



Possibility of a Novel Caliber of Leadership in the 21st Century: A Post-colonial Perspective

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Abstract

The dawn of 1990s, social change in South Africa has provided a series of opportunities such as to redress the past narrow cultural perspective in all related structures such as private and government institutions including the sphere of learning. The adoption of the *Batho-pele* moral standard as a guiding philosophy was perceived as a progressive step towards redressing apartheid oriented leadership style in administration of service delivery and related activities. Nevertheless, literature review and observable traditional management fundamentals such as the Black African workers – proletarianised and vulnerable, and European, whites – management – possession of resources and advantaged remain the mainstay of the practice. Furthermore, these limitations are exacerbated by the high rate of corruption of which tends to suggest the decay of moral standards. In conclusion, this article recommends the deployment of leadership knowledgeable of multicultural leadership style that recognizes all diverse cultural values in the country like South Africa.

Keywords: Batho-pele, control, novel, morals, leader, leadership, South Africa.

1. Introduction

The leadership efficiency and blunder in any social structure including individual's behavior cannot be clearly understood without the reference to the related governing moral standards of a particular nation. Though there are varying descriptions, interpretations of moral standards conception and its implications, however, most literature tended to reflect on economic stability ignored the ethical aspect that demarcate the extent of measurement level of meeting the required norm or behavior in a particular context against what is perceived as abnormal (Afegbua & Adejuwon, 2012: 141). Nonetheless, the observable political, social and economic instability and other related challenges that has engulfed Africa especially in relation to leadership and governance that in various social setting (*Ibid.*: 141). Nonetheless, the “post-colonial” African states elite tend to arbitrary promulgate policies that promotes the status quo as they are governed by moral standards advance the highly challenged narrow cultural perspective (Afegbua & Adejuwon, 2012: 142). Furthermore, it was emphasized that:

The driving force behind Africa's experiment with democracy came both from ideology conviction and the growing impatience of an ever-bolder public consciousness, and from the related manner of the continent's prevailing economic woes.

On the other hand, the politically conscious urbanized, professional and studies bodies began to rail against the continue failure of their rulers to match rhetoric and promises to economic progress, for much of Africa had experienced a steady decline in living standards through the 1970's and 1980's. On their part, the World Bank, the International Monetary Fund (IMF) and other bilateral aid donors also made it quite clear that if further financial assistance was to be forthcoming, Africa's governments had to give urgent attention to their human right's record. More specifically, they had to become politically more accountable to their people, and curb corruption. (*Ibid.*: 142)

In addition, thus the call for effective leadership became the *sine-qua-non* in particular when it comes to realization of sound governance and sustainable development (*Ibid.*). Though the leadership crisis cannot be understood in isolation to the conflicting interests of historical development of capitalism, but it's also worth considering the political aspect in relation to the process adoption of "bad policies, that eroded professional standards and ethics and weakened the system of governance (Afegbua & Adejuwon, 2012: 143). Nevertheless, the ushering of democratic era in southern nations such as South Africa brought about the notion of transformation agenda in governance structures. Though equity is embedded in the country's Constitution that has been highly publicized, the reality shows that the disadvantaged communities are still exposed to moral standards that exclude them. This scenario suggests that stakeholders, such as government and all relevant social structures or institutions, to consider the practical strategies to ensure equity and justice that guarantees a state of being an emancipated nation (*Ibid.*: 143). Thus, Nzimakwe (2014: 31) argues that the society should be transformed in order to be relevant to the aspirations of a transformed South Africa. This article proposes that *Batho-pele* is limited due to a variety of reasons, and not only because of the interrelated effects of the deficiency of relevant human capital but also contesting moral standards of Africa – ancient *natural* world order and Europe – new *rational* world order (*Ibid.*: 31). In discovering this matter further, the transformation leadership perspective will be used to scrutinize the limitations of leadership and management in relation to the current pathological social settings. The narrow cultural perspective model, which prohibits associated stakeholders from realization of the expected changes – especially when it comes to service delivery and equity from a multicultural moral perspective – will be deliberated.

2. Research methodology

The review of literature on leadership competencies and experiences in various social structures. Secondly, the literature surveys were piloted to sketch the qualities that need nurturing in order ensure effective leadership in various social settings. Review of various literature that included documents, related research reports from various sources including journal articles, books, policy and other related literature pertaining issue under discussion in this instance. Other data collection tool, such as direct observation.

3. Literature review

When attempting to gain a better understanding the limits of the current leadership in particular within the public structures such as government, education, corporate structures, political parties and faith-based organizations in the twenty first century, the consideration of guiding ethos in this instance. Perhaps for a better understanding of the issue under discussion, leadership moral standards in democratic South Africa, it is imperative to revisit the etymology of the two terms, "ethics" and "morality", since they are fundamental in this discussion. Kunhiyop (2008: 3) argues that these terms are closely interrelated, because they both refer to the arrangement of ethical standards that guide the relevant conduct of a person/persons. Furthermore, emphasises that:

Morals and morality come from the Latin word, *mos*, meaning custom or usage, while ethics comes from the Greek word, *ethos*, whose meaning is roughly the same. So, it is hardly surprising that today, as earlier, these two words are often used interchangeably. When a distinction is made, “morals” nowadays refers to actual human conduct viewed with regard to right and wrong, good and evil, “ethics” refers to a theoretical overview of morality, a theory or system or code. In this sense, our morality is the concrete human reality that we live out from day to day, while ethics is an academic view gained by taking a step back and analysing or theorizing about (any) morality (*Ibid.*: 4).

Although democratic era in countries such as South Africa is perceived as the moment of discovering equity between the previously advantaged white populace and disadvantaged black African community (Nzimakwe, 2003: 37). However, the state of leadership efficiency in terms of bringing about the desired change in various social setting in this era has raised a concern especially when it to “the discourse of African project”. Afegbua and Adejuwon (2012: 143) argue that the intellectual discourse of this situation normally relates to challenges to definition of terms such as leadership, as it difficult to describe the individual as the “leader”. This predicament arises due to varying definitions by researchers in this instance, as some tended to define leadership based on personality and physical traits, while other stresses on prescribed behaviors’ (*Ibid.*: 143).

Nonetheless, Nzimakwe (2014: 37) summarizes three protocols of acquiring leadership position: firstly, the individual can self-impose without honoring the constitution arrangement. Secondly, in other circumstance the group of people can impose individual as the leader; and thirdly, the individual presentation of what is perceived as leadership skill based on their set of values. Similarly, when it comes to the notion of governance that is known in both political and academic discourse to be depicting the broad idea in relation to administration of the government or any other relevant unit such as the state (*Ibid.*: 38). In addition, subsequent to current literature on Africa development, the World Bank (1989) highlighted the calamity on the governance in the African continent of which is defined as the all-encompassing personalization of power, the rejection of basic human rights, and high rate of corruption that relates to unaccountable government. In other words, the idea of governance refers to “ a set of values, policies and institutions” that are used for managing economic, political in various spheres including government, civil society and private sector. In summary, governance is associated with realm to political system and institutionalization of the normative values that enable or coerce citizens in general.

This article argues that the significance for consideration of the historical background that laid the foundations for the present moral standards of which this article is trying to unpack in view of the rationale behind the leadership limitations. Nzimakwe (2014: 37) emphasize this scenario by stating that:

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

In addition, the inclusivity approach attempts to change the exclusionary politics of the colonial era that reinforces the narrow cultural view point in particular western moral codes (Pinar, 2009: 6). The current situation is not necessarily because of segregation, but, more subtly, is the outcome of structural setting that prohibit the transformation that encompass and recognize indigenous African moral codes in the broader social sphere. For example, during 1994 the government pronounced three approaches – local, provincial and national, accompanied by the adoption of *Batho-pele* (the African moral code that stresses that People come first) principle to fast track the planning process, passing of policies that enable the effective service delivery (Mthembu, 2012: 2). Despite such government intervention, the majority of municipalities in the country tended to experience challenges of service delivery protests of which suggest dissatisfaction from citizens as the municipalities are tasked with service delivery. In other words, this situation suggests a need for change in leadership practices to ensure leadership system that enhances justice and equality especially when it comes to varying cultural values. Collins and Millard (2013) argue that it is unjust for the previously disadvantaged communities including related leadership to adapt to a system that marginalized their cultural values, as that setting set them to failure. Perhaps, Beckmann's (2016: 299) argument that suggest that in order to understand the current leadership discourse, it is vital to note that these perceptions, which seem to be ill-defined and unsolicited, include attitudes, cultures and styles that obstruct the goal of social change from different cultural backgrounds. In order for a transformed leadership change to be realized, there also needs to be a transformation of institutional cultures and learning environments in the social system, as there are still remnants of exclusionary, hurtful and anger-provoking elements that represent the oppression of the past (Mthembu, 2018: 198). In other words, the perpetual disregarding of attending to diverse cultural moral standards, which is a common feature of the present social system, contributes to delinquent behavior in various social settings in particularly among the young people.

The system thinking theory argues that a point of departure towards understanding of the causal linkages between the elements of any social system (Abdullahi, 2011: 115). When unpacking the notion of coloniality – the experience of *status quo* in this country, that it is characterized by the continuous marginalization of indigenous values systems (*Ibid.*: 115). Maybe the linkage of the current leadership crisis with past colonial ethical practices that are embedded in the current social system. Nevertheless, when it comes to South Africa context, since 1994 the agenda to restructure the society from the narrow cultural perspective to encompass the previous disadvantaged cultural traits and redress past social injustices remain high on the agenda. In addition, the experience of rapid change that is characterized by technological novelty, globalization, and market expansion that tend to identified with high rate of service delivery protests within various social settings including communities and academia (Mkhize, 2018).

This article argues that the realization of a transformed leadership will be possible when the incorporation of African centered moral standards including the transformation of institutional cultures and learning environments in the social system, as there are still remnants of exclusionary, hurtful and anger-provoking elements that represent the oppression of the past (Mthembu, 2018: 198). In other words, the continual disregarding of incorporation of diverse cultural values such as moral standards, which is a common challenging feature in the present global social sphere, contributes to local and global leadership crisis in view of the highly debated corruption incidents and as well as the observable disrespect attitude among various local and international leadership. In addition, the scenario is exacerbated by the historical colonial global narrow cultural perspective that remain highly ostracized as other segments of the society seek to sustain (*Ibid.*: 198).

Furthermore, the better understanding of the guiding principles that each society or social system that adhere to in terms of norms, maybe, the deliberation on the notion of social order or contract becomes urgent. It is worth mentioning that there are various definitions in this

instance; however, despite their variation most of them tend to correspond to multifaceted issues, which include ethics, language, philosophy, political, theory, sociology, ecology and many more. In an African social contract – the ancient world order / Order of creation, leaders are perceived as intermediaries between the people and their governance; or as individuals who have been elected to serve and lead a particular structure to reach its objectives (Karam & Jamal, 2017: 462). In other words, a social contract depicts the broad social order that regulates human relationships that manifest with reference to globalisation issues, such as social justice especially when it comes to the economic, inequality, gender, marginalisation of indigenous people and coloniality through moral values.

Perhaps, for a better understanding of the agency and related guidelines of the current leadership practices, the idea of order is more irresistible to grapple with. It's noting that agency can be material, ideational or normative – something denied the non-core actors in any situation, for instance, during colonialism various indigenous people in different nations in the world including South Africa were violently forced to accept foreign cultural values such ethics, language including inculcating false consciousness ideal of knowledge of individual self (Acharya, 2018: 4). Although there are multiple ways of defining order, with some focusing on the situational or the descriptive, others are normative and conflate the two. Again, terms such as “international order”, “world order” and “global order” are often conflated. For the purposes of this article, a distinction between “international order” and “world order” implies the relationship between states, with “global order” applying to “social life among mankind as a whole” (*Ibid.*: 4). Order serves to guide the knowledge that a specific community or society reveres, which it gained through thinking, the senses, feeling, intuition, physical movement, or relationships with others and among members of that community in general (Nabudere, 2011: 83). Thus, the modern-day interpretations of moral leadership by African people, phenomena, and milieus continue to reflect a narrow cultural perspective that serves to marginalise their indigenous values system, specifically leaders tend to entrenches false conception when it comes to understanding of the purpose of social inequality and a transformation (*Ibid.*: 83). In other words, this scenario suggest that colonial moral standards do not adapt well to African-centred milieus, in that they alter traditions and influence various parts of the community in various ways, culminating in social and leadership crises on the environmental political, social and economic fronts, that continue to undermine African wisdom and morals (Awajiusuk, 2015: 308).

Nonetheless, this situation suggests that when individuals are linked to delinquent behavior or limited skill, they cannot demonstrate an alternative leadership style, despite their social status and educational achievements. In other words, the relevant moral standards enable the role of leadership to advocate societal aspirations and required set of standards that promote a particular culture in various social structures including political, communal and related government administrative organs such as the municipality (Mthembu, 2012: iv). In addition, this inability tends to exacerbate the rate of mistrust and social instability and the cycle of poverty in society, especially among previously disadvantaged communities. Perhaps, an appraisal of moral standards that focuses on the personal integrity of leadership in the twenty first century becomes more relevant. In other words, the review of all social structures including those that are tasked with moral molding, the education sector should be considered especially when discussing issues related to failure to implement African related values system such as *Batho-pele* in the government structures in this country.

However, the nature of leadership challenges in South Africa are considered to be structural and encapsulates the mismatch between the skills endowment of individuals and moral standards (Mlatsheni, 2012: 32). Nzimakwe (2014:36) emphasizes this situation by highlighting that that “one of the most difficult challenges facing any person in a leadership position is translating intention into action and then sustaining it”. For example, in various social structures where normally public representatives have good intentions in particular when they are appointed

in their respective posts, but they tend to be prohibited by the untransformed social structures especially when performing their duties. This situation tends to contribute to digression from the government mandate, to redress past injustices, guarantee of efficient service delivery and equity among its citizens that often tend to be perceived as hindering progress meant for transformation. Nonetheless, this scenario suggests that although individuals can achieve high skills and have related high chances of occupying leadership and management roles, there is no guarantee of their understanding of indigenous moral standards in view of the continuous denomination of narrow cultural framework in the society remain rife.

4. Analytical framework

Theoretically, cultural moral standards, the type of education relative to skills can also influence an individual's behavior, ability to be self-sufficient and reliable. Thus, education system should be transformed and accessible to equip individuals with diverse cultural moral skills that focus not only on western values, but also on the indigenous African knowledge value systems to ensure multicultural leadership style (Denton & Vloeberghs, 2003: 88). Where there is high rate of delinquent behavior among the leadership, such an approach would constitute interlinked substitutes for the respect and exposure to understanding of diverse cultural values in our locales and globally (*Ibid.*: 88). There is, of course, variation between nations. In addition, the agency for leadership is vital for the success of any organization. Burns (2008: 11) emphasizes that the current partial social set-up has analogous connections to marginalization with discouraging effects, especially for the southern nations in Africa, including South Africa. In summary, issues of accessibility, such as financial constraints and societal values, determine the acquisition of education qualifications and subsequent individual's agency and behavior.

In this article, the demonstration of the pervasiveness of disconnection between societal aspirations, values and current leadership practice(s), while contrasting this with the proposed *Batho Pele* principle in relation to current leadership crisis that is experienced in various social structures especially when it comes to meeting service delivery mandate or objectives of a particular structure or societal goals and most of all, the recognition and inclusion of the previously marginalized African values systems in this country. Leadership development theorists argue that learning institutions are meant to instill particular social values, not only through curriculum content, but also through configuration procedures, faculty contracting patterns and various funding protocols (Nzimakwe, 2014: 36). So, the increasing demand for a pluralist or multicultural education system requires a high level of understanding and respect for those from other previously advantaged cultures (*Ibid.*: 36). This new form of leadership approach was also emphasized by Nelson Mandela in his book, *Long walk to freedom*, where he emphasized that, "The truth is that we are not yet free; we have merely achieved the freedom to be free, the right not to be oppressed. For to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others. The true test of our devotion to freedom is just beginning" (Mandela, 1994: 617). One of the best ways to inculcate this value is through education system. In retrospect, Mthembu (2018: 197) argues that for African context to achieve this goal, the first point of departure should be centered on a concept of place, as it is one of the fundamental aspects in moral code development. Thus, the major contemporary leadership discourses encompass the leadership, political, the autobiographical, the phenomenological and the gender features that are interrelated to a leadership theory of place, as it is rooted in the Habermasian notion of social psychoanalysis and a related literacy conception of place (*Ibid.*: 197). In other words, psychoanalysis functions as a determining element of a science that integrates self-reflection.

When considering leadership limitations in achieving the desired organization goal especially in the South African context, it becomes imperative to consider the transformative learning perspective, as it emphasizes that transformation process consist of three fundamental

aspects: psychological that deals with the rationality of the self, belief that focus on the moral related issues, and attitude focused on the improvement of lifestyle (Heilman & Clarke, 2016: 42). In addition, the transformative learning perspective identifies four basic features that shape a transformative approach to learning, which form part of the educational processes (*ibid.*:42). In other words, these aspects entails the personal experience, critical assessment, discourse and praxis. This scenario suggests that the development of a practical methodology is paramount in ensuring relevant relationship between leader and milieu (Denton & Vloeberghs, 2003: 91). Furthermore, the transformative learning perspective argues that people's attitudes change, which influences the new manner of understanding, knowing and insight (Heilman & Clarke, 2016: 55). Mthembu (2018: 198) argues that transformative learning entails personal commitment to divulging of the previously held beliefs, opinions and conventions. Nonetheless, the transformative learning approach assists in identifying and understanding grounds for alterations with a view to formulate the aspired objective (*Ibid.*: 15).

Furthermore, the notion of mixing becomes relevant in this instance, as it encompasses three methods of using individuals' experiences, especially when it comes to the conception of desired organization change. This is achieved firstly, through by highlighting the intuitive capability – observation, hearing and practice; secondly, via understanding the emotional aspects such as despondency, partiality and achievement; and lastly, the discovery of personal knowledge – remembrance of individual limitations and differences between personal and collective experiences (Mthembu, 2009: 40). Consideration for limitations such as structure that permits a wide individual insight of the interposed social frameworks that enable the organization change in a particular milieu, the obstructions to their achievement, and the possibility for development that might be disregarded. Thus, the advocacy of transformative leadership entails social change of which emphasizes the adoption of a holistic alignment of leadership techniques to encourage engagement with other forms of leadership knowledge – the operational and interpersonal (*Ibid.*: 41). In other words, the success of communicative ways of knowing in the learning session requires educators to work on their encompassing awareness (Chareonwongsak, 2018). Perhaps, this would enable a learning environment that consider the whole individual personality, including rite and community that relate to a leaders' experience through communicative activities such as historical narratives and collective enquiry (*Ibid.*). This scenario suggests that knowledge that enable the broader examination so that leaders are aware of their feelings and their relationship to their surroundings through their communicative representation.

5. Discussions and reflections

5.1 *Challenges in implementation of Batho-pele principle*

The realization of capable and morally fit leadership in the South African landscape would require the consideration of a more inclusive approach is suggested – as per the transformative leadership perspective. In order for a better understanding of the issue under discussion, perhaps, it worth mentioning that when discussing the leadership crisis in South Africa, the consideration that there wide cultural variety with divergent value systems, for example, the Afrocentric principle that is identified by humanitarian virtue that advocate morals on consensus and compassion and Eurocentric principle identified with bottom-up thinking business morals that promotes production and performance (Ramdass, 2015: 1113). Thus the better comprehension of varied resources available to the disposal of various leadership is paramount in relation to achievement of the desired societal goals, in the African context to redress the historical social injustices, linguistic and moral limitations, which could be influential in determining the individual's transformation ability and range of the benefit to the previously disadvantaged communities (Mthembu, 2009: 41). In other words, the removal of these value laden factors but significant limitation for South African leadership – particularly in the previously

marginalized segments – it is envisaged that greater equity can be achieved, along with a recognition and acknowledgement of diverse cultural moral standards in the various leadership structures of which can play improvement in the leadership behavior (Do Vale, 2016: 600).

Nevertheless, the extent of the challenge surrounding the leadership limitations in bringing about the desired change or to achieve a clearly defined goal in various social setting in this regard; for instance, in particular the leadership within the South African governance landscape, it is estimated that 257 municipalities are in a disastrous leadership crisis, as only about 33 (13%) meet the relevant legal requirements (Benjamin & Gordon, 2016). Again, about a third (31%) of the municipalities revealed their weak status, as they are not financially viable. It is worth highlighting that in addition, this scenario is exacerbated by variety of factors that encompass a lack of appropriate management skills, narrow moral standards, political interference and infighting in councils. In addition, it also includes the challenges to lack of relevant skills to fill major positions and related lack of political will to ensure accountability (Le Vine, 1977: 632). Furthermore, this state of affair tends to contribute towards the failure to meet the expectations of the previous marginalized communities especially when it comes to issues that relates to delivery of services such as clean water, sanitation, electricity, maintenance of infrastructure and most of all the realization of genuine transformation process n all social spheres in general. Subsequently, these limitations can be linked to the rise in the rate of protests activities of which tend to reveal the level of people’s disgruntlement and commitment of the government structures in this instance (Benjamin & Gordon, 2016).

This article suggests that the understanding and addressing of the leadership limitations requires the knowledgeable of various cultural moral backgrounds in order implement a transformed leadership approach to address injustices in various structures. In other words, the high rate of moral related behavior incidents in various social structures such as the government, corporate and public sector remain observable reveal the urgent action required in this instance (Brown & Trevino, 2006). Therefore, mentorship of moral and responsible leadership, Northouse (2007) argues that such endeavors to produce good leadership entails the process whereby an individual influences a group of individuals to achieve a common goal. In other words, the success of any social structure depends on responsible individual’s working on their holistic awareness in guaranteeing achievement of the desired change in their respective locale (Le Vine, 1977: 637).

When contrasting the colonial era and post-independence leadership approaches, the African political styles during colonial era tended to reflect the constraints imposed by colonizers expectations of role-performance in institutions that uphold western moral standards of which contributed and used as the baseline in the post-colonial nations such as South Africa. In other words, this scenario tended to reflect the extent to which these constraints were loosened, or rejected partly or adopted entirely. This situation was illustrated by Fourie, van der Merwe and van der Merwe (2017: 231) when they argue that: “[T]he creation of single-party, authoritarian regimes in a number of countries, and the appearance of military dictatorships in others, gave impetus to the development of much more idiosyncratic, highly personalized leadership styles than had been possible before independence. In summary, this setting suggests that leadership structures that fail to encompass and acknowledge other cultural knowledges are at risk of being viewed as oppressive and being opposed by individuals who feel disadvantaged (Mthembu, 2018: 198).

Nonetheless, leadership limitations are normally linked to a series of misconducts such as corruption and failure to achieve the desired objective, however, the idea of social order tend to be ignored despite of its significance. This setting was emphasised by Le Vine (1977: 632) when he argued that there are three historical factors that need to be considered when assessing the incompatibility of present African leadership in relation to social change: Firstly, the role, style and image of African political leaders should be viewed in terms of “the idiosyncratic – but

precarious –balance between the expression of a leader’s personality and his [sic] response to the complex of pressures attending and impinging upon his role”. Secondly, that African leaders “adopt role-images that serve to create or maintain ... affect between themselves and their followers to induce submission, acquiescence or support, as well as to satisfy their own role-cognitions”. Thirdly, they advocate the “salience and valence of important symbols” for their status. Furthermore, Mthembu (2018: 198) argue that this situation tend to exacerbate the:

- (a) Satisfying the demands of the proletarianisation process of individuals, people who are denied their way of living (self-reliance), but letting leaders depend on labour market demand for their livelihood.
- (b) Upholding the neoliberal capitalist values.
- (c) Rebuffing education system from inculcating local culture and using cultural studies as a form of pedagogy.
- (d) Dehumanising the self-discovery of the indigenous people’s own social and cultural value systems.

5.2 Prospects of multicultural perspective: *Batho-pele* principle

For the feasibility of this project this article will be not in a position to discuss multicultural perspective at length but a summary will be provided in this instance. Nonetheless, the contemporary sociopolitical changes in South Africa coincided with socio-political changes that are observable for upholding the western global social order, especially in the social sphere on three fronts: the rapid use of information technology; the call for an incorporation of previously disadvantaged cultural values including in the education system and subtly entrenchment of the previously and still disputed western value system that are notorious for marginalization of other cultural values specifically the indigenous African values systems (Awajiusuk, 2015: 308). Nevertheless, the post 1994 regime is known for a mandate to redress the past injustices and guarantee of speedily service delivery. In other words, this arrangement tended to raise expectations of the previously marginalized communities in particular the access to natural resources, land, free basic services including low cost housing, access to clean water, connection to electricity grid and guarantee to clean environment. Thus South African government adopted the principles of *Batho-pele* guided by eight principles that are outlined here in this instance:

- *Consultation*: The public should be consulted and be given full and relevant information about the public services they are entitled to receive.
- *Access*: Guarantee of equal access to the services to which they are entitled to.
- *Redress*: The assurance receive sympathetic, positive explanation.
- *Service standards*: The guarantee of quality of public services that they are aware of what to expect.
- *Transparency and openness*: Familiarity on how government departments function and related leadership.
- *Value for money*: Services should be provided economically and efficiently in order to give you the best possible value for money.
- *Courtesy*: Guarantee of fair treatment with courtesy and considerations.

However, despite such commitment from the government but the social reality shows that most municipalities in the country tended to be continuously facing the similar challenges of service delivery protests. Therefore, these challenges suggest a need for thorough examination of relevant structural arrangements and support mechanisms that guide the present leadership in various social structures in the country (Mthembu, 2009). In other words, the failure to

acknowledge the varying guiding cultural moral standards for each society will lead to a failure to bridge challenges that were imposed by colonial center-periphery administration framework that ensured the social arrangements that haunts the “post-colonial” – the democratic era. Nevertheless, other quarters suggest that present leadership especially the previously advantaged social group should be exposed to indigenous African moral standards in order for them to develop knowledge and the idea of mutual respect to better understand and integrate *Batho-pele* leadership standard in their varied social structures (Mthembu, 2009: 2). However, the continuous advocacy of a narrow cultural view point domination will ferment a recipe for leadership crisis as it is experienced at present, where the transformation program is being thwarted by the neoliberal front that seeks to conserve the status quo in the monophonic cultural social system. Conversely, this scenario suggests a need for transformative leadership that will be able to grapple with past injustices and asserting the nations aspirations (Ibid.: 2). This it is suggested that the knowledgeability of the previously marginalized ethos, the African centered leadership approach such as *Batho-pele* will enable the adaptation to the practicalities of each peculiar social setting, but provision of relevant policies, guidelines and appropriate support for its implementation will guarantee its success.

6. Conclusion

In view of the present experiences of leadership crisis and the aspiration to bring about social transformation in South Africa, this submission attempted to reveal some of the limitations that inhibit transformation, as well as prospects of approaches that can be adopted to bridge this quagmire in a changing society. Challenges that include the fact that moral shortcomings in the realization of the aspired change, redress of past injustices, the reinstating of ancient African natural world order and service delivery in the leadership structures cannot be separated from the prevailing societal power dynamics. Based on the transformative leadership perspective, it is suggested that it should be a guiding principle in formulating relevant principles that will facilitate the mutual respect of diverse cultural groups in the world. In other words, this perspective is perceived as relevant approach to transformation of leadership in the South African context to deliver on the citizens expectations and to satisfy objectives of a “post-colonial” era, the redress of past social injustices in particular the social structural framework that keeps previously disadvantaged nations in the margins based on the notorious center-periphery arrangement, as per the western new world order. Furthermore, transformative learning components such as psychological, diverse belief systems and varied cultural behavioral aspects are well suited to enhancing leaders’ participation in championing their responsibilities with the multicultural societies such as South Africa and the world. Conversely, the present leadership crisis with the South African institutions and prevalence of a narrow cultural perspective globally, both provide some insights into a need for pluralist/ multicultural moral standards that are likely to be the feature of the world social system in the twenty first century and beyond (Mthembu, 2009: 36). In fact, the social sphere is already in transition from narrow cultural perspective to a pluralist view, by escalating the use and introduction of multicultural elements such language and other artefact will enable the previous advantaged groups in particular leaders a chance to learn and develop a sense of respect of other people and their cultures in forging “a better world”.

Specifically, the blended leadership approach and moral development depend on authentic learning in order to nurture basic, technical and practical skills in this instance. In guaranteeing the success of the transformed leadership, blended cultural learning education will enable the provision of various approaches to ensure improvement of morals and knowledge for leaders, academic and satisfaction of multicultural societal needs. In other words, the recognition and application of varied cultural moral standards will enable global leadership to discover mutual respect of which colonial era denied them by virtues of arrogance that has been demonstrated by “some western leaders”. This scenario recommends the development of relevant guidelines and

policies ensure that leaders in their endeavors develop a transformed society. In addition, the holistic approach is suggested for the development of a transformed social system that take into cognizance of diverse cultural social setting and related social orders. In conclusion, the success of the transformed leadership and the relevant academic support for leaders and society should be an inherent facet of the social milieu. In summary, the continuous failure to incorporate and development of a multicultural social setting will confirm the voice from the previous disadvantaged, black African community that argues that though democracy is highly celebrated for bringing about the current debates on social change or transformation; yet, the social reality seems to suggest the status quo prevail, the continuous domination in the use of the previous advantaged social group values such new world order, subtly enforcement of the use of English language in all social spheres and the western based capitalist economic systems remain observable in South Africa including global sphere.

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