

Chapter 8

The Ubuntu and Batho Pele Principles: The Two Overarching South African Concepts for Business and Management Application

Robert Dumisani Zondo

Abstract

Management theory and practice have been developed mostly based on Western capitalist principles and imported into other nations. Some of these nations have their own indigenous principles though these are less well known. This chapter presents the values and concepts of Ubuntu and Batho Pele, both prominent business doctrines originally applied in the South African context.

Many scholars have pointed out the notion of Ubuntu as a philosophy that encompasses the beliefs, values, and behaviours of most South African people. It is a spirit of humaneness, caring and community, harmony, hospitality, and mutual respect among individuals and groups. It shows in the thinking and behaviour of African people towards others. *Batho Pele*, literally meaning 'people first' is a concept emanating from the Ubuntu principle that means putting other people ahead of one's needs. It started with the drive to put others first, propagated from the advent of democracy in South Africa in 1994. This idea of prioritising others' needs then gave rise to various service delivery policies, for example, the 1997 Batho Pele White Paper. Batho Pele, as adopted from Sotho-Tswana languages, was an initiative introduced by the Mandela administration to change the public service at all levels to be more focussed on continuously delivering and improving on excellent service.

Keywords: Africans; Batho Pele; Ubuntu; service delivery; South Africa; put people first

Responsible Management in Africa, Volume 1
Traditions of Principled Entrepreneurship, 119–132
Copyright © 2022 by Robert Dumisani Zondo
Published under exclusive licence by Emerald Publishing Limited
doi:10.1108/978-1-80262-437-320221012

1. Introduction

Management theory and practice have been mostly developed and adopted from Western capitalism. As trade became globalised, these principles have been imported beyond Western boundaries. At times, they have overshadowed the management principles that pre-existed them in the new places they came to. At other times, they have coexisted side by side. In this chapter, we reflect on Ubuntu and, deriving from it, Batho Pele, which are prominent business doctrines with their origins and applications in a South African context.

2. Background of Ubuntu and the Batho Pele Principles

Ubuntu is a word that came from an Nguni (isiZulu) adage: Umuntu Ngumuntu Ngabantu, translatable as 'a person is a person because of or through others' (Moleketi, 2009, p. 243). It implies that people need one another to be human and therefore entails the capacity for reciprocity, mutuality, and therefore humanity. It also means compassion, caring, and community building (Khoza, 2006; Luhabe, 2002; Tutu, 1999). The Ubuntu philosophy is part of daily life in most of Africa (especially the Bantu tribes of Southern, Central, West, and East Africa), although it may be known by other names and expressions in the different countries into all aspects of daily life (Rwelamila, Talukhaba, & Ngowi, 1999). Table 8.1 shows some variations of the word.

Wisdom Nugget

Umuntu Ngumuntu Ngabantu (*a person is a person because of or through others*).

The philosophy of Ubuntu promotes 'group solidarity, central to the survival of African communities' (Mabasa, 2018, p. 29); this being helpful for fostering strong organisational cultures. Africans believe that persons thrive within communities of brothers and sisters who care and share and cooperate, and that this helps to overcome life's challenges. Nelson Mandela, the former president of the Republic of South Africa and Nobel Prize winner found a universal truth in Ubuntu; alluding that it 'underpins an open society' (Letseka, 2011, pp. 13–16). This does not exempt people from addressing problems, but it implies instead that they should consider whether their actions will be for the good of their community. This philosophy would expect that people do well if they experience good treatment and enables a culture where 'individuals express compassion, reciprocity, dignity, humanity and mutuality' (Poovan, Du Toit, & Engelbrecht, 2006, pp. 23–25) so as to maintain equity and build a common vision for the community. Consequently, respect and love within the community occupy a vital place for Africans, with a view of personhood that disagrees with the idea of identifying an individual purely using physical and psychological traits. Ubuntu is thus the cultural basis of communal life in Africa, expressing 'the interconnectedness, common humanity and the responsibility of individuals to [one another]' (Koster, 2006, pp. 99–118; Nussbaum, 2003, pp. 21–26). The foregoing reveals that an African society is typically humanist, communitarian, and

Wisdom Nugget

Ubuntu is thus the cultural basis of communal life in Africa, expressing 'the interconnectedness, common humanity and the responsibility of individuals to [one another]'.

Table 8.1. Derivatives of 'Ubuntu' in Bantu Languages.

Ubuntu Derivative	Bantu Language
Abantu	Uganda
Botho or Motho	Sesotho
Bunhu	Xitsonga
Numunhu or Munhu	Shangaan
Ubuntu, Umtu, or Umuntu	isiZulu and isiXhosa
Utu	Swahili (Tanzania, Kenya, and Uganda)
Vhuntu or Muntu	Tshivenda

Source: Adapted from Broodryk (2006).

community-based and that this should hold through for both formal and informal organisations within it. If adopted by corporates, African Ubuntu philosophy can therefore significantly enhance performance, influencing as it does the team spirit and hence team effectiveness for the good of the community (in this case the organisation).

A strong idea that emanated from the Ubuntu principle was that of considering other people's needs ahead of one's own needs. This drive was propagated from the advent of democracy in South Africa in 1994, where several service delivery policies were drawn up and applied. One of these was a White Paper on Batho Pele, defined by the South African Department of Public Service and Administration (1997) as putting other people first, ahead of considering oneself. This White Paper aimed to transform public service by weaving Batho Pele into the fabric of government such that public officials would be more service-oriented in a continuously improving dynamic that would make them attain excellence in their work and be held accountable for it. According to Maseko (2008, p. 75) transformation is 'a process of influencing major changes in the attitudes of employees, so that the goals of the organisation and the vision of the leader are realised' (p. 75). The White Paper on Batho Pele prescribed what the three-tier government and the rest of the public sector should do to deliver excellent service to the public and constantly improve on how they do it. Yet, the principles are flexible, being 'simple but ambitious' (Mafunisa, 2008, p. 75) so that they can be modified to fit local contexts. There are eight of these Batho Pele principles. Maseko (2008, p. 68) found them 'in every sense part and parcel of the public sector human resource management'.

3. The Significance of Ubuntu and Batho Pele on Business Performance

In the next sections, we present and discuss cases that demonstrate the deep relevance of both the Ubuntu and Batho Pele philosophies in an African context. They discuss Ubuntu philosophy on business performance, as well as the Batho Pele philosophy as a practice for business management.

3.1. Ubuntu Philosophy on Business Performance

The Ubuntu ethics position that 'the community is more important than an individual member' (Mabasa, 2018, pp. 22–25) guides social behaviour for Africans. In the words of Tutu (1999, pp. 39–43):

Africans are social beings, in constant communion with one another in an environment where a human being is ... a human being only through his or her relationships to other human beings.

Each human being depends on his or her community or society for survival and wellbeing. Management principles following this philosophy include 'trust, interdependence and spiritualism' (Letseka, 2011, p. 11). In the context of responsible management, the Ubuntu philosophy implies that individuals within the organisation should be humane and caring towards one another and help the others achieve success (Mabasa, 2018). Ubuntu philosophy may be regarded as a way of life that opposes egoism, insensitive competitiveness, and one-sided decision-making. It instead promotes selflessness, inclusiveness, respect for human dignity, and collegiality in decision-making across families, teams, and organisations, regardless of age, ethnicities, and other differences. In such an atmosphere, people commit to work together respectfully, without feeling threatened by the others' progress or good fortune (Poovan et al., 2006; Tutu, 2004). Rather they are open and available to help others and affirm them, since they see the community as a joint frame of reference. In Africa, the definition of an individual is community-based and not individualistic. Unlike Western thinking which tends to be individualistic, in Africa, the concept of individual being outside the community is not meaningful; that would be an outcast. Conversely, this makes it critically important that African organisations demonstrate care for the members of their communities – employees and other stakeholders – to be considered responsible by Ubuntu standards.

When a person is able 'to reason and think within the context of the community' (Letseka, 2011, pp. 13–16) this is seen as maturity that would result in positive and ethical behaviour. Hence, the mature and rational person is marked by Ubuntu attributes such as love, respect, fairness, sympathy, kindness, and sharing, as well as 'regard for [someone else's] rights, values, beliefs and property' (Tutu, 2004, p. 26; Yukl, 2002). African governance uses human dignity, respect, caring, and sharing as the glue values to bind communities (Poovan et al., 2006). The only way to succeed in life and acquire status is for the individual to share with others in his or her community – this would be akin to the current interest in promoting the concept of shared value as a success metric in the field of responsible management. Broodryk (2006) mentions examples of behaviours that express Ubuntu philosophy:

sick visits to people who are not necessarily one's own relatives, ... condolences to a bereaved family, adopting an orphan, providing food for needy people in the community, assisting the elderly in many different ways, and greeting others in a loving, friendly and compassionate way. (p. 175)

In addition, Table 8.2 presents some features of Ubuntu.

Table 8.2 shows the community-based and humanistic nature of African societies as already explained above and is a guide for organisations to help their employees understand what it means to be a good corporate citizen of the society in which the organisation is set up. An organisation can also gain from the positive attributes of Ubuntu, through an understanding of the seriousness of embracing a corporate conscience akin to African society.

Truly African organisations are more likely to favour cooperation over competition, following Ubuntu principles whether within or outside the organisation (Mabasa, 2018). Being a philosophy centred on people, for Ubuntu, a person's worth is determined on social, cultural, and spiritual criteria, requiring a person to live in a way that reflects engagement with the community, commitment to the common good, and ethical and rational behaviour towards others. Thus, community and communality become pre-requisites for responsible management by individuals and by companies.

Teamwork is another aspect of Ubuntu relationships (Poovan et al., 2006) whereby

a spirit of solidarity supports [both] cooperation and competitiveness among team members by allowing individuals to contribute their best efforts for the betterment of the whole group. In a team setting, the [presence] of Ubuntu as a shared value system [encourages] team members to strive towards the team values, consequently [enhancing] their functioning together as a team. (Poovan et al., 2006, p. 25)

As the members become more committed, more loyal, and happier, their performance improves. Conversely, when management systems operating in Africa regard the performance of individual team members as more important than the whole team's achievement, some of these benefits are lost (Nussbaum, 2003).

Table 8.2. The Attributes of Ubuntu and Their Features.

Ubuntu Attribute	African Ubuntu Meaning
<i>U</i> – Universal	Global, intercultural brotherhood
<i>B</i> – Behaviour	Human (humane), caring, sharing, respect, and compassion (love and appreciation)
<i>U</i> – United	Solidarity, community, bond, and family
<i>N</i> – Negotiation	Consensus and democracy
<i>T</i> – Tolerance	Patience and diplomacy
<i>U</i> – Understanding	Empathy (forgiveness and kindness)

Source: Adapted from Broodryk (2006, p. 175).

The Nyanja language has the saying, *Mu umudzi muli mphamvu* (i.e., unity is strength). A team approach also helps to harness synergies so that the whole is greater than the sum of its individual parts due to the 'socially or culturally bound groupings' (Mabasa, 2018, pp. 28–32). In short, Ubuntu supports cooperative and collaborative work environments because of the tendency 'to participate, share and support' one another in the team (Khoza, 2006, p. 48). For example, people work together in community groups when farming, constructing roads, fishing, or felling trees and they sing traditional and morale-boosting songs all the while. When employees practise this philosophy, it allows synergies to create considerable competitive advantage for the organisation, due to 'effective human relationships with others, language and communication, decision-making, time management, productivity, age and leadership, and cultural beliefs' (Mabovula (2011, p. 125). Such business hypotheses regarding Ubuntu's business relevance conforms with McAllister's (2009, p. 55)

Wisdom Nugget

Mu umudzi muli
mphamvu (*unity is
strength*).

argument that it is the spirit of Ubuntu [that] can give the African continent an edge and that will allow it to find a way forward. Within the redesigning processes of foreign ideologies, an African organisation must be localised in terms of its systems [in order to] respond to socio-cultural and environmental demands.

Ubuntu expressed in African cultural leadership styles: African culture differs greatly from its Western and other equivalents; this is manifested in that social and cultural linkages are key success factors for organisations operating in Africa (Broodryk, 2006; Khoza, 2006; Mangaliso, 2001). Explaining why this is so, Khoza (2006, pp. 8–11) recommends that:

People must come first, before products, profits and productivity. Once people have been given priority and are treated well in their daily endeavours, productivity, products and profits should automatically be realised. Afrocentricity encompasses African history, traditions, culture, mythology, and the value systems of communities.

Again, Khoza (2006, pp. 17–20) posits that any business in Africa will achieve success if it adopts Ubuntu management and leadership styles. After all, the 'organisation as a community [that] can be summed up in one word – Ubuntu' (Broodryk, 2006, p. 25). A management system that recognises the importance of group solidarity and an African leadership style that strives to attain the support and cooperation of its community – this is Ubuntu, and it is characterised by diminished suffering during hard times due to sharing, and forgiveness, and forgetfulness after conflicts (Yukl, 2002).

The Ubuntu way incorporates continued compassion and perseverance into communities and organisations, following the African system of restorative

justice whereby fines are used to settle offences after due adjudication in the traditional courts. Thus, rather than being primarily punitive as in the Western judicial process, the African system punishes and compensates at the same time – rather than the offender being sent to prison, he or she is deprived of the fine that compensates the offended. This reconciliatory style helps to preserve community in the face of inevitable interpersonal transgressions. Leadership is also reconciliatory in style, as it works through a series of hearings where everyone's opinions are brought out and listened to respectfully and deliberations are joint. Thus, both the leadership style and the legal system feature compassion, solidarity, and love for community. At the same time, the original intentions of Ubuntu must remain paramount. Poovan et al. (2006, p. 27) point out that 'the application of Ubuntu should be in harmony with the democratic and good governance principles of a country'. There is a danger that bad leaders can make bad decisions (e.g., practising nepotism) while falsely hiding behind the word 'Ubuntu'. This would be wrong. Ubuntu entails hard work, fairness, and governance for the common good.

Traditionally, African communities are cohesive, valuing group collectivism (Mugumbate & Chereni, 2019) that is so strong that, at times and in some places, there is a perception of success and failure as being caused by traditional spirits happy with or upset with the society. Thus, for example, an employee may consult his or her community before accepting or rejecting a promotion. Similarly, successes and failures belong to the whole community and are jointly and warmly celebrated or mourned. For East and Central Africans, the family is the focal point of collectivism, which could make 'family metaphors ... one viable option in managing motivation in the workplace' (Poovan et al. (2006, p. 33). If organisations operating in Africa attempt an individualistic performance system, this will incline against the collectivism of the African philosophical foundation of their employees and may end up being divisive and costly both socially and economically.

The spirit and morale of each employee matters (Thabede, 2008) and so it is great that Ubuntu philosophy recognises the African employee's socio-cultural values and directs these towards the success of any organisation's plans and goals through effective human resources components. Consequently, the values held by the employees coming from their cultural context enable them to be effective and productive. It helps if organisations take on board the fact that 'employees must be treated as human beings and not as programmed machines' (Poovan et al., 2006, p. 27), for example, by respecting their extended family systems and being considerate about their medical needs and time investment in important family events such as funerals.¹ 'When an individual is included in the community, that person begins to appreciate the idea of having an extended family system, ... based on ... bonds of community solidarity' (Poovan et al., 2006, p. 23). This

¹Africans belong to communities where uncles and aunts by blood and by marriage are also regarded as parents, hence it could be that more than two funerals are very important to the employee.

would make them identify more with the organisation and commit to its success. According to Broodryk (2006), there should be a family spirit in the workplace for productivity to be realised, since traditionally, in Africa, people cooperate and help others when things are tough, starting with supporting one's family which 'is seen as a symbol of solidarity, with the interests of the family as a priority' (Msila, 2008, pp. 143–158). This family feeling could be approximated to the organisation and the good relationships thereby developed would be helpful.

Mabovula (2011, p. 199) also recommends an emphasis on 'good labour relations and best practices for both employers and employees [given] the social context of economic development'. If organisations default on these areas, employees may lose commitment to a community that they perceive does not value them. It is important to note that the defaulting may not be in economic terms. Khoza (2006, p. 827) speaks of 'intangible liabilities [representing] the non-monetary obligations that an organisation must accept and acknowledge in order to avoid the depreciation of its intangible assets, such as intellectual capital and knowledge'. The Ubuntu philosophy which enjoins respect to elders is the same one that demands respect for employees' cultural values.

Speaking of respect to elders, this is traditionally important for Africans, as authority is taken to increase in proportion to age, making it another important element for relationships in the corporate world (Mangaliso, 2001; Mbhele, 2015). The implication is that there is a general expectation for managers to be older than their subordinates and team leads than their team members. Younger persons may therefore be uncomfortable with leading teams of people older than them who may not find it easy to accept their leadership (Mangaliso, 2001). If, in managing responsibly, the organisation emphasises respect as an important value, it may be easier to overcome any awkwardness caused by situations where the person younger in age has the 'upper hand' in terms of position or mandate.

3.1.1. Ubuntu as a Grounding for Corporate Governance. 'Corporate governance, which is intertwined with business ethics, is considered critical in organisational practice, as well as in general corporate productivity' (Mugumbate & Chereni, 2019, p. 105). Since Ubuntu sees each person in the community as an important stakeholder, the idea of governance as taking into consideration all stakeholders is inherently important. Again, we refer to the principles earlier mentioned – solidarity, love, caring, and sharing. These principles are clearly anti all forms of corruption (Broodryk, 2006; Moleketi, 2009) and against the abuse of power (Broodryk, 2006) since they urge the primacy of the common good over individual interests. Hence, Ubuntu philosophy can be harnessed to fight corruption (Moleketi, 2009) and promote democracy.

3.2. Batho Pele as a Practice for Responsible Business Management

When South Africa attained democracy, the existing public sector was not people-friendly, and their prevailing attitude was an additional challenge to the many the country already had ahead. To change this negative narrative, the Mandela administration adapted the principle of Batho Pele (translated as 'People First'²)

²Rooted in the Sotho-Tswana languages.

and incorporated it into official policy that guided service delivery from the public sector. It pointed to the importance of respect for the people, excellence in service delivery, and continuous improvement and called for accountability in the public service. Maseko (2008) said 'that effectiveness refers to the extent to which an activity or programme achieves its intended objectives'. According to Mafunisa (2008, p. 166), 'effectiveness is the degree to which goods and services meet the needs and desires of the community, client or consumers served' in contrast to Maseko (2008) who only sees it as the meeting of set objectives. In applying this to organisations, one must remember that the people to whom good service is due, the people who must be put first include employees as well, as they are internal customers (Matoti, 2011, p. 120).

Wisdom Nugget

Batho Pele (*people first*) ... importance of respect for the people, excellence in service delivery, and continuous improvement and ... accountability in the public service. ... One must remember that the people to whom good service is due, the people who must be put first include employees as well, as they are internal customers.

4. Contributions of Ubuntu and Batho Pele as Drivers for South African Corporates

African systems can provide many positive aspects that could be adopted to manage both local and international organisations responsibly and in doing so improve their performance. In the next section, we discuss contributions that the Ubuntu and Batho Pele philosophies can make to the corporate world.

4.1. Ubuntu Philosophy and the Corporate World

4.1.1. Promotion of the Ubuntu Philosophy Management Systems. It has been shown that a new model of management for businesses in Africa, based on these unique Afro-centric systems, needs to be developed. Managers require 'in-depth cross-cultural values for their organisations to penetrate African marketplaces successfully' (Amaeshi & Idemudia, 2015, p. 339). Following Mbigi and Maree (2005), Ubuntu can be used as the basis for such a model, and all different units in the organisation should be involved in the learning process needed to adopt and institute the model. Rituals, for example, storytelling, and ceremonies, for example, communal celebrations of small wins, enhance bonding and learning for Africans. The process of crafting and communicating the strategy should also ensure that everyone has a voice (Khoza, 2006), to instil a sense of ownership, facilitate acceptance, and ease implementation. Mentoring can also help to increase participation across the whole community (Mbigi & Maree, 2005). Mugumbate and Chereni (2019) found that, for the mentoring process to be effective, one needs to consider and understand the inappropriateness of 'applying the Western type of mentoring to Zimbabwean organisations' (p. 110), due to the variation in values and beliefs. This is probably why Bhengu (2006) advises that managers in South Africa should attend and pass a course on Ubuntu management principles as required basic knowledge for their job. This would go a long way to bridge the cultural gaps for those coming from a foreign business environment to take

on management responsibilities in Africa, as well as prepare the atmosphere of respect, cooperation, caring, and sharing for the whole organisation.

4.1.2. Utilisation of African Social Capital. In general, the corporate world can use Africa's uniqueness and social capital to build on corporate performance. Social capital, forming an organisation's emotional and spiritual resources, is a distinctively competitive factor, like intellectual capital (Nkondo, 2007, pp. 19–22). It affects the impact of any strategic intervention as well as the ultimate effectiveness of policies, procedures, and processes. Current corporate practices, management thinking, and literature are not strong in the management and usage of emotional and spiritual resources, which help determine an African organisation's value. People need to think through and know who they are socially and culturally, why they are, and what they can become (Mbigi, 2000; Moleketi, 2009). Social capital can, for example, be experienced through collective dancing, singing, drumming, and storytelling, as well as mythography, a technique that requires the facilitator to capture the collective story of the group in the form of a heroic mythology with distinctive events and characters so as to dramatise the message (Broodryk, 2006). The ritual elements of workshops can be as important as the content and discussions of the groups. It is worth noting that in Africa, the dominant spirits determine the organisation's outcomes, consciousness, conscience, culture, and energy levels, which ultimately determine corporate performance. The belief in good relationships and communication within community members is also critical in the African Ubuntu philosophy.

4.1.3. Effective Communication and Public Relations. Communication and effective control systems play a significant role in a successful organisation (Moleketi, 2009). An ancient Afro-centric conception of the Ubuntu philosophy reflects communication in various traditional forms that regard communication as directly connected by the underlying concept of communalism (Woermann & Engelbrecht, 2017). Within such a concept, community members effectively communicate on various aspects for the survival of the community. The other useful attributes of Afro-centric systems include the reciprocity and mutuality of human relations that emphasise the belief that respect should always be reciprocated. Reciprocity underlies the Ubuntu phenomenon, where one becomes a person only through one's relations with others, thereby creating harmonious world relations with others. This also forms part of the ancient African philosophies that relate to communication (Woermann & Engelbrecht, 2017). These aspects of African philosophy may explain why public relations theorists and practitioners increasingly find African public relations intriguing, posing challenges to accepted normative approaches, as they seek a conceptualisation of a sustainable new global model of management.

4.2. Batho Pele as a Quality Service Improvement Strategy

Batho Pele means 'People First', in other words putting other people first before considering your own needs/or yourself (South Africa, Department of Public Service and Administration, 1997). This is achieved by identifying small but

important things that can immediately improve the quality of service you provide to your customer. The Batho Pele initiative signalled the government's intention to adopt a citizen-orientated approach to service delivery, informed by the eight principles of consultation, service standards, access, courtesy, information, openness and transparency, redress, and value for money (South Africa. Department of Public Service and Administration, 1997).

4.2.1. Consultation. We can only assume to know what our customers want – the only way we can find out for certain is by asking them. This can be done through surveys, questionnaires, meetings, suggestion boxes, *izimbizo*, and by talking to our customers. *Izimbizo* is derived from the Nguni word and refers to gatherings within a traditional structure facilitated by a traditional leader. It is important to report back to customers so they know what to expect, and to our staff so they know what is expected from us.

4.2.2. Service Standards. Citizens should be told about the level and quality of the services they receive and if possible they should be given an opportunity to choose the service they want. The standards we set are the tools we can use to measure our performance, and therefore need to be realistic, depending on available resources. We should also be able to measure these standards so that all can see if they are being met.

4.2.3. Access. Access means making it easy for our customers to benefit from the services we provide. Easy access can be made possible by having wheelchair ramps, disabled parking bays, or taking our services out to the community. Staff attitude may determine how approachable your component/directorate/department is.

4.2.4. Courtesy. We must be polite and friendly to our customers. Customers should be treated with respect and consideration. We must always be willing to assist. Telephone etiquette is vital. All our correspondence must be respectful.

4.2.5. Information. Citizens should be given full and accurate information about the public services they are entitled to receive. Information is about reaching all our customers to make sure they are well informed about the services our department provides. This may be done in a number of ways, for example, through newspapers, radio, posters, and leaflets. It is important to remember that different customers have different needs and they do not all speak the same language.

4.2.6. Openness and Transparency. We should be open about our day-to-day activities, how much our departments receive, and how that money is spent. This information should be available to the public. Through annual reports, strategic plans, service commitment charters, etc. We should tell our customers where to complain and how to do it.

4.2.7. Redress. Redress is making it easy for people to tell us if they are unhappy with our service. We should train staff to deal with complaints in a friendly, helpful manner. An apology, full explanation, and effective, speedy remedy should be offered when the promised standards of service have not been delivered. When complaints are made, we must give our customers a sympathetic ear and have positive responses to complaints.

4.2.8. Value for Money. We need to make the best use of available resources. Avoid wastage of time, money, and other resources. This also means eliminating waste, fraud, and corruption and finding new ways of improving services at little or no cost.

4.3. Customer Impact from Batho Pele

If government representatives put all the Batho Pele principles into practice, the government would then increase the chances of improvement in their service delivery. This, in turn, would have a positive impact on government customers. It displays in all centres on how the eight principles link together to show how the government has improved their overall service delivery.

5. Conclusion

This chapter has reviewed and analysed literature on the Ubuntu philosophy, considering its implications for management and its inclusion in the formulation of corporate frameworks for organisations in South Africa as well as highlighting the premise that Ubuntu integrates African organisations with those of the local communities. The chapter further reveals that organisations are able to realise synergies through communalism and collectivism that arise from the Ubuntu principles. The practices of Ubuntu with regard to humanity, care, sharing, teamwork spirit, compassion, dignity, consensus decision-making systems, and respect for the environment are all positive elements that could make a contribution towards the improvement of corporate performance. In addition, it presents the philosophy of ‘putting people first’. It discussed the government’s intention for adopting a citizen-orientated approach to service delivery, informed by the eight principles of consultation, service standards, access, courtesy, information, openness and transparency, redress, and value for money.

References

- Amaeshi, K., & Idemudia, U. (2015). Africapitalism: A management idea for business in Africa? (June 11, 2015). *African Journal of Management*, 1(2), 210–223. Retrieved from <https://ssrn.com/abstract=2641023>
- Bhengu, M. J. (2006). *Ubuntu: The global philosophy for humankind*. Cape Town: Lotsha Publications.
- Broodryk, J. (2006). U B U N T U African life coping skills: Theory and practice. *Studies in Philosophy and Education*, 1(2), 3–6.
- Khoza, R. (2006). *Let Africa lead: African transformational leadership for 21st century business*. Johannesburg: Vezubuntu.
- Koster, J. D. (2006). Managing the transformation. In *Citizen participation in local government*. Pretoria: JL van Schaik Publishers.

- Letseka, M. (2011). *Educating for Ubuntu: Open journal of philosophy*. Retrieved from www.scirp.org/journal/paperDownload.aspx?paperID=32164. Accessed on July 8, 2021.
- Luhabe, W. (2002). *Defining moments: Experiences of black executives in South Africa's workplace*. Durban: University of KwaZulu-Natal Press.
- Mabasa, M. A. (2018). *Impact of socio-cultural practices on substance abuse amongst the rural youth: Towards the development of a school-based intervention programme*. Unpublished Doctoral thesis, University of Limpopo, Polokwane.
- Mabovula, N. N. (2011). The erosion of African communal values: A reappraisal of the African Ubuntu philosophy. Inkanyiso. *Journal of Human and Social Science*, 3(1), 38-47. <https://doi.org/10.4314/jhss.v3i1.69506>
- Mafunisa, M. J. (2008). The role of codes of conduct in promoting ethical conduct in the South African public service. *South Africa. Labour Relations*, 32(1), 136-148.
- Mangaliso, M. P. (2001). Building a competitive advantage from Ubuntu: Management lessons from South Africa. *The Academy of Management Executive*, 15(3), 23-33. <https://doi.org/10.5465/ame.2001.5229453>
- Maseko, E. (2008). Report on the Implementation of the Batho Pele of Openness and Transparency in the Public Service: The public servant's perspective on the implementation of Batho Pele. *Service Delivery Review*.
- Matoti, Z. (2011). Report on the Implementation of the Batho Pele of Openness and Transparency in the Public Service: The service principles of South Africa brought under microscope. Retrieved from <http://www.sa-polsci.com>. Accessed on July 9, 2021.
- Mbhele, N. (2015). *Ubuntu and school leadership: Perspectives of teachers from two schools at Umbumbulu circuit*. Unpublished Masters' dissertation, School of Education, University of KwaZulu-Natal.
- Mbigi, L. (2000). *In search of the African business renaissance: An African cultural perspective*. Randburg: Knowledge Resources.
- Mbigi, L., & Maree, J. (2005). *Ubuntu: The spirit of African transformation management*. Randburg: Knowres Publishing.
- McAllister, P. (2009). Ubuntu - Beyond belief in Southern Africa. *Sites: New Series*, 6(1), 1-10. <https://doi.org/10.11157/sites-vol6iss1id94>
- Moleketi, G. F. (2009). Towards a common understanding of corruption in Africa. *South Africa. Public Policy and Administration*, 24(3), 331-338.
- Mugumbate, J., & Chereni, A. (2019). Using African Ubuntu theory in social work with children in Zimbabwe. *African Journal of Social Work*, 9(1), 27-34.
- Msila, V. (2008). Ubuntu and school leadership. *Journal of Education*, 44(1), 67-84.
- Nkondo, G. M. (2007). Ubuntu as a public policy in South Africa: A conceptual framework. *International Journal of African Renaissance Studies*, 2, 88-100.
- Nussbaum, B. (2003). Ubuntu: Reflections of a South African on our common humanity. *The Sol Journal*, (2), 21-26.
- Poovan, N., Du Toit, M. K., & Engelbrecht, A. S. (2006). The effect of the social values of Ubuntu on team effectiveness. *South African Journal of Business Management*, 37(3), 17-27.
- Rwelamila, P. D., Talukhaba, A. A., & Ngowi, A. B. (1999). Tracing the African Project Failure Syndrome: the significance of 'ubuntu'. *Engineering, Construction and Architectural Management*, 6(4), 335-346.
- South Africa, Department of Public Service and Administration. (1997, October 1). White Paper on Transforming Public Service Delivery (Batho Pele White Paper). Gazette No.18340, Government Printer, Pretoria.
- Thabede, D. (2008). The African worldview as the basics of practice in the helping professions. *Journal of Social Work/Maatskaplike Werk*, 44(3), 233-245.
- Tutu, D. (1999). *Chronicle of the truth commission*. VanderBijlpark: Carpe Diem Books.

- Tutu, D. (2004). *God has a dream: A vision of hope for our time*. New York, NY: Doubleday.
- Woermann, M., & Engelbrecht, S. (2017). The Ubuntu challenge to business: From stakeholders to relation holders. *Journal of Business Ethics*, 157(1), 27-44. doi:10.1007/s10551-017-3680-6
- Yukl, G. (2002). *Leadership in organisations*. Englewood Cliffs, NJ: Prentice-Hall.