

**UBUNTU PRACTICE IN SOUTH AFRICA: CHALLENGES AND
PROSPECTS FOR TRANSFORMATION IN POST APARTHEID**

ERA

by

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DECLARATION

I declare that, “ **Ubuntu Practice in South Africa: Challenges and Prospects for transformation in post – apartheid era.**” Submitted for the degree of Master of Arts at the University of the North-QwaQwa Campus, is my own work and that all sources that I have used or quoted have been indicated and acknowledged by means of complete references.



GEORGE LAZARUS MOFOKENG

DEDICATION

This piece of intellectual and emotional endeavour is dedicated to my wife, Mmatshupo, our jewels Nthatuwa and Tshepo, not forgetting Modiehi and Thabo. The work is also dedicated to the two families of Mofokeng and Potse.

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ABSTRACT

This study, *Ubuntu Practice in South Africa: Challenges and Prospects for transformation in post apartheid era*, seeks to explore the challenges and prospects when Ubuntu philosophy is adopted by all South Africans.

This study was confined to two provinces, that is, Gauteng and Free State provinces. The objective of this study on a broader level is an attempt to conscientise South Africans about the importance of Ubuntu practice in the post apartheid South Africa. Furthermore, the study aims to find ways of recognising genuine otherness of South African citizens that basically translates to Ubuntu practices and philosophies. Lastly, this translation should acknowledge variables in languages, histories, values and customs that all constitute the South African society.

On the whole this study is conducted from the paradigm of the phenomenological interpretative type. This is informed by the fact that it facilitates an understanding of how people interpret the processes operating in their social lives. This approach focuses on arguments, which are based upon specific experiences and observations, but not on theory.

The findings of this study are that Ubuntu as philosophy is not easily defined and described. Therefore, it is important for all South Africans to have a common understanding of Ubuntu philosophy.

The Ubuntu philosophy is based on mutual respect and collectiveness. The study is thus part of the process that is trying to revive the African way of life and fusing it with the current life styles that are positively contributing to all South Africans.

On the whole the study recommends that South Africans must start now searching for their identity. They must find out where they coming from, where they are now and where they are going. Apparently, it seems that most South Africans do not know who they are. And until they are able to address these issues, Ubuntu Ubntu practice in post apartheid era will remain being one of “those dreams.”

CHAPTER ONE

Orientation

CHAPTER ONE

CHAPTER ONE

Orientation

1. Introduction.

Recently, Ubuntu as a concept is commonly used and publicised in South Africa, in particular by both the corporate and public spaces of the society (Mbigi and Maree: 1994).

Further, much talk has arisen and centred on Ubuntu and its role in building a progressive society (Lessem, 1996, Mbigi, 1992, 1995). Most of which reflected on the growing concern among journalists, professionals and academics for the need of an appropriate implementation of Ubuntu practice and philosophy (Lessem, 1996, Mbigi, 1992, 1995).

Admittedly, it becomes pertinent for one to consider reasons for this sudden interest and apparent commitment on the part of this group of scholars and about the formulation of strategies on the implementation of the concept Ubuntu practice and philosophy. As Lessem (1996:187) notes: "Unless structures of the leadership and strategies of enterprise in South Africa can tap such a spirit of Ubuntu and turns it into a material force for reconstruction and development, we will have no collective future".

Now that the world is rapidly speaks of global village, questions are raised about Africa's rich and diverse culture and people heritage (Lessem 1996). In response to this, Sithole (2001:1) points to the fact that, "although the globalisation's tentacles reach far and wide, it has been more visible in terms of trade and the information highway". He further argues that what has not been explored is the globalisation of

culture, especially those aspects of culture that are generally acceptable and beneficial in global village. "The biggest problem with globalisation is that a massive information flow that permeates all aspects of our lives carries a high potential for immense destruction without corresponding moral standards to countervail the destruction. In the quest to be globally competitive and be meaningful contributor to international affairs, our country became a signatory to various international treaties, and adopted global liberalisation and deregulation of best practices." (Moral Regeneration Summit, 2002:8).

In light of the above description, the Moral Regeneration Summit, (2002:8), was strongly convinced that there is a need for radical examination, review and revision of the moral social order. This ties very well with the revival of Ubuntu philosophy.

As Sithole (2001:1) argues, set on the premise of villages and kraals of Nguni and Sotho, and other Southern Africa ethnic groups, Ubuntu functions are a unifying factor, bringing people together regardless of their background or access to wealth. This observation by Sithole (2001:1) is informed by the fact that "although the concept long predates globalisation, Ubuntu has been proven in Leadership where it has been used as a strategy to build team spirit among employees". On the other hand, Mbigi and Maree (1995:2-3) inform that Ubuntu as a leadership practise incorporates many of the ingredients of the approach in finding soul in leadership, adopting the spirit of and competitive teamwork to permeate the whole organisation.

Ubuntu philosophy is based on societal norms, values, morals, and ethics. All these need to be revived in the South African context and this revival must not be confined to South Africa but be a global issue. This study aims at assisting in finding ways and means of getting Ubuntu philosophy recognised and upheld by all human beings.

1.1 Background Of The Study

There is the necessity to renew and reconstruct African societies after the devastating periods of apartheid/slavery, colonialism and civil war. One of the reasons for this necessity is in line with the findings of the Moral Regeneration Summit (2002), where it was found that “the whole South African social order during the apartheid era was unreasonable, immoral and incompatible with the basic principles of justice, equality, freedom, honesty, integrity and compassion contained in the great religious faiths of the world.”

African philosophy has joined in the concept of philosophies of humankind, challenging Europe to consider an African “recipe for new world order”. Modern African philosophy is explicitly direct towards the future, although it is going back to times long before the birth of Christ (Wietersheim in Koka, 2001).

Among the historical African cultural concepts, there is Ubuntu, which has ethical and practical aspects, which is guided and governed by the societal, economic and political relations among African people. Socially this concept encouraged communalism rather than individualism, positioning “national good or benefit” above individual gains as upheld by capitalist doctrine of colonial governance and values, (Ani 1994; Mbiti, 1975).

The world needs a philosophy on which all relationships (economic, political, and religious) are founded, a common denominator in which everyone can recognise him/herself as part of the whole. Some of the South African philosophers like Teffo and Koka boldly introduced the philosophy of Ubuntu as a universal concept which one cannot do without while scientists demand a globally effective ethic for scientific research, when deeply concerned conservationists ask for global solutions, when

religious and cultural tolerance is called for in order to end wars, and when the global local business world is challenged to think and plan in a more community-oriented way. This is the African contribution to the on going process of globalisation; indeed this is Africa's vision for the 21st century (Wieterheim in Koka, 2001).

Ubuntu is opposed to Western cultures in which the centre of a person's sense of being is his or her individuality. African philosophers regard the emphasis of individualism as negative, as it has led to the experience of isolation, coldness and egoism and finally to immorality and irresponsibility. This notion of individualism, as well as "*Cogito, ergo sum*" of the European enlightenment, is opposed by the concept of "communalism," by the core statement of Ubuntu philosophy. Ubuntu is about the art of being a true human being through other true human beings, "*umuntu ngumuntu ngabantu*," meaning "A person is a person through other persons" (Broodryk, 2002: 3; 17).

1.2. **Statement of the Problem.**

The decolonisation process of Africa, in particular the demise of apartheid in South Africa, partly witnessed the upsurge of previously overshadowed African-located religion and cultural activities, that (the said activities) attempted to take and still continue to attempt a centre stage (Wiredu, 1995:178-193).

The whole matter (upsurge of previously overshadowed African-located religion and cultural activities) becomes complex in the light of the centre margin debate (Lessem, 1994:17). Ngugi wa Thiongo (1986:16) rightly notes that the most important area of domination by colonialism was the mental universe of the colonised, the control through culture, how people perceived themselves and their relationship to the world. To control people's culture, argues wa Thiongo (1986), is to control their tools of self-definition in relation to others. wa Thiongo's point of view is timely and relevant in particular for the current renaissance activities, (Teffo, 1997:361).

In response to this, Broodryk (2002:15), points out that “one has to realise that being a South African implies being an African in the first place, and thereafter, he or she can be labelled as Mosotho, Zulu, Ndebele, and Indian. He further, acknowledges that the first priority is to embrace Africanisation, in the mutual mother continent where an African renaissance or re-appraisal has to become the in thing, (Broodryk, 2002:15)

With regard to the white South Africans, they are not mere extensions of Europe or East; shared patriotism has to be with Africa. “This implies, the white and Western appreciation of African behaviour the” Ubuntu way; a humanist appraisal of the exciting and quality ways of living that Africa offers to all mankind (Broodryk, 2002:15).

On another level, Ubuntu as both the concept and philosophy serves as the spiritual foundation of African societies (Mbigi, 1995:24-34). It is perceived to be the unifying vision.’ In the same note, Shutte, (1993:46) points out that a community concept requires that people should feel a sense of belonging, that leaders be approachable, that the atmosphere be informal with a free flow of information. In this light, this traditional African approach (Ubuntu), as some proponents (Mbigi, 1995; Nyasani, 1997) of this philosophy argue, articulates a basic respect and compassion for others. Broadly, Ubuntu resonates with the idea that connects people to themselves, to encounter the difference of their humanness so as to inform and enrich themselves (Sindane, 1994:8-9). Having briefly articulated what and how the philosophy of Ubuntu is understood, one should ask the meaning of this concept for the South African problems and challenges, in particular South African management.

The following questions are instructive:

Can Ubuntu serve as a survival strategy to South Africans?

In which way can Ubuntu philosophy contribute in shaping the essence of management in post apartheid South Africa?

What is the conception of management in the traditional African thought?

On the whole, the decolonisation of Africa and in particular, the demise of apartheid in South Africa opened up doors for the revival of African religion and culture. This revival is a must and it cannot be done without people having defined themselves, meaning, people must know their self-definition in relation to others. One should know where one is in order to know where one is going.

A change process can be more successful if all South Africans perceive it as legitimate. There must be requisite trust between all South Africans. Shaping the essence of leadership in post apartheid South Africa comes from visibility. The use of e-mails to convey message is not discouraged but more often than not, the spoken word would do. There is a Sesotho idiomatic expression, which goes, '*Ditaba di mahlong*,' meaning transparency and visibility is essential characteristics of change.

1.3. Objectives of the study

Nyasani (1997:129) identifies the traditional African family as a setting wherein the vertical power structure of the society is introduced and sustained as predominant over the freedom of individuals. According Nyasani (1997:127), there is a 'fundamental difference between the traditional African child and a child in a western culture. The child in Africa was muzzled right from the outset and was thereby drilled into submission to authority from above.'

Taking into account the above point of view by Nyasani (1997:127) the objective for this study on a broader level is to attempt to conscientise post apartheid South Africans to revisit the basics of Ubuntu for the current South African way of life. Furthermore,

the study aims to find ways of recognising genuine otherness, of South African citizens that basically translates to Ubuntu practises and philosophies. Lastly, this translation should acknowledge variables in languages, histories, values and customs, all that constitute South African society.

1.4. The rationale of the study

The mass arrival of Europeans in Africa many years ago imposes a vast array of extraneous values and norms on the African populations. It is only after 1990 that the way was paved for recognition of African systems of values and norms that had always underpinned large parts of the society. Ubuntu is seen as one of these systems.

On the whole, this philosophy is seen as a backbone of the new South Africa, a unifying philosophy in a society divided and ravaged by apartheid. It underpins the cultural and spiritual orientation of the new nation. It has been embraced in different cultures and languages as reflected in the concept "Oneness."

This study seeks to be part of the contingent of researchers who are trying to contextualise Ubuntu.

1.5. Limitations of the study

1. This study regards the mere understanding, interpretation and description of Ubuntu as the main limitation. An analysis of the concept poses difficulties and Ubuntu will always be difficult to define.
2. Some of the targeted interviewees might not be willing to commit themselves, as they are not Ubuntu experts and or scholars, so the philosophy might not be familiar with them in which case, the scope of questions will be limited.

1.6. Research methodology

This study is conducted from the qualitative research paradigm of the phenomenological interpretative type, chosen because it facilitates an understanding of how people interpret the processes operative in their social worlds. This approach focuses on arguments based upon specific experiences and observations, not on theory (Newman, 1997).

The qualitative research, according to McMillan and Schumacher, (1993:14) is based more on what is called a 'naturalistic-phenomenological' philosophy, which assumes that multiple realities are socially constructed through individual and collective definitions of the situation.

The above discussion clearly indicates the relevance of this research design for this study because what is perceived to be central in a qualitative phenomenological study is the respondents' interpretation of their reality.

Method of sampling:

The sample was made of scholars of Ubuntu, Academics from different African countries, Cultural practitioners, and Gauteng government employees working on Moral Regeneration Movement as well as at The Gauteng Department of Welfare and Population.

Method of data collection:

The data gathering techniques used are interviews and document analysis. Interview is one of the main data collection tools in qualitative research. It is a very good way of

accessing people's perceptions, meanings, definitions of situations and constructions of reality. It is also one of the most powerful ways of understanding others.

The study is guided by the following questions:

- ✓ How the respondents conceptualise the impact of Ubuntu on transformation?
- ✓ How the Ubuntu philosophy can influence and permeates team building and go beyond simply on holding on to one's beliefs as absolute?
- ✓ How can Ubuntu as philosophy assist in securing employee commitment to performance and quality?

1.7 Literature review

South Africans must accept that history will always unfold new elements to inform the new future, as the role of history is to allow all people to learn from the previous mistakes in order to progress. Africans lost Ubuntu due to foreign aggression and colonialism and the conquerors failed to maintain it in its pure form (Serote, 1992).

In South Africa, communal tasks like "*letsema/ulima*" and "*masakhane*" were practices that were there long before the apartheid era. These collective tasks or functions lost their purpose and meaning due to the mass arrival of the colonists on the African continent. Whites came to Africa with their individual approach to life (Mbigi, 1992:22; Koopman, 1991:41-47). This resulted in the moral decay that is plaguing African societies today.

It is due to colonialism that Western ideologies were inculcated into Africans without any constructive dialogue or engagement of these by Africans. Africa witnessed many Western fashions coming and going, but eroding African cultures at the same time.

The literature consulted for this study focused mainly on the following aspects:

- 1.7.1 Challenges of Ubuntu: way forward
- 1.7.2 Cross cultural leadership
- 1.7.3 Afrocentricity and transformation
- 1.7.4 African culture
- 1.7.5 Indigenous African concepts
- 1.7.6 The concept of Ubuntu and multi/inter culturalism
- 1.7.7 Tradition and modernity
- 1.7.8 The need for change
- 1.7.9 South Africans in search of self identity
- 1.7.10 The African worldview
- 1.7.11 Culture and transformation
- 1.7.12 African cultural background
- 1.7.13 Critical reflections

1.8 Definition of concepts

Ubuntu and Culture are used in this study as a set of inter-related concepts that guide the direction and mode of inquiry. The social phenomenon, which this study addresses, is the social formation resulting or emerging from social interaction between culture/ ubuntu and the so-called “modernising” processes. It is at this point of social interaction between these concepts that results in social change, transformation, and perhaps, the emergence of new social order.

1.8.1. Ubuntu

Mbigi and Maree, (1995:1) define Ubuntu as an African proverb that describes the significance of group solidarity, on survival issues, that is so central to the survival of

African communities, who as a result of poverty and deprivation of opportunities have to survive through brotherly group care and individual self reliance.

According to Lessem (1996:187) the concept Ubuntu upholds values such as respect, being treated with dignity, and also empathy. Ubuntu is therefore based on the belief that 'I am because you are or you are because we are'. Moreover, Ubuntu reflects group solidarity on survival issues that are essential to all dispossessed people wherever they are in the world, from Harlem in New York to Lima in Peru. It can also be called "*Umfowethu*" in isiZulu or "*Mwana whevhu*" in isiShona.

This study argues that, Ubuntu strives for "personness or humanness" and "collectiveness." Ubuntu is a global philosophy, although it is interpreted differently following different settings and circumstances. Ubuntu has been practiced for many centuries in Africa. For South Africa in particular, survival strategies like "*stokvels*"(not for profit making) and "*letsema*" have been practiced for community survival.

Ubuntu therefore strives to reverse the shameful legacy of apartheid and promote national unity and nation building. For Ubuntu to be realised, it is perhaps crucial for South Africans to revisit their historical and cultural background. The past serves as a reference for mapping (charting) the way forward. Looking at this discourse, "everything boils down to the "me" in "we" or rather to the survival of the self through the enhancement and consolidation of the "we" as a generic whole.

Both definitions by Mbigi and Maree (1995) and Lessem (1996) capture the gist of Ubuntu. They complement and build upon one another and give clear picture and background of what Ubuntu is all about. They assert that Ubuntu is a Southern African term for humanity, that is, sharing, caring and being in harmony with all human beings. It functions as unifying factor, bringing people together regardless of their background.

It embodies ideas of mutual assistance, joint effort, mutual social responsibility and community self-reliance. It is therefore a development strategy of the people by the people.

Vilakazi, (1991:7) alleges “Ubuntu is humanism; which is the belief in the foremost priority on human being which will allow people to develop their own personalities” whilst Chikanda (1994) notes that, “Ubuntu, is a term derived from “*Muntu*” meaning a person, a human being. It defines a positive quality supposedly posed by a person (an internal state of being, or the very state of being human). It has manifestations in good deeds like arms-giving, being sympathetic, caring, sensitive to needs and wants of others, being respectful, considerate, patient, kind and all other positive God-given human qualities.”

Koka (2001:40-41) argues that both Vilakazi (1991) and Chikanda (1994) do not tell what Ubuntu is but Vilakazi (1991) is giving the “general” definition that enhances its spread amongst the human beings and in its application. “He (Vilakazi, 1991) makes people understand that Ubuntu puts no restrictions in the process of its application and development. Therefore, any actions or policies, or laws that are made to interfere with that process of unrestricted scope would be deemed ‘anti-human.’ On Chikanda (1994), Koka argues that the philosophical aspect of Ubuntu is not described but he instead tells people of the pragmatic aspect of philosophy. He tells about its function instead of its nature.

1.8.2. Culture

Following the definition by Ayisi (1980:2), the concept of culture refers to anything, which relates to the survival, non-survival, progress and non-progress of humankind. This comprises not only physical factors, namely artefacts and implements, but also the psychological factors, all the non-material interests such as religious institutions, ritual observations, and the sociological factors are manifested in the way a certain society

behaves and through various institutions, such as *mahadi/lobola* and *lebollo/isuthwini*.

McCray (1994) defines culture as the totality of the ways of life of a people and includes the basic conditions of existence, behaviour, style of life, values, preferences, and the creative expressions that emanate from work and play. Khoza (1993) notes that culture is the enormous and dynamic structure of behaviours, ideas, attitudes, values, habits, beliefs, customs, language, rituals, ceremonies and practices peculiar to people and which provides them with general designs for living and patterns for interpreting reality.

Culture is the system of shared beliefs; values, customs, behaviours, and artefacts that the members of society use to cope with their world and with one another, and that are transmitted from generation to generation through word of mouth (oral tradition) (<http://www.umanitoba.ca>). It evolves from the ways people meet basic needs for food, clothing and shelter. Offshoots of culture are language and religion. Language spreads and develops culture; religion is tied to the culture's environment and to important parts of daily life (<http://members.tripod.com>).

Ani (1994) regards culture as a phenomenological concept, through which people, retain their self-identity, building on a shared historical experience, creating a sense of collective cultural identity. Culture is one of those complex terms that continually crop up in discussions about change. As individuals, we understand culture as socially and historically constructed frameworks for "meanings in our lives". We establish our own identities through cultural orientation framework (IDASA, 1996).

In pursuit of the self-identity, South Africans must be mindful of what Owomoyela (1996) warns against; people against a blanket concept of Africanity that denies the "diversity of Africanities" in a world of "hybrid cultures and identities." He again warns

that an unbridled and uncritical allegiance to the African past can be an insurmountable obstacle to recognising and acknowledging those structural and behavioural adjustments necessary for modern time.

1.9. Research design

Chapter One. This chapter is an overview of the whole study. It comprises the introduction of study, background of the study, statement of the problem, objectives of the study, the rationale of the study, limitations of the study as well as the brief outline of the literature review.

Chapter Two. Literature review. This chapter focuses on the literature consulted, focusing on Ubuntu and Culture.

Chapter Three. Research Methodology. This chapter is based on the methodology applied as well as with sampling and method of data collection.

Chapter Four. Data Presentation. This chapter deals with presentation of data collected and the respondents' views and interpretation of the phenomenon.

Chapter Five. This chapter focuses on the discussions and conclusion of all the data collected and presented. Having done this the researcher specifies the observations and spells out the recommendations for the way forward.

CHAPTER TWO LITERATURE REVIEW

2.1 Introduction

This chapter provides a comprehensive review of the literature related to the study of the impact of the internet on the economy and society. It is organized into two main sections: the first section discusses the impact of the internet on the economy, and the second section discusses the impact of the internet on society.

CHAPTER TWO

CHAPTER TWO (LITERATURE REVIEW)

2. An overview

Teffo, (1994:149) points out that, "In Africa political liberation has not changed the plight of the poor. In fact the continent is today poorer and more marginalized than before. All the other ills of Africa, some of which are of her own making, could be transcended. A conscious critical and elaborate detour into African culture will yield a wealth of cultural values. When these values are revisited, revitalised and incorporated into the modern, super-industrial societies, some concerns raised above may automatically fizzle out. Moral decay, mainly attributed to the West, is a source of concern."

Further, Teffo, 1994: 149) strongly argues that, "The cycle of violence and criminality, which plagued South Africa during the past few years, could be drastically reduced if we were to restore our moral fibre. To this end, the philosophy of Ubuntu/Botho could assist us. As a cohesive moral value that is inherent in all mankind, once revitalised in our hearts and minds it would go a long way towards alleviating moral decay."

The socio-economic circumstances of the black people in South Africa have not been transformed as was hoped after the 1994 South Africa's historic general elections. There is still suspicion on mutual trust and separation in many areas of life among South Africans.

This study proposes that South Africa could achieve some kind of transformation in the distant future; the outcome could be noted in line with the concept and practice of Ubuntu philosophy. In this regard Sindane (1994) rightly notes that Ubuntu is

considered as an inspiration to expose people among themselves, to encounter the difference in their humanness so as to inform and enrich themselves.

Mbigi and Maree (1995:102) contend that change is influenced by cultural circumstances. Change reflects the cultural possibilities and constraints that the activists of change have to deal with. These cultural roots influence the focus and type of effective change processes, which would ensure that South Africans deal with the abovementioned change in the best possible way.

Sithole (2001) regards Ubuntu as a unifying factor, which promotes cooperation between individuals and cultures. He maintains that, "Ubuntu as a cultural value, is ideal in a globalised world for it would encourage the winners to compensate the losers and the rich to share with the poor. Sithole (2001) again, affirms that equally important is the use of culture and cultural institutions to address the problems facing South African transformation processes.

African religion and culture stand a better chance to offer alternatives to address rising corruption, crime and violence. In clarifying this assertion, Sithole (2001) contends that African culture is renown for its ethical and moral awareness, which is embedded, in different indigenous languages, myths, folklore and national heritage.

2.1. Challenges of Ubuntu: Way forward

Mbigi and Maree (1995:8-9) argue that the only challenge now is to build into the spirit of Ubuntu, a new dimension to citizenship. This is seen as the ability to live for one's country, the ability to take personal accountability and responsibility for improving one's situation. This is seen perhaps as the most important missing link and dimension of Ubuntu in post-apartheid South Africa. In their affirmation, these scholars (Mbigi and Maree, 1995) note, "if the solidarity principle of Ubuntu is to survive

beyond the fight for liberation, it has to become dynamic and undergo transformation to add the important dimension of citizenship and personal stewardship”.

Mbigi and Maree (1995:8-9), further argue, that it is important not to marginalize this solidarity spirit of Ubuntu in the new South Africa. The opinion looks at Ubuntu from the collective spirit point of view. At a national level, informs Mbigi (1995:8), people need to harness the philosophy of Ubuntu in order to manage the challenges of reconstruction and development. South Africa needs a new inclusive national vision. For Mbigi (1995:8-9) Ubuntu can serve as a starting point for building this collective national vision. As Mbigi argues (1995:9) Ubuntu can help organisations to develop corporate citizenship.

In addition, Mbigi and Maree (1995:9) notes that, by building the solidarity spirit of Ubuntu it is possible to build cooperation and competitive strategies by allowing teamwork to permeate the whole organization. For them (Mbigi and Maree, 1995:9) Ubuntu will also help Africans to find a new identity as a nation, a new identity which will transcend the ethnic divisions that haunt them. It is in the spirit of Ubuntu, with emphasis on working together and respecting human dignity, that Africans can find their way forward (Mbigi and Maree, 1995:9).

In this regard, Senge (1990:214) assumes that if companies are going to be competitive, they will need to develop a tradition of working together on survival and competitive issues. These collective experiences of the black people in South Africa, argues Senge (1990:214), can help South Africans to do this and they need to build on it.

Mbigi and Maree (1995:9) concur that a proposal being made is that there is a need for an innovative way to lead in the new South Africa and based on South Africans collective experience and the lessons they have learnt so far in the struggle for

democratic government. The new way must be a package of solutions that would address the survival challenges of global competition, as well as reconstruction and development (Mbigi and Maree, 1995:9).

To unpack the above assertion further, the phenomenologist would like to highlight that Ubuntu must be “multifrontal and an unfolding” process, which must be “all-embracing,” involving the political, business, social, psychological, and academic aspects of our lives.

In introducing the African Renaissance, Deputy President Thabo Mbeki continues a long history of Africa’s struggles for its identity, its search for a sustainable guide to stability, prosperity and peace. At the heart of the African Renaissance beats the pulse of Ubuntu. There have been many attempts at effecting Ubuntu, and concomitantly the Renaissance, in Africa, <http://www.und.ac.za/und/indic/archives/indicator/winter98/fntuli2.htm>.

- Kwame Nkruma of Ghana attempted the development of “Consciencism;”
- Kenneth Kaunda of Zambia advocated what he called “Humanism;”
- Mobuto Sese Seko of Zaire called his vision “Authenticism;”
- Daniel Arap Moi of Kenya formulated “Nyawosim;”
- Mwalimu Julius Nyerere of Tanzania brought forward “Ujamaa.”

All these attempts failed for several reasons but principally because they were reduced to some sort of elitism. To affect a clear meaningful Ubuntu project South Africans must first lay a proper analytical basis for it.

To sum up the above statements, this study is strongly convinced that although Harambee in Tanzania has not delivered much as was expected, it was however, built on four major principles that this study argues that if they could be properly studied

South Africa could learn from them. The implication here is not that South Africa should copy these principles but learn and adjust them in line with her circumstances.

The following are the Harambee principles:

- Bottom up development. This means that people at the community and grass roots level participate actively in the planning and implementation of the local development projects.
- Participation was guided by the principles of collective good rather than individual gain.
- The choice of the projects was supposed to be guided by the felt needs of the majority instead of leaving the task to the government and other change agents whose priorities in terms of project selection might not be those of the people, the ultimate beneficiaries.
- The project implementation was supposed to maximise the utilization of local resources such as labour, funds and materials, which would otherwise have remained unmobilized or expensive (Akong'a, <http://boleswa97.tripod.com>).

The above discussion clearly demonstrates how accountability and responsibility are essential for improving one's situation. As Mbigi and Maree (1995) agreed earlier in this study, "for Ubuntu to survive beyond the fight for liberation it has to be dynamic to the important dimension of citizenship, it must not be seen as a black or white philosophy but it should be all-inclusive. It must be an attempt to address the challenges facing South Africa and map out a clear way forward based on all-inclusive principles not favouring few individuals."

2.2.1. Nguza Saba- The seven principles of Kwaanza.

1. UMOJA (UNITY) (oo-MOE-jah)- To strive for and maintain unity in the family, community, nation and race.
2. KUJICHAGULLA (Self determination) (koo-jee-cha-goo-LEE-ah)- To define ourselves, create for ourselves and speak for ourselves.
3. UJIMA (Collective work and responsibility) (oo-JEE-mah)- To build and maintain our community together and to make our brothers' and sisters' problems our problems and to solve them together.
4. UJAMAA (Cooperative economics) (oo-JAH-mah)- To build and maintain our own stores, shops and other businesses and to profit together from them.
5. NIA (Purpose) (nee-AH)-To make as our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.
6. KUUMBA (Creativity) (koo-OOM-bah)- To do always as much as we could, in the way that we could, in order to leave our community more beautiful and beneficial than when we inherited it.
7. IMANI (Faith) (ee-MAH-nee)- To believe with all our hearts in our parents, our teachers, our leaders, our people and righteousness and victory of our struggle.
(<http://www.geocities.com/ninure/kwaanza.html>)

In general terms, culture plays a major role in building the nation. South Africans, despite the fact that they lost their cultural heritage through colonialism they still have a chance to rebuild their lives. For this study, South Africans would not realise the much sought after transformation (social, economic, and political) unless they fully reconnect to their African culture. Their reconnection should, however be grounded on realistic principles where every South African would feel the sense of belonging.

The Harambee principles, which are basically based on accountability and responsibility, have been discussed earlier in this study. The South African situation and circumstances are not the same as those of the then Tanzania, so the intention of highlighting these principles is that South Africans could learn from them and adjust or modify them in line with their situation and circumstances.

The second set of principles (Kwaanza) is not entirely related to the above set as they are based on human conduct and relations. They are social principles based on how people could learn to relate to each other and build their lives in their own image. These relate to Ubuntu in the sense that Ubuntu philosophy is based on human relations.

2.2.2 African culture, African intellectuals and the white academy in South Africa: some implications for Ubuntu in South Africa

In his view, Ani (1994:1) maintains that, " Europe's political domination of Africa and much of the 'non-European' world has been accompanied by a relentless cultural and psychological rape and by devastating economic exploitation.

Maluleke (2000) continues to point out that, " Attitudes towards African culture are central to the crisis of Africans themselves." This crisis is manifest in the issues of African identity, self-concept, black self-love, black poverty, the stranglehold of the Western ideology and white racism.

On the above statement, Maluleke (2000) points out, "For the Africans' advantage, Africans must reconnect to African culture. This study, however, noted with concern that such reconnection must not only be seen to be happening but, it must refocus in the past, (for reference sake) and there must be a clear cut strategy on how best to reconnect.

One tends to support Maluleke (2000) in the sense that, this study attempts to conscientise the South Africans that, unless they go back to their culture and fuse it with the Western (where applicable) culture to suit their current situation, the much talked about Ubuntu could not be fully realised. This study is fully aware that Western cultures are based on colonial masters' philosophy of oppression.

It is however, important to note that there are artistic expressions like theatre and 'modern' music, which are western in nature. These are 'powerful' tools that could be utilised to teach African people more about their cultural identity. These expressions are very important for bringing about social change.

Maluleke (2000) argues that the call for African intellectuals to reconnect to African culture is not a call for resuscitation of romantic views on African culture. Nor is it a call for a rehash of the often-strident views of Western missionaries, philosophers and colonialists on African culture. He goes further on saying that " it is also not a call for self-hating castigation of African culture by Africans themselves. It is rather a call to mature reappropriation of past and present manifestations of African culture within, because of and in spite of oppressive and racist conditions."

For the South Africans to realise their dream of reconnecting to African culture, this study proposes that they take a close look at principles of Kwaanza, perhaps if they could align themselves with them, their fight of reconnection to African culture might be half won.

The following are the principles of Kwaanza:

Principle is a rule or law that governs conduct in a given situation.

NGUZO SABA (Ee-GOO-zoh Sah-BAH)- symbolizes the seven principles of Kwaanza, which were developed by Maulana Ron Karenga. The Nguzo Saba are social principles dealing with ways “for us to relate to each other and rebuild our lives in our own images.”(<http://www.geocities.com/ninure/kwaanza.html>), they are values by which South Africans must order their relations and live their lives, if they are to make decisions about their lives and begin to build a new world and a new people to develop it.

As a product of tradition and reason of history, the Nguzo Saba respond to current needs which could be the method used by South Africans to solve the problems on every level which confronts them as a people. Thus, the Nguzo Saba are social and spiritual principles, dealing with ways for them to relate to each other and rebuild their lives in their images.

2.3. Afrocentricity and transformation for South Africa

For Khoza (1993) the case for Afrocentricity has largely to do with usage of home base in addressing challenges, including the economic challenge. It has to do with the points of departure and modes of relating. Khoza (1993) is of the opinion that Afrocentricity is about Africans putting Africa at the centre of their existence. It is about Africans anchoring themselves in their own continent; its history, traditions, cultures, mythology, creative motif, ethos and value systems exemplifying the African collective will. It is both theory and practice.

Khoza, (1993) stresses that Afrocentricity in its theoretical aspect entails interpretation and analysis from the perspective of African people as subjects rather than as objects on the periphery of the European or so-called western experience. In its practical implications, Afrocentricity entails authentic African based behaviour in the socio-cultural, economic and political arena.

As for Asante (1990) in an article/paper (undated), titled, *Afrocentricity: The Theory of Social Change*, Africans know little about their own classical heritage and nothing about their contributions to world knowledge. His emphasis is to say that Africans are decentred which means that essentially they have lost their own cultural footing and become other than their cultural and political origins that is, dis-located and dis-oriented. "They are essentially insane, that is, living an absurdity from which they will never be able to free their minds until they return to the source."

Asante echoes Khoza's sentiments on Afrocentricity as a theory of change that intends to re-locate the African person as subject, thus destroying the notion of being objects in the Western project of domination. He (Asante: 1990) also points out that as a pan-African idea, Afrocentricity becomes the key to the proper education of children and the essence of an African cultural revival and, indeed, survival.

According to Khoza (1993), Afrocentricity is neither racist nor anti-anybody. It is about, according Africans, their rightful place in the universe. It is about taking pride in the African identity without denigrating the others. It acknowledges diversity, as much as it abhors any notions of racial superiority. Afrocentricity is not an attempt to impose an African world-view upon others, nor is it an attempt to develop black supremacy. On the contrary, Afrocentricity proposes that people of African descent or cultural orientation anchor their view and evaluation of the world within their own historical and ontological framework. It is about bold African self-assertion with Africa as a launch pad (Khoza, 1993).

According to Asante, the idea of Afrocentricity is to convey the profound need for African people to be re-located historically, politically and economically. He (Asante) adds that Afrocentricity seeks to re-locate the African person as an agent in human history in an effort to eliminate the illusion of the fringes.

Backer (1991) in an article/paper titled "Afrocentric Racism," concurs with Khoza (1993) that Afrocentricity is not about claiming African origins of ancient civilization. In this instance, Backer (1991) stressed that "people must understand that Afrocentricity discourse attempts to shift, construct, critique, and challenge the way of knowing or discerning knowledge from an epistemology engendered within a European cultural construct to one which is engendered or "centred" within an African or probably more correctly an African American cultural construct."

Lastly, Asante (undated paper) regards Afrocentricity as a paradigm whose aim is not to reverse the Eurocentricity but a perspective "with the analysis which does not seek to occupy all space and time as Eurocentricity has often done." It is evident from this discourse that Afrocentricity in general terms does not subscribe to theories that dislocate African people in the periphery of human thought (thinking) and experience.

Khoza (1993) points out that Afrocentricity remains a broad concept, a continent-wide challenge with attendant irritating (vexing) questions:

Is the continent sufficiently culturally homogeneous from Cape Town to Cairo, East to West Africa?

Are there values that are characteristically African?

Of what relevance are these to the socio-economic development of South Africa?

In the whole this study, in line with the above discussion as Khoza (1993), asserts, believes that Afrocentricity has largely to do with usage of home base in addressing their challenges. This approach (Afrocentricity) is to focus on behaviour in the socio-cultural, economic and political arena.

South Africans should relocate themselves as subjects and not objects as were treated by their former colonial masters. It is however, essential that they sought for their

African pride without denigrating others and looking down upon them as nonentities or objects.

South Africans have experienced the cross of racial humiliation as people, in a variety of forms. What is clear is that the possible long-term solution to forget all those experiences is perhaps not to reverse their experiences but to focus on liberating themselves from the notion of colonial objects.

2.4. The concept of Ubuntu and multi/inter-culturalism South Africa

Ubuntu as an envisaged approach to transformation is aimed at accommodating the entire population and would have to start first by respecting all cultures and attempt people should respect other's culture, irrespective of colour, nationality, race, and gender. This would perhaps allay the post-apartheid fears and unite the previously divided nation in all spheres of life.

In article entitled "The significance of Ubuntu in the development of an ANC cadre", Liwane (1990) codes Vallerie Moller as saying, "the social cohesion has disappeared and as such, great waves of social, political and economic upheaval have changed the moral landscape and often destroyed the network of ethical and control." This can be argued that in order to resuscitate (revoke) the concept of Ubuntu especially at workplace, there is a great need for South Africans to be united (Simunye idea) and strengthen their work relationship. Liwane (1990) argues that this fundamental concept of Ubuntu stands for personhood and morality and the important values of Ubuntu are group solidarity, conformity, compassion, respect, human dignity and collective unity.

Ramadzuli and Menne (1994:16) assert that, the South Africans' deepest existential issues, as well as their livelihoods, are linked to successful inter-cultural communication.

A lack of genuine knowledge about each other's culture and the legacy of the apartheid past make this feel more precarious, as if they have to place the trust in mystery boxes. Historically, although South Africans have had contact, it has not been the kind that enables healthy inter-cultural relations. It is known that contact in itself, as occurs at work, does not necessarily improve attitudes between cultural groups, in fact it may cause attitudes to deteriorate.

“Umuntu ngumuntu ngabantu” / “motho ke motho ka batho”. These are, respectively, the iZulu and Sesotho versions of a traditional African aphorism, often translated as: “ a person is a person through other persons” (Shutte, 1993:46). Its central concept, “Ubuntu, means “humanity”, “humanness”, or even “humaneness”.

These translations involve a considerable loss of culture-specific meaning. But, be as it may, generally speaking, *umuntu ngumuntu* articulates a basic respect and compassion for others. As such, it is both a factual description and a rule of conduct or social ethic. It not only describes human being as “being-with-others”, but also prescribes how a person should relate to others, that is what “being-with-others” should be all about.

Ubuntu is described in the South African Government White Paper on Social Welfare of 1997 as:

The principle of caring for each other's well being ... and a spirit of mutual support...Each individual's humanity is ideally expressed through his or her relationship with others and theirs in turn through a recognition of the individual's humanity. Ubuntu means that people are people through other people. It also acknowledges both the rights and the responsibilities of every citizen in promoting societal well being. (<http://www.gov.za/whietpaper/index.html>).

As Louw puts it, “ The decolonisation of Africa, of which the dismantling of apartheid serves as a prominent recent example, led to a greater acknowledgement of the plurality of cultures on its soil. “Plurality of cultures” here not only refers to racial and ethnic variety, but also to other overlapping affinity groups that constitute African, and specifically South African, society. Categories (that is, besides race or ethnicity) that may assist in discerning these overlapping groups include among others, language, religion, class (or income), gender, sexual orientation, age, ability/disability, literate/illiterate, urbanised/non-urbanised, and perhaps even the somewhat controversial categories pre-modern, modern, and post-modern.”

In conclusion, this study is convinced that there is a great need for South Africans to acknowledge each other’s culture and not only acknowledging it but also respecting it. This is hoped that would revoke the spirit of Ubuntu among all the South Africans. Its acknowledgement would only be realised after people would have admitted that *“umuntu ngumuntu ngomunyu muntu.”* Interculturalism is an essential tool for South Africans to respect and build one another where they would regard themselves as “We” not these people or those people.

2.5. Indigenous African concepts that may underpin the post apartheid South African approach to leadership

Lessem (1996:185) rightly affirms that Mbigi cites three indigenous concepts, which must underlie the new South African approach to transformation. The first one is that of NHOROWONDO or roots which underpins management’s ability to balance tradition with modernity. It underlies the process of origination. The second concept, that of VADZIMU or spirit underpins the South Africans’ ability to unite spirit with matter, that is to turn vision into action. The third and final concept, he says it is that of UBUNTU or community, which underpins the ability to link individual with group.

Altogether then, such conceptual foundations serve to create a South African cultural orientation that is original, spiritual and communal. In his own terms that provide the southern base of co-creation that is required to support western style competitiveness, Northern style coordination, and Eastern style cooperation, he starts, and then with Mbigi's (1992:22) approach to balancing modernity with tradition, that is the thoughtfulness of a modern professional with the naturalness of a traditional tribesman (Lessem, 1996:185).

In analysis the study proposes that South Africans should build on these indigenous cultural attributes if the rapid assimilation of Western and Eastern leadership concepts and techniques are to enhance rather than hinder the social and economic transformation progress.

2.6. Tradition and modernity

Orika (1990:101) contends that, much as many people becoming aware that the society is changing, which is evident to many South Africans these days, quite many are not really sure what they are changing from and what are they changing to. In addition, Orika says that, "often, the change is expressed in the vague terms such as "tradition" and "modernity." "This is evident in black South Africans where people regard change as from traditional society to modern society, that is, from traditional culture to modern culture. A concern is raised here as to 'what exactly is contained in these two sets of culture has not been well explained to many South Africans" (Oruka, 1990:101).

This study, aligning itself with Orika (1990:101) believes that many South Africans, regard modernity as identical or synonymous to anything that is viewed to be typically occidental (Western culture), while they regard anything typically African as traditional. Orika (1990) adds that "the extreme among them tend to identify the "traditional"

with the “backwardness” and the “modernism” with the ‘progressiveness.’ “This is believed to be the effects of colonialism (Oruka, 1990).

These colonial effects have not only affected adults but also the youth. In the mid 1980s to the mid 1990s young South Africans (of almost all races) used to dress like the Americans in oversize jeans and shirts (sphanga), this is the kind of attitude which clearly shows the lack self identity, their minds have been colonised through the disturbance of the South African history and culture (they do not know their history).

For Oruka (1990), “the change in society is the change from economic backwardness and dependence to economic development and independence.” In addition, Oruka (1990) notes that, “Africa is seen as an example of a region harbouring economic backwardness while the West makes the standard as shining example of a region with economic development and independence.”

Oruka (1990:103) believes that a well ordered society that is, the one that has not been historically and culturally disturbed, to this society, tradition is regarded as inseparable from modernity (these concepts complement each other, they are like two sides of the same coin), and in addition, Oruka asserts that “what is modern is no more than a new application of the traditionally known and tested values.”

According to Mbigi (1996:185), for any culture to survive it has to be dynamic. For that reason, he asserts, “you need a combination of traditional soothsayer and modern intellectual to articulate such cultural change”, “I make no apology for the fact that I come from a long line of soothsayers. Our role in peasant African societies is to continually redefine reality, thereby repeatedly telling those in power and authority that they have no clothes.”

Lessem (1996:185-186) argues that what happens all too often in Southern Africa is that leaders grab hold of such concepts as total quality management or business re-engineering without attempting to understand their origins and context. Mbigi, (1996), on the other hand maintains that in order to both understand and also implement an idea one should first have to appreciate its roots.

2.7. The need for change

Mbigi (1995:75) notes, "If South Africa is going to adapt processes of understanding the origins and context of concepts, South Africans must be prepared to trace their evolutionary history. There must be an attempt to find out who the key people were who developed that particular practice and what their agenda was".

- What issues and problems were they trying to solve?
- What problems did they meet in developing the concept?
- Under what circumstances did they develop the concept?
- Were the circumstances similar to the circumstances being faced?
- What are the differences between the current situation and theirs?

For the South Africans to be on the right track, Mbigi (1995:75) contends that they must proceed to unpack only the elements of that particular practice that are appropriate and able to address their own problems and this should be done in a very creative way.

At the moment South Africa has great challenges, which require extraordinary but effective responses. The starting point is to try and draw some lessons from the collective experience of humanity (Mbigi, 1995: 71). In order to meet this challenges head on and to be able to find solutions South Africans have to know what they have inherited from over 40 years of corrupt apartheid rule and over 300 years of white dominance (Ginsberg, 1998:3).

Ginsberg (1998:1) goes even further in his analysis and warns: " South Africa cannot continue on its present economic course. Although South Africans benefit from living in a beautiful land, rich with minerals, they have squandered their assets over the years." He warns that it is now time to pick up the pieces and wake up before South Africa slips further behind in the battle to become a country where average citizens' standard of living can rise rather than fall.

To unpack this further, it is imperative now that South Africans should realise that time has come whereby new ways of thinking should be established and this, possibly is collective thinking (Ubuntu) where every citizen would feel responsible to the growth and sustenance of South African economy. For Ginsberg (1998:1), this is the time if the South Africans are to ever achieve prosperity for the majority of South Africans rather than for a tiny elite.

Their assertion (Mbigi and Maree: 1995) is that the South African transformation would start with the development of its people as well as their collective efforts towards continuous improvement and wealth creation. This strategy could enable South African companies to meet the correct challenges of change, competitiveness and development.

Managers and leaders cannot only maintain records and conditions of service, but must also create unity in diversity and optimise wealth-creation, whilst at the same time remaining sensitive to the poverty and suffering of the workers (Mbigi and Maree: 1995).

This work aligns itself with Lewis (2000) and Ginsberg (1998:2-3) that in South Africa societies should celebrate and embrace the diversity and dignity of every individual. Ginsberg (1998:2-3) rightly says " we in South African have a tremendous

challenge ahead of us: an economic, social and political challenge that if successfully met will have profound implications for the entire African continent.”

South Africa, on the economic and social front has some progress although too many people remain poor, illiterate, and without hope of African communalism that existed before the West came to impact on the rest of the Africans. Helping these people will remain a great challenge for some time to come as the unemployment rate is growing by day, crime is on the increase and the currency is not encouraging at all. Looking at the spread of HIV/AIDS, for example, this seems to be a further obstacle facing the Government and all South Africans irrespective of colour, race or creed (Lewis, 2000).

The assumptions inherent in Lewis (2000) are that “ there are difficult challenges and many of them have been developed by racism and will not be easily or quickly undone.” This study, however, wishes to encourage the South Africans to look towards solutions that will accelerate economic prosperity for all. It is only through the collective hard work and commitment of all the South Africans that change/transformation would be possible (Lewis, 2000).

The above assertions might sound possible and realistic, but as Oruka (1990) warns that many South Africans have displayed the attitude, which shows the lack of self-identity, their minds have been colonised through the rape of South African history and culture.

2.7.1. The African cultural background

For this Nigerian philosopher Yusuf Turaki (1991), the African cultural background is essential to the South Africans’ understanding of the relationship between culture and transformation in South Africa. Basic to this study are concepts, which are dealt with in the previous paragraphs, such as culture, values and social structure.

The African context exhibits a variety of peoples, cultures and faiths. Thus, cultural thinking and beliefs of different ethnic and religious groups do show variations. South African traditions do have a variety of values, cultures, worldviews, ethical conception, attitude and social practice. However, these traditions have been subjected to both internal and external forces of social change during the colonial and post-independence periods (Turaki, 1991).

The question here is not whether South Africa has been transformed politically, economically, and socially from the colonial (apartheid) period to the present post-apartheid period, but how relevant and meaningful transformation has been. A close look at the nature or level of transformation in South Africa makes one wonder whether the processes of transformation are on the reverse gear. This, no doubt, raises a serious question on the political and social transformation of South Africa.

This study would argue that, one very important ingredient of transformation, which was neglected, could be the transformation of culture in South Africa. As Vaughan (in Turaki, 1991) states, "Authentic cultural transformation means the changes which occur in the way of life of a people as a result of the activation of forces dormant but already present with the culture itself. The normal cause of cultural change is a new awareness acquired by the people themselves as a result of a change in the social and economic context of their lives. They begin to see themselves directly.

Cultural transformation takes place as a result of developments by the specifically human consciousness of the people themselves. Changes in the way of a people then, takes place as a result, not of innovations and customs imported or imposed upon them from outside, but of changes in the realm of their own consciousness about themselves which produces new attitudes and modifications in way of living (ibid).

With these in mind, it is important that South Africans must transcend the colonial (apartheid) cultural bondage and develop a new cultural autonomy based upon their own socio-political values and a careful adaptation of relevant ones. South Africans will have to overcome the obstacles and conflict of values of its pre-colonial and colonial heritage through the development of new relevant norms and goals of natural values and integration.

2.7.2. The African worldview

The African worldview is an embodiment of their culture, religion, custom, values and tradition. "It is the basic fundamental core of their reality which manifests in their beliefs, values, response to the physical and spiritual realms. This influences the way they think, observe, and perceive; which ultimately controls the way they dress, build their houses, and maintain their environment. It is the basic principle within the life of a particular geographical region that affects perception, motivates life, determines values and truth, generates beliefs, moulds behaviour and excites emotions (Turaki, 1991).

Turaki (1991) goes further and argues, " Reality, in many African world views, lies in the spirit world. Thus, the African worldview is derivative of the spirit world. "African social organisation, social life, religion, worldview, all have their bearing in the spiritual realm. This spirit world is in control of all existence. It is the power that acts on the human world, anything material and immaterial."

This African conception of the worldview, reality and the spirit world has a profound influence upon transformation processes and social change in African societies.

2.7.3. Culture and transformation in South Africa

The influence of cultural values upon the processes of transformation is a social phenomenon worth studying. Development as a concept of social change or transformation cannot be studied in an African context without making any reference to culture as a fundamental social factor in influencing the processes of transformation (Turaki, 1991). Since human beings are agents of change, this depends very much upon what social values inform their methods of social change.

Given this cultural and social analysis, Turaki (1991) says, "The human factor in society is affected by culture (values), on the one hand, and social structure (order), on the other. Thus, human behaviour and social practice in response to social change or development must be understood in this dialectical relationship between culture (values) and social structure (order). Social dynamics or change is an ongoing dialectical interaction between social values and social structures through human agent. Thus, the nature and problem of modernising change in South Africa must be studied and examined from these cultural (social), structural, and human perspectives."

2.7.4. South Africans in search of self-identity

The ideal of identity as Preston (1997:4) puts "Is the way in which people more or less self-consciously locate themselves in their social processes, and does not arise spontaneously but is learned and relearned over time, it does not express an essence but rather an acquired set of characteristics."

As it is clear that identity is socially constructed, it is possible to speak of the business of making changes in an identity.

The notion identity can be unpacked in terms of the ideas of locale, network and memory and each of these spheres the establishment of a particular identity flows from

the routine dynamic exchanges of persons. As Preston (1997:4) argues, "Identities are socially made, they are not a private consumer construct from available elements. The particular person will confront a dense sphere of relationships with others, and in the background will stand the collectivity."

This study does not only focus on self – identity but also focuses on the idea of political – cultural identity. Preston (1997:8f) remarks, "The idea of political – cultural identity is a particular answer to the wider question of the relationship of individual and collectivity."

South Africans at the moment are faced with a mammoth task of self – identity. With the 1994 elections, most of the Apartheid laws were scrapped and a new predominantly black government was ushered in. The elections removed the legal impediments that had so long kept Blacks in the periphery and a ray of hope for Blacks flashed.

Despite this long awaited victory for Blacks, subsequent events showed that there is a need for deconstruction of white dominance and privilege. In order to properly address this, there is a great need for the idea of political – cultural identity for all South Africans.

As Preston (1997:9f) argues, "The idea of political-cultural identity expresses the relationship of individual selves to the community they inhabit and how thereafter the persons considers that their community relates to the wider world. This involves the political understandings of individuals and the political understandings of local collections expressed in folk knowledge/ folk ideologies.

The essence here is that, as the industrial-capitalist system developed, traditional forms of life and patterns of self – understanding experienced radical reconstruction, as such self-identity lost shape. One aspect of the intellectual preoccupation with identity has

been the way in which self – identity has been regarded as insecure. So, as the system changes so too does the agent, and in a rapidly changing environment all familiar claims to the security of the individual fall (Preston, 1997:31-32).

Much as people aspire the idea of self-identity (self-rediscovery), any form of discussion around this in the modern world must embrace the implications of its social construction, instability and ambiguity.

2.8. Cross cultural leadership in post South Africa

Mbigi, (1992:22) argues that in all African cultures and African communities, human beings are coming together to perform certain collective acts, encounter common problems which have to do with establishing direction, coordination and motivation.

He further (Mbigi, 1992:22) notes that there is an assumption that Africa is a poor continent facing tremendous development challenges. For this reason, he argues (Mbigi: 1992) that any effective transformation practices, processes and systems have to focus on development issues and no qualitative and meaningful economic, social and political transformation could take place without the generation of effective processes.

Koopman (1991:41-47), rightly puts it that Eurocentric approach is the traditional dominant western and in fact, a White Anglo-Saxon Protestant style of leadership. It is globally consistent with western value system in which the primacy is given to individualism and related self-centred concepts (self-fulfilment, self-development...).

Koopman (1991:41-47) again speaks about Whites being “individualistic exclusivists” and building “exclusive institutions”. Several authors have described the manifestations of this traditionally dominant corporate style. Hofmeyr, Templer, and Beaty (1994: 190-208) argue that languages used would be English for most communications at the

managerial levels in the private sector, but Afrikaans would often be used in public sector companies, particularly outside the major areas.

Mbigi (1994:77-92) insists on the rationalism of Western leadership styles as being expressed in job descriptions, job evaluations, disciplinary codes, grievances procedures and in the lack of the place for dreams by constantly making the workers aware of the practical limitations and realities of the companies.

Several authors like Khoza (1993) and Asante (1990) have acknowledged the need for an Afrocentric approach to leadership in African organisations. For Koopman (1991: 22-24), Ubuntu implies a belief that conceptualises a human being as part of societal fabric and that each individual will see the need to find his place in a societal structure. Ubuntu covers the cultural propensity for African people to be community inclusivist oriented. Mbigi and Maree (1995:2-3) in their astute analysis, write that unless the development structures, strategies and processes can harness these Ubuntu values into a dynamic transformative force for reconstruction and development, failure will be almost certain. For African organisations and companies the challenges of social and political innovation far exceed the technical challenges.

Mbigi and Maree (1995:2-3) suggest that the social experience and innovation of African people should be harnessed and aligned with successful leadership techniques from the West and the East. In essence this requires careful and creative strategic alignment by African managers. It cannot be imported from either Japan or the West. This has to be brewed locally by both managers and people who understand the African situational reality and survival strategies. It requires Africans to draw on the strength of their own cultural diversity and their triple heritage from Africa, the East and the West.

These scholars, Mbigi and Maree (1995:2-3) further agree that the most pervasive and fundamental collective experience of the African people is their religious experience. It

is integrated into all aspects of their lives on a daily basis. It is therefore important that conceptual frameworks of strategic ideas should try and make reference to the African religious and cultural experience if effective transfer and adaptation are to take place. Preferably the significant ideas and practices must be translated from foreign languages into the relevant local language.

Mbigi and Maree (1995: 22ff) point out that, "Business and economic transformation in Africa has to be driven by people and technological innovation, because South Africans do not have enough resources. The economies are sluggish and the return on investment is low and unattractive to investors. South Africa's economic transformation will start with the development of its people as well as their collective efforts towards continuous improvement and wealth-creation. They further argue that this strategy can enable South African companies to meet the current challenges of change, competitiveness and development. Leaders cannot only maintain records and conditions of service, but must also create unity in diversity and optimise wealth-creation, whilst at the same time remaining sensitive to the poverty and suffering of the workers," assert Mbigi and Maree (1995:22).

2.9. Critical reflections

From literature review, the results show that the cultural constellation of the white South African leadership group is largely congruent with western or Eurocentric leadership systems, which tend to emphasise competition and work orientation, free enterprise, liberal democracy, materialism, individual self-sufficiency, self-fulfilment and development, exclusivity, planning and methodology (Booyesen, 1999).

Koopman (1991:41-47), rightly puts it that Eurocentric approach is the traditional dominant western and in fact, a White Anglo Saxon Protestant style of leadership. It is globally consistent with western value system in which the primacy is given to individual and related self-centred concepts (self-fulfilment, self development). Koopman

(1991:41-47) again talks of whites being “individualistic exclusivists” and building “exclusive institutions”.

Mbigi (1994:79-92) points out that the cultural constellation of the black South African group differs to a large extent from western or Eurocentric one and is comparable to Afrocentric approach (Ubuntu), which emphasises collective solidarity, inclusivity, collaboration, consensus and group significance, concern for people, as well as working for the common goal, structure through rituals and ceremonies, patriarchy, respect and dignity (ibid).

Mbigi and Maree (1995:1) concur with Booyesen (1999) that Ubuntu approaches the study of the self with the aim of contributing to the “I versus the We”. Westerners are naturally individuated, isolated and they prefer the saying “ I think therefore I am” whilst Africans prefer collectiveness and because “we are therefore I am”.

Mbigi (1992:22) rightly says that in all human cultures and African communities, human beings are coming together to perform certain collective acts, encounter common problems, which have to do with establishing direction, coordination and motivation. He further (Mbigi, 1992:22) noted that any effective practices, processes and systems have to focus on development issues and qualitative and meaningful economic, social and political transformation will take place without the generation of effective approaches.

As opposed to the selfish and individualistic Eurocentric approach to transformation, Koopman (1991:22-24) acknowledges that Afrocentricity remains a broad concept but it has largely to do with usage of African home based conceptual knowledge about people and their predispositions to work and productivity are all connected with Africa’s inclusivist Ubuntu-based value system.

This scholar (Koopman, 1991: 22-24) argues that Ubuntu implies a belief that conceptualises a human being as part of societal fabric and that each individual will see the need to find his place in a societal structure. Ubuntu covers the cultural propensity for African people to be community inclusivist oriented.

These scholars (Christie, Lessem and Mbigi, 1993:117) concur that the case for Afrocentricity has largely to do with usage of home base in addressing challenges, including the economic challenge. They went further on saying that Afrocentricity is about Africans anchoring themselves in their own continent; its history, traditions, cultures, methodology, creative motif, ethos and value systems exemplifying the African collective will. It proposes that people of African descent or cultural orientation anchor their view and evaluation of themselves within their own historical and ontological framework (Christie et al. 118).

Following the political changes in South Africa since early 1990s, and given the implementation of employment equity, changes that impact strongly on transformation seem to be not occurring in South Africa, including changes in peoples' values and norms.

South Africa is non-racial, it is multi-lingual, she has a diversity of cultures from Africa, Europe and Asia, (Serote, 1992:42). If organisations are to survive they need to understand the resultant diversity and manage it effectively.

The notion of 'Ubuntu' contains potential as a prospective transformation device (paradigm) for positive societal emancipation (social mobilisation) and cultural revival in the new South Africa. Perhaps, one of the areas in which this Ubuntu spirit can inject new approaches and envisaged positive changes is that of the theory and practice of democracy in South Africa. Africans lost Ubuntu due to foreign aggression and colonialism. The conquerors failed to maintain it in its pure form. This study argues that

in order to address the intersection of race, gender, and class, there is a need to go beyond (transcend) Euro centric systems that dominate organisational change theory and practice (Evangelina Holvino, June, 2001)

CHAPTER THREE

CHAPTER THREE

3.1. Introduction

The main focus of this chapter is on the method of research adopted by this study. It describes the methodology, the research design, data collection strategies and the sample procedure followed as well as the technique of data analysis.

3.2. Research methodology

This study is qualitative in nature. It is conducted from the qualitative research paradigm of the phenomenological interpretative. This approach facilitates an understanding of how people interpret/perceive process operative in their social worlds. This approach focuses on arguments based upon specific experiences and observations, not theory (Neuman, 1997).

Phenomenology is an analysis of qualitative data to provide an understanding of a concept from participants' perspectives and views of social realities. The phenomenologist/researcher constructs a picture that takes the shape as he or she collects data and examines the parts (McMillan and Schumacher, 1997:101-2).

According to McMillan and Schumacher (1997:391), qualitative research is naturalistic inquiry, there is non-interference during data collection; this is the strategy to discover the natural flow of events and processes and how participants interpret them. Most qualitative researches describe and analyse people's individual and collective social actions, beliefs, thoughts, and perceptions. The researcher collects data by interacting with selected persons in their settings and by obtaining relevant documents.

As alluded earlier in this discourse, qualitative research is based on naturalistic phenomenological philosophy that views reality as multi-layered, interactive and a shared social experience interpreted by individuals (McMillan and Schumacher, 1997:392). As opposed to quantitative research approach, in qualitative research approach, most descriptions and interpretations are portrayed with words rather than numbers, although McMillan and Schumacher (1997) say, "numerical data may be used to elaborate the findings identified in qualitative analysis."

3.2.1. Goal of qualitative research.

Whilst there has been much debate about the research approaches, that is, quantitative and qualitative approaches, this study deemed it fit to introduce these approaches on two levels as espoused by McMillan and Schumacher (1997:15-16).

These scholars introduce these two terms on two levels of discourse. " At one level, quantitative and qualitative refer to distinctions about the nature of knowledge; how one understands the world and the ultimate purpose of the research." On another level of discourse, they say, " the terms refer to research methods; how data are collected and analysed and the type of generalisation derived from the data (McMillan and Schumacher, 1997:15). In addition, these scholars assert, " Purists suggest that quantitative and qualitative research approaches are grounded on different assumptions about the world, the research purpose, role, and the significance of the context in the study.

The qualitative research, according to McMillan and Schumacher (1997:392) is concerned with understanding the social phenomenon from the participants' perspective. Understanding is acquired by analysing the many contexts of the participants and by narrating participants' meanings for these situations and events. Participants' meanings include their feelings, beliefs, ideals, thoughts, and actions.

3.3. Methods for data collection and sampling.

Methods of data collection with which qualitative research is associated have been employed by social scientists for many years. The best known of these methods is participant observation which entails the sustained immersion of the researcher among those whom he or she seeks to study with a view to generating a rounded, in depth account of the group, organisation, or whatever.

According to Wolcott (1975:112), "the debt owed by participant observers and qualitative researchers in general to anthropology can be discerned in their approach, a term coined in the context of anthropology to denote 'literally' an anthropologist's "picture" of the way of life of some interacting human group.

While participant observation is probably the method of data collection with which qualitative research is most closely associated, it is by no means the only one. Unstructured interviewing, in which the researcher provides minimal guidance and allows considerable latitude for interviewees, is also a favoured technique.

Bryman (1988; 46) asserts, " While some qualitative researchers make use of an interview schedule others operate with a loose collection of themes which they want to cover. In both instances the subject is given a much freer rein than in the survey interview."

3.3.1. The in-depth, face-to-face interview

Interview is one of the main data collection tools in qualitative research. It is a very helpful in understanding people's perceptions, meanings, and definitions of situations and constructions of reality. It is also one of the most powerful ways of understanding others, Punch (1998:175). As Jones puts it in Punch (1998):

“ In order to understand other persons’ constructions of reality, we would do well to ask them... and to ask them in such a way that they can tell us in their terms (rather than those imposed rigidly and by ourselves) and in a depth which addresses the rich context that is the substance of their meanings” (1985:46).

Punch (1998:175) says “ while interviewing is basically about asking questions and receiving answers, there is much more to it than that, especially in a qualitative research context. “ Interviewing has a wide variety of forms and multiplicity of uses. The most common type of interviewing is individual, face-to-face verbal interchange, but it can also take the form of face-to-face group interviewing, mailed or self administered questionnaires, and telephone surveys. Interviewing can be structured, semi structured, or unstructured. Its scope can be the understanding of individual or a group perspective.

An interview can be a one-time, brief exchange, say five minutes over the telephone, or it can take place over multiple, lengthy sessions, sometimes spanning days, as in life history interviewing.” The in-depth, face-to-face interview allows the researcher to create the reality of the interview setting, and above this, it involves the participation of people who will contribute towards a better understanding of the phenomenon studied (Denzin and Lincoln 1994; Maykut and Morehouse 1995).

By and large, in-depth face-to-face interview is an intensive and probing type,” with emphasis on such psychological and social factors as attitudes, emotions or convictions. It determines the respondent’s degree of detachment, attachment and involvement with an experience or activity” (Sidhu, 1995:149). In-depth face-to-face interview usually involves flexibility of interview situation; focus on feelings and a restatement of implied or expressed feelings.

The advantage of interview schedules is that they involve direct interaction between individuals; responses can be probed, followed up, clarified and elaborated to achieve accurate responses. Non-verbal as well as behaviour will be noted in face-to-face interviewing. Interviews result in a much higher response rate than other methods, especially for topics that concern personal qualities or negative feelings.

This method will of course be supplemented by relevant documents as Marshall and Rossman (1995:85) rightly say that data collection method of interpreting or reviewing documents supplements the interviewing method in that the "minutes of meetings, announcements, formal policy statements, letters, and so on are all useful in developing an understanding of the setting or group studied.

3.4. Sampling technique and descriptions of the samples

The sampling technique chosen for this study is nonprobability sampling (Purposive or Judgemental). This is informed by the fact that the phenomenologist selects cases with specific purpose in mind; he or she wants to identify particular type of cases for in-depth investigation. The purpose is less to generalise to a larger population than it is to gain a deeper understanding of types (Neuman, 1997:206).

In addition to the above statement, this sampling technique was chosen because it allows for a selection of subjects who best meet the purpose of the study or satisfy the purpose in mind (Bailey 1978; Neuman 1997).

In phenomenological research, the researcher is able to choose subjects who are able to function as informants from the population who will be representative or informative on providing context based views of the experience and phenomenon being investigated (McMillan and Schumacher, 1997:171). In nonprobability sampling, the researcher uses subjects who happen to be accessible or who may represent certain types of characteristics (McMillan and Schumacher, 1997:168-9).

The sample for this study is constituted of different categories of respondents:

Scholars of Ubuntu, Cultural experts, Academics from different African countries, Traditional Leaders, Tour Guides based in Basotho cultural village, and Gauteng government employees (Moral Regeneration Movement).

3.5. Data analysis

According to McMillan and Schumacher (1997:565) qualitative data analysis commence as soon as the initial step of data is collected and runs concurrently with data collection because each activity informs and drives the other activities. Documents assist the researcher to move easily from “raw” data to a more abstract level, but they also record the reflective and concrete process for methodological explanation.

Furthermore, McMillan and Schumacher (1993:14) notes, “qualitative research is based more on what is called a naturalistic-phenomenological “philosophy” which assumes that multiple realities are socially constructed through individual and collective definitions of the situation.

Neuman (1997) asserts that the researchers interpret data in a way that is sensitive to the context and cultural meanings of subjects. The researchers do not test the hypotheses or generalisable theory, but employ the ideal type to bring out the specifics of each case and to emphasise the impact of the unique context.

One use of the ideal type is to show how specific circumstances, cultural meanings and the perspectives of specific individuals are central for understanding a setting or process (Neuman, 1997:433).

As data analysis in qualitative research is conducted concurrently with data collection as opposed to conducting it at the end. The advantage thereof is to afford the researcher enough space to focus and shape the study as it proceeds.

For this study, inductive data analysis strategy is not applied to prove or disprove the authenticity of the hypotheses, rather to make meaning and sense of the already gathered data and gathering rich descriptions of the phenomenon.

CHAPTER FOUR

CHAPTER FOUR

CHAPTER FOUR

DATA PRESENTATION

4.1. Introduction

This chapter focuses on the data with regard to the practice of Ubuntu in South Africa and how this practice could assist in the transformation of South African societies, in all social, economical and political aspects. And finally, the chapter focuses on the challenges and prospects of Ubuntu.

Various people have been interviewed and their opinions and views will be presented. These respondents are categorised according to their fields of specialisation and or their expertise on the researched phenomenon. The first category consisted of Ubuntu scholars and/or experts attached to various institutions; the second category comprises of academics from other African countries, thirdly and lastly, is a group of cultural practitioners.

There are various reasons why these respondents were interviewed in categories. Firstly the Ubuntu scholars display a scholarly and researched knowledge of the researched phenomenon. In the case of Academics from other African countries, their understanding of different cultural practices is invaluable in this regard; 'the researched phenomenon' and it could not be defined and or described outside context of African culture. Therefore, culture and Ubuntu are inseparable philosophical concepts. Lastly, the category of cultural practitioners, they were interviewed because they are not necessarily knowledgeable on oral tradition, but have rich non-fixed text wisdom and knowledge.

4.1.1. Category i. Ubuntu scholars and/or experts

Respondents: Dr Koka and Dr Broodryk

Two respondents in this regard were selected from a pool of twelve scholars and/or experts are of the opinion that, every person is entitled to his or her views. Their feeling is that UBuntu is interpreted in various ways and people's opinions are correct according to their own perception. The definitions and perceptions of Ubuntu are closely interlinked and they may not always be uncontroversial.

However, these scholars or categories of respondents express their concern that some scholars in South Africa, in their approach to UBuntu, do not map out UBuntu as a philosophy, they have the tendency of taking the applications of UBuntu and say it is UBuntu. To define Ubuntu in their opinion is also not an easy task due to the dilemma of different perceptions. They both agree that the search for a precise definition of Ubuntu can be compared to the five blind persons' search and perceptions for explaining an elephant.

An elephant was brought to them. Excitedly, they stood up to touch the elephant. They all have lost their physical sight but they all saw the elephant with their "mental eye" aided by the touch of their fingers.

- i. The first one touches the tail and says an elephant is like a stick;
- ii. The second one who touches the ears says an elephant is like blanket;
- iii. The one who touches the stomach says an elephant is like a wall;
- iv. The fourth one touches the leg and says an elephant is like a pillar;
- v. Finally the one who touched the tusk concluded that an elephant is like a spear.

They were all satisfied that they have seen an elephant; they now know what the elephant was (or was like). They saw an elephant according to their hiding sight, from different perspectives and therefore they are interpreting the elephant differently and they were all correct. The parts they touched were the constituents of the totality of an elephant. Each of these parts could conceptually, be called attributes of an elephant.

This is similar to various people who are coming up with attributes, results or the products of UBuntu but not telling exactly what UBuntu is. It is like for instance a Good Samaritan who comes and finds the man who has been attacked lying by the road, quickly runs and gets him some medical care and gives him food. "He then calls that UBuntu and of course he is right that is UBuntu."

The implication here is that everyone regards UBuntu as correct the way he or she perceives it. People might talk of one having care, passion, mercy, kindness and love and they call all these UBuntu. But in actual fact, these are the attributes of UBuntu.

For Koka (2002) "Approaching the philosophy of UBuntu, from the scholastic point of view, the researcher is challenged to delve deeper into the philosophical aspects of this concept, because scholars are not narrators. Scholars of UBuntu are warned not to be narrators or historians. The philosophy of UBuntu has to be analysed philosophically to see whether "we" really understand it or 'we' do not."

The question will be: why some people do not have UBuntu? The answer is simple; it does not mean that they do not have UBuntu but they are ignoring it. UBuntu is there from birth; it is an inborn character.

The respondents stressed that Ubuntu can be described as kindness, love, respect, concern, care, trust, humility, and understanding. All these versions or interpretations are just but “parts of an elephant”. They are not Ubuntu. They are constituent attributes of the philosophy.

Koka (2002) says Ubuntu is philosophical concept and philosophical concept that has no prospects or practicals and ends up being nothing but an intellectual masturbation; it is just like masturbating intellectually. It gets reduced to a position that is much ado about nothing. “Now every concept must have the practicals, then one will find that you dealing with the practicals not the concept itself.”

4.1.1.1. Is Ubuntu a philosophical concept or is just a myth?

Koka (2002) asks a question; “Why should we call it human personality; why should we call it a humanness, and do these concepts of Ubuntu pertain to Africans or is it a universal concept?” “In his response when Ubuntu becomes non universal and belongs to a small section of the population, then it ceases to be a philosophical concept. It takes the same route as apartheid, which was never a philosophy because it was a limited, sectional philosophy or concept.

In this regard it did not bear the quality and characteristics of universality. As soon as it becomes universal then it becomes a philosophical concept, and it spreads its universality and covers all sections of people and therefore could be applied to all humanity and humanity is all-inclusive.

The third respondent was brought in here at a later stage: Prof.

Ramose, who is a philosopher at Unisa points that, “taking the cue from Kant’s ethical theory, that universalisation is a movement away from the individual subject to the collective whole.

Therefore it makes sense for me to recognise first concrete universality and from there to move to abstract universality. In this sphere you can see already the wide scope for dialogue leading to consensus or imposition and coercion leading to conflict.”

Koka (2002) responds to Ramose by indicating that there are categories of creation. God, the Creator God whom in our old African language we refer to as NTU, creates all these categories.

“Now, if you change NTU it becomes NUT. NUT is WATER. Now, we believe that creation comes from water. When you say NTU and I say MUNTU, I put MU and NTU together, which means a child of NTU.

Further, for Koka (2002), “Ubuntu” should, therefore, be understood as a modal product of the word “u-MUNTU” (or aBantu) which is the worth, quality and dignity of human personality. It is an element that preserves humanity, sustains and keeps balance within the circle of the human race. It makes Man a “Living Soul,” and differentiates him from the rest of the created beings: animates/inanimates (Things), modalities (abstracts) and localities (Time and Space).

Koka’s (2002) response to the question “Is Ubuntu a philosophical concept or a myth?” compares well, for example, with Mathole Motshekga’s (2001:7) work

when he identifies three key principles out of the nine (9) indivisible, or inseparable components of the human soul.

- > KA = Spirit (Abstract personality of Man)
- > BA = Soul (Heart-Soul of Man)
- > KHAT/CHAT = Body (Visible Physical Body of Man)

The three put together form a Three-fold Principle": KA + BA = CHAT (KABACHAT) OR MUNDU/MUNTU, which consists of:

M = Spirit
 U = Soul
 NTU = Body

The three key principles correspond as follows:

KA = M = Spirit
 BA = U = Soul
 CHAT = NDU/NTU = Body

Thus, KABACHAT = MUNDU is the "primal Human Personality" from which the cosmos or universe emanated – according to the Law of Squares. "We have KINTU or SILO, NTHO yee, meaning 'something or this thing.'

Providing clarity in this regard, Koka points out that, "When I say HANTU, meaning ABSTRACT. In the beginning there was matter, meaning the AIR. God created Man, now he created Man, He made Man modelled, like a statue, He made statue out of clay. And then He looked at him and behold, IT

was beautiful; “IT” referring to a statue that God made, but now God says, this is the little man I have made. He breathed in His divine Spirit, the same divine Spirit He breathed in the Water to give it life, and gave the power of water to give life.

And as soon as He gave that to the statue, Man became a living Soul and “IT” became a living Soul.

4.1.2. Category ii. Academics from other African countries

Dr. Ruhiiga T and Mr A Adjei

These Academics maintain that Ubuntu is built on identity of consciousness. That all those who subscribe to this philosophy of African Humanism take as given certain common attributes in their dealings with each other: their neighbours; solving problems; responding to death; cultural festivals, celebrating life, that is, for example, child birth, and weddings. Ubuntu is destined to foster Ubuntu among all the South Africans; Ubuntu means concern for one another and promotes less tension and smooth transition to transformation.

4.1.2.1. The challenges of Ubuntu

Dr. Ruhiiga points out that, the work scenario challenge for Ubuntu in the South African context is in the context of:

- The ability to see mankind beyond locality, tribe and race.

- South Africans have at first to see themselves as people, together in the struggle for transformation and progress, eventually standing to benefit together rather than 'these people'...'those people.'
- Do South Africans know that they are Africans?
- Can they transcend their tribal/racial identity?
- They both believe that South Africa is a country of mixed societies and Ubuntu is likely to fail and be rejected by a small but powerful group who regard it as a threat to their positions. Their feeling again is that Ubuntu may be misused by shielding malpractice in society where brothers would protect one another, laziness, disincentive to progress creativity.
- There is a danger that sinister forces may hijack the 'Ubuntu' bandwagon only to use it to exploit our people and to enslave them in a modern form of unequal partnerships for development; 'this is already happening'!

4.1.2.2. Prospects

Ruhiiga (2002), is strongly convinced that, these will not be encouraging until such a time in the long future after both the leadership (political) and civil society come to accept that there are benefits for all to be gained through the practice of Ubuntu. As of now, it remains essentially an ultimate goal: a sort of dream that may or may not be attained in the end.

The ethnic diversity of South Africa has advantages and serious disadvantages; the concept of "rainbow nation" is only in the imagination of daydreamers. In reality there is nothing like that. It serves no purpose for members of society, civil and otherwise to pretend that people are not being appointed to senior positions on the basis of "tribe." Not even pretensions of "struggle." Credentials can hide the obvious practice of

“nepotism” and an extreme level of selective localised “tribalism” that is the order of the day.

With all due respect to Mbigi (1992), Ubuntu, culture and equality have little or nothing to do with each other. We cannot understand each other’s culture except if we are genuinely interested in ‘other people’s way of life.’ South Africa remains a country made up of ‘tribal enclaves.’ Whites think that they are superior culturally and genetically to all other people. Coloureds think that they are at least good than Indians and Blacks. Indians despise both Coloureds and Blacks, admire whites, conspire and aspire eventually to attain superiority through wealth accumulation.

Given the above-mentioned scenario, Ruhiiga and Adjei (2002) maintain that Blacks still suffer inferiority complex in their contact/interaction with other races in South Africa. They are strangers in their own country. They lack that confidence which allows them not only to demand that they be treated on equal terms. In fact, to force the political leadership to go beyond cosmetic power control, the injustices of the past have not been addressed other than through political office but real power still rests with the minority class of whites.

There is an obvious need for change in South Africa. In fact, what is needed is a radical restructuring of the ‘old order’ and its replacement with the new ‘institutions’ sensitive to the history of this country.

Ubuntu is an African concept based on African values and value system. It is an extension of the African culture. It subscribes to the phrase of the ‘I’ in the universe but puts focus on the needs of the ‘We’. It is a collective concept that directly negates the individualistic western approach built purely on the ‘I’.

Adjei (2002) concludes that, given economic, social and political considerations in South Africa today; it is not possible for the 'haves' to agree to share with the 'have-nots'. Elites are unlikely to wholeheartedly support this philosophy. Indeed, as society develops, it turns to become 'exclusive' and 'individualistic'. African societies are heading in this same direction!

South Africa has manpower of black people, which is regarded as cheap labour but physically strong and easily accessible which is good for any developmental programme. The respondent regards whites as creative, rich, intellectually good and highly skilled. Ubuntu must combine the two forces, that is, Blacks and whites in a meaningful and sustainable way that would make South Africa a force to reckon with in the world. South Africa is also rich in natural resources, cheap labour and national resources plus skills, technology that is assisting with sustainable development. The respondent stressed that the 'backward culture/ tribalism /racism should be harnessed to progress.

4.1.3. Category iii. Culture Practitioner/s

Messrs Thabane T., L.A.W. Motsatse and K. Mkhize

The third category looks at cultural practitioners: Thabane (2002) informs that the third category looks at cultural practitioners: Thabane and Motsatse (2002) inform that, the then QwaQwa government built the village called the Basotho Cultural Village. The idea behind this was an attempt to restore the Ubuntu culture among the South Africans. There was a great sign that the South African culture has been influenced and distorted by the European colonialists.

The major changes or influence to the culture of the Basotho started in 1874 when three missionaries, Thomas Arbousset, Eugene Casalis and Constant Gossellin of the Paris Evangelical Missionary Society (PEMS) arrived in Lesotho. They introduced

themselves to King Moshoeshoe as the priests. In a research conducted by the late Lesotho historian, nate Tamane, King Moshoeshoe refused to be baptised, in the presence of the late Queen Mantsopa who was one of King Moshoeshoe's family members.

Coming to the debate of Ubuntu/Botho, Thabane and Motsatse maintain that South Africans should try to define the following concepts along the line of Ubuntu philosophy, tradition and culture. Although these seem to be different concepts, they are much part of Ubuntu philosophy, as one cannot talk about Ubuntu without mentioning culture. The implication here is that some South Africans understand Ubuntu as their African way of life; culture manifests itself within Ubuntu, which means culture and Ubuntu cannot be dealt with separately.

Further, Thabane and Motsatse (2002) assert that "Ubuntu/Botho, is how people live and whichever life style; it is influenced by cultural heritage of that particular nation. Ubuntu is that humanness that South Africans are trying to utilise to get back to basic principles of African way of life and restore the African traditional respect for one another. This is where South Africans should start building the new nation from this current lost nation."

"According to the African culture, adds Thabane (2002), there was a stage where boys and girls were separated from their parents. This was when they reached the puberty stage. The boys grew up at the court (*kgotla/mosate*) at a place called '*Kgoaling*' where they were taught about culture and become soldiers. They were taught about the culture before they could be initiates and before

they could be soldiers they should first be initiated.”

Thabane and Motsatse point out that, as part of the package these practices used to prepare these young men and women physically, psychologically and socially. The idea behind the whole issue was to inculcate the spirit of Ubuntu into their souls and this could not be done without the African cultural practices. The spirit of patriotism and collectivism were promoted in those practices.

Thabane concludes that the idea behind places like Basotho Cultural Village is to try and restore distorted African cultural heritage, which in South Africa was displaced in the process of deculturation by the apartheid.

According to Mr Mkhize specifically, the starting point to Ubuntu is the acknowledgement of each other, that is humanity. And this, according to him, will assist to understand other things like the opposite of Ubuntu, that is “ubulwani, animalism.” Another difference is, we all have tongues even animals have got tongues, and in our African language, we have “language,” “Leleme,” “Ulwimi,” and is not the “ulimi,” the physical tongue (flesh). Even though people share “ulimi” with animals, they do not greet animals but they greet other people, “saubona”, I see you, you are a human being.

An animal is "Isilwani" something which is ready to fight: Ubulwani, Isilwani; Ilwa: there is a difference between these and Ubuntu. "When I meet you, we do not have to fight. So, in other words communication is the threshold towards embracing Ubuntu.

In comparison with other nations Mkhize (2002) points out that, "the Japanese call Ubuntu "AMAYERU", and they define it as "relationships are formed through human dependency." "If you analyse this, you find that this translates the idiom "Two bangles produce a good sound." "*Matsoho a ya hlatswana,*" So, Ubuntu is a belief and an embracement of partnerships. "Umuntu is a human being; Ubuntu is that which comes from relationship between people."

In relation to the above mentioned, Mkhize points that when Africans talk of partnerships it means you as an individual, you are not a complete without the other person. You need another person to formulate the social contact. Ubuntu is not for individualism. If I talk about "I" it means "mina" myself, but if I talk about "mi-na" (Take), I give to you, that is Ubuntu." "Language provides a platform for any culture. Idioms are ornaments of language, language

which Africans can say is the foundation of culture, and culture is Ubuntu.”

This chapter has attempted to give the reader some glimpses of ideas on Ubuntu from three categories of life in communication.

CHAPTER FIVE

DISCUSSIONS AND

CONCLUSION

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5.1 Introduction

This chapter focuses on the analysis and interpretation of presented data and relate them to literature in this study. Recommendations emerging from the study are also presented.

5.1.1. Overview

Thus far the entire research can be summarised in the following: Chapter one attempted to put the reader on board about the aims, methods, theories and structures of the study. Secondly, chapter two reviewed data collection for the purpose of the researched phenomenon which is “the practice of Ubuntu in South Africa: challenges and prospects in the post apartheid era.”

The third chapter of this study outlines the method of research used. It describes the type of research design used, data collection methods and the sample procedure. Chapter four of this study focussed on the presentation of the research findings with regard to the topic researched. And lastly, chapter five focuses on the analysis and recommendations on presented data and relate them to the literature reviewed.

On the whole the study attempted to define and describe the Ubuntu philosophy, its practice in South Africa; the challenges and prospects in the post apartheid era. However, the researcher acknowledges that the study should be taken further comprehensively. The present study rationale was to come up with the challenges, prospects and recommendations, which under gird the concept and practice of Ubuntu.

5.2. Ubuntu in context

The findings in chapter four indicate that various respondents agree with that Africa must unite. These respondents point out that before the South Africans, lay not only an opportunity to be united but also a historic duty. On the whole, there is a strong conviction that it is in the South Africans' hands to join their strengths, taking sustenance together from their diversity, honouring their rich, varied traditions and culture, but working together for the protection and benefit of all. Therefore, this study is strongly convinced that, it is imperative that South Africans learn more about themselves; for their own sake and the sake of their neighbours. The approach towards realising the collectiveness could be the acknowledgement of Ubuntu philosophy.

The respondent, Koka (2002) however, expressed a concern that many people in their approach to Ubuntu, do not map out Ubuntu as philosophy but they have tendency of taking the applications or attributes of Ubuntu as Ubuntu. Koka (2002) compares the definitions and descriptions of Ubuntu with what five blind persons provided as a definition and description of an elephant. The elephant was brought to them so that each of them could tell back home what an elephant looks like. They all have lost their physical sight but they all saw the elephant through their 'mental eyes' aided by the touch of their fingers. They all saw the elephant from different perspectives though.

Therefore, all these blind persons are correct in their defining an elephant. This study attempted to explain Ubuntu as a phenomenon, at times it is difficult to define and describe. These blind persons defined an elephant from different perspectives and each of them had his or her own description in terms of what he or she experienced. As people attempt to define and describe Ubuntu, everyone has his or her own point of view based on backdrops.

On the whole, the definition of Ubuntu is like the way these five people defined an elephant. Although the first one defined an elephant as looking like a stick, he or she is not wrong, much as others defined it from their own perspectives, telling that it is like a blanket, a wall, a pillar and or like a spear. All these people are correct, their definitions are in line with the perspective or point of view from which they are looking at the phenomenon and above all influenced by their previous and current personal experiences.

From the foregone discussion, the implications point out that: For all South Africans, it is crucial to acknowledge Ubuntu philosophy and come to an agreement, as to what exactly is Ubuntu philosophy. Before this could be agreed upon, the aspirations and goals of South Africans would not be realised. South Africans would always pull in different directions that would mainly be influenced by their personal experiences, yet claiming to be striving for a common goal, and at the end this would lead them nowhere.

The question becomes: Do South Africans, particularly whites, really need this Ubuntu? Perhaps the most significant response by both sets of contributors was 'Yes'; there is a need for the practice of Ubuntu philosophy in South Africa.

The philosophical concept Ubuntu begs a big question: Is there a need for one? The answer, proved by research for this study, is a definite 'Yes'. However, it is such a novel concept that many South Africans have difficulty with the very idea of Ubuntu, even when they are well-informed and well-read researchers and scholars.

For instance, respondent Prof. Ramose (200) has some reservations on the whole matter of the practice of Ubuntu philosophy in South Africa. He comments that: "I "guess you will agree that the transition from the

older to the new introduced since April 1994 may lucidly be described as transformation. One significant item in this process was the interim constitution. In this constitution the term Ubuntu was used, at least once. In the final constitution the term appears nowhere. Did we need the term at all? Why was the term invoked to justify the establishment of the Truth and Reconciliation Commission (TRC)? Why did the constitutional court invoke the term to justify the unconstitutionality of capital punishment? I am glad to report that some scholars, especially jurists, including Judge Mokgoro via the Internet, have addressed the question of the exclusion of Ubuntu in some law journals of South Africa.”

The implication here is that, Ubuntu is yet to find a home in its own home in the legal, social and political organisations of the post apartheid South Africa. Without this ‘transformation’ would only be a dream and be elusive as it is already the case now.

5.2.1. Is Ubuntu a philosophical concept or just a myth?

Koka (2002) rightly argued that; “ Ubuntu should be understood as a modal product of the word u-Muntu (or aBantu) which is the worth, quality and dignity of human personality. It is an element that preserves humanity, sustains and keeps balance within the circle of the human race. It makes Man a ‘Living Soul’, and differentiates him from the rest of the created beings: animates/ananimates (Things) modalities (Abstracts) and localities (Time and space),” the implication according to this study is that Man was born with the spirit of Ubuntu and that cannot be taken away from Him. It is

unfortunate that there are people who suppress this inborn character and make as if they were born from a different planet. The colonialists and apartheid architects have Ubuntu within them but they suppressed it to achieve their selfish ends.

5.3. Ubuntu and Culture

Ubuntu and culture are used in this study as a set of inter-related concepts that guide the direction and serve as modes of inquiry. The social phenomenon, which this study addresses, is the social formation emerging from social interaction between culture/Ubuntu and the so-called modernising processes. It is at this point of social interaction between these two concepts that resulted in social change, transformation, and the emergence of new social order. The African way of life has always been based on the idea of Ubuntu.

The following paragraph (s) indicate (s) the achievement of the objective that, on the broader level, this study attempts to conscientise post apartheid South Africans to revisit the hermeneutics of Ubuntu for the current South African way of life. The whole idea about Ubuntu is the acknowledgement and propagation of the basic tenets of humanness, that is the maintenance of the moral fibre that makes an African society cohesive by its insistence on respect for cultural values and promotion of a form of existence based on dignity and compassion. Culture, on the basis of the above, embraces physical, psychological and sociological factors. "Through Ubuntu social ethic, which simply means "umuntu ngumuntu ngabantu" meaning " a person is a person through other persons." Africans placed a high premium on human life and good human relations. As a result, they were able to curb situations of uncontrollable crime and disregard of other peoples rights as human beings."

The data collected in this study, as presented by various respondents and of course, the review of relevant literature was aimed at highlighting the fact that, promoting Ubuntu

and African cultural values could assist the South Africans to re-identify themselves, reclaim and revitalise their cultural heritage.

In fact, it is due to colonialism that European cultural imperialism ideologies and apartheid hegemony distorted the African cultural heritage. It is again in particular, due to apartheid system that western ideologies were inculcated into South Africans without any constructive dialogue or engagement of these by the South Africans.

As a matter of fact, in the process of replacing the South African worldview with European cultural imperialism and the apartheid hegemony essential positive aspects of African cultural heritage were distorted and displaced.

Actually, due to the processes of deculturation, the overwhelming majority of South Africans became alienated from their African cultural value systems, traditions and creativity, and this is one of the factors that today tend to inhibit any efforts of nation building and the advancement of a patriotic national cultural identity in South Africa. Serote (1992) concurs with Teffo (1994) that the practise of Ubuntu philosophy in South Africa could address the apartheid legacy. He also alleges that the notion of "Ubuntu" contains potential as prospective transformation device for positive societal emancipation and cultural revival in the post apartheid South Africa

The concept culture used in this study, refers to ceremonies and practices peculiar to enormous and dynamic structure of behaviours, ideas, attitudes, values, habits, beliefs, customs, language, and rituals which provides them with general designs for living and patterns for interpreting reality (Khoza, 1993). Through all these, South Africans used to be collective and worked as whole in activities such as *letsema/ulima* which encouraged/built Ubuntu/botho. These concepts were used to address the social, economic and political diversity in South Africa. They encouraged collective work and responsibility. To instil these socio-cultural and economic concepts into the minds of the people in the society, Africans used idioms such as: "*ntlhomphe ke o hlomphe*"

(which encourages mutual respect in the community). This is supported by one of the respondents, with the idiom: "Two bangles produce good sound," (which translates, '*Hlaahlela le lla ka le leng.*'

Every person has culture, and that cultural pattern changes through time and with time. Culture can be shown through various expressions such as religion, ethics, morals and philosophy, art and literature, dance, music and drama, styles of building houses, people's clothing, social organisation and political systems, customs and institutions of the people, their values and laws. All these cultural expressions influence and shape the life of each individual in his society, and in turn the individual makes cultural contribution to his community through participating in its life and in some cases through creative work, (Mbiti, 1975). Culture, as a dynamic phenomenological concept in some instances can be used to intensify the course of development of a society, while in other cases; it can be a source of tension and dislocation in the life of a society.

It is through culture that people retain their self-identity, building a shared historical experience, creating a sense of collective cultural identity. Culture, like Ubuntu is a unifying factor that South Africans can use to influence cooperation between individuals. It is crucial that South Africans begin to accept that Ubuntu is our history, therefore will always unfold new elements that will inform the future, as the role of history is to allow people to learn from the previous mistakes and progress.

When the South African values are revisited, revitalised and incorporated in our modern, super-industrial societies, some concerns may automatically fizzle out (Teffo, 1994). He further asserts that, with the philosophy of Ubuntu in practice, moral decay, mainly attributed to Europe/west (which divided South Africans), the cycle of violence and criminality, which plagued South Africa during past few years, mainly apportioned to diversity could drastically be reduced.

Having mentioned diversity in preceding paragraphs, it must be noted that, despite the diversity created by apartheid around us, we humans construct and invent our own. Often these inventions have the pretext to supersede the original diversity. While this might be progress in one situation it may also be regression and recipe for disaster in another. Divided as we are now, one respondent rightly asserts that, given the economic, social and political considerations in South Africa today; it is not possible for the 'haves' to agree to share with the 'have -nots.' Elites are unlikely to wholeheartedly support this philosophy. Indeed, as society develops, it turns to become 'exclusive, and 'individualistic.' African society is heading in this same direction!

5.4. The challenges of Ubuntu

Koka (2001) notes that Africa has, for many centuries, physically and mentally subjugated, and the definitions and interpretations for her "Being," culture and the life were entrusted in the hands of colonialists. He also noted that the western scholars have mentioned nothing positive regarding Africa's contributions to world civilizations, especially in the fields of philosophy, arts and sciences.

With this in mind, this study is strongly convinced that, through Ubuntu philosophy, South Africans could be able to make meaningful contributions to the world civilizations. The implication here is that people should try to recognise, respect and acknowledge other's culture. It is through cultural practices that South Africans shall be able to re-define Africa, and African way of life. Ubuntu is embedded in culture and if there is no culture there is possibly no way Ubuntu could be realised in South Africa. This implies that South African culture should be revived and this would be in line with the State President who is deeply concerned with African Renaissance and Moral Regeneration Movement. This concern could not be realised without the acknowledgement of African culture.

Looking at what Mbigi and Maree (1995) say, it is crucial for the South Africans to revisit their cultures; they should take into account, their political history and African

culture in an attempt to have a successful transformation. Mbigi and Maree (1995) say, " Our view is that if Africans are going to undertake the challenge of development, they need to discover their own collective self-identity."

After the demise of apartheid hegemony, new constitution was drawn and/or adopted in the post apartheid South Africa. Despite this new constitution being in place, transformation would only be in the minds of daydreamers if and only if a radical stance is not taken towards diversity in South Africa. Many black and white South Africans are still clinging to apartheid laws, hiding behind this diversity. The government has got all the necessary resources to get transformation underway, but the problem is that the wrong personnel are occupying many good and crucial positions. This alone suffices to derail the whole process of transformation.

One example is that of the Bloemfontein High Court: it forced the Free State MEC (B. Marshoff) for social development to continue subsidising welfare organisations, which opposed to transformation (Sowetan, 23 August, 2002:10). The MEC's intention was to force NGOs to make blacks an integral part of this decision making bodies and also to allow blacks have a say in dictating the course of events in what has always been all-white management and structures.

5.5. Challenges and Prospects

Ubuntu is faced with task of bringing together all the people of South Africa in the spirit of collective unity more especially those who, during the apartheid era were disadvantaged and or marginalised. It is very important to see all South Africans as "We" and not "I" or "Those people" and "These people." This could assist South Africans to recognise otherness.

Ubuntu philosophy should not be seen, as an attempt to turn back the clock or reverse the process, whereby those who were disadvantaged and/or marginalised should be the

beneficiaries in the new dispensation. But all should be seen as South Africans who are aspiring for success, prosperity and the well being of their country. For South Africa's transformation to be successful and South Africa to be prosperous, this study concurs with Mbigi and Maree (1995) that the spirit of Ubuntu philosophy should be used as a starting point towards building the new collective national vision. "By building the solidarity spirit of Ubuntu it is possible to build cooperation and competitive strategies by allowing teamwork to permeate the whole organisation."

As it was mentioned earlier in this document, it is crucial to also re-identifying ourselves as Africans. This could only be possible if South Africans could recall African history not this glorified/decorated one by the colonialists, but the history of true leaders like Kings Moshoeshe of the Basotho, Shaka of the Amazulu, Sikhukhuni of the Bapedi and other black leaders). Ubuntu philosophy is faced with great challenges of tapping the ideas from the African way of life of these leaders' era.

Ubuntu philosophy like African Renaissance should be viewed as an attempt to encourage South Africans to re-identify themselves. In order for them to know where they are going they should first know where are they from. For each one to know his or her fellow brother, one needs to first know who he or she is. This study is convinced that, these could be made possible through the practice of Ubuntu philosophy in South Africa.

One of the biggest challenges facing Ubuntu philosophy is language. Language is one great characteristic of Ubuntu and Culture. The South African government has proposed a use of eleven languages in its constitution that is, English, Sesotho, Setswana, Sepedi, Afrikaans, isiZulu, isiXhosa, isiNdebele, Tsonga, Venda and isiSwati. The use of these languages seem to be (as of now) a window dressing as it has not yet been fully implemented in all the government education institutions. It is a problem for Ubuntu to be fully realised if status quo on language remains. Many South African still

feel disadvantaged and or marginalized through language. Various institutions are still clinging to backward tendency of favouring people who are fluent either in English or Afrikaans and or both. South Africans who grew up in the rural areas and or who were educationally disadvantaged, who are not fluent in either of the said two languages, even if they could make meaningful contributions towards the transformation of South Africa will forever remain disadvantaged and or marginalized.

For Ubuntu philosophy to be realised perhaps all eleven languages contained in the South African constitution should be afforded equal status." Nevertheless, the starting point of the problem is that Africans who have learned philosophy in English, for example, has most likely become conceptually westernised to a large extent not by choice but by the force of historical circumstances. To that same extent he they may have become de-Africanised. It does not matter if the philosophy learned was African philosophy. If that philosophy was academically formulated in English and articulated therein, the message was already substantially westernised, unless there was a conscious effort toward cross – cultural filtration. On the basis of the preceding paragraphs, this study has achieved the objective that translation to Ubuntu philosophy should acknowledge variables in languages, histories, values and customs that all constitute South African society.

5.6. Ubuntu, culture and Transformation

For real transformation to be realised in South Africa, the country would need to move away the colonial cultural heritage and the apartheid hegemony. The crucial values, customs and traditions that have been distorted by the colonialists should be reclaimed and revitalised and be aligned with modern era of science and technology. This social change, change by general agreement among sociologists, refers to the changes which occur in the social structure of societies (Ayisi, 1998:96). This change presupposes an

evolutionary process, a change from a simple stage to a complex and better stage, an upward movement process.

The various colonial cultural experiences have affected the African way of life, thus contaminating the African thinking. It is therefore crucial to engage Ubuntu philosophy in the transformation process of South Africa, as it will promote tribal integration that would weld the people of South Africa together and prepare the way for national consciousness in the post-apartheid era. It must, however, be noted that this study does not propose a wholesale change but argues that the adoption of Ubuntu philosophy could assist to unite the South Africans and they should adopt Ubuntu realities that are more suited to the reality of their time. The cultural identity of this form would take the society to a better standard of living, which should adopt Ubuntu style management. Ubuntu style management involves a departure from hierarchically structured management relations, as well as the introduction of a cooperative and supportive form of management in which the collective solidarity of the various groups employed is respected and enhanced (Coetzee and Roux, 1998:43-44).

In this case Khoza (1994:9) argues, "Although Ubuntu itself is a form of collectivism, objects to the one-sidedness and authoritarianism of western collectivism. Ubuntu as he emphasised, would seem to be broadening respect for the individual, respect for the dignity and the rights of each person in the social unit and purging collectivism of its negative elements." Coetzee and Roux (1998:45) assert, "Whereas the relationship between individuals and society is thought of in hierarchical terms in Western collectivism, in Ubuntu culture this relationship is never seen in this way." For Mbigi and Maree (1995:8-9), it is important not to marginalise this solidarity spirit of Ubuntu in the post apartheid South Africa. The opinion looks at Ubuntu from the collective spirit point of view. At a national level, informs Mbigi (1995:8), people need to harness the philosophy of Ubuntu in order to manage the challenges of reconstruction and development. South Africa needs a new inclusive national vision.

Therefore, Ubuntu according to Khoza, cannot, be racist, as racism is exclusivist, which implies racial hatred, disunity and social dislocation.

5.7. Recommendations

The suggestion made by Coetzee and Roux (1998:45) is that, if there should be the right balance between individualism and collectivism is to be made possible there must be a serious consideration for people's need, for dignity, self-respect, and regard for others. It is therefore important, to note that people become more productive when they feel the sense of belonging and feel respected.

Dignity respect for others, self-respect, and regard for others are some of the attributes of Ubuntu culture. Having made this assertion, this study feels that the practice of Ubuntu in South Africa, could address the problems created by the apartheid legacy, as Ubuntu contains potential as a prospective transformation mechanism for societal emancipation in the post apartheid era. Some people view democracy as a solution towards the problem of diversity in South Africa. Does democracy exist in South Africa? This study feels that democracy is just a "concept" in South Africa. It is a foreign concept, which perhaps worked in Europe not in Africa. Yes it might exist for the minority who are still clinging to the backward apartheid hegemony not to the majority of South Africa.

The implication here is not that democracy should be discarded but the suggestion is that, as this democracy is foreign concept based on colonial imperialism practices, it should be fused with Ubuntu philosophy in an attempt to accommodate all the South Africans. Companies should create an atmosphere, which encourages sound handling of diversity. This would look into issues like creation of racial mix and commitment to fair employment practices. Having talked about fair employment practices, this study feels that even the government itself, is no exception when coming to unfair employment

practices. The implication here is that, for example, there is a post South African constitution. This constitution as many are made to believe, proposes that people should not be discriminated against because of their sex, race, beliefs, age and creed.

On the contrary it is the same constitution that still upholds the apartheid policies. Perhaps the acknowledgement of Ubuntu by the constitution would assist to address the apartheid practices, which are still visible more especially on recruiting the South African Police Services staff. Why should the age bracket be between 18 and 34 years of age? What about those citizens who are beyond 34 years of age and would like to join the force and make significant contributions to their country? There are many people among this whole lot who could make highly well informed and decisive contribution to this country. These people are still strangers in their own country because of the government, which does not seem to be keen to change these apartheid policies.

The implication here is that Ubuntu is an African philosophical concept, which, was omitted, in the Government's major document (Constitution). If the constitution does not recognise Ubuntu, who will do? In African way of life, there are essential aspects of African cultural heritage that benefited Africans in many ways, aspects like *lekgotla/mosate* (traditional / indigenous court). Elders ran these courts; some not even educated but had the wisdom of Ubuntu. Given a chance, African way of life could contribute immensely towards the transformation of this country.

5.8. Conclusion

For South Africa today, informs one of the respondents that it is not possible for the 'haves' to agree to share with the 'have-nots.' "In actual fact, the elite are unlikely to wholeheartedly support this Ubuntu philosophy. Indeed, as society develops, it turns to become 'exclusive' and 'individualistic,' South Africa is heading in that direction." Sithole (2001) however, sees things the other way round; he believes that Ubuntu as unifying factor promotes cooperation between individuals and cultures. He maintains that Ubuntu as cultural value is ideal in a globalised world for it would encourage the winners to compensate the losers and the rich to share with the poor.

One of Ubuntu's aims is an attempt to encourage the South Africans to address the problem of diversity within South Africa. This cannot be easily done away with but it is important for South Africans to acknowledge it and respect each other's culture. For us it is imperative to acknowledge the fact that diversity is not in the first place created by us humans. This diversity is already a challenge on its own since it demands that we must deal with it as we find it. In this regard Sindane (1994) rightly notes that Ubuntu is considered as an inspiration to expose people among themselves, to encounter the difference in their humanness so as to inform and enrich themselves.

Echoing Sithole (2001)'s sentiments, this diversity is likely to succeed only if it meets the assent of the greatest number of those involved. This diversity is more visible in people's cultural activities, which, more often than not people use as scapegoat to protect their selfish interest or intentions.

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