reciprocity and solidarity, and forgiveness and mercy.

Collective compassion can be defined as the highest and distinct quality of Ubuntu the leader uses to mobilise followers to collectively care and empathise with people's dilemmas and sufferings, embracing any form of difficulty as their own and unselfishly reaching out and responding to others' needs without expecting something in return (Lazarus, 1993; Du Toit, Poovan and Engelbrecht, 2006; Nzimakwe, 2014; Ngcaweni and Ndlovu-Gatsheni, 2018; Sambala, Cooper and Manderson, 2020).

Collective compassion is the characteristic of Ubuntu which comes, naturally and spontaneously, because of individual's common and shared humanity and is impulsively expressed in a caring and compassionate manner during times of tragedy and crisis (Nussbaum, 2003b). It is an essential pillar and driving tool for motivating communities to uphold acts of justice and reciprocated caring (Mbigi, 2005:111; Bekker, 2008). These difficult conditions, mentioned earlier, include, the marginalised, the poverty stricken, the sick, the bereaved, strangers and the disadvantaged, compelling individuals to unite and act collectively and conscientiously, helping others to survive and succeed (Mbigi, 1995:7-8; Nzimakwe, 2014). Thus, compassion not only involves caring for and empathising with people's suffering and dilemmas but it ensures that such conditions are prevented from occurring and if they do exist, they are alleviated and eradicated through acts of kindness and charity, and by implementing government policies and decrees that are biased and lenient to quality of life as well as equality (Khoza, 2012:88).

Collective compassion is an old and most important social ethos of Ubuntu that is found in almost all religious, spiritual and ethical traditions of humankind (Mokgoro, 1998; Nussbaum, 2003; du Plooy, 2014). Its communality is illustrated in Mbigi's collective fingers theory where he identifies the following: compassion, respect, dignity, solidarity and survival as collective components of Ubuntu. He claims that these five pillars are coexistent and supportive of each other highlighting that without anyone of these, others are hampered and cannot function efficiently and effectively (Mbigi, 1995:109-115). Thus, making compassion communal and not just a responsive feeling out of sympathy for dilemmas and suffering, but it is provoked by a deep sense of collective loyalty and interconnectedness that exist in the community of humanity (Khoza, 2012:94-96).

Collective compassion encompasses caring and empathy. Khoza (2012:94) asserts that "empathy is the foundation of compassion. Caring and empathy emanate from an inherent African understanding that human beings are rooted to a community lifestyle and culture of interlocked relationships and mutual responsibility of humankind (Du Toit, Poovan and Engelbrecht, 2006; Khoza, 2012:94-95). Hence, empathy is the source of being as it invokes one's inner feelings and understanding for other people's painful and joyous moments. In a society characterised by inter-connectedness and intra-connectedness, an African philosophy of Ubuntu endorses all acts of caring and empathy, especially, to those who lack and struggling (Poovan, Du Toit and Engelbrecht, 2006). Empathy is the characteristic of being human which indicates human kindness and can be expressed in the following saying, that symbolises a sense of shared feeling, "I empathise, therefore I am" (Khoza, 2012:94). Therefore, without the willingness to be caring and empathising with one another, the creation and keeping of these envisaged integrated communities characterised with Ubuntu values is impossible (Poovan, Du Toit and Engelbrecht, 2006). Hence, care and empathy are means through which "orderedness of being" is affirmed (Matolino and Kwindingwi, 2013:200).

Collective compassion entails elements of reciprocity and collective solidarity. "Umntu Ngumntu Ngabantu" is an African proverb that epitomises African social values and denotes, among others, reciprocity and collective solidarity, compassion and mutual caring (Mokgoro, 1998; Bekker, 2008:19) Therefore, Ubuntu integrates reason and logic, respectively with empathy and caring, expecting individuals to reciprocate to others the same kindness they have received (Khoza, 2013b: xli). The latter principle is scriptural as Christ refers to it saying, "Do to others as you would have them do to you" (Luke 6:31, NIV). Lastly, collective solidarity and reciprocity are significant indicators that individuals are primarily in relation to others

embodying interdependency (Sambala, Cooper and Manderson, 2020). Hence, mutual responsibility, collective solidarity and reciprocity are promoted building trust and augmenting social cohesion as well as individual moral values of prohibiting ethical dilemmas (Ncube, 2010; Sambala, Cooper and Manderson, 2020).

Finally, collective compassion involves two key components called forgiveness and mercy. These two moral and religious virtues are of profound understanding as the call for compassion is made in the life of social limitations and cruelties people live within and are instruments to facilitate reconciliation among humanity (Khoza, 2012:94-98). Mbigi (2005:97) concurring with the last point, highlights that empathy and compassion are crucial for forgiveness and community healing. As a result, Nussbaum (2003b) applauds Mandela for being an icon for reconciliation and forgiveness claiming that such acts display a spirit of community connectedness and shared humanity. Hence, collective compassion is a cultural treasure so hard to dispose and has been enculturated as a moral norm and ethical value to building and maintaining community (Nussbaum, 2003; Poovan, Du Toit and Engelbrecht, 2006).

From the above discussion on collective compassion, a third proposition can be made. Thus, Ubuntu as a leadership competency encompasses collective compassion.

#### **2.7.4 Ubuntu Humility**

Ubuntu philosophical framework (Table 2.1) shows that Ubuntu humility is characterised with respect and human dignity, humbleness, and harmony.

Ubuntu humility can be defined as a virtue found in humble, good and effective African leaders, espousing respect and human dignity which are two key elements to building social coherence within the communities. (Muzvidziwa and Muzvidziwa, 2012; Metz, 2020).

Brubaker (2013) and Mbhele (2015) in accord with the above definition highlight that, Ubuntu humility is an imperative component of servant leadership which is embedded with respect for people and Lutz (2009) further argues that it is crucial when the leader requires confidence in his/her judgement. Hence, Muzvidziwa and Muzvidziwa (2012) and Metz (2020) agree that showing others respect and human dignity is reflective of excellence of humility of African traditional leaders and is a prerequisite between the leader and the follower, even the colleague. In an African tradition, this kind of humility is bestowed to a person who approaches elders, seeks collective enquiry and consults ancestors relying on them for epistemic authority (Metz,

2020). Thus, epistemologically, Ubuntu humility is described as a virtue of cognition of right behaviour and attitude towards others (Metz, 2020).

Metz (2020) describes Ubuntu humility as a relational component of African philosophy on normative ethical and epistemic moral issues and comprises individual's humble attitude of not having unwarranted demands and claiming to be knowledgeable than others. The latter humble attitude is an ethical dimension of humility where the individual is neither concerned about status nor purport to be better than others, and is also careful to impose, disregarding others interests (Kellenberger, 2010). Therefore, in order to conform to the universal values of life, one ought to possess Ubuntu Humility as the supreme quality that will help in conducting one's behaviour and lifestyle (Muzvidziwa and Muzvidziwa, 2012). Hence, Ubuntu's prescription of humility is to be humbled with one's humbleness, as being humbled by one's humility speaks high of the person who is able to give credit and praise to others (Metz, 2020).

Metz (2020) argues that harmonious relationship is foundational to moral virtues of Ubuntu humility and cannot be exhibited without humans and animals, certainly not completely. Accordingly, living harmoniously with others involves identifying, getting close, being, belonging, playing an active role, experiencing life, and considering oneself with them (Ngcaweni and Ndlovu-Gatsheni, 2018). Humility involves embracing other people's achievement, treating other people fairly, appreciating who they are, avoiding coercing them and manipulating them for selfish gains (Metz, 2020). Metz (2020) further argues that the connection between harmony and humility is a causal one and claims that a person with arrogance, disregard for others and self-centeredness becomes aloof and alienates people as a result such a behaviour tends to cause discord, ill-divisions and disharmony among others discouraging them to reciprocate humble personae. Therefore, an individual with Ubuntu humility finds it necessary to mingle and experience life with others whilst embracing diversity of humanity by learning from others and in return develops self (Louw, 1998).

Having elaborated on Ubuntu humility, a fourth proposition is made. Thus, Ubuntu as a leadership competency entails Ubuntu humility.

## **2.8 CHAPTER SUMMARY**

This study discussed five attributes of service as leadership competency contending that service, as a social contract, can be identified, developed and nurtured for effective and ethical leadership. However, this study rejected these five attributes arguing that they are individualistic and of Western view. Subsequently, Ubuntu philosophy was introduced as a

service leadership competency with four characteristics of Ubuntu, namely, collective consideration, community server, collective compassion and Ubuntu humility. These concepts were defined and discussed to pave the way for a productive discussion and recommendations relevant to the researcher's proposition.

When reviewing the literature, it became evident that Ubuntu African philosophy is essential as a constructive and unifying construct, particularly, for South Africa and, generally, the global world. The literature review was a success in that most of the concept that have been studied are relevant to the aim and problem question the study seeks to address.

## **CHAPTER 3: RESEARCH METHODOLOGY**

### **3.1 INTRODUCTION**

The purpose of this study is to explore Ubuntu as a component of the service leadership competency. This chapter is concerned with the research methodology followed in this study to collect and analyse data. The chapter will elaborate on the following elements: research design, research method, data collection technique, data analysis technique, and research quality considerations. Lastly, this chapter explains how ethical considerations were fulfilled in this study.

### **3.2 RESEARCH DESIGN**

A case study, which is adopted in this study, is one among many research designs, for example, these include, phenomenology, ethnography, narrative biography and grounded theory (Vos, et al., 2011:312-313; Christensen, Johnson and Turner, 2014:362). Research design encompasses steps employed in the research process with the aim to achieve a particular end product (Vos, et al., 2011:143, 307-308). Bryman, et al., (2014:100) argue that a research design refers to the framework of data gathering and analysis the research method is going to employ.

This is a workplace case study design for the investigation of a single organisation and involves a framework relevant to gathering evidence apt for answering a qualitative research question and proving the authenticity, trustworthiness, reliability and validity of the research design (Bryman, et al., 2014:100). Case study research is suitable in situations where robust, holistic and in-depth study for understanding and exploring real-life social and behavioural complex matters are concerned (Zainal, 2007).

To solicit complex and in-depth data from these leaders, a critical incident technique (CIT) was used to structure interviews, which will bring important “insights into the cognitive, affective and behavioural influences on the individual in response to an incident” (Chell and Pittaway, 1998:26). Both CIT and deductive thematic analysis can be productive for, among other things, coding, categorizing, validating coding, grouping themes and joining codes and themes, together with aims and objectives of the research (Chell and Pittaway, 1998; Pearse, 2019).

Intrinsic-, instrumental- and collective case studies, are three types from which a researcher may choose, though there is a subtle distinction between them (Stake, 1995:3-4). Yin (2003:3-6) employs synonymous terms for the latter three types of cases, namely, exploratory, descriptive and explanatory. An exploratory case study involves a primary study, undertaken on a wide scale, with multiple outcomes capturing themes for the ensuing research study (Fisher and Ziviani, 2004; Bryman, et al., 2014:112). A descriptive case study, on the other hand, comprehensively describes a particular phenomenon (Yin, 2003) whilst an explanatory case study is purposed at building and testing a theory as well as explaining cause and effect relationships (Fisher and Ziviani, 2004; Vos, et al., 2011:321). This study will, therefore, adopt an explanatory case study method which is relevant to a deductive analysis and compatible to a qualitative approach, e.g., semi-structured interviews or observation, and these methods assists in establishing in-depth and comprehensive case investigation (Fisher and Ziviani, 2004; Bryman, et al., 2014:110).

This study follows a qualitative approach which originates “from an antipositivistic, interpretative approach”, and “is idiographic and thus holistic in nature” calling to attention unique features of the case (Vos, et al., 2011:65; Bryman, et al., 2014:111) involving real experience, behavioural and social processes that emanate between leaders and followers (Vos, et al., 2011:65; Pearse, 2019). Also, a postpositivist paradigm will be used for its flexible research strategies to creatively gather information and for capturing most possible realities (Vos, et al., 2011:7).

Although qualitative researchers often favour an inductive method which is supported by constructionism and interpretivism (Bryman, et al., 2014:41), this study will adopt a deductive thematic analysis which will be captured from the literature review ensuring that this study is built upon existing body of knowledge on leadership (Boyatzis, 1998:4-6; Pearse, 2019). A deductive approach, “is a top-down approach, where the researcher brings to the data a series of concepts, ideas, or topics that they use to code and interpret the data” (Braun & Clarke, 2012:58). Seven steps of the research procedure for deductive qualitative procedure set out by Pearse (2019) will be followed hereunder, as follows: 1) Conceptual framework; 2) Propositions; 3) Code book and coding memo; 4) Question matrix; 5) Data collection; 6) Analysis; and 7) Reporting.

### **3.2.1 The Conceptual Framework and Propositions**

The first couple of steps, of deductive qualitative procedure, have been addressed already in chapter 2 on the literature where a conceptual framework was produced, and four propositions were extracted.

### **3.2.2 Data Collection**

Yin (2016:137) mentions various methods of qualitative data collection, among others; interviewing, observing, collecting and examining. Yin (2016:138) posits that all these methods might be perceived to be too informal “however, if desired, one could implement each of the methods by using (1) a formal instrument and (2) a rigorously defined data collection procedure.” Data collection involves applying a question matrix or similar guideline and procedures (Pearse, 2019). When collecting data for qualitative research study there is no unique, commonly accepted or correct approach (Draper and Swift, 2011).

Interviewing was adopted in this study, particularly, semi-structured, personal interviews which were one-on-one and face-to-face based (see Appendix A). Semi-structured interviews vary according to the interviewee’s context and setting, and incorporate a two-way, open-ended, flexible and casual interview addressing specific issues and answering explicit questions, whilst the interviewer is at liberty to probe for more information (Jackson, Drummond and Camara, 2007; Draper and Swift, 2011; Yin, 2016:142).

Ensuring that high-quality data is solicited, and in-depth investigation is maintained so that the entire qualitative research is not compromised, this study employed CIT using semi-structured interviews, which is crucial in behavioural data collection and highly recommended and guaranteed to unearth various CIT benefits (Bott and Tourish, 2016). Moreover, in CIT, an individual interview is regarded as the most appropriate approach for data collection and is highly favoured for efficiency, eminency and understood to have very little demand on willing interviewee

#### **3.2.2.1 Sampling**

Convenience sampling involves an opportune and available sampling procedure of including respondents that are nearby and easily available (Marshall, 1996; Vos, et al., 2011:232; Bryman, et al., 2014:178), was applied in this case study. The sample is composed of one male

minister, three adult female participants, three women and four males, which include one young male. These interviewees will be adequate for saturation purposes and satisfy the typical requirements for qualitative research (Boddy, 2016; Sim, et al., 2018; Guest, Namey and Chen, 2020).

This case study is located in the Methodist Church of Southern Africa, which has its mission work assigned to the following departments, Young Men's Guild (YMG), Women's Manyano (WM), Young Women's Manyano (YWM), Wesley Guild (WG) and Local Preachers Association (LPA). Each department has a Vice President (Chairperson in the local church) who works with his/her committee running five programmes/projects of the Mission Unit. The Grahamstown circuit consists of 6 churches and has six Vice Presidents (VP), one for each department. These VPs each work with the six Methodist Churches and their committees.

**Table 3.1: Background of the Participants**

<i>Participants</i>	<i>Age</i>	<i>Gender</i>	<i>No. of Years in church</i>	<i>Department Responsible for</i>	<i>No. of Years in the position</i>
ONP1	68	M	57	Reverend	8
ANP2	57	M	39	YMG	3
TNP3	46	M	32	WG	6
ZMP4	33	M	21	WG	6
FMP5	52	F	35	YWM	4
NMP6	64	F	50	WM	4
NSP7	60	F	28	WM	5
NMP8	68	M	50	LPA	3

Table 3.1 above indicates that eight participants were selected in this study. The participants have been given fictitious names from P1 to P8 and are made up of five males and three females. The age of the participants ranges from 33 to 69, averaging 59 years of age. The membership years in church are between 21 to 57 with the average of 37 years, whilst the position experience ranges from three to eight years with an average of five years in leadership

position. Two of the participants lead in rural societies whilst the rest are responsible for urban societies.

### 3.2.3 Question Matrix

As mentioned earlier, a question matrix is utilised when collecting the data. A question matrix (See Appendix B) was formulated to ensure that the questions asked in interviews addressed all of the research propositions developed in the literature chapter. Also, a question matrix will assist the researcher ensuring that relevant questions are raised to determining whether or not research proposition do any justification for the data (Pearse, 2019).

### 3.2.4 Data Analysis

Qualitative data analysis often adopts the following phases: 1) *compiling* raw data into concise, consistent and systematic database; 2) *disassembling* involves grouping the database into manageable database where, if necessary, the data is coded; 3) *reassembling* features gathering the database into substantive themes and emerging patterns; 4) *interpreting* phase involves taking reassembled data into new narrative and re-compiling data into fresh database; and 5) *concluding* phase follows the previous stage and others too where the conclusion of the entire study is drawn (Yin, 2016:184-7; Castleberry and Nolen, 2018). This study adopted deductive thematic analysis, a flexible and easily accessible tool, which is not confined to a specific philosophical orientation but is rich with concrete and elementary skills apt for participating in qualitative data analysis and for systematically identifying, arranging, analysing and reporting themes relevant to the research question (Boyatzis, 1998:4-5; Bolden and Kirk, 2009; Bryman, et al., 2014:350)

Also, in line with both CIT and deductive thematic analysis approaches, the familiarisation phase was undertaken where the researcher became well conversant with the collected data (Braun and Clarke, 2012), and critical incident were derived and classified from the interview transcripts (Flanagan, 1954; Bradley, 1992).

### 3.2.5 Code Book and Coding Memo

Appendix C contains a code book, which is employed for data analysis and addressing the research question, generated from Ubuntu philosophical framework and the research propositions in the literature review, which also informed the questions for the semi-structured interviews (Boyatzis, 1998:3 & 29; Miles, Huberman and Saldaña, 2014:37 & 86). In this

study, codes and themes were generated deductively (Pearse, 2019) through the literature review and existing research findings. Four codes were generated from the Ubuntu framework, namely, collective consideration, collective compassion, community server and Ubuntu humility. These codes are descriptive and interpretative (Braun and Clarke, 2012). Appendix D shows a coding memo was constructed from the code book. Lastly, a verification of the codes and behavioural patterns was conducted from the transcribed interviews together with the validity and reliability checking of thematic codes with the following elements: label, definition, occurrence and inclusion/exclusion (Boyatzis, 1998:31-36).

### **3.2.6 Pattern Matching**

Patterns were derived from the conceptual framework and the propositions in the literature review chapter (Boyatzis, 1998:3). These patterns were identified from the data collected, through pattern matching and were deductively compared with a pattern/s proposed in the literature review chapter and interview transcripts (Yin, 1994 in Hyde, 2000; Gibbert, et al., 2014). Pattern matching involves checking whether or not there is a link between the propositions from the literature and the data collected (Wilson and Vlosky, 1997; Hyde, 2000). Table 4.2, in the following chapter, presents a summary of hits and misses which was derived from the incidents analysed in Table 4.1.

## **3.3 RESEARCH QUALITY**

Techniques for evaluating the trustworthiness of the quality of the research are paramount to this study. Quality requirements in qualitative research are addressed differently as compared to quantitative research, which often rely on validity, reliability, generalizability and objectivity (Lincoln and Guba, 1985:300; Hadi and Closs, 2016). Hence, Lincoln and Guba (1985:300-331) introduced and discussed four concepts that will assist in examining research quality, namely, credibility, transferability, dependability and confirmability.

### **3.3.1 Credibility**

Credibility is found when other researchers and readers are familiar with the experience the study is presenting (Guba and Lincoln, 1989:231-241) and addresses the “fit” between the participants’ understanding and the researcher’s depiction of such views (Schwandt, 2007:299). To attain and maintain credibility, a member checking technique was applied, in

this study, where the findings and conclusions were presented to the participants as a feedback mechanism and corrective steps were taken where any queries were raised (Tobin and Begley, 2004).

### **3.3.2 Transferability**

Bradley (1993) asserts that transferability refers to the degree to which the researcher's findings are comparable and transferable to other settings, specifically to those who would like to apply these findings. Lastly, a qualitative study qualifies for transferability if its findings speak to the nonparticipants of the study and relate to the readers' real-life experiences (Cope, 2014). The researcher, in this study, furnished other researchers and readers with both rich and thick descriptions to allow them to make their own inferences of the study (Foster, 2004; Hadi and Closs, 2016; Wildemuth, 2017:140, 324-5).

### **3.3.3 Dependability**

Dependability is attained when the research process is rational, visible, and distinctly documented (Tobin and Begley, 2004), and when the readers are able to scrutinize the processes undertaken during the research (Lincoln and Guba, 1985:316-18). In this research dependability is established through an audit trail, providing evidence that the researcher's conclusions and choices pertaining to theoretical and methodological matters are all rational and examinable (Koch, 1994).

### **3.3.4 Confirmability**

Guba and Lincoln (1989:242-3) maintain that confirmability is reached when credibility, transferability and dependability are all achieved. Furthermore, confirmability is aimed at ensuring that the researcher's findings and conclusions are clearly obtained from the data collected (Tobin and Begley, 2004). In order to assist other researchers and readers to comprehend how and why decisions were formed, reasons for theoretical, methodological and analytical preferences were explained throughout the entire study (Koch, 1994).

## **3.4 ETHICAL CONSIDERATIONS**

Any scientific research has ethical obligations to be observed in ensuring that potential problems are eliminated, reconciliation is promoted in resolving possible conflicts and both

interests of the participants and research are protected, like confidentiality, privacy and anonymity (Gomes and Duarte, 2018). Vos et al., (2011:115:115) highlight, among others, the following ethical considerations; 1) harm to experimental subjects and/or respondents, 2) voluntary engagement, 3) informed consent, 4) violation of privacy/anonymity/confidentiality, and 5) debriefing of participants.

A research proposal approval was obtained Rhodes University, Faculty of Commerce Higher Degrees Committee together with the application to undertake research involving human subjects from the Rhodes Ethics Committee. A gatekeeper's permission was solicited and obtained from the Presiding Bishop of The Methodist Church of Southern Africa (see Appendix E). Participants were debriefed of their voluntary participation and were assured that they can withdraw at any time if they feel uncomfortable or wanted to withdraw. Appendix F contains the participant's written informed consent which was discussed with the participant before the interview commenced. Also, participants were reassured that the audio recordings will be accessible by a password to maintain anonymity, privacy and confidentiality. Finally, participants were given an option to supply the researcher with their real or pseudo names and when referring to the participants in the findings real names will not be used.

## CHAPTER 4: RESEARCH FINDINGS AND DISCUSSION

### 4.1 INTRODUCTION

Findings elicited from the research interviews will be presented and discussed in this chapter. Critical incidents and the table summarising the evidence of these incidents will also be presented. These findings are presented in accordance with four propositions that were formulated in the literature review chapter. Four corresponding themes which were developed by the researcher will be presented and discussed hereunder, in four separate sections, namely Collective Consideration, Collective Compassion, Community Server and Ubuntu Humanity. Lastly, the summary of the chapter will be presented indicating whether or not these four components were evident when service was applied by leaders in the various incidents described in the study.

### 4.2 CRITICAL INCIDENTS THAT WERE ANALYSED

Hereunder, is the summary of incidents evident from the interviews conducted in this study.

**TABLE: 4.1: A brief description of the incidents analysed**

Participant	Incident name	Description
ONP1	Woman Rape	An old woman got raped by a young man. This was an incident that ravaged the community such that the leader mobilised the community to take care of the victim. They visited the woman, comforted, consoled and clothed her. Then, they encouraged the victim to report the matter to the police and lay a charge. This resulted to the identification and arrest of the perpetrator.
ONP1	Justice	Three young men had collaborated in house breakings and stole from the community. These robbers were caught by vigilantes and were about to be necklaced and killed when a pastor, hearing

		the commotion outside the church, left the pulpit to stop the angry mob from killing these young men.
TNP3	Street Revival	During a youth street revival event, the plight of an old lady got the attention of the leader who was organising the street revival. The woman was staying in an old dilapidated house. The youth built a house and fully furnished it for the granny.
ZMP4 FMP5	Needs Assessment	The Wesley Guild (WG) and Young Women's Manyano (YWM) conducted a needs assessment programme and identified poverty-stricken and destitute families. Employing mercy, they distributed food parcels, as well as helping these communities on other social and economic challenges. They also built a house for one of the families.
NMP6 NSP7 ANP2	Fire Crises	Various families' houses caught fire in different scenarios. On each occasion, the leader mobilised the community to assist these families providing them with clothes, as well as building and fully furnishing their houses. One of these incidents pertains to a house that caught fire and burned down, killing an old man. The family that was affected by this tragic situation was living in abject poverty. The YMG and the community felt compelled to assist in funeral preparations and the erection of a tombstone. This resulted in a dignified funeral, something Africans promote and cherish.
ANP2	Support and Consolation	During the COVID-19 pandemic, people were scared to visit others, especially those who were infected and affected by COVID-19. The Young Men's Guild (YMG), taking all the necessary safety precautions, supported and consoled those who were undergoing painful experiences due to this pandemic, burying those who died, and counselling the sick and the bereaved.
FMP5	Charity	The YWM adopted an old man whom they take care of. This involved visiting the old man, cleaning his house, cooking, and providing for him.

### **4.3 COLLECTIVE CONSIDERATION**

#### **4.3.1 Proposition and description of collective consideration.**

Earlier, the proposition was made that Ubuntu as a leadership competency involves collective consideration.

Collective consideration encompasses a mindset of solidarity in considering the collective needs of the community (Mbigi, 1995:7-8; Brueggemann, 1998:16). It involves being attuned with, and knowledgeable of the struggling and destitute households within the community (Van Breda, 2019).

#### **4.3.2 Collective consideration findings**

##### **a) Street revival**

Collective consideration was evident during the street revival programme when one research participant together with the community were touched by a homeless granny and were concerned on how such a dire situation could be ameliorated. To illustrate this, one participant said:

“We went to the community for street revival, we were touched by an old granny who did not have a proper home to stay”.

##### **b) Needs assessment**

The second finding which involved collective consideration involves door-to-door visitations where the needs assessment exercise was conducted to identify homes that are poverty stricken, struggling and destitute. The participants shared these stories.

“There are community programmes we are doing, where we identify children’s home and individual cases.” One participant added to the latter saying; “We looked into our community for households that are really struggling and destitute.”

##### **c) Fire crises**

Besides the community needs that were assessed, as mentioned earlier, there were crises that occurred in the community which the participants became aware of. In an incident where an old lady’s house that caught fire and burned leaving the whole family without a shelter, the

leader and the community visited the victim's home, assuring them that such an incident has not just affected them but the whole community. As an act of collective consideration, they assessed the damage and pledged to assist with the building of the house and replacement of damaged home appliances. One participant shared these words:

“We are agreed to go and help”. The WM President echoed the latter, saying: “If there is a person destitute, we appeal to the WM and the response is always very positive. When we ask for help for a destitute person WM go an extra mile”. The Local Preachers' Association (LPA) President said this to demonstrate collective consideration: “When there is a need and we go to his/her home showing solidarity”.

#### d) Charity

Collective consideration became evident in an incident where YWM identified an old man who was living alone. The YWM adopted the old man and together with some community members took care of him. The participant from YWM narrated:

“We looked into our community for households that are really struggling and destitute .... We have adopted an old man whom we would go to his house, clean, buy clothes and cook for him.”

### 4.3.3 Discussion

In the section on collective consideration, the incidents referred to relating to street revival, community needs, community crises and charity, indicate firstly, the consideration of the needs of others. Secondly, the spirit of collective solidarity, where the whole community is concerned about each individual and is doing something to help, exists. This collective consideration is reflective of Ubuntu and is in contrast to individual consideration described by Pearse (2017).

The findings therefore support the literature on collective consideration, illustrating ‘umntu ngumntu ngabanye’ (Mangaliso, 2001; Le Grange and Beets, 2005) and ‘an individual is not an island’. Nussbaum (2003) and Chisale (2018) maintain that collective consideration includes expressing communal responsiveness to a crisis or celebration and is invoked by an individual's interconnectedness. These findings show that African tradition understands humanity in terms of collectivism, patriotism, interdependency, collaboration and solidarity (Khoza, 2013:10; 117-256). Therefore, there is evidence from this study in an African context, to suggest that when leaders display service as a leadership competency, collective consideration is involved.

## **4.4 COMMUNITY SERVER**

### **4.4.1 Proposition and description of community server.**

The second proposition in the literature review chapter was that Ubuntu as a leadership competency involves being a community server.

Being a community server is a component of Ubuntu characterised by an attitude of serving the community as a collective (Khoza, 2013b:18; Akinola and Uzodike, 2018). It refers to the leader who takes interest to building the community and the accomplishment of the community's common good (Lutz, 2009; Khoza, 2012, 54-57; Nzimakwe, 2014;).

### **4.4.2 Community Server findings**

#### **a) Woman rape**

In an incident where an old woman was raped, as an act of serving and building the community, the server leader collaborated with the community, calling a community meeting and condemning the rape as well as the behaviour of the perpetrator. The whole community rallied around the victim and rose against the rapist encouraging the victim to go to the doctor and report the matter to the police and both the latter actions were adhered to. One of the participants reported that:

“She was taken to the doctor and the matter was taken to the police and the perpetrator was arrested.”

#### **b) Justice**

An act of being a community server was evident in an incident where three young men were nearly killed by an angry community. Leaving his congregation, the pastor managed to convince the mob not to take the law unto their hands and carry on with a kangaroo court decision as well as mob justice. The community server saved the community from participating in another crime of necklacing and killing the three criminals. The pastor's intervention instilled community values and standards, building and teaching the whole community that justice common good cannot be achieved through acts of violence and illegal route. Hence, the pastor said;

“The community wanted to burn three young men who stole from the community. They wanted to kill these young men, but I had to protect him.”

c) Support and consolation

The incident of COVID-19 showed that a community server attitude was evident, as the leader mobilised the followers to support and console those who were infected and affected by the pandemic. This is what one of the participants said:

“We were able to go and comfort many bereaved members of YMG despite the pandemic - COVID-19.”

d) Charity

Community server interests were displayed in the incident where an old man was staying alone. This incident involved sacrificing individual’s goals and promoting communal interests as the leader encouraged his followers to take care of the vulnerable old man. One of the participants said the following:

“We have adopted an old man whom we would go to his house, clean, buy clothes and cook for him.”

#### 4.4.3 Discussion

The four incidents demonstrating how a leader encouraged community serving, demonstrate that the leader and his/her followers are more keen to serving the needs of the community. Being a community server encompasses the prioritisation of community interests and pursuit of the community’s common good. The latter two approaches on community server are in contrast to the Western understanding of motivation to serve as described by Pearse (2017).

The findings on being a community server are in agreement with the theory, indicating that, in an Ubuntu ethos, an individual is intrinsically connected to the community where a common purpose, beliefs and interests are shared and, should add value and contribute to the well-being and the common good of the community (Gyekye, 1997). Khoza (2013b:18 & 87) and Nzimakwe (2014) further argue that server leaders receive legitimacy and power to rule from their collaboration with their followers, whilst committing to advance community interests and take care of their needs. So, there is relevant evidence from this study, to propose that, when leaders display service as a leadership competency, employing Ubuntu philosophy, involves being a community server.

## 4.5 COLLECTIVE COMPASSION

### 4.5.1 Proposition and description of collective compassion.

The third proposition in the literature review chapter stated that Ubuntu as a leadership competency encompasses collective compassion.

Collective compassion can be defined as the highest and distinct quality of Ubuntu the leader uses to mobilise followers to collectively care and empathise with people's dilemmas and sufferings within the community (Lazarus, 1993; Poovan, Du Toit and Engelbrecht, 2006; Nzimakwe, 2014; 2018; Sambala, Cooper and Manderson, 2020). Collective compassion involves organising followers to reach out, alleviating and eradicating people's sufferings through acts of solidarity, kindness and charity (Khoza 2012:88).

### 4.5.2 Collective compassion findings

#### a) Woman rape

As the community was ravaged by the woman rape incident, collective compassion was evident because the leader mobilised his followers and the community to collectively take care of the victim. Referring to this incident, one interviewee illustrated how, together with the community, they took care of the old lady:

“We visited the lady, comforted, consoled and clothed her.”

#### b) Street revival

Collective compassion was evident in this incident when the youth leader spotted an old woman who was staying in a dilapidated house. The leader mobilised his followers together with the community and built a fully furnished house for the old lady. This is what an interviewee narrated:

“We were touched by an old granny whom we organise for her to get a proper house. We built and furnished the house”

#### c) Needs assessment

In this incident the needs of the struggling families were identified and Ubuntu was displayed in the form of collective compassion. Participants illustrated this giving the following stories:

“We looked into our community for households that were really struggling and destitute and we distributed food parcels.” Another participant said, “there are community programmes we are doing, where we identify children’s home and individual cases.” As an act of Ubuntu, one participant illustrated collective compassion explaining, “We agreed to go and help and we bought groceries and painted the house.”

d) Needs assessment

Collective compassion was evident, in this incident, when the YMG help bury an old man who died when his house caught fire. The YMG mobilised the community and together they bought food for the funeral and erected a tombstone. These quotes from the interviews illustrated this: “We provided help for funeral preparations and erected a tombstone for the affected family.” The Women’s Manyano (WM) echoed: “We bought windows, linen and house appliances.”

e) Support and consolation

Collective compassion was evident in the COVID-19 incident as the leader and community were able to render service despite COVID-19 restrictions. The leader was able to organise YMG and the volunteers from the community to support and console those who were affected and infected as well as help bury the victims of the pandemic. These are the stories shared by interviewees:

“We were able to go and comfort many bereaved members of our organisation despite the pandemic - COVID-19.” Another one said: “We empathise with the person who is troubled or affected by pain.”

f) Charity

This incident developed from collective consideration to collective compassion where the YWM leader became aware of an old man that was staying alone. The YWM together with the broader community adopted this old man, thereby displaying collective compassion. The interviewee corroborates this in saying:

“We have adopted an old man and we would go to his house, clean, buy clothes, groceries and cook for him.”

### **4.5.3 Discussion**

In this section on collective compassion, a range of incidents show how followers are mobilised to collectively help in the community. This is in contrast to the Western approach on compassion where a leader focuses on an individual, subordinate or follower because of a need that was observed under individualised consideration or the help the individual needed to perform better at work (Pearse, 2017).

These findings therefore illustrate and support the literature on collective compassion. Collective compassion embodies a caring attitude and empathy to people's dilemmas and sufferings and embraces any form of difficulty individuals encounter, whilst unselfishly reaching out to them and responding to their needs without expecting something in return (Lazarus, 1993; Poovan, Du Toit and Engelbrecht, 2006; Nzimakwe, 2014; Ngcaweni and Ndlovu-Gatsheni, 2018; Sambala, Cooper and Manderson, 2020). Nussbaum (2003b), on the other hand, highlights that collective compassion is impulsively expressed in a caring and compassionate manner during times of tragedy and crisis. Therefore, there is relevant evidence from this study to suggest, that when leaders display service as a leadership competency and employ Ubuntu philosophy, collective compassion is involved.

## **4.6 UBUNTU HUMILITY**

### **4.6.1 Proposition and description of ubuntu humility.**

In the literature review chapter, a fourth proposition was made that Ubuntu as a leadership competency entails Ubuntu humility.

Ubuntu humility is characterised with promoting respect and human dignity whilst building social coherence within the communities. And it involves encouraging and enculturating values in followers to ensure that they live conscientiously with the community (Mangaliso, 2001; Muzvidziwa and Muzvidziwa, 2012; Metz, 2020).

### **4.6.2 Ubuntu humility findings**

#### **a) Woman rape**

The woman rape incident prompted the leaders to organise a march against rape, women abuse and violence, in which more than 500 men participated. In this march Ubuntu values were inculcated, marchers were taught respect and human dignity, and men were empowered to

respect women and refrain from all forms of gender-based violence. Subsequently, the behaviour of the majority of men changed bringing an environment that was conducive for women to dwell within, feeling safe and protected amongst men. One participant shared this story:

“Friends of the young man began to know that what the young guy did was wrong, they even joined the church and there was a march of over 500 men and there were no rape cases that were reported within the community.”

b) Justice

Ubuntu humility was evident from this incident because the community was prevented from carrying on with mob justice. In an African context, cohesion and unity are paramount and can best be achieved when people are able to interact with one another and resolve any conflict. The pastor was able to persuade the angry crowd to calm down and with respect and human dignity the community agreed to hand over the three men to the police. Consequently, justice was served and community values were promoted, enhanced and maintained. This is illustrated in the following quote:

“I stopped the angry crowd who wanted to kill and necklace the three young men who stole from the community.”

c) Street revival

In this incident, the leader encouraged his followers and the community to help build and furnish a house for an old granny. Ubuntu humility was displayed in this project as the community was reminded about interconnectedness and interdependency of African people. Furthermore, this incident restored the dignity of the old woman and rekindled African values to the whole community. This is illustrated by the following story:

“We went to the community for street revival, we were touched by an old granny whom we organise for her to get a proper house. We built and furnished the house.”

d) Fire crises

Ubuntu humility was evident in the incident where an old man died because his house caught fire. Though this old man was very poor, he was afforded a dignified funeral, and this displayed respect, dignity and Ubuntu values. This is what one participant shared:

“We provided help for funeral preparations and erected a tombstone for the affected family.”

### 4.6.3 Discussion

Several incidents referred to here, illustrate Ubuntu humility showing that, 1) the leader promotes respect and dignity within the community, 2) the leader promotes social cohesion within the community, 3) the leader influences the behaviour of followers and 4) the leader encourages and instils values in followers. This is in contrast to the Western approach on humility in which the leader-follower social contract is enhanced (Pearse, 2017).

The study revealed that, in an African tradition, Ubuntu humility leaders develop a behaviour that espouses respect and human dignity and influencing the behaviour of followers and building social cohesion (Muzvidziwa and Muzvidziwa, 2012; Metz, 2020), as well as promoting and developing ethics, values, and norms within the community (Mangaliso, 2001). Therefore, there is relative evidence, from this study to propose, that when leaders display service as a leadership competency, employing Ubuntu philosophy, Ubuntu humility is involved.

## 4.7 SUMMARY

**TABLE 4.2: Summary of Incidents and Propositions**

Incidents	Propositions			
	Collective Consideration	Community Server	Collective Compassion	Ubuntu Humility
Woman Rape		✓	✓	✓
Justice		✓		✓
Street Revival	✓		✓	✓
Needs Assessment	✓		✓	
Fire Crises	✓		✓	✓
Support and Consolation		✓	✓	
Charity	✓	✓	✓	

The ticks in Table 4.2 are indicative of relevant evidence on the four elements of Ubuntu when rendering service as a leadership competency. So, from the incidents described and analysed here, there is relevant evidence that these four characteristics were displayed as ingredients of Ubuntu when an African leader leads. Therefore, there is evidence, from this study, that when leaders display service in an African context, their leadership approach is strongly informed by Ubuntu philosophy.

## **CHAPTER 5: CONCLUSION AND RECOMMENDATIONS**

### **5.1 INTRODUCTION**

In this chapter the study is brought to a close. A summary of the findings will be explained together with how the recommendations of the study can be implemented. Lastly, recommendations for further research will be discussed in the form of three subheadings, namely, delimitations, limitations, and contribution.

### **5.2 SUMMARY OF THE MAIN FINDINGS**

The purpose of this study was to probe if leaders demonstrate Ubuntu when serving their followers, and if so, why, and how they do so. The findings provided evidence of Ubuntu being practiced when these leaders served their followers. The findings revealed that Ubuntu as service leadership competency has four elements that were depicted from the semi-structured interviews. Firstly, collective consideration which entailed responding to and addressing both community needs and crisis. Secondly, community server comprises selflessly serving the followers giving guidance and direction. The third element is collective compassion which involved comforting the bereaved and those infected and affected by COVID-19 as well as attending to the people that are faced with social ills. Lastly, Ubuntu humility demonstrated that leaders mingle and associate with their followers. They are at the forefront in serving, without expecting compensation, organising communities and coordinating their skills and talents to benefit the collective.

### **5.3 RECOMMENDATIONS FOR PRACTICE**

There were various findings with a variety of implications for management practice for church leadership and its development, in this study. These findings can be listed as follows:

**Collective consideration.** Findings revealed that when African leaders lead, they are cognisant and take care of others' needs. Moreover, African leadership is characterised with collectivism, patriotism, interdependency, collaboration and solidarity

**Community server.** In Ubuntu ethos, an individual is intrinsically connected to the community where a common purpose, beliefs and interests are shared and, should add value and contribute to the well-being and the common good of the community. Furthermore, community server leaders collaborate with their followers, whilst committing to advance community interests and take care of their needs.

**Collective consideration.** Collective compassion embodies a caring attitude and empathy to people's dilemmas and sufferings and embraces any form of difficulty individuals encounter, whilst unselfishly reaching out to them and responding to their needs without expecting something in return

**Ubuntu humility.** In an African tradition, Ubuntu humility leaders develop a behaviour that espouses respect and human dignity, and influencing the behaviour of followers and building social cohesion as well as promoting and developing ethics, values, and norms within the community

It is, therefore, quintessential that the above four elements of Ubuntu as service leadership competency be cultivated, nurtured, developed, promoted and enculturated for the following reasons:

Firstly, a collective philosophy of Ubuntu leadership requires greater emphasis. These four components mark a paradigm shift from individualism to a collective value-based leadership which denotes a worldwide phenomenon reverberating norms and values of human worth and dignity (Eliastam, 2015; Bekker 2008:18). In the context of South Africa and the world at large these attributes, if adopted, can easily be adapted, embraced and understood.

Secondly, there are implication for leadership development and practice. Therefore, a two-pronged approach, which involves Imbizo, Imbadu and Ilima, can be employed for development and enculturation of these attributes. The African tradition and culture were demonstrated and promoted by most, if not all, of these church leaders. Furthermore, the leaders' religious activities were aligned with African traditions as represented by Ubuntu philosophy. That is, Ubuntu was imbued and inherent in the leaders' religious practices, prompting questions on how this was imparted to them.

African tradition has been passed from generations to generations through storytelling and oral communication. Ubuntu philosophy evolved, among others, through story telling approaches

that involved, namely, Imbizo, Imbadu and Ilima. The former two are theoretical whilst the latter is practical. Firstly, Imbizo, highlights a new discourse in African politics and a platform for good governance where people discuss community issues (Hartslief, 2009). Community problems are discussed and resolved in these gatherings whilst new items are brought to the fore to educate individuals about community norms and values (Mabelebele, 2006; Hofmann, et al., 2015). It is therefore, proposed that Imbizo (which means ‘a word of mouth’), be used to advance these four leadership attributes.

Secondly, leadership can employ Imbadu to develop and enculturate communities. This is another form of imparting knowledge or tradition, teaching families, clans and communities about African philosophy (Gcingca-Ndolo, 2008). Imbadu differs from Imbizo as it happens without summoning a meeting or gathering but people join one another more spontaneously, perhaps around a fire place or next to the kraal, passing knowledge through story telling (Magona, 1995:24). For example, Ubuntu humility and community server can be imparted through Imbadu where individuals are, respectively, taught about ethics, values and norms, and the importance of pursuing and striving for a community common good.

Thirdly, practicing Ilima involves a group of individuals who work as a team or collaboratively. For example, they may assist an individual on a certain project, maybe, tilling a field or building a house, so that the project can be finished quickly and without being a burden that is carried solely by one individual or family (Zondi, 2016; Gcelu, 2019). Ilima is a practical way to display how collective solidarity and survival, which are features of collective consideration and collective compassion, can be enculturated within the community. In some communities, Ilima is a method used in schools to help matriculants to achieve better results by inviting former teachers and best achievers to teach and motivate current matriculants. It is recommended that Ilima be employed in demonstrating and inculcating collective compassion. For instance, in an incident where the community worked together to build a house for a woman whose house was dilapidated, an Ilima approach was employed.

## **5.4 RECOMMENDATIONS FOR FURTHER RESEARCH**

### **5.4.1 Delimitations**

The scope of the study concentrated on the participants who were the Vice Presidents of the organisation in the Methodist Church, i.e., one denomination, and one minister who served in the same church. Secondly, to make the study manageable, the participants were leaders with a Christian background and in a church context. Lastly, the church in which this study was located is multiracial, but the study concentrated on the church organisations where the leadership is black.

In the light of the aforementioned delimitations, other researchers can focus in other denominations and religions, as well as on beneficiaries to whom the service is rendered so as to get the perspective of the followers or congregants. And further studies can focus on other religions or a mixture of religions as well as people of other races or mixed races. Therefore, the researcher acknowledges the limited scope in this study.

### **5.4.2 Limitations**

Since this is a qualitative study in which the deductive thematic analysis was adopted, only eight people were interviewed, so that the study is not designed to be generalised. Therefore, no conclusive findings could be extrapolated from this study as it is purely exploratory in nature. Furthermore, the researcher in this study is an insider, ministering to the participants, as a result it was observed that, because the researcher is a religious minister, some participants tended to spiritualise their interview responses.

Following the latter two limitations, future research could expand their sample to capture more critical incidents when the leader exercises service to the followers. Also, further research can be conducted by a non-clergy with the aim of soliciting different responses from the interviewees.

### **5.4.3 Contribution**

The main findings of the study addressed the existing gap in the literature identifying four components the leaders employ when they exercise Ubuntu as service leadership competency.

Moving forward, further studies can probe if these four components are necessary when leaders render service to their followers.

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**APPENDIX A: INTERVIEW QUESTIONS**

<p>Background Information:</p>	<p>How long have you been a member in the Methodist Church?</p> <p>What position are you currently holding?</p> <p>How long have been in your office position?</p>
<p>Interview Question 1</p>	<p>In your position as the Vice President, can you please recall a scenario where you achieve a positive outcome/s when you were rendering a service to a follower using Ubuntu perspective approach?</p> <p>What actually happened?</p> <p>When did this happen?</p> <p>How did it happen?</p> <p>What feeling did you have achieving from such a positive outcome?</p>
<p>Interview Question 2</p>	<p>Why did you choose Ubuntu perspective approach when you served your followers?</p> <p>Did you consider community needs or individual needs?</p>
<p>Interview Question 3</p>	<p>When comparing how your peers deal with their followers do you think it would help to apply Ubuntu perspective when leading?</p>
<p>Interview Question 4</p>	<p>When serving others how is a caring atmosphere nurtured?</p>
<p>Interview Question 5</p>	<p>When serving others how do you show solidarity?</p>
<p>Interview Question 6</p>	<p>What motivates you in serving others?</p>
<p>Interview Question 7</p>	<p>Can you recall any incident in which you achieve negative outcomes when you were serving your followers?</p> <p>What actually occurred?</p> <p>How did you feel about it?</p> <p>How did your followers feel?</p> <p>What actions would you apply to change the situation to achieve better results?</p>

**APPENDIX B: QUESTION MATRIX**

Questions for all interviewees	Background	Propo-sition 1 <b>Collective Consideration</b>	Propo-sition 2 <b>Collective Compassion</b>	Propo-sition 3 <b>Community Server</b>	Proposition 4 <b>Ubuntu Humility</b>
How long have you been a member in the Methodist Church?	X				
What position are you currently holding?	X				
How long have been in your office position?	X				
In your position as the Vice President, can you please recall a scenario where you achieve a positive outcome/s when you were rendering a service to a follower using Ubuntu perspective approach?		X	X	X	X
What actually happened?		X	X	X	X
When did this happen?	X				
How did it happen?	X				
What feeling did you have achieving from such a positive outcome?					X
Why did you choose Ubuntu perspective approach when you served your followers?		X	X	X	X
Did you consider community needs or individual needs?		X	X	X	X

When comparing how your peers deal with their followers do you think it would help to apply Ubuntu perspective when leading?	X				
When serving others how is a caring atmosphere nurtured?	X				
What motivates you in serving others?	X				
Can you recall any incident in which you achieve negative outcomes when you were serving your followers?	X				
What actually occurred?	X				
How did you feel about it?	X				
How did your followers feel?	X				
What actions would you apply to change the situation to achieve better results?	X				

**APPENDIX C: CODE BOOK**

Collective Consideration Codes	Collective Compassion Codes	Community Server Codes	Ubuntu Humility Codes
<p>CCHOSRES = Hospitality and Responsiveness</p> <p>CCGS = Generosity and sharing</p> <p>CCSCI = Social Community and Interdependence</p> <p>CCCI = Communalism and Interconnectedness</p> <p>CCUF = Unity and Friendliness</p> <p>CCH = Humanism</p> <p>CCSS = Survival and Solidarity</p>	<p>CCompCE = Caring and Empathy</p> <p>CCompRS = Reciprocity and Solidarity</p> <p>CCFM = Forgiveness and Mercy</p>	<p>CSBMaC = Building and Maintaining the Community</p> <p>CSSO = Serving Others</p> <p>CSCG = Common Good</p> <p>CSEMV = Ethics and Moral Values</p> <p>CSPP = Principles and Practices</p>	<p>UHRHD = Respect and Human Dignity</p> <p>UBHAR = Harmony</p> <p>UBHUM = Humbleness</p>

**APPENDIX D: CODING MANUAL**

<b>Code No.</b>	<b>Label</b>	<b>Definition</b>	<b>Description of Occurrence</b>	<b>Inclusion/Exclusion</b>
1	Collective Consideration (CC)	A mindset of solidarity in considering the collective needs of the community.	Attuned with, and responsive to, as well as addressing and ameliorating community needs and crises	<b>Inclusion:</b> Conducting outreach programmes and identifying struggling and destitute households within the community.  <b>Exclusion:</b> Focusing on the needs of an individual.
2	Community Server (CS)	An attitude of serving the community as a collective.	Collaborating with the others for the achievement of the common good and the building of the community.	<b>Inclusion:</b> Acting selflessly and putting others first.  <b>Exclusion:</b> Individuals pursuing their their personal goals.
3	Collective Compassion (CC)	The leader mobilises followers to collectively help those in need within their community.	Reaching out, intervening, empathising and taking care of others, collectively.	<b>Inclusion:</b> Collectively reaching out, visiting, comforting and consoling those suffering.  <b>Exclusion:</b> Individual acting solo to empathise.
4	Ubuntu Humility (UH)	The leader promotes respect and human dignity to build social coherence with the community.	Encouraging and instilling respect against humanity as well as espousing human values.	<b>Inclusion:</b> Living conscientiously with the community.  <b>Exclusion:</b> Disregarding the community.

## APPENDIX E: GATEKEEPER PERMISSION LETTER



**RHODES UNIVERSITY**

Grahamstown • 6140 • South Africa

RHODES BUSINESS SCHOOL  
Tel: [+27] 046 603 8617  
E-mail: [ethics-committee@ru.ac.za](mailto:ethics-committee@ru.ac.za)

08 October 2020

The Presiding Bishop  
The Methodist Church of Southern Africa  
Private Bag X11  
Garden View  
2047

Dear Bishop Purity Malinga

**Re: Invitation to conduct research at your institution**

Anele Greatjoy Bangushe (under the supervision of Prof Noel Pearse) is a Rhodes Business School postgraduate student studying for a Master in Business Administration at Rhodes University carrying out research on exploring community as a component of the service leadership competency. The aim of this research is to investigate if leaders adopt a community perspective when exercising service towards their followers, and if so, how and why they do so. The participation and cooperation of your institution is important so that the results of the research are accurately portrayed.

The research will be undertaken by conducting face-to-face interviews with Vice Presidents of various organization in the Methodist Church in Grahamstown. The data to be collected from this research will be a qualitative data. The identity of your institution and the participants who voluntarily consent to participate will be treated with complete confidentiality. The collection of this data will require from each participant about 60 minutes to complete.

Three Vice President will be selected from four Methodist Churches in Grahamstown, according to age, gender and region.

If you would like your institution to participate in this research, please complete and return the attached form.

Thank you for your time and I hope that you will find our request favourable.

Yours sincerely,

Anele Bangushe  
Research Student

Prof Noel Pearse  
Supervisor


**Notes to researcher:**

- Any involvement of students in general, if this is not part of their subject, requires the approval of the Dean of Students
- If the research is carried out in the public areas of the university, the permission of the Registrar is required, and if staff is involved the approval of the Registrar or the Director: Human Resources is required.

Title: exploring community as a component of the service leadership competency

### Institution Consent Form

<b>Participation Consent</b>
I consent for you to approach Vice President from various church departments to participate in exploring community as a component of the service leadership competency.
<b>I acknowledge and understand:</b>
<ul style="list-style-type: none"> <li>• The role of the institution is voluntary.</li> <li>• I may decide to withdraw the institution’s participation at any time without penalty.</li> <li>• Employees Vice Presidents of the Wesley Guild, Women’s Manyano, Young Women’s Manyano and Young Men’s Guild of the Methodist Church in Grahamstown will be invited to participate and that permission will be sought from them too.</li> <li>• Only employees who consent will participate in the project.</li> <li>• All information obtained will be treated in strictest confidence.</li> <li>• The employees’ names will not be used and individual employees will not be identifiable in any written reports about the study.</li> <li>• The institution will not be identifiable in any written reports about the study.</li> <li>• Participants may withdraw from the study at any time without penalty.</li> <li>• A report of the findings will be made available to the institution.</li> <li>• I may seek further information on the project from Anele Bangushe on 0829686939.</li> </ul>

<b>Full Name:</b>	REV PURITY MALINGA
<b>Position:</b>	PRESIDING BISHOP
<b>Signature:</b>	
<b>Date:</b>	30 November 2020

<b>Please return to:</b>	<a href="mailto:anele@telkomsa.net">anele@telkomsa.net</a> ; <a href="mailto:g9610890@campus.ru.ac.za">g9610890@campus.ru.ac.za</a>
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**APPENDIX F: INFORMED CONSENT FORM**



**RHODES UNIVERSITY**

**INFORMED CONSENT FORM**

**Rhodes Business School**

<b>Research Project Title:</b>	<b>Exploring Ubuntu as a component of the Service Leadership Competency</b>
<b>Principal Investigator(s):</b>	Anele Bangushe

<b>Participation Information</b>
<ul style="list-style-type: none"> <li>• I understand the purpose of the research study and my involvement in it</li> <li>• I understand the risks of participating in this research study</li> <li>• I understand the benefits of participating in this research study</li> <li>• I understand that I may withdraw from the research study at any stage without any penalty</li> <li>• I understand that participation in this study is done on a voluntary basis</li> <li>• I understand that while information gained during the study may be published, I will not be identified and my personal results will remain confidential</li> <li>• I understand that I will receive no payment for participating in this study</li> </ul>

<b>Information Explanation</b>
--------------------------------

The above information was explained to me by: [Anele Bangushe](#)

The above information was explained to me in: English isiXhosa  
and I am in command of this language.

**Voluntary Consent**

I, ....., hereby voluntarily consent to participate in the above-mentioned research.

Signature:

Date:     /     /

**Investigator Declaration**

I, [Anele Bangushe](#), declare that I have explained all the participant information to the participant and have truthfully answered all questions ask me by the participant.

Signature:

Date:     /     /