

Negating, Resisting or Affirming Cosmological Principles: Towards an African Humanism  
Leadership Theory and Model

By

Joy Dumsile Ndwandwe

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Supervisor: Professor Catherine Odora Hoppers

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## Abstract

This dissertation on negating, resisting or affirming cosmological principle towards an African humanism leadership theory and model has evolved through an embryonic process that arose from the research 'itch' as regards the way in which post-colonial African leadership has been critiqued. This research 'itch' also focused on how the postcolonial leadership in Africa, were trail blazers in formulating liberation philosophies and ideologies that did not, unfortunately, translate into sustainable peace and development. Thus, this dissertation has been a journey of immersion into the public and macro-level discourse contained in pre-colonial, colonial and postcolonial African leadership case studies. This enriching journey revealed a postcolonial African leadership which had focused on ideologies and philosophies and had deviated from the spirituality embedded in indigenous cosmologies and knowledge systems. Hence, this dissertation examines relevant cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership; for the embryonic process that begins with the universal humanism perspective of African leadership, cognitive justice and transformation by enlargement, and basic African humanism perspectives. Thus, this study examines cognitive justice as the enabler of indigenous cosmologies and transformation by enlargement as the enabler of indigenous knowledge systems, both of which provide relevant cosmological principles for analysing African leadership. In addition, the dissertation analyses indigenous cosmologies and knowledge systems from the African continent in an effort to distinguish between the various forms of leadership found in Africa and to generate an African humanism leadership theory and model. The indigenous cosmologies and knowledge systems in this dissertation are from four regions in Africa, namely, North Africa (Egypt); West Africa (Ghana-Akan); the Horn of Africa (Ethiopia) and Southern Africa (Bantu). The methodologies used in the study include Afrikology and critical discourse analysis and enabled the research study to ascertain whether cosmological principles embedded in indigenous cosmologies and knowledge systems are relevant for analysing African leadership. Critical discourse analysis enabled the geographic triangulation of African leadership and the indigenous cosmologies and knowledge systems, thus resulting in the development of the African humanism leadership theory and model of individual dualism leadership.

Key terms: African leadership, African leadership theory and model, indigenous cosmologies, indigenous knowledge systems, cognitive justice, transformation by enlargement, Afrikology, hermeneutics, critical discourse analysis, individual dualism leadership

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# 1. Introduction and General Orientation

## 1.1 Introduction

The purpose of this study was to explore relevant cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership and for generating an African humanism leadership theory and model. The study is in line with the mandate of the UNISA South African Research Chair (SARCHI), namely, Development Education and Systems Transformation: Cognitive Justice and Transformation by Enlargement. In the study African leadership is explored through indigenous cosmologies and knowledge systems as applied to case studies which included pre-colonisation as well as the periods during and after liberation creating opportunities for examining the reverent cosmological principles embedded in indigenous cosmologies and knowledge systems. Pre-colonial African leadership provided an excellent foundation for a ruler-ship embedded in indigenous cosmologies and knowledge systems. Thus, this research study intends to value, examine and generate an African humanism leadership theory and model. The underlying influence of indigenous cosmologies and knowledge systems is evident in traditional leadership and also in the nationalist movements which were the forerunners to Africa's liberation struggle for independence. Post-independence African leadership has been preoccupied with the political concepts and ideologies which were an integral part of the post-colonial self-determination and healing process.

Afrikology provides the theoretical framework and methodology for this study and, hence, the research problem: African leadership deviated in post-independence and in the ideologies it upheld from the spirituality which is embedded in indigenous cosmologies and knowledge systems. In essence, African leadership was preoccupied with nation-building political concepts, ideology and philosophies – its significant contribution to reconstructing Africa's post-independence image. Albert Einstein is quoted saying: 'You cannot solve problems with the same level of consciousness used to create them.' The post-independence era used mainly national symbols in order to achieve national unity, legitimacy, and popular identification. However, this research study seeks to transcend nationalism, political concepts and ideologies, and nation-building philosophies. Rather the study seeks to examine colonial, traditional and nationalist movements, as well as the postcolonial leadership's developmental agenda, in order to examine relevant cosmological principles embedded in indigenous cosmologies and knowledge system. This will be examined using Afrikology (Nabudere 2011) as theoretical framework and methodology, the enabler of indigenous cosmologies being cognitive justice (Visvanthan 1997) and transformation by enlargement (Howards and Hoppers 2011) concepts enabling indigenous and cosmologies and knowledge systems in African leadership discourse. The study seeks to generate and regenerate African spirituality and, thus, the study intends to formulate an African leadership humanism theory and model for national and continental cohesion whilst, at the same time, addressing the dynamics of consensus and cleavage. The study seeks to answer the research question of this study, as to

whether cosmological principles embedded indigenous cosmologies and knowledge systems are relevant for analysing African leadership.

## 1.2 Rationale and Significance of the Study

This study posits that it is possible to analyse African leadership through indigenous cosmologies and knowledge systems and, thus, promote robust deliberations in the African leadership discourse. While inherently transcending the post-independence indictments of adopting Western development paradigms and side lining indigenous cosmologies and knowledge systems; the African leadership paradox is articulated by Ayittey (2005:94) as follows:

African nationalist leaders and elite were in a fix; their choices were limited. The adoption of Western systems was, generally, out of question, as they symbolized a submission to Western notions of 'superiority' and validated decades of colonial exploitation and oppression. Since capitalism was synonymous with colonialism it, too, was evil and exploitative. The evitable choice was socialism, the antithesis to capitalism, as noted earlier. As the guiding ideology, only socialism could check the evil machinations of neo-colonialism, imperialism, capitalist exploitation. African nationalist leaders argued, moreover, socialism could be accorded some authenticity by such concepts as 'family pot,' 'strong sense of community or tribalism,' and 'sharing'.

This argument underlines the significance of this research study in transcending African leadership case studies which miscontextualised forthright ideological choices and formulating an African humanism leadership theory and model through examining cosmological principle embedded in indigenous cosmologies and knowledge systems.

In his article Miguel (2011:155–156) states:

What is less well known is that Africa's prospects have changed radically over the past decade or so. Across the continent, economic growth rates (in per capita terms) have been positive since the late 1990s. And it is not just the economy that has seen rapid improvement: in the 1990s, the majority of African countries held multi-party elections for the first time since the heady post-independence 1960s, and the extent of civic and media freedoms on the continent today are unprecedented. Even through Africa's economic growth rates still fall far short of Asia's stratospheric levels, the steady progress that most African countries have experienced has come as welcome news after decades of despair. But that progress raises a critical question: what happened? Steven Radelet's accessible and insightful new book joins a growing chorus of voices explaining how and why Africa has turned the corner ... Emerging Africa crystallizes the new conventional wisdom on Africa's recovery. But also highlights gaps in experts' understanding about its underlying causes.

This excerpt supports the investigation of cosmological principles embedded in indigenous cosmologies and knowledge systems with, which to examine African leadership and

contribute positively to Africa's impressive recovery. Miguel (2010:160) concludes his essay reviewing *Emerging Africa* by asking the following:

How can Africa's great recovery be sustained, or even accelerated? The gains made so far – moving from war to peace, establishing democratic footholds in the face of entrenched dictatorships, and doing away with the worst forms of economic mismanagement – were the hardest part, and these improvements continue to yield economic payoffs. Of course, that outcome, as emerging Africa demonstrates, will require more than outside interest; it will require competent leaders pursuing sound economic policies.

Africa's impressive recovery is further discussed in the *Harvard Business Review* article entitled 'Cracking the next growth market: Africa' (Chironga, Leke, Lund, & Van Wamelen 2011:118). In this article, Chironga et al. cite the following three factors as being responsible for the growth ahead:

'Several African countries halted deadly hostilities, creating political stability necessary for growth; economies became healthier as governments shrank budget deficits, trimmed foreign debt, and brought down inflation; several governments adopted market friendly policies.'

This article concludes on a high note stating that 'In many ways Africa holds the same potential that China did 20 years ago' (2011:122). Evidently, if the future of Africa is agile, this is prime research to strengthen Africa's leadership by examining cosmological principles embedded in indigenous cosmologies and knowledge systems for this unfolding change process. Evidently this research study also responds to Rotberg's (2004:28) article on 'Strengthening African leadership and the roots of Africa's leadership deficit':

Leadership in Africa is typified more by disfiguring examples – the Idi Amin and Robert Mugabe – than by positive role models such as Nelson Mandela and Seretse Khama ... Why should sub-Saharan Africa show such an extensive disparity between the many nation-states that have been and are poorly led and those few that consistently have been led well? Are the distinctions particularly African? Are they a product of colonial misrule? Do they reflect a common problem of transition from dependency to independence? Do they emanate from deep-rooted poverty and lack of economic growth? Is sub-Saharan Africa's lamentable leadership record, in other words, attributable to exogenous variables beyond its control, or does Africa respond less favourably to a leadership challenge of the same order as every other region's?

The examination of cosmological principles embedded in indigenous cosmologies and knowledge systems will provide clarity as to whether these disfiguring leadership examples are products of colonial misrule or reflect a common problem of transition from dependence to independence or emanate from deep-rooted poverty and lack of economic growth. This research study through the generation of African humanism leadership theory and model seeks to provide answers to the above questions and also to elucidate the following observations made by Rotberg (2004:28–29):

The positive examples of African leadership stand out because of their clear-minded strength of character, their adherence to participatory democratic principles, and their rarity. In contrast, the negative examples include so many varieties – predatory kleptocrats; autocrats, whether democratically elected or military installed; simple-minded looters; economically illiterates; and puffed-up postures’ – that caricaturing or merely dismissing them would mislead.

Rotberg (2004: 29) further urges:

These single-minded, often narcissistic leaders are many and share common characteristics: they are focused on power itself, not on the uses of power for the good; they are indifferent to the wellbeing of their citizens but anxious to receive their adulation; they are frequently destructive to and within their own countries, home regions excepted; unreachable by reason, they are quick to exploit social or racial ideologies for political and personal purposes; and they are partial to scapegoating, blame-shifting, and hypocrisy.

Rotberg (2004:29) emphatically states:

Good leaders globally, not only in sub-Saharan Africa, guide governments of nation-states to perform effectively for their citizens. They deliver high security for the state and the person; a functioning rule of law; education; health; and a framework conducive to economic growth. They ensure parties of commerce and enshrine personal and human freedoms. They empower civil society and protect the environmental commons. Critically, good leaders also provide their citizens with a sense of belonging to a national enterprise of which everyone can be proud. They knit rather than unravel their nations and seek to be remembered for how they have bettered the real lives of the ruled rather than the fortunes of the few.

It is envisaged that this study will create a platform and an opportunity for knowledge sharing and disseminating by formulating an African humanism leadership theory and model based on cosmological principles embedded in indigenous cosmologies and knowledge systems towards claiming the 21st century and enhancing Africa’s potential growth and development. Thus, the study will create an opportunity for celebrating African diversity and commonalities through creative knowledge products which are deeply rooted in indigenous cosmologies and knowledge systems and indicative of how ‘it is time’ for the African people to claim their rightful position as ancestors of humankind and human civilisation through the creation of knowledge assets that will stimulate continental and international discourses on leadership. In essence, this research study merely shows the need for further scholarly works on African leadership discourse as a continental, and not as a regional, phenomenon, thus demonstrating how education is both an institutional entity and a discursive community with the following concerns, namely, legitimising knowledge (epistemological concerns), legitimising practice (pedagogical concern) and legitimising values (moral concerns).

### 1.3 Research Problem

African leadership deviated in its post-independence philosophies and ideologies from the spirituality of African leadership which is embedded in indigenous cosmologies and knowledge systems.

#### 1.4 Research Question

Do indigenous cosmologies and knowledge systems provide relevant analytical cosmological principles for African leadership?

#### 1.5 Aim of Study

The aim of the study is to analyse the way indigenous cosmologies and knowledge systems from the African continent may be used as a base to distinguish between the various forms of leadership found in Africa and to generate an African humanism leadership theory and model.

#### 1.6 Objectives of the Study

To examine relevant cosmological principles embedded in indigenous cosmologies for analysing African leadership

To examine relevant cosmological principles embedded in indigenous knowledge systems for analysing African leadership

To analyse African leadership case studies negating, resisting or affirming based on cosmological principles

To generate an African humanism leadership theory based on cosmological principles

To generate an African humanism leadership model based on cosmological principles

#### 1.7 Theoretical Framework: Nabudere and Afrikology

This study is based on Afrikology as it is as outlined by Nabudere. Nabudere presents his critiques of the modern African philosophies in the following manner: Afrikology as an epistemology, Ujamaa and humanism, Negritude, Ubuntu and Ubuntology, Authenticity and Indigenization, and African Renaissance.

In introducing Afrikology as a concept which defines the African knowledge systems and epistemology which has been diverse on the African continent, Nabudere (2011:124) states:

We have defined Afrikology as an epistemology – a philosophy of knowledge production – emanating from the Cradle of Humanity in Africa. We have demonstrated that this is not an ethno-centric philosophy but geographical in that it was first located on the African continent and historical in its origins on the African continent.

This statement affirms the motivation, rationale and significance of this research study as a case study for promoting research into advancing the African leadership discourse as a

continental, and not as a regional phenomenon, whilst demonstrating how education is both an institutional entity and a discursive community. Africa is in need of a special type of education which will produce thought leaders that will emerge into the paradigm to which Nabudere refers. This research study seeks to address Nabudere's quest for a special type of education by analysing African leadership through cosmological principles emanating from the cradle of humanity. This dissertation will generate an African humanism leadership theory and model that can produce thought leaders who demonstrate that Africa is the cradle for humanity; naturally reflecting transcending from colonialism and apartheid towards peace and sustainable development.

For the purposes of this research study Afrikology was deemed to address the research problem as Afrikology differ from Negritude. Nabudere (2011:130) critiques Negritude as follows:

‘Thus, Negritude, instead of being a philosophy of struggle and assertion of the African civilization, became a partner to the philosophy of domination and exploitation and, therefore, lost any claim to helping Africans engage in true emancipation and liberation.’

This research study takes a golden leaf from this assertion by Nabudere; by examining cosmological principles embedded emanating from the cradle of humanity, thus addressing the research problem on the deviation from the spirituality embedded in indigenous cosmologies and knowledge systems towards peace and sustainable development.

In addition, Nabudere (2011:133–134) critiques Ujamaa and Humanism as follows:

Thus, it turned out that the romanticisation of an egalitarian Africa past was being used for creating inequalities through post-colonial economic programs which were supposed to overcome under African socialism. Ujaama, therefore, also failed to offer any understanding of another vision and worldview based on African heritage, but in a manner that took account of the contradictions of modern society and its impact ... In short, the invention and fabrication of African traditional societies in the form in which they were imagined under Ujaama and Humanism were devices intended to mislead the African people into believing that, if they accepted these policies (neo-colonial capitalist relations), their societies would be better off than under colonialism.

This dissertation does not seek to be listed amongst the romanticisation of an egalitarian Africa, when examining cosmological principles from the cradle of humanity towards peace and sustainable development. Evidently it creates an opportunity for leadership discourse rooted in spirituality embedded in indigenous cosmologies and knowledge systems as stipulated in the research problem.

Nabudere critiques Ubuntu and Ubuntology as follows (2011:136):

‘As the academic vanguard of this project, Ubuntology aims to help the black world to define, defend and develop its collective interest ... This approach has potential for

contributing to the development of a more grounded epistemology, so long as it is removed from any racialist pretensions.’

Ubuntu in this research study is examined through cosmological principles emanating from the cradle of humanity, towards peace and sustainable development; addressing the research problem on the deviation of African leadership in their post independence philosophies and ideology from the spirituality embedded in indigenous cosmologies and knowledge systems.

Nabudere (2011:138) further critiques Authenticity and Indigenisation as follows:

‘Just like the policy of Ujaama and Humanism, this policy does not address the long-term demands of African emancipation in an organized philosophical and political way.’

This research study takes a golden leaf from Nabudere’s critique of Authenticity and Indigenisation; hence it will examine cosmological principles embedded in indigenous cosmologies and knowledge systems from a long term perspective of African emancipation. Afrikology is closely associated with Afro-centricity which Nabudere (2011:140–141) describes as follows:

Afro-centricity is, at once, an epistemological framework and also a discipline and method that are pluralist in spirit; much like African polytheism. It welcomes diversity, it accepts a multiplicity of functional instruments, and it welcomes contributions from every tradition of inquiry on earth ... This is the epistemology based on human experience that we have called ‘Afrikology’.

This research study welcomes diversity and the contribution from every tradition of inquiry hence it examines cosmological principles embedded in indigenous cosmologies and knowledge systems when elucidating the spirituality in African leadership in order to generate an African humanism leadership theory and model emanating from the cradle of humanity.

Nabudere (2011:142) critiques Nkrumahism and Consciencism as follows:

This ‘Marxism from below’ was, for Nkrumah, his and Africa’s ontological situation from which he took a socio-political philosophical outlook, which he called Consciencism, as a philosophy of the African revolution. In this form, the philosophy became a particular application of dialectical materialism and scientific socialism to African concrete conditions. The African self-understanding through their social philosophy and ontology (or being) under colonialism raised the problem of particularity and universality in which dialectics have been involved. While African social philosophy gave rise to particularity, the concrete analysis of the concrete situation and ontology in which Africa found itself posed a dialectical problem which gave rise to universality, namely the laws of social development manifested in the antithesis of materialism to idealism.’

Nabudere (2011:146) critiques African Renaissance as follows:

‘In conclusion, African Renaissance, as a political philosophy, cannot be said to have added any substance to the struggle of the African people for emancipation, nor did it provide any new epistemological basis for doing so.’

This dissertation seeks to redress the concerns on Consciencism and African Renaissance by examining cosmological principles embedded in indigenous cosmologies and knowledge systems for generating an African humanism leadership theory and model emanating from the cradle of humanity.

Finally, Nabudere (2011:147–158) critiques contemporary African philosophy as follows:

It ... can be said to be part of the struggle by African scholars to assert that Africa, like the rest of the world, had a philosophy. However, many of these African philosophers are strongly under the influence of Western knowledge and philosophical systems and, therefore, find it difficult to chart their own epistemological and cosmological basis for their philosophizing ... By deploying ideas from the traditions of the past, these attempts to utilize metaphysics in order to see the direction of the future become important in developing epistemologies that have roots in the workable past. This is the objective of developing Afrikology for this purpose as an epistemology for liberation and emancipating.

This research study takes into consideration that post colonial African leadership were influence by Western knowledge and philosophy, hence the research problem seeks to address the deviation from spirituality of African leadership embedded in indigenous cosmologies and knowledge systems. This, in turn, is in line with the aim of this study to analyse how indigenous cosmologies and knowledge systems from the African continent may be used as a basis to distinguish the various forms of leadership found in Africa; and to generate an African humanism leadership theory and model based on the indigenous cosmologies and knowledge systems and reflecting the past as cosmological principles for liberating and emancipating Africa.

This study agrees with Afrikology as an African epistemology. According to Nabudere (2011:1),

‘Afrikology, as an epistemology of knowledge generation and application that has roots in African cosmology, emerges at the time of extreme complexity in global economics and social relations, the physical environment and human history’.

Consequently, by adopting Afrikology as a theoretical framework and methodology, this dissertation is rooted in the indigenous cosmology which is explained through cognitive justice offering the opportunity for the heuristics of survival, the recognition of the right of different forms of knowledge and ethics of memory. Indigenous cosmologies are the worldviews in terms of which we perceive the world and which are, as Nabudere suggests, critical during this time of extreme complexity; embody cosmological principles affirmed and grounded by indigenous knowledge systems; explained through cognitive justice for the epistemological and cosmological basis, in order to address Ayittey (2005:94) assertion of

‘submission to Western notions of ‘superiority’ and validated decades of colonial exploitation and oppression’.

Recently the DST/NRF SARCHI Chair in Development Education introduced various concepts to guide education and citizenship. Included in these concepts is the ‘transformation by enlargement’ (discussed in detail in chapter two), which enables the integration of indigenous knowledge systems into the modern system by expanding cognition (discussed in chapter 2) in order to address Ayittey (2005:94) concepts of ‘family pot, strong sense of community or tribalism and sharing’. Transformation by enlargement offers the opportunity for the cosmological principles embedded in indigenous knowledge systems in leadership discourse to contribute ethics and ethical choices, human, ethics and human actions and most significantly the addressing of intractable problems of development. This research study also interrogates universal humanism as values, dignity and human welfare while creating a connection between universal humanism and the African humanism which is embedded in indigenous cosmologies and knowledge systems as rooted in the Egyptian MA’AT. In response to the research question on African leadership deviated in post independence philosophies and ideologies from the spirituality embedded in indigenous cosmologies and knowledge systems.

This dissertation on African leadership embraces the definition provided by Maathai (2009:25), namely,

‘leadership is an expression of a set of values; its presence, or lack of it, determines the direction of a society, and affects not only the actions but the motivations and visions of the individuals and communities that make up society’.

This definition seeks to address Rotberg (2004:29) statement that ‘these single minded, often narcissistic leaders are many and share common characteristics; they are focused on power itself not in the uses of power for the good.’ It further supports the examination of cosmological principles embedded in indigenous cosmologies and knowledge systems as they provide values that reflect Africa as the cradle of humanity. Finally, for the purposes of this study leadership is classified into the following categories: traditional or indigenous leadership; liberation movement leadership; political leadership; religious leadership and military leadership.

### 1.8 Limitations and Delimitations of the Study

One of the limitations of this research study is the use of the book ‘*Makers of modern Africa: Profiles in history*’, edited by Ralph Uwechue (1991) and with contributors from all the African countries but which were not listed as references for each of the leadership case studies used in this publication. This research study has created an enabling environment for the meaningful use of this invaluable African publication which is an excellent research resource for pre-colonial, colonial and post-colonial African leadership legacies. In addition, this African publication enabled this study to focus on the policy/ public utterances and behaviours of the African leadership rather than micro/domestic issues. However there was a limitation in reliance on this text because there were no references given to individual studies

and this contained deeper research on each case. The indigenous cosmologies and knowledge systems originate from four geographic areas, namely, Egypt, Ghana-Akan, Ethiopia and Bantu in Southern Africa, in which a large proportion of the African population is found. Thus, the discussion on African leadership was limited to these four geographic areas. In addition, there is no statistical analysis of the number of the African leadership case studies used in this research study.

## 1.9 Summary of the Chapters

Chapter One contains the introduction and general orientation of the research study. The chapter also discusses examination of relevant cosmological principles embedded in indigenous cosmologies and knowledge systems towards an African leadership theory and model. The chapter is structured as follows: introduction and general orientation; rationale and significance of the study; research problem; research question; aims of the study; objectives of the study; theoretical framework and research design; limitations and delimitations of the study and summary of the chapters.

Chapter Two contains the literature review which is focused on the research aim of investigating how indigenous cosmologies and knowledge systems from the African continent may be used as a base in order to distinguish the various forms of leadership found in Africa and to generate an African humanism leadership theory and model. The chapter discusses Universal Humanism perspectives and then examines the African leadership context that motivates the case for examining the relevant cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership. The indigenous cosmologies were examined using the concept of cognitive justice (Visvanathan 1997) which refers to the plurality of knowledge, enabling this research to redress the Western notions of 'superiority and validated decades of colonial exploitation Ayithey (2005:94). These, in turn, enabled the study to be justified in real time for indigenous cosmologies to be part of leadership discourse in order to realise the first objective of examining the relevant cosmological principles embedded in indigenous cosmologies for analysing African leadership; whilst addressing the research problem of the deviation from the spirituality of African leadership embedded in indigenous cosmologies.

Transformation by enlargement is the concept, for examining the relevant cosmological principles embedded in indigenous knowledge systems in African leadership discourse; transforming the African leadership socialism concepts elucidated by Ayithey (2005:94) as 'family port, strong sense of community or tribalism and sharing. Thus, addressing the second objective of examining relevant cosmological principles embedded in indigenous knowledge systems for analysing African leadership from North Africa (Egypt), West Africa (Ghana: Akan), the Horn of Africa (Ethiopia) and Southern Africa (Bantu, colonial and apartheid leaders); whilst addressing the research problem on how African leadership deviated from the spirituality embedded in indigenous knowledge systems. The perspectives on African Humanism are interrogated to discourse for consolidating the cosmological principles towards generating the African Humanism leadership theory and model; and in the conclusion that making use of hermeneutics, to examine relevant cosmological principles

embedded in indigenous cosmologies and knowledge systems emanating from the cradle of humanity.

Chapter Three discusses the research design and methodology that the study used to address the research question – Do indigenous cosmologies and knowledge systems provide relevant analytical cosmological principles for African leadership? This research question is systematically addressed in this applied qualitative research study, with Afrikology providing the methodology and using hermeneutics and critical discourse analysis, as well as triangulated reflectivity, the researcher’s experience. Afrikology and hermeneutics enabled the researcher to realise the first and second research objectives, namely, to examine relevant cosmological principles embedded in both indigenous cosmologies and indigenous knowledge systems for analysing African leadership, while Afrikology and critical discourse analysis enabled the researcher to realise the third, fourth and fifth research objectives, namely, to analyse the African leadership negating, resisting or affirming based on cosmological principles in order to formulate an African humanism leadership theory and model based on cosmological principles.

Chapter Four contains an analysis of African leadership case studies using critical discourse analysis in order to realise the third research objective, namely, to analyse African leadership case studies negating, resisting or affirming based on cosmological principles, according to the historical experiences from the pre-colonial, colonial and post-colonial legacies. This discourse analysis will be guided by the following cosmological principles: Supreme Being, Cosmic and Social Order, Harmonious Human Existence and Coexistence. The conclusion of the chapter will comprise critical discourse focused on investigating whether African leadership negated, resisted or affirmed cosmological principles at the macro/public policy level of discourse.

Chapter Five contains the research findings, the analysis of the research findings as well as the conclusions drawn from the research findings and the recommendations of the study. The first section of the chapter contains the research findings and the analysis of the findings. This is followed by the section that addresses the fourth and fifth research objectives, namely, to generate and formulate an African leadership theory and model based on cosmological principles.

## 2. Literature Review

### 2.1 Introduction

The aim of this study is to analyse how indigenous cosmologies and knowledge systems from the African continent may be used as a basis for distinguishing the various form of leadership found in Africa and to generate an African humanism leadership theory and model. Accordingly, this chapter focuses on the conceptual topics and sub-themes that constitute the cornerstones of the dissertation. These are articulated as follows in the scholarly works of Hoppers (2004:3):

.....‘the relationship between people, the knowledge and technologies for its application and under-girded by cosmology, a worldview. In the African context, the relationship with and to nature, human agency and human solidarity, for instance, underpins the knowledge systems and human existence around it.’

This statement creates the foundation for addressing the following research question – Do indigenous cosmologies and knowledge systems provide relevant analytical cosmological principles for African leadership? These cosmological principles may provide African leadership with a worldview of fostering relationships with and to nature, human agency and human solidarity in the African humanism leadership theory and model. This chapter addresses the first and second objective seeks to examine relevant cosmological principles embedded in indigenous cosmologies and knowledge systems, founded on what Hoppers (2004:4) refers to indigenous cosmology and knowledge systems as

‘indigenous cosmology, centres on the co-evolution of the spiritual, natural and human worlds’ while ‘indigenous knowledge systems stress instead the essential interrelatedness and interdependence of all phenomena – biological, physical, psychological, social and cultural’.

In examining the cosmological principles in indigenous cosmologies this will be explained using cognitive justice (Visvanathan 1997) and Afrikology, whilst indigenous knowledge systems will be explained using Afrikology and transformation by enlargement in order to reflect on the relationship between people, the knowledge and technologies for its application and undergirded by cosmology. As the research problem states that African leadership has deviated from the spirituality embedded in indigenous cosmologies and knowledge systems; Hoppers’ explanation of cosmology is in line with this study. In that the examination of cosmological principles embedded in indigenous cosmologies and knowledge systems provide a linkage with spiritual, natural and human worlds, whilst stressing interrelatedness and interdependence in all spheres, critical to African leadership discourse. This approach is supported by the following statements of Hoppers (2004:19):

In Africa, one is struck by just how much is promised about the evolution implied in the passage of one paradigm into another ... In other words, from the moment colonization onwards the forms, formulations and aims of the colonial structure

becomes the means of trivializing the entire mode of life and the spiritual framework of millions of people.

The above explanation statesman emphasizes the first and second objective of examining relevant cosmological principles embedded in indigenous cosmologies and knowledge systems addressing the research problem as to whether African leadership deviated in their post-independence philosophies and ideologies from African spirituality. This examination of cosmological principles must take into consideration the paradigm shift within the continent from colonialization, which sought to trivialize the spiritual frameworks of the cradle of humanity, to post independence Africa. As stated above, that indigenous cosmology is the centre of the co-evolution of the spiritual, natural and human worlds while indigenous knowledge systems stress interrelatedness and interdependence, which must be reflected in the African humanism leadership theory and model for fostering relationships between people, knowledge and technologies.

The research question as to whether indigenous cosmologies and knowledge systems provide relevant analytical cosmological principles for African leadership is further supported by the following statement of Odora Hoppers (2004:31):

... the absence of bicultural experts at the epistemological level has made it next to impossible to break the cycle of hierarchization of knowledge endemic in the structure of university, the prejudice of science and the pitfalls of modernization in general. It has been made difficult to create a system-level dialogue, to identify and articulate systems difficulties, systems limitations and new possibilities building on combined strategies anchored in multiple knowledge systems. In short, it has made it almost impossible to contemplate indigenous knowledge systems without strapping them to the 'procrustean bed' of Western knowledge systems.

Hoppers further urges (2004:31) that

'[t]he most important criteria of fraternity of knowledge are cognitive justice and the right of different forms of knowledge to survive- and survive creatively and sustainably'.

This research study seeks to fill the void in bicultural experts at the epistemological level and, hence, this chapter addresses the first two research objectives, namely, to examine cosmological principles embedded in indigenous cosmologies for analysing African leadership and to examine cosmological principles embedded in indigenous knowledge systems for analysing African leadership. Thus, these research objectives, inherently may be regarded as a response to Odora Hoppers' call for the breaking the cycle of the hierarchy of knowledge in universities. Evidently applying cognitive justice, the heuristics of survival and plurality of knowledge, in the examination of cosmological principles embedded in indigenous cosmologies; enables bicultural experts at the epistemological level, as this concepts seeks both the survival of communities and to protect the logic of their creativity. The concept of transformation by enlargement in the examination of cosmological principles embedded in indigenous knowledge systems; enables bicultural experts at the

epistemological level to search for ethics, ethical choices human actions, and ethics as human capacity for meaningful contribution in the African leadership discourse whilst addressing intractable problems of development,

## 2.2 Perspectives on Universal Humanism

In attempting to break the above mentioned cycle of the hierarchisation of knowledge, this research study commences with an anthropological definition of humanism as the concern for values, dignity and human welfare as opposed to the renaissance definition of humanism as the term generally applied to the predominant social philosophy and intellectual and literary currents of the period 1400 to 1650.

This study takes into consideration the various definitions of humanism that were discussed during the 2002 International Humanist and Ethical Union, including humanism as a commitment to the perspective, interest and centrality of human persons; a belief in reason and autonomy as foundational aspects of human existence; a belief in reason, scepticism and scientific method as the only appropriate instruments for discovering truth and structuring the human community and a belief that the foundation for ethics and society are to be found in autonomy and moral equality.

These definitions reflect the evolution that has occurred from the renaissance period to the 21st century. However, not one of these definitions explicates the intentions of this study. *The Concise Routledge Encyclopaedia of Philosophy* defines humanism as an appeal to reason in contrast to revelation or religious authority as a means of finding out about the natural world and destiny of man, and also grounding morality. Humanistic ethics is also distinguished by placing the end of moral action in the welfare of humanity rather than fulfilling the will of God. The anthropological definition of humanism underlines Schiller's (1970:233) arguments that humanism is not rationalism nor is it intellectualism; humanism emphasises and exploits the conception of activity and humanism accepts causation.

Schiller (1970:234) argues that humanism maintains:

- (1) that intellection is not the only valuable function in human life, nor the only source of its value;
- (2) that not merely does 'intellection' not suffice to explain cognition, but that it does not even explain itself, for the reason that real knowing is never a 'pure intellectual' process but essentially presupposes such non-intellectual aspects as desires, interest and purpose, which enter into and control all cognitions;
- (3) that it is frequently not true to say that the 'purer' the intellection, the more valuable the results;
- (4) that, in consequence, cognition, whether perceptual or conceptual, is never a merely passive recognition of an already made object, but always an interaction with a reality which is still capable of being moulded to some extent by our action and
- (5) that human activity, therefore, is nothing science need be ashamed of or metaphysics frown upon, but is rather the fountainhead of philosophic understanding which can neither be ignored nor repressed.

This argument constitutes the foundation of this research study's definition of humanism as values, dignity and human welfare – a definition which explicates the abovementioned five points of Schiller. Humanism is a source of human values, dignity and human welfare which are, in turn, products of both a cognitive process of knowing and a 'pure intellectual' process. Inherently the humanism defined in this study reflects the desires, interest and purpose which become pivotal in the cognitive process in order to produce valuable results. This cognitive process is founded on an interaction with a reality which is capable of being transformed into action such that it enlarges human activity. Thus, concepts of the cognitive justice and transformation by enlargement create the source of philosophic understanding which can neither be ignored nor repressed when explicating indigenous cosmologies and knowledge systems.

The opposing view to this approach adopted in this study is embedded in Hume's analysis (Schiller 1970:236), which may be summed up as follows:

(1) Hume starts, ... from his own analysis of causation as an established truth and points out that the supposed immediate experience of causal agency is nothing more than a regular sequence which must, accordingly, engender the 'custom' or expectation which is the causal nexus. (2) Hume clearly states his presupposition that real knowledge of causal efficacy must precede experience – 'where the power or energy of any cause discoverable by the mind, we could foresee the effect even without experience'. (3) Hume argues specifically that the feeling of power which accompanies voluntary motion is illusionary, because (a) the union of soul and body and the operation of the one on the other is avowedly a mystery; (b) voluntary control varies greatly with the various organs and (c) volitions are not the immediate antecedents of voluntary motions.

Although this is an excellent argument it does not resonate with the foundation of this research study: (1) African human activity takes precedence in knowledge creation from a cognitive rather than an intellectualism point of view. (2) This study's approach focuses on historical origin and the logical validity of values, dignity and human welfare in unearthing the causal efficacy with a view to acknowledging the human character of intelligence and historical experience or consciousness. (3) The traditional African cosmology and ontology is historical consciousness and a general guide to prior knowledge; and whether this transcends into feeling of power which accompanies voluntary motion will forever be part of the African mystics, which are not part of this study.

Schiller (1970: 243) further states that

'[o]ne can hardly believe that the reason was wholly an instinctive hatred of Humanism, a reluctance to recognize man as a measure of things, and human activity as a real force and a real clue to the nature of the world'. According to Nyang (1984:13),

John Mbiti captures

‘African ontology is basically anthropo-centric, man is at the very centre of existence, and African peoples see everything else as its relation to this central position of man. God is the explanation of man’s origin and sustenance; it is as if God exists for the sake of man. The spirits are ontologically in the mode between God and man; they describe or explain the destiny of man after physical life.’

Nyang (1984:13) further quotes Mbiti’s argument that

‘[t]his African conception of the Homo/Dues relationship is radically different from the orthodox Semitic religion wherein man is generally looked upon as an abject sinner who must submit to God in order to deserve mercy and grace in the Hereafter’. African people see everything relation to this central position, acknowledging how human activity is a real force in and a real clue to the nature of the world.

When discussing Solipsism, as Solipsists think he is the one, Schiller (1970:250) argues that

‘[i]nherently Solipsism is an absurd predicate to fasten on to a Humanistic philosophy. Humanism is essentially social and, therefore, pluralistic. But for this very reason it cannot treat the problem of Solipsism with that curious mixture of hauteur and frivolity to which monistic philosophies are driven’.

Humanism, as both social and pluralistic, echoes Nyang (1984:12) when he says:

Man, in traditional African cosmology, is caught in a triangular matrix of spiritual relationships. There are, first, the unbreakable ties to the Supreme Being, who created the earth and everything therein for man and his progeny. These ties are unbreakable because man’s existence is ontologically dependent upon his Creator. Secondly, man has also to maintain a correct relationship with the lesser entities within the spiritual kingdom. His day-to-day activities are not only designed to harmonize his relationship with the divinities and the departed ancestors, but they are also motivated by the fear that bad relationships with these spiritual forces could certainly endanger the life and safety of his community. This, then, brings us to the third point concerning man’s triangular relationship with the spiritual world. In the cosmological scheme of traditional African man, the fusion of the profane and the sacred have implications for the relations between the individual and the spiritual world, as well as the individual and his community.

This view is in conflict with the monistic philosophy of one which alone is truly the ultimate truth. The triangular matrix of the spiritual relationships with the Supreme Being, ancestors and entities of the spiritual kingdom and the individual and his/her community dispels the monistic philosophy, while creating an exploratory space for understanding the relationship between the individual and his/her community and the spiritual kingdom. This, in turn, underlines this research study’s approach to humanism as values, dignity and human welfare, thus rejecting the monistic philosophy and minimising potential megalomania and this humanisation of the African leadership.

The argument is that the unbreakable ties between the Supreme Being and man must be guided by values that translate into dignity and human welfare. This, in turn, implies coexistence, which also takes into consideration the fact that man's existence is ontologically dependent upon his/her Creator. Man's relationship with the spiritual kingdom also requires values that translate into dignity and human welfare and this, in turn, implies both cosmic and social order in day-to-day activities. Man's relationship with the divinities and departed ancestors also requires values that translate into dignity and human welfare and this, in turn, implies harmonious human existence to ensure life and safety. Finally, man's relationship with the individual and his/her community requires values that translate into dignity and human welfare, with this implying harmonious human existence and coexistence as the violation of these would constitute betrayal of one's soul and of the community.

### 2.3 African Leadership Context

This research study on African leadership negating, resisting or affirming cosmological principles takes into consideration the recent indictment of African leadership's subservience to western paradigms, thus creating a dynamic paradox when considering Ayittey's (2005:51) statement about

‘... the rationale for near-universal adoption of one-party socialist state systems under life-presidents in Africa. One convenient argument was that ‘there was only one African chief and he ruled for life’.’

Ayittey (2005:51) further argues:

‘But these nonsensical arguments for one-party socialist dictatorships could, in no way, be validated by African tradition. Indigenous African systems are grossly distorted by various African dictators to suit their political purpose. True African chiefs are chosen to rule for life, but they can be removed.’

This statement depicts both the inherent desire to maintain indigenous ruler ship in the post-independence era and also the anxiety to conform to the western notion of democracy and, most significantly, gives credence to the research problem that African leadership deviated in its post-independence philosophies and ideologies from the spirituality of African leadership embedded in indigenous cosmologies and knowledge systems.

This paradox is also highlighted by Maathai (2010:25):

‘One of the major tragedies of postcolonial Africa is that the African people trusted their leaders, but only a few of those leaders have honoured their trust. What has held Africa back, and continues to do so, has its origins in a lack of principled, ethical leadership.’

Ayittey and Maathai are both arguing for a deeper analysis of African leadership, which has been portrayed in post-colonial Africa as dictatorial, undemocratic and lacking principles; unfortunately all in the name of culture or traditional belief systems. This is the tragic history of African leadership and, hence, Maathai's recommendation that the African continent

requires principled and ethical leadership to serve the people. This is in line with the research problem in this study, that is, to analyse African leadership in an attempt to contextualise the deviation from African spirituality that has resulted in a lack of service delivery and the development impasse.

This research study is supported by Maathai (2010:25) as it aims to examine whether indigenous cosmologies and knowledge systems provide relevant analytical cosmological principles for analysing African leadership: Maathai (2010:25) states thus:

Leadership is an expression of a set of values; its presence, or lack of it, determines the direction of a society, and affects not only the actions but the motivations and visions of the individuals and communities that make up society. Leadership is intimately influenced by culture and history, which determine how leadership perceives itself and allows itself to serve: whether it has self-respect, and how it shapes public and foreign policy. I have no doubt that independent African states would have made far more progress if they had been guided by leaders motivated by a sense of service to their people and who, therefore, practised better governance, creating opportunities for the people to prosper.

Maathai's definition of leadership echoes the aim of the study to examine whether indigenous cosmologies and knowledge systems provide relevant cosmological principles for analysing African leadership in an effort to promote good governance and the creation of opportunities for prosperity. This chapter deals with the first and second objectives, namely, to examine relevant cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership. It is envisaged that these cosmological principles embody values that determines African leadership direction in society, which is rooted in the culture and history of Africa, the cradle of humanity. This research study also echoes the remark of Miguel (2011:160) that,

'[o]f course, that outcome, as emerging Africa demonstrates, will require more that outside interest; it will require competent leaders pursuing sound economic policies' – a remark that underlines the rationale and significance of this research study.

In researching African leadership this study is not suggesting a classical renaissance but arguing for a foundation for grooming future leaders who would utilise both natural and human resources in a responsible way. This can be achieved through examining the relevant cosmological principles embedded in indigenous cosmologies and knowledge systems, which will subsequently be utilized in the formulation and generation of African humanism leadership theory and model towards peace and sustainable development. This concept is supported by Maathai (2010:113–114) who states that:

The exercise of good leadership would end government violations of human rights and restrictions on freedoms such as the right to move, assembly, access information, and organize. Good leadership could decide, for instance, not to sell off Africa's natural resources for such low prices, and then to invest the additional revenue to accelerate human and economic development. Good leadership could curtail

corruption, one of the most corrosive aspects of poor leadership that has been rife in post-independence Africa. Good leadership would provide the milieu in which citizens can be creative, productive, and build wealth and opportunity.

The above statement also underlines the rationale and significance of this research study as the deviation of African leadership from spirituality embedded in indigenous cosmologies and knowledge systems has created conflicts and lack of human rights and dignity. Hence this chapter seeks to examine cosmological principles embedded in indigenous cosmologies as heuristics of survival and ethics of memory from the continued exploitation of natural resources by African leaders and their development partners. This chapter further examines cosmological principles embedded in indigenous knowledge systems endowed in ethics, ethical choices, human actions and capacity for addressing intractable problems of development. This would also echo the sentiments of Rotberg (2004:29):

‘Critically, good leaders also provide their citizens with a sense of belonging to a national enterprise of which everyone can be proud. They knit, rather than unravel their nations and seek to be remembered for how they have bettered the real lives of the ruled rather than the fortunes of the few.’

All these arguments are in line with the research question: Do indigenous cosmologies and knowledge systems provide relevant analytical cosmological principles for African leadership? These cosmological principles embedded in indigenous cosmologies and knowledge systems will be based on heuristics of survival, plurality of knowledge, ethics of memory, ethics, ethical choices, human actions and capacity for developing an African humanism leadership theory and model towards peace and sustainable development. In addition, the need to address the research question is further supported by Mwenda (2012:1), who states in his article entitled ‘Inside the west’s double standards Part II’:

Today, it seems the obvious and perceived economic and political failures of the 1970s, 80s, and 90s in Africa destroyed that intellectual tradition that made our leaders try to think independently. These failures are an attempt at a one-sided view of post independent Africa. Perhaps our leaders and elite lost faith in locally developed solutions and turned to the West for answers. It is also possible this sense of defeat undermined our self-confidence. However, this development had given vent to outside intrusion to regain control over our sovereignty that was hard won through wars of national independence.

Cosmological principles embedded in indigenous cosmologies and knowledge systems provide a base for stimulating what Mwenda considers to be the destroyed intellectual tradition of the continent that enabled our leaders in both the pre-colonial era and during the struggle for liberation to think independently. However, the challenges of post-independence leadership have resulted in a loss of self-confidence with the adoption of all our leadership and developmental solutions within the western paradigm. This, in turn, is the reason why this research study in this chapter examines cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership.

This argument is particularly in light of the following statement by Busia in *African in Search for Democracy* (1967:50–52):

‘It cannot be said of colonial regimes that they are shining examples of democracy; it can be justly claimed that the newly independent states inherited from them democratic institutions suited to their condition. What the colonial powers have left is a foundation of democratic ideas and technique, which can help a country whose leaders wish to establish a democratic form of government; they have also left institutional frameworks of centralized administrations with a tendency towards authoritarianism which can be, and in some states have, indeed already been adapted to that end.’

Despite the fact that this statement is from the 1960s it does emphasise the need to examine cosmological principles embedded in indigenous cosmologies and knowledge systems and to enhance existing democratic and administrative systems so as to enable effective participation and service delivery; through the generation and formulation of an African humanism leadership theory and model towards peace and sustainable development.

Ayittey (2005:91) summarises the post-colonial elite development model by stating that:

Africa’s post-colonial development efforts may be described as one giant false start. The nationalist leaders, with few exceptions, adopted the wrong political systems (sultanism or one party state); the wrong economic systems (satism); the wrong ideology (socialism); and took the wrong path (industrialization via import-substitution). Equally grievous, perhaps, was the low calibre of leadership. Functionally illiterate and given to schizophrenic posturing and sloganeering, the leadership lacked basic understanding of the development process. Preoccupied more by the need to ‘prove something’ they copied blindly.

Ayittey (2005:91) further argues:

As a result, the development that took place in post-colonial Africa can be described as ‘development-by-imitation’. Such development can be scarcely be described as ‘organic’ but rather as an ‘enclave economy’, where nearly all the inputs are imported to manufacture a previously imported commodity. The ‘enclave’ economy has little or no ‘roots’ or linkages with the local economy, except for the labour that is extracted.’

This critique of post-colonial leadership is in line with this study’s research problem as, in essence, the lack of ‘organic’ approaches in the African leadership and development paradigms resulted in the ‘blind imitation’ which, unfortunately, lacked African spirituality which is embedded in indigenous cosmologies and knowledge systems. This critique further supports this chapters first and second objectives of examining cosmological principles embedded in indigenous cosmologies and knowledge systems. When applying cognitive justice as heuristics of survival, plurality of knowledge and ethics of memory to redress the ‘development by imitation’ and transformation by enlargement to redress the intractable problems of development that results from the ‘organic’ approaches abd ‘blind imitation.’ It

is envisage that the cosmological principles will generate and formulate an African humanism leadership theory and model for peace and sustainable development.

Cognitive justice which speaks to heuristics of survival, plurality of knowledge and ethics of memory (Visvanthan 1997) and transformation by enlargement (Howards and Hoppers 2011) ethics, ethical choices and human actions and capacity are appropriate concepts to ensure that this study will effectively impact on the social cohesion which will promote peace and sustainable development in Africa while taking into account the following of Ayittey (2005:92):

Africa remains poor because most of African nationalist leaders and copy-cat elites never met the real challenge of development. As such, the poverty of Africa is not due to so much to the ‘backwardness’ of the peasant majority as it is to the intellectual backwardness of the leadership and the elites.’

It is possible to use the concept of cognitive justice to explain the cosmological principles embedded in indigenous cosmologies which, during colonialism and post-colonialism, were the worldviews of the peasant majority. This study also uses transformation by enlargement to examine the cosmological principles embedded in indigenous knowledge systems which, during colonialism and post-colonialism, were considered to be ‘intellectual backwardness’.

This research study also takes into account that African post-independence leadership and elite betrayed African culture; hence this chapter examines cosmological principles embedded in indigenous cosmologies and knowledge systems. This betrayal is articulated by Ayittey (2005: 129) as follows:

‘In a vile and perfidious act of cultural betrayal, the functionally and culturally illiterate elite sought to mould Africans in the image of others. Foreign cultural practices and systems were foisted on the African cultural body politic. Disaster was inevitable as these foreign systems did not fit into Africa’s socio-cultural milieu. The turmoil, chaos, and destruction that have ravaged post-colonial African can be seen as the rejection of these transplanted foreign organs. The continent is littered with the carcasses of failed foreign systems, imposed on the African traditional body.’

This research study seeks to redress such cultural betrayals by examining cosmological principles embedded in indigenous cosmologies and knowledge systems; whilst redressing the research problem of how African leadership deviated it its post independence philosophies and ideologies from the spirituality embedded in indigenous cosmologies and knowledge systems. This chapter also seeks to redress this cultural betrayal through the first and second research objectives, namely, examine relevant cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership.

The above indictment by Ayittey on African leadership is further supported by the following argument of Khoza (2011:317–318):

Let me get this of my chest. The gap between leadership theory and practice is what bedevils Africa today. Every tin pot and calabash dictator on the continent will claim

to be a democrat but the reality is otherwise. Whole countries have been run into the ground – politically, socially, economically and environmentally – by crass misleadership. I am not an Afro-pessimist but an optimist, believing that Africans can create a far better future for them and cease to be a burden on others. I, for one, am excited by a sense of mission and the challenges that lie ahead. Yet, if we are to have true African Renaissance in which we show the world – and demonstrate to ourselves – that Africans can be competent and proud citizens of Planet Earth, we must begin by admitting something. There is a problem.

This research study responds to the notion of the African Renaissance as it seeks to redress the research problem on the deviation from the spirituality of African leadership embedded in indigenous cosmologies and knowledge systems, affirmed by

Khoza's (2011:317–119) that:

‘There has to be a full, unconditional admission that there is a problem, with clear understanding of its cause and a desire to be rid of it – requiring an unwavering will to act and achieve definitive results. Unless there is a change in mindset, not structure, processes or institutional forms can achieve much. Africa is like a pathologically diseased, drug-addicted, malnourished patient. From my training in psychology I know that when one is dealing with such patients you need hospitals, rehabilitation centres and fat farms. In other words, you need institutional correctives. But, in the longer term, to create healthier nations the solution is not more hospitals, addiction clinics and feeding schemes, but healthier lifestyles, refusal to indulge in drug-taking, education for nutrition. The same goes with Africa. We are a sick continent and we are largely to blame for it...But, ultimately, a lasting solution for the continent's ills can only come from the honest identification of the causes and firm action to rectify what is wrong.’

This indictment of Khoza solidifies the foundation on how cognitive justice is the appropriate concept for examining cosmological principles embedded in indigenous cosmologies, as Africa is the cradle of humanity. Hence its heuristics of survival, plurality of knowledge and ethics of memory are critical in addressing what Khoza calls crass misleadership that has created intractable problems of development. This Khoza indictment also solidifies how transformation by enlargement is the appropriate concept for examining cosmological principles embedded in indigenous knowledge systems; as it enables ethics, ethical choices, human actions and capacity for addressing the intractable problems of development reflected above.

## 2.4 Indigenous Cosmologies

The study's first objective is to examine relevant cosmological principles embedded in indigenous cosmologies to address the research problem, namely, African leadership deviated in their post-independence philosophies and ideologies from the spirituality of African leadership embedded in indigenous cosmologies and knowledge systems. This research problem is amplified by Nyang (1984:11) as follows:

‘Traditional Africa was, and still is, rich in cosmological ideas. Though the diversity of Africa’s religious and cosmological heritage has been little known outside of the continent, the intensive researches of Africanists around the world and the growing global interest in the African world have combined to draw attention to what could be Africa’s spiritual gift to humanity. This gift is less understood by many Africans, even much less by the greater majority of non-Africans.’

This statement when contrasted to Ayittey (2005:94) on the submission to Western notions of superiority and validated decades of colonial exploitation and oppression, explicates the need for redressing the research problem. However through examining relevant cosmological principles embedded in indigenous cosmologies and knowledge systems will achieve Nyang’s assertion to how Africa’s religious and cosmological heritage....is Africa’s spiritual gift to humanity, this gift less understood by many African.

Nyang (1984:11) continues to argue that

‘African traditional cosmology is diverse, as I already pointed out above; but behind this diversity lies the core shared beliefs which spread across the continent....In the cosmological world of traditional African man, certain ideas have always been swayed over men’s mind. The idea of a Deity who rules over creation was accepted by many, if not most, African peoples. In fact, African pioneers in the field of traditional African religion, such as Professors Idowu and Mbiti, have informed us that this African knowledge of God is expressed in proverbs, short statements, prayers, names, stories, myths, and religious ceremonies.’

The diversity in African traditional cosmology creates a solid foundation for redressing the research problem; as they were preoccupied with unifying philosophies and ideologies in post independence, hence the deviated from the spirituality of African leadership embedded in indigenous cosmologies. Evidently the first research objective seeks to examine cosmological principles embedded in indigenous cosmologies, whilst anchoring how at the apex of this cosmological diversity is the African knowledge of God, the Supreme Being, and the first cosmological principle.

However it is important to note that this research study does not adopt the notion of African cosmology and spirituality as stipulated by Motsheka (2010:17–18):

‘The concept of African divine kingship is explained naturally. Indigenous African kings and queens called themselves Children of the Solar (Kara or Hara) Principle. They regarded the sun (Ra) as their father and the planet Venus (Mara) as their mother. So, the Solar (Kara or Hara) Principle was their incarnate God. That is why they were called Bakare (Children of the Divine Light) or Bahari (Children of the Bull of Heaven).’

Motsheka goes on to argue that:

The Divine kings and queens (Bakare) took human form through the agency of the moon. That is how they also came known as the Children of the Moon (Mwana or

Mono). Therefore, these kings and queens assumed the following dynastic titles ... The dynastic titles Amani or Amen meant Child, Lord or Child of Hidden God. The original Divine rulers were the children and servants of the God or Light (Hara or Kara), known as Heru Shemsu (Shamsu-Hara). The Ethiopian prince, Mena (5619 BCE), who established the empire of Egypt (Haraptah), was a descendant of the servant (Shamsu) of the God of Light (Hara) and also known as Hara Shamsu. Pharaoh Mena, in 5619, introduced the Ethiopian (the indigenous African from Navel of the Land of the Gods or Land of the Sun) solar theology at Memphis, the first capital of the New Empire of Egypt. The solar theology and religion became the basis of the spiritual and cultural life of the whole of Africa.

This section of the research study seeks to address the first research objective, namely, to examine cosmological principles embedded in indigenous cosmologies for analysing African leadership. Odora Hoppers (2004:4)

....refers to indigenous cosmology as ‘centres on the co-evolution of the spiritual, natural and human worlds’.

Evidently the cosmological principles must be embedded on the co-evolution of the spiritual, natural and human worlds in order to contribute to the generation and formulation of an African humanism leadership theory and model towards peace and sustainable development.

This is further elucidated by Nyang (1984:12) as follows:

‘Man, in traditional African cosmology, is caught in a triangular matrix of spiritual relationships. There are first the unbreakable ties to the Supreme Being, who created the earth and everything therein for man and his progeny. These ties are unbreakable because man’s existence is ontologically dependent upon his Creator. Secondly, man has also to maintain correct relationship with the lesser entities within the spiritual kingdom. His day-to-day activities are not only designed to harmonize his relationship with the divinities and the departed ancestors, but they also motivated by the fear that bad relationships with these spiritual forces could certainly endanger the life and safety of his community. This, then, brings us to the third point concerning man’s triangular relationship with the spiritual world. In the cosmological scheme of traditional African man, the fusion of the profane and the sacred have implications for the relations between the individual and the spiritual world, as well as the individual and his community.’

Hoppers and Nyang provide the foundation addressing the research problem on what African Leadership spiritually deviated from in the context of indigenous cosmologies. For in-depth understanding the concept of cognitive justice is critical in attempting to explain indigenous cosmologies; taking into consideration Ayittey (2005:94) indictment of submission to Western notions of superiority and in redressing Hoppers (2004:30) on the absence of bicultural experts at the epistemological level...and cognitive justice and the right of difference forms of knowledge to survive creatively and sustainably. According to Professor

Shiv Visvanathan in his November 2011 SARCHI Retreat paper, Cognitive justice: Heuristics for survival,

This concept of cognitive justice was shaped by wonderful chains of encounters and conflicts where a search for survival for a way of life that goes beyond current categories. Cognitive justice is the right of every individual or group to pursue and perpetuate the forms of knowledge that their ways of life depend upon....it is a concept which seeks both the survival of communities and to protect the logic of their creativity. Evidently the above statements are critical in explicating indigenous cosmologies, as cognitive justice seeks the survival of communities and protection of creativity. Cognitive justice inherently becomes the appropriate context for explicating indigenous cosmologies as this continent is endowed with heuristics of survival.

Cognitive justice is in line with redressing the research problem of African leadership deviating from the spirituality embedded in indigenous cosmologies. This begins with the first objective as cognitive justice enabling the examination of cosmological principles embedded in indigenous cosmologies. Hoppers and Nyang indicate that there is a co-evolution of natural, human and supernatural, which is also explained as the triangular matrix of relationship between Supreme Being, humanity and ancestors. Evidently it establishes the heuristics of survival for a way of life that goes beyond current categories, whilst also providing the academic space for plurality of knowledge and ethics of memory. The triangular matrix of relationship is the world view of the African man, and this is how prior to colonialism the source of knowledge for survival within families and communities was. Evidently when African leadership in post independence deviated from spiritual in their philosophy and ideology, to redress requires cognitive justice in order to restore the spirituality embedded in indigenous cosmologies.

To illustrate these heuristics of survival are described by Davidson (1980:17–20) as follows:

Africa overcame the obstacles of climate, disease, pests and floods; they conquered and peopled their inhospitable land, carried that life and culture from one phase of social organization to another. They developed methods of growing crops, raising cattle and hunting; and forged new ways of making a living and living together. They took up mining, refining of metals before the birth of Christ; these and many achievements, so essential for survival, rested upon social and cultural advances of great antiquity. Africans conquered their environment out of bitter necessity and in face of formidable obstacles, but they did not do it by physical means alone; like all people, everywhere, they depended upon spiritual values and these spiritual values enabled Africans to build close knit societies without which they might have perished. This Africa's evolution was inspired by forces comparable to those that inspired every other branch of the human family.

This insight provides a formative base on which the spiritual values embedded in the traditional African cosmology, the worldview and vision inspiring cohesion and identity;

inclusive and not exclusive as they create harmony and not enemies within the environment, are an integral component of indigenous cosmologies. Hence the concept cognitive justice enables Africa to transcend beyond the submission to Western notions of superiority by examining the cosmological principles embedded in indigenous cosmologies. Africa as the cradle of humanity historically survived numerous obstacles, and yet presently it is entrapped by the intractable problems of development; and its time to examine the cosmological principles that can enable Africa to transcend the intractable problems of development.

Cognitive justice provides academic space for the plurality of knowledge thus enabling the examination of cosmological principles embedded in indigenous cosmologies this is further supported by Shiv Visvanathan (2009) on The Search for Cognitive Justice in India Seminar.

Cognitive justice recognizes the right of different forms of knowledge to co-exist, but it adds that this plurality needs to go beyond tolerance or liberalism to an active recognition of the need for diversity. It demands recognition of knowledge's, not only as methods but as a way of life. This presupposes that knowledge is embedded in ecology where each knowledge has its place, its claim to a cosmology, its sense as a form of life. In this sense knowledge is not something to be abstracted from a culture as a form of life; it is connected to a livelihood, a life cycle, a lifestyle; it determines life chances.

The co-existence knowledge's in cosmological principles embedded in indigenous cosmologies is supported by Encyclopaedia of African Thought (2010:467):

African cosmology focuses on a balance among natural, human and supernatural forces, responsible negotiating of these forces reflect recognition of the holistic and interdependent relationship between humankind and the environment. Understanding this interconnectedness is philosophically central to daily life in African cultures. In community settings actions are judged by how well they support community coherence, viability and kinship ties; as human beings take centre stage in negotiating ways of knowing and being in the world and in balancing interdependencies among intellect, creative ability and natural phenomena.

This above statement further supports that for redressing the submission to Western notions of superiority through indigenous cosmologies, cognitive justice is the appropriate concept for exploring the plurality of knowledge. As within the indigenous cosmologies there is evidence of the heuristics of survival and the recognition of knowledge as a way of life, due to the knowledge of balancing the natural, human and supernatural forces. This is how African communities have survived for centuries, and this is a critical component of spirituality embedded in indigenous cosmologies. Hence the first research objective is to examine cosmological principles embedded in indigenous cosmologies, as they are endowed heuristics of survival at epistemological level.

African leadership has been indicted and continue to be indicted for their inability to ensure peace and sustainable development, and yet the indigenous cosmologies are endowed with ways of knowing on how to create a balance and responsible negotiation reflecting holistic

and interdependent relations between humanity and the environment. This is not to suggest the fossilization of Africa's ways of knowing, as this would not be cognitive justice, which seeks to ensure that knowledge is a way of life; but cosmological principles embedded in indigenous cosmologies will enable leadership to appreciate the interconnectedness in philosophy and daily living, in the African humanism leadership theory and model for peace and sustainable development.

Cognitive justice enables the examination of cosmological principles embedded in indigenous cosmologies endowed with knowledge that enable communities to survive based on their actions and how well they support their communities; and this is the spirituality that was deviated in African leadership as Rotberg (2004:29) stated

These single minded, often narcissistic leadership are many and share common characteristics as they focus in power itself not in the uses of power for the good.

The aim of this research study is to investigate how indigenous cosmologies and knowledge systems from the African continent may be used as a base in order to distinguish the various forms of leadership found in Africa and to generate an African humanism leadership theory and model. It is, thus, essential to explain the concept of indigenous cosmologies to which Hoppers (2004:4) refers as 'centres on the co-evolution of the spiritual, natural and human worlds' and the above explanation from the Encyclopaedia of African Thought (2010:468). Evidently cognitive justice enables the examination of cosmological principles embedded in indigenous cosmologies as Africa shifted from holistic, interdependent relationships between humanity and the environment to the African leadership described by Rotberg (2004:29). Hence the African humanism leadership theory and model to be generated based on cosmological principles at the epistemological level, will restore Africa's dignity as the cradle of humanity.

This view is further substantiated by Nyang (1984:12) who states that

'[i]n the cosmological scheme of traditional African man, the fusion of profane and the sacred have implications for the relations between the individual and the spiritual world, as well as the individual and his community. The traditional religionist believes that any violation of behavioural and ritual codes constitutes a betrayal to one's soul and to one's community'.

The examination of cosmological principles embedded in indigenous cosmologies, which explain how the African man believes that violation of behavioural and ritual codes constitutes a betrayal to one's soul and community. This is critical in African leadership discourse particular for generating an African humanism leadership theory and model to redress the following indictment by Maathai (2010:25):

One of the major tragedies of post colonial Africa is that African people trusted their leaders, but only a few of those leaders have honoured their trust. What has held Africa back, and continues to do so, has its origins in a lack of principles, ethical leaders. Leadership is an expression of a set of values, its presence, and lack of it,

determines the direction of a society and affects not only the actions but the motivation and vision of individuals and community that make up society.

These statements indicate how cognitive justice is required to enable the examination of cosmological principles embedded in indigenous cosmologies for analysing African leadership; as they have embedded ways of survival that place human beings at the centre stage. This is critical for African leadership as the application of philosophies and ideologies in post independence lacked balancing between ways of knowing the world and interdependencies among intellect, creative ability and natural phenomena.

The quest for cognitive justice to be an enabler for examining cosmological principles embedded in indigenous cosmologies Nyang (1984:12) further elucidates:

This understanding of the triangular relationship between the individual and his community, on the one hand, and the spiritual kingdom on the other, puts a premium on good behaviour and obedience to common customs and practices. This sense of obedience and harmony hinges upon man's realization that the universe is a religious one and everything within it dances to a cosmic music whose tune and rhythm echo the words of the spiritual forces. In other words, African traditional man learns to be obedient and religious all the time, simply because of religious commands and rituals. Life, in accordance to this traditional man, is a constant dialogue with the sacred and each passing moment demands our utmost devotion to the spiritual forces above, and to the words of religious communication issuing from their invisible lips.

This notion is radically different from orthodox religions and, hence, the colonialists and the convertors of African people negated indigenous cosmologies. Cognitive justice is critical in ensuring that the spirituality elucidated above by Nyang (1984:12) is examined in the cosmological principles embedded in indigenous cosmologies to address the intractable problem of development emanating from lack of premium behaviour in African leadership. This is articulated by Davidson (1980:17:19) as follows:

Europeans decided that Africans were just savages, inferior beings and had always been so; this simple minded answer to the riddle of Africa has lasted right up to modern times. Recently, however, in one of the great intellectual adventures by scholars probing into the obscure past, they have turned up with fascinating information. Africa has not been, after all, a land of unrelieved savagery and chaos; on the contrary its people have had a long and lively history, and have made an impressive contribution to man's mastery of the world. They have created cultures and civilization, evolved systems of government and systems of thought and pursued the inner life of the spirit with a consuming passion that has produced some of the finest arts known to man.

The African worldview encompassed embedded political and social systems to guide its spirituality and, thus, cognitive justice indigenous cosmologies for analysing African leadership. Cognitive justice provides the context for the protection and preservation of the inherent creativity of ruler ship but without suggesting that Africans must return to the Stone

Age and early Iron Age. The protection and preservation of the creativity of ruler ship takes into account the modern notions of leadership that exist in Africa and, most significantly, cosmological principles embedded in indigenous cosmologies. The source of the indigenous cosmologies is the traditional African philosophies, cosmology and ontology.

Davidson (1980:17) articulates these traditional African philosophies as follows:

‘The simplicity of African village life is deceptive, bare and flimsy it may often be, but it is not unchanged since the dawn of evolution.’

Cognitive justice is inherently the enabler for examining cosmological principles embedded in indigenous cosmologies a base for the spirituality that is embedded in simplicity, to contribute towards generating an African humanism leadership theory and mode towards peace and sustainable development. This is supported by Maathai (2010: 25):

Leadership is intimately influence by culture and history, which determines how leadership perceives itself and allows itself; whether it is self respect and how it shapes public and foreign policy.

Cognitive justice with Afrikology as the theoretical framework of this research study; enables the examination of cosmological principles embedded in indigenous cosmologies to generate African leadership theory and model towards peace and sustainable development, with Afrikology as Nabudere (2011:1) maintains that

‘Afrikology, as an epistemology of knowledge generation and application that has roots in African cosmology, emerges at the time of extreme complexity in global economics and social relations, the physical environment and human history’.

This is further supported by *The Encyclopaedia of African Thought* (2010:467),

African Cosmology focuses on a balance among the natural, human and supernatural forces; responsible negotiation of these forces reflects recognition of the holistic, interdependent relations between humankind and the environment. Understanding this interconnectedness is philosophically central to daily life in African cultures; in community settings actions are judged by how well they support community coherence, viability and kinship ties as human beings take centre stage in negotiating ways of knowing and being in the world, balancing interdependencies among intellect, creative ability and natural phenomena.

Cognitive justice and Afrikology enable the examination of cosmological principles embedded in indigenous cosmologies for knowledge generation and application are rooted in creating a balance between the natural, human and supernatural forces, the indigenous cosmologies. This notion is critical for the generation of African leadership theory and model that will enable knowledge creation and generation that would be responsible for negotiating such forces in such a way so as to reflect holistic, interdependent relations between humankind and environment. These negotiating forces emerged at the end of the section on Perspectives on Universal Humanism, evolving from Nyang’s traditional African cosmology

into cosmological principles of Supreme Being, Cosmic and Social Order and Harmonious Human Existence; supported by Hopper's centre of the co-evolution between natural, human and supernatural, these forces understand the interconnectedness in the day-to-day activities of African culture and within a community setting. In its knowledge generation and application this research study is seeking to analyse the post independence philosophical outlooks and ideologies on whether they are based on following cosmological principles embedded in indigenous cosmologies: Supreme Being, Cosmic and Social Order and Harmonious Human Existence and Coexistence.

Cognitive justice and Afrikology enable the examination of cosmological principles embedded in indigenous cosmologies towards knowledge generation and creation rooted in Egyptian MA'AT. According to the *Encyclopaedia of World Mythology* (1970:90–97),

MA'AT, the Egyptian Goddess of Truth, Justice and Order whose symbol was the feather; according to ancient Egyptian belief in the judgment of the dead the heart of the deceased was weighted against the feather in order for the deceased to be granted entrance to the Kingdom of God (Osiris). The 'dawn of conscience' has been located, with reason, in ancient Egypt; already in the Old Kingdom the concept of MA'AT, which denoted the qualities of truth and justice were associated with the 'Great God' as the basic principles of an ordered universe. From this period, too, emerged the beginning of the belief so important to the evolution of ethics and morality; that the dead would be judged on their conduct in this life as they passed over to the next ... The association of the pharaoh with Osiris in death, which constitutes one of the most notable themes of the Pyramid Texts, was designed to effect the resurrection of the dead king. It was based on the principle of imitative magic, the dead king being ritually assimilated to Osiris.

The MA'AT id endowed in heuristics of survival and ethics of memory thus providing the examination of cosmological principles embedded in indigenous cosmologies with depth to the knowledge generation and creation by bringing to the discourse interconnectedness, interdependency and balance – all enablers of living in Truth, Justice and Order; inherently affirming the cosmological principles of Supreme Being, cosmic and social order and harmonious human existence and coexistence – embedded in indigenous cosmologies for analysing for African leadership. Thus contributing to the knowledge creation and generation in the African humanism leadership theory and model towards peace and sustainable development supported by Davidson (1991:18–20),

... out of Stone Age and early Iron Age came a large number of political and social systems based structure of lineage and family kinship. Each system supported by its own adherence to forms of religion and rituals; these forms were applied to the incarceration of accepted customs and authority, and to all those situations which were decisive. That is why African Religions have been ideally displayed or have been intended to display a completely rounded explanation of life. Their essential raison d'être has been to provide the individual with a firm place in society, furnish him with evidence of his own identity; and generally equip him with beliefs

appropriate to the acceptance of his social conditions and survival within his environment.

This assertion of Davidson's further affirms that African cosmology is rooted in heuristics of survival and ethics of memory since Stone Age and early Iron Age, for examining cosmological principles embedded in indigenous cosmologies for knowledge generation and creation for African humanism leadership theory and model as it has, since ancient time, been part of negotiation forces with its holistic worldviews, grounded on the MA'AT principles of interconnectedness and interdependency. This was further substantiated by Professor Shiv Visvanathan in his November 2011 SARCHI Retreat Paper in which he states that:

'...cognitive justice embodies an ethics of memory ... The ethics of memory demands fairness to all three cultural mediums, the oral, the textual-literate and the emerging digital medium. Oral cultures are not treated as rudimentary systems nor is oral memory seen as rote memory. There is a deeper issue of erasure and genocide here.'

Thus, an examination of cosmological principles embedded in indigenous cosmologies that existed in pre-colonial Africa to be part of post-colonial Africa embodies an ethics of memory. Evidently addressing the research problem on how African leadership deviated in its post independence philosophy and ideologies from the spirituality embedded in indigenous cosmologies and knowledge systems. Hence it is the objective of this research study to generate a leadership theory and model to honour the heuristics of survival and ethics of memory, which will create a new cadre of leadership as reflected by Rotberg (2004:29):

Critically, good leaders also provide their citizens with a sense of belonging to a national enterprise of which everyone can be proud of.

Professor Shiv Visvanathan further states,

'...but cognitive justice goes beyond the idea of rights. What it challenges first is the linearity built into a development sequence which labels the tribe and peasant as backward, or as ancestors to the industrial. In their idea of the post-industrial society, tribal and craft societies are as synchronic as our contemporaries and not be museumized as ancestors.'

This statement affirms that cognitive justice is the appropriate concept for the examination of cosmological principles embedded in indigenous cosmologies; as it transcends beyond rights and historical labels, into the rights of different forms of knowledge to co-exist articulated by Davidson (1980:23):

The secrecy practices by royal chanceries and business houses that were reluctant to publish, for benefits of rituals, what they began to know about Africa; dishonesty of literary hacks who concocted all sorts of nonsense for the gullible public; debasing effects of the slave trade leading to the theme of the colonial epoch, the idea of 'the white man's burden;' and Europe's continued misjudging Africa ... particularly when

it became caught up in an age of machinery and science, it was easy to assume that Africa's technological simplicity was indicative of backwardness in everything else.

This statement emphasises the relevance of the concept of cognitive justice in examining the following cosmological principles embedded in indigenous cosmologies: Supreme Being, cosmic and social order, harmonious human existence and coexistence to redress the intention of the colonial era to disregard the credence of African spirituality and culture. Due to how, over the past decades research has unearthed classical historical civilisations in Africa including the Ancient Nile, the Timbuktu City of Wisdom, Axum in Ethiopia and the Zimbabwean Ruins. It is, thus, time to celebrate this historical leadership as our source of wisdom embedded in indigenous cosmologies.

In addition, we celebrate the following examples of ancient African kingdoms as presented by Davidson (1980:25–70):

The Mali Kingdom was in the 14th Century the wealthiest and most powerful in western Sudan ... The Bustling Port of Kilwa from the 12th to 15th centuries, the chief trading centre in East Africa situated off the coast of Tanganyika, received goods from the interior and exchanged them for products of foreign land ... Fierce Horseman of Bornu arrayed with armour like medieval European knights, cavalrymen of Bornu terrorized the central Sudan for more than 200 years ... Civilization of the Nile where the spiritual power or 'god ship' of the pharaohs had parallels in the 'divine kinship' of the latter; and yet lesser rulers far to the south of the swamps deserts and forests that separated Egypt from African interior ... In African Kingdoms women played a surprisingly active role in early Sahara life compared to the veiled ladies of North African Eras ... The Tollensi of Ghana had a network of social obligations that balanced one kind of power against another with authority vested in a number of men-chiefs of the Tallensi's religious, economic and political life ... .

Davidson (1980:70) further exemplifies:

[T]he Zande tribe in Northern Congo who are known to be military aggressive; ... the purpose of the Zande warfare was not to slaughter for the sake of slaughter as war is an instrument of policy undertaken to punish neighbours for a real or imagined wrong or to rob him of his grain or marriageable girls ... In the shores of Lake Malawi in South East Africa lives a sturdy and indigenous people on the Lake Tonga; they are outgoing and enterprising, who have produced trade union leaders, politicians and white collar workers as they attach enormous importance to freedom of expression ... The Nyakyusa of Tanganyika set on fireside fellowship 'ukwangala' the enjoyment of good company ... serving the purpose not of merry conversation but also of discussion between equals ... regarded as the principal form of education.

These examples reflect the existence and also the underlying influence of indigenous cosmologies and knowledge systems on pre-colonial African leadership and ancient African kingdoms. They reflect the ethics of memory within cognitive justice rooted the following cosmological principles: Supreme Being as an aspect part of the value that translates into

dignity and human welfare; Cosmic and social order; Harmonious human existence; and Coexistence.

This notion is also articulated by Visvanathan (2011) when he states that

... the idea of cognitive justice is rooted in a search for survival realizing that a distributive justice that pays no attention to the survival of knowledge is incomplete. While there is an adversarial quality to aspects of it, there is an agonal element, a sense of play, of dialogue that is not afraid of asymmetry. There is a sense of curiosity, of playfulness that also demands a hearing. The idea of cognitive justice is not about an abstract notion of rights. It seeks not an empty universalism for an abstract idea of humanity but it is a pluralistic search for an embedded idea of social in which each form of society is anchored in a particular way of knowing.

Evidently the combination of the concept of cognitive justice and Afrikology provided a solid base for examining cosmological principles embedded in indigenous cosmologies for analysing African leadership and contribute to knowledge generation and creation in the African humanism leadership theory and model. In order to achieve Rotberg (2004:29) good leaders that provide citizens with a sense of belonging to a national enterprise of which everyone can be proud of, as this would translate into peace and sustainable development in Africa.

## 2.5 Indigenous Knowledge Systems (IKS)

Transformation by enlargement enables this research study to achieve the second objective to examine relevant cosmological principles embedded in indigenous knowledge systems to be used to address the research problem: African leadership deviated in its post-independence philosophies and ideologies from the spirituality embedded in indigenous cosmologies and their knowledge systems. According to Hoppers (2002:8)

... the word indigenous refers to root; something natural ... it is an integral part of culture. Indigenous knowledge system refers to a combination of knowledge systems encompassing technology, social, economic and philosophical learning, or educational, legal and governance systems. It is knowledge relating to the technological, social, institutional, scientific and developmental, including those used in the liberation struggles.

This definition provides a solid based for the examination of cosmological principles embedded in the abovementioned spheres of indigenous knowledge systems. Through transformation by enlargement this examination will focus on the ethics, ethical choices, human actions and capacity within indigenous knowledge systems to contribute to resolving intractable problems of development in analysing African leadership. The fact that the African leadership during the pre-colonial era, liberation and some of the post-colonial era reflects influences of indigenous knowledge systems enabled this study to address the research question: Do indigenous cosmologies and knowledge systems provide relevant

cosmological principles for African leadership. Inherently, the cosmological principles embedded in indigenous knowledge systems may be used for analysing post-colonial leadership when researching the spirituality embedded within these systems. This relevancy is explicated and contextualised within the ambit of both Afrikology and transformation by enlargement in order to legitimise the knowledge generation process. This section of the research study seeks to address the second research objective, namely, to examine cosmological principles embedded in indigenous knowledge systems for analysing African leadership, through transformation by enlargement enables indigenous knowledge systems to form part of the leadership discourse.

Indigenous knowledge systems as explicated through transformation by enlargement (Howards and Hoppers 2011) as ethics, ethical choices human actions and capacity provides academic space for appreciating and articulating the African spirituality from which African leadership legacies have deviated – as referred to in the study’s research problem. In essence, transformation by enlargement enabled this research study to address its second objective, namely, to examine cosmological principles embedded in indigenous knowledge systems for analysing African leadership. Emeritus Professor Howard and Professor Odora Hoppers (2011), in their intriguing work entitled *Rethinking thinking: Modernity’s ‘other’ and the transformation of the university*, provide scholars with the concept of transformation by enlargement, ‘begins to express a concept of transformation that connects with ‘enlargement’, and further connects with the phrase ‘modernity’s other’ that is featured in title of the book ... Similarly, universities can contribute to transformation by opening their paradigms to include indigenous knowledge systems’.

This study investigates the research question: Do indigenous cosmologies and knowledge systems provide relevant cosmological principles for African leadership? Transformation by enlargement also creates a scholarly space in which indigenous knowledge systems may be critically evaluated and validated within the leadership academy; therefore enabling African leadership to be interrogated, historically contextualised and, most significantly, provided with a discourse space in its own right and not as the victim of either colonialism or apartheid. Transformation by enlargement enables the examination of cosmological principles embedded in indigenous knowledge systems through ethics, ethical choices, human actions and capacity. This is supported by Howard and Hoppers (2011:25):

Speaking consists of speech acts. Discourse (talking) and practices (doing) are densely intertwined, from here; we define ethics as the theory of human action.

This statement enables this research study to examine cosmological principles embedded in indigenous knowledge systems for analysing African leadership, such that the public policy and macro level discourse of African leadership is interrogated as negating, resisting, affirming cosmological principles. The concept of transformation by enlargement further states Howard and Hoppers (2011:26):

The idea that ethics is the theory of human action is ancient. It starts with the idea that human speaks and are responsible for their speaking.....The soul is who is speaking, it is the agent,

This assertion enables the examination of cosmological principles embedded in indigenous knowledge systems, as they are endowed with ancient ethics that guide human actions; hence in analysing African leadership their public policy and macro level utterances will be interrogated as negating, resisting, or affirming cosmological principles. Indigenous knowledge systems are not only endowed in ethics for human actions but spiritual edicts, exemplifying the ancient speaking from the soul, the agent of Supreme Being. Hence this research study seeks to examine the cosmological principles embedded in indigenous knowledge systems that speak from the soul, and transformation by enlargement enables this contextualization.

This research study also seeks to generate an African humanism leadership theory and model based on these cosmological principles embedded in indigenous knowledge systems; hence transformation by enlargement is supported by Afrikology is the theoretical framework of this research study. Nabudere (2011:2) states that:

The objective of this exercise is, therefore, to elaborate how Afrikology, as an all-inclusive epistemology based on the cosmologies emanating from the Cradle of Humankind, can play a role in rejuvenating the Universal Knowledge, which our ancestors first put in place in their growing spread around the world. The role of African scholars is to retrace this humanistic tradition that has roots in the continent in order to rid our world of those hierarchies and never-connecting dualities of phenomena that Greek philosophers, especially Plato and Aristotle, introduced.

In examining cosmological principles embedded in indigenous cosmologies that will contribute to the African humanism leadership theory and model; Afrikology enables an all inclusive epistemology based on cosmologies emanating from the cradle of humanity. Therefore Afrikology and transformation by enlargement enable ancient ethics, ethical choices, human actions and capacity to play a role in rejuvenating the Universal Knowledge, which our ancestors first put in place. This is through the cosmological principles, which are not only ancient but have a critical role in rejuvenating Universal Knowledge, as this research study is about retracing humanistic traditions towards generating an African humanism leadership model. This is in line with Odora Hoppers (2002:18) who states that;

‘IKS enables us to move the frontiers of discourse and understanding in the whole, and to open new moral and cognitive spaces within which constructive and engagement for suitable development and collective emancipation begins’.

The second objective of this research study is to examine cosmological principles embedded in indigenous knowledge systems for analysing African leadership. Evidently through transformation by enlargement the cosmological principles embedded in indigenous knowledge systems can move this research into frontiers of discourse, by enabling us to understand the whole. In the context of this research study the whole is in the ethics, ethical

choices, human actions and capacity embedded in indigenous knowledge systems, that is, the cosmological principles towards peace and sustainable development. The indigenous knowledge systems discussed in this dissertation are rooted in the following geographical areas, namely, Egypt, Ghana-Akan, Ethiopia and the Southern African Bantu. This research study was able to move the frontiers of discourse towards a holistic understanding of the continents indigenous cosmologies and knowledge systems from the following areas: In Egypt the MA'AT, in Ghana the Akan comprising a number of polities dominated by the Asante and the Fante, in Ethiopia the Books of Philosophers, and, lastly, the Bantu in Southern Africa, the last geographic area to be liberated from colonialism and apartheid, provided an example of African white leadership.

### 2.51 Egyptian Cosmological Principles

The examination of cosmological principles embedded in indigenous and cosmologies knowledge systems takes into consideration the following statement from the African Intellectual Heritage book Asante (1996:6):

‘Neither, the Sumerian nor Chinese, who were the only other major civilization of a similar date, produced the achievements of the ancient Africans in Egypt. Thus, Egypt remains the most important civilization of antiquity in its impact on European and African civilization. Of course, the more Egypt is seen as a society of significance to human civilization, there more its origins are disputed by some white scholars. With no authority and no evidence from antiquity, a few European and American writers have said that the ancient Egyptians were either white or mixture of white and black skinned people. Such writings are an indication of the difficulty for some scholars of accepting the African cultural origins of the ancient Egyptians.’

However for purposes of this research study the examination of cosmological principles embedded in indigenous cosmologies and knowledge systems begins with a discussion of the ancient Egyptian belief of MA'AT as a historical consciousness that governs heuristics of survival and ethical memory on the principles of Truth, Order, Justice, Love, Balance, Harmony, Interconnectedness and Interdependency. This worldview also takes into account the Islamic theological and philosophical influences which were summarised by Maskdisi (1990:4) into:

(a) the problem of the determination of good and evil (Truth and Justice); (b) the relation between reason and revelation (Order and Balance); (c) prohibition and permission (Love and Harmony); (d) the imposition of responsibility or obligation beyond one's capacity (Harmony and Interdependency); and (e) the imposition of legal obligation on the non-existent (Divine). In explaining this indigenous knowledge system it is essential to consider both its roots and its connectivity with the Terramedian orbit encompassing both African and the Middle East.

Cognitive justice and transformation by enlargement enables this research study to examine these cosmological principle for analysing African leadership on heuristics of survival,

ethical memory, ethics and ethical choices and on the unity of human existences Roberts (1980:15) states:

The close integration of the spiritual and the temporal further binds two geographical areas of Terramedia. In the Middle East, man has been guided by a system of beliefs and practices emphasizing the interaction between the supernatural and temporal. Islam as theocracy emphasized the integrative community of man guided by Allah and his servants. Quite similar are the general African beliefs in which man is integrated with the High God, with godlings, ancestors, and with the universe itself. Even the modern presidents and kings manifest such notions of interactions between different strata of powers in their relation to their 'parliaments' and 'cabinets'. This clearly indicates that Africa and the Middle East is a contiguous unit, cosmologically and ontologically; the observation of this spiritual and temporal unit surpasses racial and religious stereotypes.

This statement examines the cosmological principles embedded in indigenous cosmologies and knowledge systems, critical for analysing African leadership discourse on whether they are part of their leadership actions, based on Middle East edicts of heuristics of survival, ethics of memory, ethics, ethical choices, human actions and capacity.

In examining cosmological principles embedded in indigenous cosmologies and knowledge systems through cognitive justice, heuristics of survival and knowledge as a way of life; transformation by enlargement, the ethics, ethical choices, human actions and capacity in this research study Roberts (1980:118) further argues that:

'The Traditional Terramedia value system still continues to influence the lifestyles, predominately beginning with the recognition of family as the basic unit of socialization; thus the base of the process whereby a person is made into an effective participant in human interaction. Inherently, the extended family is rooted in kin or 'blood' relations, patrilinealism and the three generational linkages with the past. Value is placed on group solidarity and loyalty, however individualism it always critical; therefore thoughts and behaviour are pivotal in promoting the welfare of the group. Communalism is a traditional value espousing loyalty rather than ideology; this is inculcated through socialization that developed individual competence for communal wellbeing.'

This statement engages cosmological principle of cosmic and social order, embedded in indigenous knowledge systems the values, the edicts that impart ethics, ethical choices and human actions within family and community. Roberts (1980:119) goes on to say:

'The socializing agencies, as William Bascom has observed: 'Poro ... controlled periods of fishing and harvest, regulated trading, and judged disputed in secret tribunals ... The Poro and Sande schools imparted a sense of comradeship for males and females that transcend all barriers of family, clan, ethnic group and religion.''  
Roberts further states that, because the family includes the dead as well as the unborn,

there is a widespread recognition of man's spiritual relationship with God or Godlings as a resultant integration of spiritual and temporal existence.

This statement examines cosmological principles harmonious human existence embedded in indigenous cosmologies and knowledge systems on heuristics of survival, ethics of memory, as ethics, ethical choices and human actions.

Roberts (1980:120) explains the cosmological principles embedded in indigenous cosmologies and knowledge systems with Islam in the Terremedia's influence as follows:

'[it] refers to prescriptions and proscriptions which derive from religious or spiritual force, and are concerned not only with the immediately relevant matter of religious behaviour, but with temporal and secular affairs as well ... Islam means 'submission' or 'act of submitting' (i.e. to God) ... A Muslim is one who submits (to God)'.

This notion is further elucidated by Nyang (1984:25) as follows:

'The Islamic concept of man emphasizes, inter alia, three important things about him: namely, his finitude, his dependency upon Allah and his judgment. To orthodox Muslims, Allah is the Creator who created each and every individual man for a fixed time. During his lifetime this creature is expected to serve and worship his Maker.' Hence, the submission and the six belief systems of Islam: The Oneness of God which echoes the motion of one Supreme Being: 'in opposition to psychological or sociological theories of religious origins, some writers have put forward the claim that the earliest religious beliefs was in one Supreme Being'.

These statements examine the cosmological principle embedded in indigenous cosmologies and knowledge systems within Islam and Terremedia of Egypt, on ethics and ethics of memory. This is further supported in *An illustrated history of the world's religions* (1983) it is stated that:

The Omnipotence of God which Parrinder illustrates: The African God is Omnipotent: There was no formal worship in Africa, yet the Supreme Being (or God) is a reality to many people. He is transcendent and there is a popular myth, told from West Africa to the Upper Nile, which says that He or the sky his dwelling place was once much nearer to the earth. Owing to undue human familiarity, usually blamed on a woman, he withdrew to the distance where he is now. Despite his distance he supervises all the affairs of earth; proverbs tell of his providential care, and he is thought to send rewards and punishments. Where there are no temples or priests, ordinary people turn to him in times of need without any intermediary; he is the resort of those who find that all else has failed and the final court of appeal.

The cosmological principles embedded in indigenous cosmologies and knowledge systems examined above for analysing African leadership in this research study affirm the negotiating forces of the co-evolution of the spiritual, natural and human worlds based on ethics and ethics of memory.

This research study further examines cosmological principles embedded in indigenous cosmologies and knowledge systems in the Qur'an Verse 255 declare:

'There is no God but Him, the Living, the Self-subsistent. Neither slumber nor sleep, seize Him. To Him belongs whatsoever is in the Heavens and in the Earth. He knows what is present with men, what shall befall them, and they comprehend nothing of His knowledge save what He wills them to understand.' Human existence after death implies the notion of the Last Judgment which is symbiotic to the MA'AT – the Egyptian Goddess of Truth, Justice and Order whose symbol was a feather. According to Ancient Egyptian Belief, in the Judgment of the Dead the Heart of the Deceased was weighted against the Feather Symbol of MA'AT and if it was declared true by Voice, the Deceased was granted entrance into the Kingdom of God (Osiris): (*Encyclopaedia of World Mythology*1970). (d) The Qur'an is the Word of God; (e) Muhammad was the final Prophet; (f) Therefore, Islam is a world religion. These beliefs and practice revolve around the Ibadat (acts of devotion) and the Shari' a (the law); which are mandatory for humanity in the umma (body of believers) who belong to a 'world' distinct from that to which infidels and nonbelievers belong' (Roberts 1980:121).

According to Roberts (1980:121) the acts of devotion stipulate the following 'pillars of Islam':

Shahada or Creed (the fundamental profession of a Muslim faith); Salat or the ritual prayers to be spoken five times daily; Giving of Alms (zakat) in support of the poor and needy in the amount of one-fortieth of one's income; Sawm of fasting (complete abstinence from food and drink during the hours of daylight during Ramadan) and Pilgrimage (haji), entailing a visit to and participating in the rituals at the Kaaba (shrine in Mecca). The Jihad or 'holy war' is thought by some to be the sixth pillar. This view is supported by the reference to Sura II in verses 190-193 of the Qur'an: 'Fight in the way of God against those who fight against you, but do not commit aggression ... Slay them whosoever you find them, and expel them from whence they expelled you ... Fight against them until sedition is no more and allegiance is rendered to God alone.'

This statement examines cosmological principles in Islam, which are ethics, ethical choices and human actions and capacity enabled by transformation by enlargement in this research study and Roberts (1980:123) cites the following major values of Muslim societies:

(1) God is best, superior in all respects and, ultimately, determines everything except man's sinfulness. (2) The human soul is superior to the body; hence matters of the soul are superior to material or temporal affairs. (3) Islam is the guide and criterion for judging behaviour. (4) The community in which individuals or groups hold membership is all-important in the temporal sphere of human activity. This community may be divided into the religious community of believers (umma); the blood community of the extended family or clan; and the political community which

modern nationalism has evoked, such as ujamaa villages. (5) Tradition is an important criterion for judging the worth of behaviour and things in general. Tradition, too, may be divided into the actual Islam tradition of the faith, and tribal or ethnic traditions.

Through cognitive justice this research study examines the abovementioned cosmological principles for analysing African leadership based on heuristics of survival, plurality of knowledge and ethics of memory. Roberts (1980:123) further states that:

The ethnic traditions can be perceived from such Arabic proverbs as a) ‘Your grandfather’s enemy will never be your friend.’ b) ‘A jinn you know is better than a person you do not know.’ c) ‘They took the camel to school, and now he wants fried eggs.’ (6) Change can be good, especially if it is developed without violating the Shari’ a, and if it can be justified by analogical reasoning, the hadith, and by consensus of the learned (ijma). (7) A sense of guilt for wrong-doing, rather than shame alone, tends to guide individual human behaviour. Accordingly, the individual feels a sense of righteousness if he is a good Muslim and is law-abiding in the total sense of the word law.

Through transformation by enlargement this research study examines cosmological principles embedded in indigenous knowledge systems for analysing African leadership on ethics, ethical choices, human actions and capacity. The cosmological principles embedded in indigenous knowledge systems examined reflect the co-evolution of the spiritual, natural and human worlds.

Nyang (1984:27) states that:

Unlike the African cosmologies that see a man’s life as a link in a chain of being going back to a mystical founder of his clan or tribe, the Muslim orthodox theologian sees himself as an existential unit who is endowed by Allah with an appointed time to go through the challenges of life. This privileged creature is not by any means responsible for the deeds of his predecessors; nor are they responsible for his. His life has nothing to do ontologically and theologically with the lives of his progeny, and all their deeds will be judged separately, not collectively. This is to say that Islam holds every man responsible for his deeds, and that the Day of Judgment justice will be meted out according to one’s deeds, and not on the basis of one’s ancestry or birth ... contrary to the old African belief that immortality was obtained through the acts of respects shown to departed ancestors by the community of the living, or through the gradual recession of the dead ancestor into the realm of the spirit.

The above statement examines cosmological principles embedded in indigenous cosmologies and knowledge systems as evidence of the negation forces of the co-evolution of the spiritual, natural and human worlds based on heuristics of survival, ethics of memory, ethics, ethical actions and human actions.

## 2.52 Ethiopian Cosmological Principles

The examination of cosmological principles embedded in indigenous cosmologies and knowledge systems includes the Ethiopia, for analysing African leadership are introduced by Sumner (1986:17) as follows:

‘The Ethiopian universe is that of human beings and of human life; this does not mean that this world is completely divorced from the scientific way of thinking.’

This viewpoint is further elucidated by the Ethiopian philosopher, Zera Yacob’s (1599: 1692), discursive methods of knowing God on the subjection of faith, any faith, to a critical examination by intelligence or natural reason; which takes the form of honest searching or uncovering and known as *Hasasa* or *Hatat* (Kiros 2006). Hence cognitive justice and transformation by enlargement enables this study to examine cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing leadership.

According to Claude (1986), Zera Yacob’s articulated a basic principle:

The Goodness of the Created Nature: from this foundation he moves towards theodicy, ethics and psychology, his theodicy being mostly a creational one, his ethics accepting only that which is based on the goodness of the created thing, like that of married life and of food, thus rejecting the time honoured monastic life and fasting of traditional Ethiopia, and his psychology emphasizing man’s freedom and his superiority over the rest of creation.

This statements examines the cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership on heuristics of survival, ethics of memory, ethics, ethical choices, human actions and capacity and this continues as according to Claude (1986) on Zera Yacob’s edicts in Chapter III on the Eternity of God and the Division among Believers expresses the concept of Justice as follows:

‘If God is the guardian of men, how is it that their nature is thus deeply corrupted?’ On the other hand, in Chapter IV on the Investigation of Faith and of Prayer echoes the quest for Truth: ‘O my creator, wise among the wise and just among the just, who created me with intelligence, help me to understand, for men lack wisdom and truthfulness: as David said: ‘No man can be relied upon.’

Claude (1968) further argues Zera Yacob’s edicts in Chapter V: The Law of Moses and the Meditation of Mohammed states on the subject of truth:

‘To the person who seeks it, truth is immediately revealed. Indeed he who investigates with pure intelligence set by the creator in the heart of each man and scrutinizes the order and laws of creation, will discover truth.’ On Chapter VI: How to Recognize a False Faith: ‘...all men are equal in the presence of God, and all are intelligent, since they are his creatures; he did not assign one people for life, another for death, another for judgment. Our reason teaches us that this sort of discrimination cannot exist in the sight of God, who is perfect in all his works.’ Accordingly in Chapter VII: The Law of God and the Law of Man: ‘God sustains the world by his order which he himself

has established and which man cannot destroy, because the order of God is stronger than the order of man.’

The above mentioned statements through cognitive justice and transformation by enlargement enable this research study to examine cosmological principles for analysing African leadership on heuristics of survival and ethics; this is further supported by Kiros (2005):

‘Death does not discriminate, it is the ultimate equalizer. The human body is not entitled to immortality, hence all persons given their intelligence, can understand God’s wishes through revelations which comes in the form of the deliverance of reason.’

Clearly, the Ethiopian cosmological principles embedded in indigenous cosmologies and knowledge systems, according to Zera Yacob’s philosophy, explain the negotiation forces for the co-evolution of the spiritual, natural and human worlds based on ethics of memory, ethics and ethical choices.

This research study examines cosmological principles embedded in indigenous cosmologies and knowledge systems further substantiated in Sumner’s (1986):

Part II on ‘The Horizontal Dimension of Ethiopian Philosophy’, which focuses on the following factors: method; wisdom; thought; rhythm; the image; the world; man; society; morality; the heart.

For the purposes of investigating Ethiopian cosmological principles in this study will not focus on method, rhythm, the image and thought as the Zera Yacob’s philosophy has been discussed above:

On wisdom, the product, not of the speculation of one man who makes up the whole system, but of the experience of a whole people, from generation to generation; with popular wisdom being more or less identical among all people, comprising of a great number of truths in human life and experience. Whilst didactic wisdom does not formulate truths which are different from popular wisdom; it expresses itself under a less direct and spontaneous, but developed form, does not express wisdom in general but individual thought.

This statements examines the cosmological principles for analysing African leadership on heuristics of survival, ethics of memory, ethics, ethical choices, human action and capacity this is further supported by Sumner (1986), in a world based on the Book of the Philosophers

...there is no explicit definition of matter, however its characteristics are given such as spirit and elementary compositions: water, earth, fire; and temperature and degree of humidity and the two properties: space and time. There is little discourse on cosmic time, which regulates the cycles of nature; but historical time unfolding events as it is considered as a linear and successive continuum. The temporal dimension of creation, with its specification of past, present and future as well as the immanence of its reality are very frequently mentioned; it is within the temporal context that life obtains its

significance. Man, in anticipating his final and irrevocable limit of presence in this world, assesses himself in the light of the finite possibilities which precede his end; shoulders responsibility and, thus, gives an authentic sense to the entire duration of his existence, such as a death becomes a life, it is a wisdom in its temporal depth. Beyond temporal death, there is the Platonic notion of immortality which presupposes dualism and the Semitic; and Biblical notion of resurrection which presupposes a unitary view of man, the former is the prevalent explanation.

According to Sumner (1986), in the Book of the Philosophers, the Ethiopian concept of Man:

...is expressed in unity or in one of his parts: nafs, soul; sega, flesh; and manfas, spirit; with no formal discussion on the unity of the soul or the diversity of its functions. None of these three terms express man in the totality of his complexity, with no trace of monism; for man is structured just like all creations in the universe. However, the way the different parts of man are united is a mystery which disconcerts the human mind; as Man is unity and division, harmony and conflict, order and disorder, thus the difference between man and the animal is the soul and its relation to the body, the immortality of the soul.

This examination of cosmological principles for analysing leadership through cognitive justice and transformation by enlargement, based on the ancient idea that ethics is the theory of human actions and ethics of memory.

Sumner (1986) further states:

On the concept of Society, which according to the Book of Philosophers and the Hatatas; man is a social being, at the centre is the family and not the family as social unit but as paradigm of social relations anchored through the respect; the esteem; and the recognition of the dignity of others. Beyond the family, there is law and order, the law resides in the perfection of the action with God as the ultimate model; whilst order includes all that is directly related to the finality of man, the ensemble of norms and its model is the adaptation of each part of the cosmic universe.

The above statement examines cosmological principles of cosmic and social order, and harmonious human existence within family and society based on ethics of memory and human actions and capacity.

Sumner (1986:74) argues that

The concept of Morality is the central element of the Book of Philosophers, as cosmology, psychology and sociology hardly exist in their own right. The norm of morality may be (a) subjective, that is, existing in the human agent and giving him moral guidance in the placing of his human acts; (b) objective, existing outside the human agent in the order of objective reality. Morality therefore appears as a dialogue, in a simple, stark, naked transcendentalism, not the idealistic transcendentalism of Kant, but an ethical, ascetic transcendentalism which concentrates on the axiological sphere and the dialectics which crosses it through and

through. Finally the concept of 'Heart' with its multiplicity of connotations: opposition to flesh and identification with it, conflicting tendencies, internal centre, centre of intellectual operations, centre of emotions and centre of moral habits.

This examines cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership on ethics of memory, ethics, ethical choices, human actions and capacity, Sumner (1980) further argues:

In *The Philologist*, the heart is indeed an internal centre, but its relations are of a theological nature, with Christ through faith and prayer and with the demon through passion and sin. In the *Book of the Philosophers*, the heart or *lebb* is a frequent symbol, rich in significance and of a vast comprehension; as opposed to the flesh, never to the soul as man is led by flesh to the knowledge of man's heart. The flesh is the revelation of the heart, which harbours inclinations which are not only different but conflicting; this is the stage for dramatic struggles between forces of evil and good, between the world and authentic wisdom, hence the centre of man.

The cosmological principles embedded in indigenous cosmologies and knowledge systems examined for analysing African leadership, reflect the negotiation forces for the co-evolution of the spiritual, natural and human worlds based on ethics of memory and ethical choices.

The Amhara and the Tigre people of Ethiopia share a common cultural heritage and also dominate the country's political and organisation. It is their cultural heritage within which all participants in the modernising sectors of the society. Korten (1972:50) states in this regard:

There are a number of basic individual and interpersonal beliefs and values that appear to be more or less operative throughout Ethiopian society, regardless of the specific role, status, authority or other institutional relationships involved. These beliefs and values can be roughly divided between those that tend to produce integrative forces of commitment, cohesion and coordination within the social system and those that tend to produce disintegrative forces of conflict, disunity, chaos and withdrawal. Although these opposing forces are present in nearly all social systems throughout the world, they stand out in sharp conflicting relief in the Ethiopian social system and are a source of many apparent paradoxes in both individual and group behaviour.

Korten (1970:55) further deliberates on both the integrative and disintegrative forces;

beginning with the following integrative 'forces': a) rigid standards of social etiquette, hospitality and respect for privacy, no is considered extremely rude and 'tomorrow' saves face; b) strong pressure to conform to social norms and to suppress individuality; c) observance of strict reciprocity in social relationships; and d) a predisposition towards hierarchical social structuring and an unquestioning acceptance of authority. The disintegrative forces which exert pressure on the social system include the following: a) the idealisation of the personal capacity for physical and verbal aggression; b) a belief in the basically evil nature of man, aggressiveness

and untrustworthiness (possibility of 'budas' or possessors of the evil eye); c) a pervasive seeking of short-term self-interest activities by whatever means available, with self-protection against real and potential enemies and d) a view of social and material reward as more often resulting from the successful manipulation of others for personal productivity.

Korten (1970:69) has the following to say on the superior-subordinate relationships within the Ethiopia which is dominated by the Amhara culture:

Amhara culture divides the social universe into two: master and servant; the possessor and the possessed. Levine goes on even further in maintaining that the operation of the Amhara society does not involve any significant communal organization, but rather, depends for its central element of integration on 'a highly personal relationship between superior and subordinate, with the subordinate existing essentially as an extension of the ego of the superior.' The superior-subordinate relationships are: a) the mutual obligation of superior and subordinate; b) the dependency of the little man who receives grace and is expected to show absolute loyalty and deference in return; c) the suppression of initiative as a sense of proving to subordinates who is superior and also create dependency; d) the office as reward versus the office as responsibility. The social mobility by all means available and difficulties in legitimating; as people prefer to be led by man of noble birth, and this value impacts on the Ethiopian leadership.

Clearly the examined cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership reflect the affirmation and negation of negotiating forces of the co-evolution of the spiritual, natural and human worlds based on ethics of memory, ethics, ethical choices and human actions and capacity.

### 2.53 Ghana-Akan Cosmological Principles

The examination cosmological principles embedded in indigenous cosmologies and knowledge systems in West Africa is limited to Ghana-Akan, as the worldviews are extremely diverse, including the Akan, Yoruba, Mende, and Wolof, have been influenced by both Islam and Christianity; retained their evolving axiology, that is, their system of values. According to Nyang (1984:27/8),

To sum up this discussion on the Islamic view of life, one can say that, contrary to traditional African thought, Islamic theology sees man as a privileged creature who is given on earth by the Divine: that is to say, he is called upon to serve as the Vice-regent of Allah on earth, and to account for each and every deed of his life in this sublunary world. Another point of importance is the Islamic belief system about man and his destiny in that, although life is short and full of evil, man should take heart in the fact that there is life between Islam and traditional African thought, which generally pays less attention to the details of a hereafter.

Nyang (1980:28) further elucidates:

The traditional African cosmologist focuses primarily on the dead man's post-mortem relations with his family, his clan, his tribe, and the fellow humans who have survived him. To put this in another way, one could say that old Africa believed that immortality was obtained through the act of respect shown to departed ancestors by the community of the living, or through the gradual recession of the dead ancestors into the realm of the spirits. Last, but not least, on this subject, one could argue that the Islamic view of man sees him as a creature whose destiny is determined both by himself and by his Maker. The Quran has addressed numerous warnings to rebellious mankind not to go astray; and it is also known for this announcement that the last days of the earth are ones in which our Lord will certainly bring to justice all of those men who have taken note of man's finitude, his dependency and his judgment before Allah.

On the other hand, Gordon (2009:186–189) has the following to say on Akan cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership:

Kwame Gyekye has observed in his classical study of Akan humanism in Ghana: In Akan religion though the Supreme Being is not He who must be feared and could cast one into eternal hellfire. The Supreme Being is believed to punish evil doers only in this world; again in site of Akan belief in immortality their conception of the heater does not include hopes of happier or more blessed life beyond the grave. Kwame continues: Western Humanism sees religion as the concentration of human energies on building the good society. In Akan, though, this tension between supernaturalism and humanism does not appear; for Akan, religion is not seen as hindering the pursuit of one's interest in this world. Akan Humanism is the consequence not only of a belief in the existence of the Supreme Being and other supernatural entities; but, more importantly I think, of a desire to utilize the munificence and powers of such entities for the promotion of human welfare and happiness.

Cognitive justice and transformation by enlargement enables this research study to examine the cosmological principles of the Supreme Being for analysing African leadership, according to Gyekye (1987:68), the Akan metaphysics are reflected in the libation prayer as follows:

'Supreme God, who alone is great, upon whom men lean and do not fall, receive this wine and drink. Earth goodness, whose day of worship is Thursday, receives this wine and drink. Spirit of our ancestors, receive this wine and drink.' Rev Dr Emmanuel Kingsley Larbi states that 'Central to the Akan religious ideas is the belief in the multiplicity of spirits in the universe; the Akan cosmos, like other African peoples, is divided into two inter-penetrating and inseparable, yet distinguishable, parts' mainly the world of spirits and the world of human.'

Thus, the Akan cosmological principles embedded in indigenous cosmologies and knowledge systems examined for analysing African leadership reflect the co-evolution of the spiritual,

natural and human worlds based on heuristics of survival, ethics of memory, ethics, ethical choices and human actions and capacity.

In examining the Akan cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership, Eze (1998:67) states that:

The Akan of Ghana believe in a moon goddess whom they call Nyame, Mother of the World, who gives a 'soul' to every human being at birth by shooting lunar rays into him. The Igbo, seemingly more reticent about such profound events, may be hinting at a comparable cosmic relationship between their chi and the solar rays. This would explain the invocation of chi from the face of the sun at the consecration of its shrine and account also for the second meaning of the world: daylight. And of course, the Igbo being patrilineal (as anthropologists tell us), where the Akan are matrilineal, a preference by them for the sun over the moon would be completely in character. The second spiritual forces: Ancestralism and Cyclism: Ancestralism refers to the set of beliefs and behaviour characterized by the spiritualization of the dead ancestors and the worship of them by the living. It is normally accompanied by veneration of the elders and by gerontocracy (rule by elders) in democratic societies, or by a belief that the king or chief is the living representative of the ancestors in a monarchy.

The cosmological principles embedded in indigenous cosmologies and knowledge systems examined for analysing African leadership, echo the indigenous cosmologies' negotiation forces for the co-evolution of the spiritual, natural and human worlds based on ethics of memory, ethics for human actions and capacity.

Eze (1998:72) further explains that:

The First Men, or the founding father of the clan or tribe, received spiritual force from God(s). Although dead, they are spiritualized and participate in Divine Force; they are even mythicised so that they sanction certain religious behaviour of the living, or certain social practices currently in effect ... Ancestralism and divine force play a dominant and widespread role in societal politics and government ... Cyclism, or the sharing of spiritual forces, refers to the belief that the pattern of human existence is cyclic, or circular: one is born, dies and is reborn. The inference is that a human being is an 'encapsulated spirit and not an animated body ... Living men too were essentially spirit, even if encased in flesh for a time.' Things which exist derive, in most instances, from God, Who shares His divine force with His creatures ... The whole process, accordingly, consists of a vast cycle of birth and deaths and endless rebirth ... The third spiritual force: 'Communalism, as the group is more important than the individual. So community of residence or identity is value. The community is made up of families and clans, and it is from these groups that the individual gain his rights in, as well as responsibility to, the community of membership. Through family membership and by extension, membership in a community, the individual acquires a reliable social security that precludes the need to depend on outsiders. The 'benefit'

carries with it, however, a reciprocal responsibility as the community well-being demands.

The cosmological principles embedded in indigenous cosmologies and knowledge systems examined for analysing African leadership in the co-evolution of the spiritual, natural and human worlds based on heuristics of survival, ethics of memory, ethical choices, and human actions and capacity.

According to Gyekye (1987:154), as a social theory, communalism states that

The African social order is, strictly speaking, neither purely communalistic nor purely individualistic. But the concept of communalism in African social thought is often misunderstood, as is the place of the individual in the communal social order ... Communalism, which is a doctrine about social organization and relations, is an offshoot of the Akan concept of humanism. It is perhaps indisputable that social institutions embody a philosophical perspective about human nature and social relationships. One way in which the Akan concept of humanism is made explicit is in its social organization. Ensuring the welfare and interest of each member of society, the essential meaning of Akan humanism can hardly be accomplished outside the communal system ... This is the meaning of the common reference to the typical African saying 'I am because we are; I exist because the community exists.'

The cosmological principles indigenous and cosmologies knowledge systems examined for analysing African leadership echo the negotiation forces for the co-evolution of the spiritual, natural and human worlds based on ethics of memory and ethical choices.

The edicts of Gyekye (1987: 68) further stipulate that

A philosophical idea may be found concealed in a religious perspective or expressed in religious language. This is the case with Akan ontology, that is, the doctrine of being. For the religious language, attitude, and practices of the Akans provide a great deal of insight into their conception of reality, that is, the sort of entities considered to be real or to exist. It is the reality of any entity or object that, in fact, constitutes the grounds of its being worshipped; the object of worship must be presumed to exist.

The hierarchical character of Akan ontology is similar to the traditional African ontology: the cosmological principle Supreme Being at the apex, and the phenomenal world at the bottom of the hierarchy. The Supreme Being, the deities and the ancestors are spiritual entities, considered invisible and unperceivable to the naked eye. According to Gyekye (1987):

Akans refer to the 'spiritual' as sunsum or 'spirit', which, in turn, refers to the mystical, the unempirical, and the nonphysical; hence the nature of physical world is animated and man is partly spiritual. Intrinsically, the Akan universe is a spiritual universe in which supernatural beings play significant roles in the thought and action of the people and, hence, it is a pluralistic universe.

Gyekye (1987) further explains that:

...the Akan Conception of God, Onyame or Nyame may be understood by first explaining the various titles used and which include the Great One, Supreme Being, Creator, Eternal, Omniscient, Omnipotent, Ultimate, and Powerful One. Thus, Onyame is the Absolute Reality, the origin of all things, the absolute ground, and the sole and whole explanation of the universe – the source of all existence. Absolute Reality is beyond and independent of the categories of time, space and cause and, therefore, infinite, unbound by space and invisible like the wind. Gyekye quotes Busia who wrote that '[t]o the Ashanti the universe is full of spirits. There is the Great Spirit, the Supreme Being, who created all things, and who manifests his power through a pantheon of gods; below these are lesser spirits which animate trees, animals or charms'.

Cognitive justice and transformation by enlargement enables the examination of cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership based on ethics of memory, ethics and ethical choices from the soul or spirit. According to Gyekye (1987:77), as regards the concepts of causality, Akan thinkers adopt a doctrine of causation:

Everything has a cause and nothing happens without a cause. When unexpected or extraordinary events occur the Akan sees these events as part of the nature established by the omnipotent creator, Onyame. In other words, they are part of Onyame's order. According to a proverb, 'The order of Onyame is established, no living man can alter'. However, this does not include natural occurrences as they are empirical, scientific and non-supernatural. Different attitudes therefore ensue with respect to what other cultures regard as natural occurrences and which are characterised as 'abnormal'. The Akan thinker considers them as puzzling, bizarre and incomprehensible and with inherently traumatic consequences, hence they require causal explanations.'

The above mentioned statement examines cosmological principles through transformation by enlargement for analysing African leadership on ethics and ethical actions on their public and macro utterances based on the ethics as the theory of human actions. Gyekye (1987:77) further states:

The Akan doctrine of being provides the metaphysical framework for analysing and understanding the Akan concept of cause as the world, according to them, is a world of action. The concept of action itself derives from their view that the world is primarily spiritual; what exists in spirit and the world teems with spirits or spiritual beings. These spiritual beings are powered or endowed with powers of varying capabilities. Since a higher being has the power to destroy a lower being, humans and the world of natural objects and phenomena can easily be controlled by such spiritual powers; these powers or spirits are causes of action and change in the world.

The cosmological principles embedded in indigenous cosmologies and knowledge system examined echoes the indigenous cosmologies for the co-evolution of the spiritual, natural and human worlds based on ethics of memory and ethics as the theory of human actions.

Gyekye (1987: 100:101) states that

The Akan conception of the person, in my analysis, is dualistic, not tripartite, although the spiritual component of a person is highly complex. Such dualistic conception does not necessarily imply a belief in a causal relation or interaction between the two parts, the body and soul ... Akan thinkers, however, ...they hold that not only does the body have a causal influence on the soul but also that the soul has causal influence on the body.

This examines cosmological principles through transformation by enlargement for analysing African leadership based on the ancient ethics theory of human actions, which enables the soul to speak as an agent. Brown (2004: 28) quotes the following writing of Antony Appiah:

In sum, then, according to the Asante tradition, a person consists of a body (nipadua) made from blood of the mother; an individual spirit, the sunsum, which is the main bearer of one's personality; and a third entity, the okra. The sunsum derives from the father at conception. The okra, a source of life force, departs the body only at the person's last breath; is sometimes, as with the Greek and Hebrews, identified with the breath; and is often said to be sent to a person at birth, as the bearer of one nkrabea or destiny, from Nyame. The sunsum, unlike the okra, may leave the body during life and does so, for example, in sleep, dreams being thought to be perceptions of a person's sunsum on its nightly peregrinations. Since the sunsum is a real entity, dreaming that you have committed an offence is evidence that you have committed it.

This statement examines cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership based on ethics of memory and ethical choices. The concept of a person is closely linked to the belief in destiny which Gyekye (1987:104) explains as follows:

Akan thinkers hold that every human being has a destiny that was fixed beforehand; the soul (okra) is thought to be the bearer of the destiny of man. It is held that before the soul sets out to enter this world, it takes off or bids farewell (kra) to the Supreme Being, Onyame. At this juncture it receives from Onyame the message (nkra) that will determine the course of the individual's life on earth. From the outset, that is, in Akan conception there is a close link between destiny and the soul.

This concept of a person and destiny is further explained by Chinua Achebe as a linkage to prosperity in Igbo cosmology in Eze (1998:67–72),

But, of course, the idea of an intransigent chi does exist in Igbo: ajo chi, literally bad chi; we must remember, however, when we hear that a man has bad chi that we are talking about his fortune rather than his character. A man of impeccable character may yet have a bad chi so that nothing he puts his hands on will work out rights. Chi

is, therefore, more concerned with success or failure than with righteousness and wickedness; which is not to say that it is totally indifferent to morality. For we should know by now that nothing is totally anything in Igbo thinking; everything is a question of measure and degree.

Cognitive justice and transformation by enlargement enables the examination of cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership, based on ethics of memory, ethics, ethical choices, human actions and capacity. This is supported in the following statement with regards to the foundation of morality Segun Gbadegesin writes in Eze (1998: 133):

There are two opposing views on this question. On the one hand there is the view held by Mbiti and Idowu that religion is the source and foundation of morality. On the other hand, Wiredu is in the forefront of those who oppose this view with his claim that, at least for the Akan of Ghana, the morality outlook is ‘logically independent of religion.’ Idowu starts off by questioning the positions of two schools of thought regarding the foundation of morality: social school and the common sense school. The first traces morality to society: ‘it is essentially a social phenomenon. Society must keep itself alive and its machinery smooth-running and, to this end, it evolves a system of self-preservation.’ Conscience in this hypothesis is nothing more than ‘a complex of residual habits, which society implants in him as if it brings him up.’ The second school of thought sees morality as a product of common sense. In order to live, man must adapt himself to his environment. Experience soon taught him what could be done and what must be avoided. A steady accumulation of this experience over long periods has resulted in a very strong sense of what has come to be popularly known as right and wrong.

The following statement examines cosmological principles for analysing African leadership embedded in indigenous cosmologies and knowledge systems, with regard to the ethics of memory and ethics of human actions according to Gyekye (1987:131),

The concepts of good (papa) and evil (bone) are fundamental in the moral thought and practice of any culture. In Akan thought goodness is not defined by reference to religious beliefs or supernatural beings. What is morally good is not that which is commanded by God or any spiritual being or in accordance with the will of such being ... In Akan, though, the sole criterion of goodness is the welfare or well-being of the community. Thus, in the course of my field research, the response I had to the question, ‘What do the Akan people mean by good or goodness, invariably included a list of goods, that is, a list of deeds, habits, and patterns of behaviour considered by society as worthwhile because of their consequences for human well-being. The list of such goods invariably included: kindness (generosity: ayamyie); faithfulness (honesty, truthfulness: nokwardi); compassion (mmobrohunu); hospitality (ahahoye, adoe), that which brings peace, happiness, dignity, and respect and so on. The good comprehends all the above, which is to say that the good (papa) is explained in terms of the qualities of things (actions and behavioural patterns). Generosity, hospitality

and justice are considered (kind of) good. Generosity is a good thing, but it is not identical with goodness. Goodness (or the good) then is considered in Akan moral thinking as a concept of comprehending a number of acts, states and patterns of behaviour that exemplify certain characteristics.

Segun Gbadegesin in Eze (1998) edifies on Iwa: the Primacy of Existence and Character, stating that:

Iwa is, for the Yoruba, perhaps the most important moral concept. A person is morally evaluated according to his/her iwa – whether good or bad; such as a miser; a generous person; a gentle person; a short-tempered, aggressive person. It is interesting, though, that each of these evaluations has an adjective attached, suggesting that iwa may be good or bad, gentle or tough, generous or stingy. Iwa as character needs further elaboration ... According to Abimbola, the original meaning of iwa is ‘the fact of being, living or existing.’ So iwa means existence. Iwa as character is, therefore, a derivative from its original meaning, the perfect ideal of iwa is aiku (immortality). Hence, the saying immortality completes existence or immortality is perfect existence. However, iwa as character and the iwa as existence do not just have a homophonous relationship; they are also related by etymology and one appears to be a derivation of the other.

The abovementioned statement examines cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership based on ethics of memory and the ancient theory of ethics is the theory of human actions. This claim is further substantiated by Gyekye (1987:147–153) as follows:

The concept of character, suban, is so critical and is given such a central place in Akan moral language and thought that it may be considered as summing up the whole of morality. Thus, when the Akan want to say, ‘He has no morals,’ they would say, ‘He has no character’ (onni suban). Onni suban is much used to express moral disapprobation of all kinds ... For the Akans; perhaps also for the Greeks and Arabs, ethics has to do principally with character. Ethics, according to Akan thinkers, deals essentially with the quality of the individual’s character. This is a remarkable assertion, for, after all, the ethical response, that is, the response or attitude to a moral rule, is an individual, private affair. All that a society can do regarding morality is to provide or impart moral knowledge to its members, making them aware of the moral rules that are applicable to all living in it. But, granted this, it does not follow that the individual member of society will lead lives in conformity with the moral rules.

Thus, the Akan cosmological principles embedded in indigenous cosmologies and knowledge systems examined are in line with the negotiation forces for the co-evolution of the spiritual, natural and human worlds based on heuristics of survival, ethics of memory, ethics and ethical choices.

#### 2.54 Bantu Cosmological Principles

The examination of Bantu cosmological principles embedded in indigenous cosmology and knowledge systems for analysing African leadership takes into consideration the impact of the Euro-Christian worldview on the African world view and is articulated by Nyang (1984:69–71) as follows:

The advent of Christianity in Africa certainly had a wide ranging effect of African life and culture. If we define a civilization as the totality of values and material products produced by a community of men who have learned over a long period of time to live together and share common ideas about the nature of the world, about man's role in the world and about his destiny in the human drama, then we say that the arrival of Christian missionaries constituted a direct challenge to traditional African civilization. Though there is great debate among scholars about the Christian influence in Africa, the fact remains that African life has undergone some changes as a result of missionary labours.

Nyang (1984:71) further argues that:

The only major difference between the African Christian and his fellow Christian in Europe is the fact that, in the case of the latter, his society had already successfully reinterpreted and reintegrated Christianity, and much of what is now peddled as the ways are old heresies passing off as orthodoxies. That the church has made inroads in the abolition of certain traditional practices cannot be denied, although I would hasten to add that, as a result of the independent struggle in Africa, many African Christians, as well as their missionary colleagues, have shown some willingness to accommodate some of the practices frowned upon in earlier days. Whether this is a tactical move on the part of the church leaders in Africa is an open question. In my view, the fact that educated African Christians have adopted, consciously and unconsciously, many of the rules of conduct taught in missionary schools means a great deal.

In examining Bantu cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership Nyang (1984:16) argues that:

'Janheinz Jahn's formulation of Bantu philosophy: 'God is either a creator, a planner; or he is universal begetter, the pure force of procreation, the primal phallus of a spermatic religion, as Sartre affirms or he is, as the philosophy itself suggests, Ntu itself, and that would mean: that Being which is at once force and mother, unseparated and undivided, sleeping primal force, yet within nommo, without life.'

This understanding expresses the concept of 'umuntu ngumuntu ngabantu' – a person is a person because of others or I am because we are. Acknowledging how 'Ntu', the cosmic being, comes from the Supreme Being to learn to be person or umuntu is best unearthed through the Traditional African Cosmology and its triangular matrix of relationships (see the section on indigenous cosmology). The first spiritual relationship is found in the Supreme Being at the top of the pyramid, the overseer of environment, animals, man and his/her progeny. The second spiritual relationship with the departed ancestors brings the concept of consciousness into one's daily activity while the third spiritual relationship, which completes

the triangular matrix, is with fellow human beings or humanity – Interdependency and Harmony. Nyang (1984:12) further states that ‘[t]he African traditional religionist believes that any violation of behavioural and ritual codes constitutes a betrayal to one’s soul and to one’s community.’

The Bantu cosmological principles embedded in indigenous cosmologies and knowledge systems examined for analysing African leadership are in line with the negotiation forces for the co-evolution of the spiritual, natural and human worlds based on heuristics of survival, ethics of memory, ethics, ethical choices, and human actions and capacity.

An article written by Ralf Sibande with Steve Eugenie Banhegyi, entitled ‘Mountain metaphor and ritual in African leadership’, states that:

In Zulu cosmology it is important to note where man emerges from, it is this place that gives a clue to the purpose and destiny of man ... now having emerged from the reed marsh, Zulus claim that the first humans were received by Unkulunkulu; literarily the Great-Great One, hence his greatness being ascribed to Him due to His being the Foremost One, the First to Emerge and subjugate a crown, a kingdom, a domain, space for ruler ship, using a blueprint of spiritual principles, so that men could live in the world ... we are told that the word umuntu (plural abantu) spiritually means those who emerged from the reeds in an ancient marsh.

The paper by Sibande and Banhegyi further argues:

The process of emerging is described as ukudabuka, that is, forcefully tear a covering and emerge; from this we learn that, from a Zulu point of view, the process of human creation of first human existence entails a period of gestation in the pre-world because it was when the first humans were sufficiently well developed that their physical womb was torn down and they emerged into the world. As in human birth, the umbilical detaches and the amniotic sack bursts open and the child emerges into the world ... The reed, spirituality not literally, stands for the spiritual umbilicus that joins man as a not-yet-creature-in-creation-process to the Great Unknown Powers beyond; it seems that there has been a protracted process of nurturing and feeding the uncreated man with powers and spirituality nourishment from the Great Beyond or Heaven ... It is, therefore, safe to assume that word umuntu means to appear or to emanate from the Great Unknown.

This statement examines cosmological principles are similar to the Swazi in emerging from the reeds as a result of which Swazi identity is also based on the ‘ukudabuka or ukudzabuka’ from whence were a person emerges while placing emphasis on how ‘ntu or ntfu’ the soul emerges from Umvelincanti or Unkulunkulu or the Great one. This is articulated by Prophet LaNdwandwe (2009:52) who, in investigating King Sobhuza’s Cosmology stated that:

Authentic Identity based on Traditional African Cosmology and Ontology edifies us on how we are members of society unborn, living and dead as cosmic beings. How, upon birth, the cosmic being must learn cosmic and social order in order to enjoy

harmonious human existence and coexistence. This creates a triangular matrix of life which enables us to create a solid base for our authentic identity to evolve; as the cosmic being or 'ntfu' or soul emerges from the Ultimate Source, God, from the society of unborn coming into this world. The Traditional African Cosmology edifies us on how the soul in the middle of the triangular matrix of cosmic and social relationships; with humanity on the right is part of the society of the living, on the left as part of the society of the dead, ancestors. This book transforms our traditional knowledge into King Sobhuza's Cosmology with the view of experiencing authentic identity based on the Swazi experience; which his edicts on how to transform 'ntfu', the soul or cosmic being to Muntfu with Buntfu principles and values; towards Umuntfu We Bantfu, through emotional and spiritual intelligence.

The cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership examined echo the negotiation forces for the co-evolution of the spiritual, natural and human worlds based on ethics of memory, ethical choices and human actions and capacity.

The cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership based on the ancient theory of human action in ujamaa are articulated in Nyerere: Social and Rural Development (Minogue & Molloy 1974:85–88) as follows:

The traditional African family lived according to the basic principles of ujamaa. Its members did this unconsciously, and without any conception of what they were doing in political terms. They lived together and worked together because that was how they understood life, and how they reinforced each other against difficulties they had to contend with. The family members saw themselves as one, and all their language and behaviour emphasized unity ... The patterns of living were made possible because of three basic assumptions of traditional life: which are not questioned or even thought about; as the whole society was based upon them and designed to uphold them ... first ... I have described as 'love', but that word is so often used to imply a deep personal affection that can give a false impression. A better word is respect.

Minogue and Molly (1974:88) further cite Nyerere as follows:

While the first principle of the ujamaa unit related to persons, the second relates to property. It was that all the basic goods were held in common, shared among all members of the unit...inequalities existed, but they were tempered by comparable family or social responsibility, and they could never become gross and offensive to the social equality which was at the basis of the communal life. Finally, and as necessary third principle, was the fact that everyone had an obligation to work; the work done by different people was different, but no-one was exempt ... but although these three principles were at the base of the traditional practice of ujamaa, the result was not the kind of life which we really wish to see existing throughout Tanzania. Quite apart from personal failures to live up to the ideals and principles of the social

system; and traditional Africa was no more composed of unselfish and hardworking angels that any part of the world, there were two basic factors which prevented traditional society from full flowering: the first was that, although every individual was joined to his fellows by human respect, there was, in most parts of Tanzania, an acceptance of one human inequality. The other aspect of traditional life which we have to break away from is poverty; certainly there was an attractive degree of economic equality but it was equality at a low level.

The examination of cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership based on ethics of memory, ethics, ethical choices, human action and capacity, Broodryk (2002:26) states that

Ubuntu can, therefore, be defined as a comprehensive ancient African worldview based on the values of intense humanness, caring, sharing, respect, compassion and associated values, ensuring a happy and qualitative human community life in the spirit of family ... Ubuntu determines and influences everything a person thinks, says and does. And it is interesting that what you say influences the way you act, walk, sit, etc...values are the assegais (weapons, spear) you use to defend, manage and construct your own personal life and influence or protect that of brotherhood ... Core and Associated Values: Humanness: warmth, tolerance, understanding, peace and harmony; Caring: empathy, sympathy, helpfulness, charitable and friendliness; Sharing: giving unconditionally, redistribution, open-handedness; Respect: commitment, dignity, obedience, order, normative; Compassion: love, cohesion, informality, forgiving and spontaneity.

Cognitive justice, heuristics of survival and knowledge as a way of life enables the further examination of cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership in the publication 'Ubuntu: Life from Africa' Broodryk (2002: 66: 78) states that:

'The first priority is to embrace Africanization, the mutual mothers' continent where an African Renaissance or reappraisal has become our current priority....this implies the necessity for white and western appreciation and understanding of Africa and African behaviour the Ubuntu way: a humanist appraisal of the exciting and qualitative ways of living that Africa offers all mankind...such as: Equal Human Beings....irrespective of wealth or background; Individualism verse Collectivism and Communalism; Democracy and Consensus; and Stability and Flexibility; Embracing Mistakes; Mirror Management; and Discipline through Commitment; Shepherd Style of Leadership and Management.'

Cognitive justice and transformation by enlargement enables this research to examine cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership, based on ethics of memory, ethics, ethical choices, and human actions and capacity. In his book, *The African Way: The Power of Interactive Leadership*, Boon (2007: 25) explains Ubuntu as follows:

The heritage of the philosophy that comes to us through our traditional African roots is Ubuntu: morality, humaneness, compassion, care, understanding and empathy. It is one of sharing and hospitality, of honesty and humility. Simply put, it is the ethic and interaction that occurs in the extended family. In Africa, it draws in all the people. In the 'family' there is a community of shared values and equality. Ubuntu is best described through the expressions Umuntu ngumuntu ngabantu (Zulu), Motho ke motho ka batho (Sotho), Umundu nimudu nuinde wa andu (Kikuyu) or Munhu munhu pamusana pevanhu (Shona); all of these mean: A person is only a person because of other people. This is the philosophy of Ubuntu (Zulu) or botho (Sotho); essentially rank means nothing unless one's spirit and humanity are of the same stature.

Cognitive justice, the heuristics of survival and ethics of memory enables the examination of the cosmological principles for analysing African leadership and Boon (2007:29) further elucidates:

Ubuntu is not empirical. It does not exist unless there is interaction between people in a community. It manifests itself through the actions of people, through truly good things that people unthinkingly do for each other and for the community. One's humanity can, therefore, only be defined through interaction with others. It is believed that the group is as important as the individual, and a person's most effective behaviour is in the group. All efforts working towards this common good are lauded and encouraged, as are all acts of kindness, compassion and care, and the great need for human dignity, self-respect and integrity.

Transformation by enlargement enables this research study to examine cosmological principles on ethics, ethical choices and human actions. Boon (2007: 28–55) deliberates on the manifestation of Ubuntu, The Warriors and Movers and Shakers as follows:

Part of the philosophy of Ubuntu is openness; sharing and welcome...A powerful community is made up of powerful individuals. Ubuntu is only possible because of the individuals in the group ... A critical base of traditional philosophy is known as seriti (Sotho) or isithunzi (Nguni). The origin of the world seriti, in its form moriti, means shade or shadow, but it is seen as the vital life-force identifying an individual ... Seriti is thought of as an aura around the person – a physical thing. Seriti is the energy or power that both makes us ourselves and unites us in personal interactions with others ... Seriti is directly associated with clan names and characteristics, and is made up to a significant degree by the good deeds of one's ancestors. It is this weight of generations that is enormously important in life ... Another important pillar on which society, values and leadership are formed is the 'warrior ethic,' and the discipline, self-control and tenacity the warrior represents.

Boon (2007:55) further states that:

In both the First World and tribal societies, a strong social fabric of dignified culture, control and discipline is apparent ... African tribal societies are also ordered, cultured and disciplined ... tribal societies are socially and morally extremely wealthy, for they

have, as part of them, their philosophies in which people share in the common good. They have absolute clarity on the structure and order of their society, and they retain a deep and sincere care for the community, which is certainly a noble domain worth far more, it can be argued, than material riches ... African tribal people are still spontaneous and honest, especially when it comes to emotions; their life views are deep and sincere ... As Africans we must ensure that our history and our culture are carried with us into the new African First World way; without that we have nothing, and we will continue to slide towards cultural oblivion. A society without history, heritage and pride is a non-society. We must reach out to our ancestors.

The examination of cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership based on ethics and ethical choices Khoza (2011:81–85) argues that:

Ubuntu answers the question of what it is to be a human being. To offer a short answer here: my being and your being are the creation of our collective being, the being of humanity itself. This leads to the proposition that we are necessarily moral beings (although we may act immorally) because each of us owns our existence to all others. This is not because the others are useful to us; it is because we are bound by reason and feelings to acknowledge the personhood of others as we seek to be acknowledged for our own ... As a humanism, Ubuntu falls squarely within the context of both rational and ethical philosophy, but it is also theist as it accepts the God principle. Archbishop Desmond Tutu sees Ubuntu as essentially religious, as the Supreme Being is the first cause of all being (Ntu).

The following statement examines cosmological principles through cognitive justice and transformation by enlargement, for analysing African leadership based on ethics of memory, ethical choices and human actions and capacity, as ‘discourse and practices are intertwined’ Khoza (2011:85) explains as follows:

The Archbishop Tutu’s explanation of the God principle and its linkage with African humanism far exceeds anything I can offer here ... In metaphysical terms, Ubuntu is, first and foremost, a statement of being – the ‘I am’ in all of us. It declares that each of us, in our separate lives, draws existence from the collective and we are only persons through other persons. It does not stop there. The divine and everlasting spirit of the Almighty unites us, while our ancestors who leave us for the world beyond the grave are ever present to remind us of our spiritual bonds and duties towards the community. We all exist in the light of the Great Spirit. These metaphysical statements make fundamental assertions about the nature of our existence and that are not reducible to anything else. It is possible to show that ‘I am because others are’ by pointing to evolution and our common dependency on social and cultural origins, but when we come to the Great Spirit, we enter the realm of faith ... Epistemologically; Ubuntu recognizes that knowledge accumulates from generation to generation. It is our collective knowledge, built on traditions that are culturally handed down (even science is culture), and derived from the study of the known world as well as

introspection of ourselves ... The term ‘humanness’ is used to describe this quality, based on the Zulu meaning of the word Ubuntu, from the phrase Umuntu ngumuntu ngabantu. Of course, we are all humans, and it may seem like tautology to say that you should try to express your humanness because you are human.

This study examines the cosmological principles embedded in indigenous cosmologies and knowledge systems in Swaziland through the lens of Prophet LaNdwandwe (2009:51, 187) with edicts on Buntfu (SiSwati) Principles and Values; Emotional Intelligence; and Spiritual Intelligence as ethics of memory and theory of ethics for human action. The indigenous values of Buntfu transform ‘ntfu’, the soul or cosmic being, into being ‘umuntfu’ a person through five edicts: mutual respect; purposeful living; listening with humility; national identity; and unity of purpose is based on ethics, ethical choices, human actions and capacity. According to Prophet LaNdwandwe (2009:58):

King Sobhuza’s personal and leadership philosophy was based on the proverb ‘Umuntfu ngumuntfu ngebantfu’; translated to a person or leader is a person or leader because of the people. The foundation of this Bantu proverb is cosmic and social order on how humanity is part of society unborn, living, and dead. This creates a basis for authentic identity amongst humanity experiencing cosmic relationships with each other as human existence depends on one another, culminating in coexistence. The cosmic order guides us on how we are living spirits; connected before birth and experiencing life together in this lifetime.

The abovementioned and following statement examine cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership based on ethics. Prophet LaNdwandwe (2009: 60, 105) further discusses Mutual Respect or Inhlonipho, ethics for human action:

‘At birth, ‘ntfu’, our souls, embody self respect and mutual respect; hence we are angelic and loveable as we were guided by God, the Supreme Being. Self-respect is the first profound contact with the soul for it enables us to stimulate mutual respect in family, the community, nation, continent and the world. Why mutual respect? It embodies guidance and awareness of self in relation to other living human beings.’

On Purposeful Living or Kutitfutukisa, Prophet LaNdwandwe (2009: 60:105) has this to say on the ethics for human action:

‘When alive we are conscious of our intentions and connected to the environment which provides us with choices and options that translate into goals ... Choices enable us to rationalize what is achievable as the path to purposeful living based on the understanding that life has constraints.’

On Listening with Humility or Budze Abuphangwa is the ethics for ethical choices, Prophet LaNdwandwe (2009: 60, 105) maintains that it

‘transforms us into valuable assets to ourselves towards achieving planning that is guided by the Ultimate Master with divine interventions; and support of our mentors

who are our earthly guides ... therefore listening with humility is primary in planning our goals for personal growth, creating an enabling environment for accessing mentors with experiences to ground our prioritization process.'

Prophet LaNdwandwe (2009: 105) further explains:

National Identity ... every member of the nation must be an envoy who mirrors mutual respect which is customary within a nation that understands cosmic relations and feels connected to all humanity. As these are deeply in tune with the ebb and flow of life, they should motivate purposeful living which is a critical element for cosmic relationships. Envoys listen with humility as they are patient and appreciate that the evolutionary process occurs over time and cannot be obligatory ... a nation of envoys reflects a stable image of the individual and the collective and this world become the national identity of a stable country and people.

Lastly, Prophet LaNdwandwe (2009:105) maintains that Buntfu must result in Unity of Purpose for ethical choices:

The post-independence era is one that tests and solidifies our unity as a nation and continent without the common enemy of colonialism. This is a critical test for our coexistence and it would be a disservice to have struggles with colonialism only inherited colour as our identity ... At this level, unity is based on common principles and values; to build nations and the continent with common goals and objectives of coexistence.

Cognitive justice and transformation by enlargement enables the examining of cosmological principles embedded in indigenous cosmologies and knowledge systems on Buntfu Principles and Values, emotional and spiritual intelligence based on heuristics of survival, ethics of memory, ethics, ethical choices, and human actions and capacity. Prophet LaNdwandwe (2009:107) states that:

Our cosmic relationship with humanity requires emotional intelligence to complement Buntfu principles and values as our basis for cosmic and social order as we advance in our human existence....emotional intelligence based on ancient wisdom imparted to indigenous regiments 'Kubutseka' ... Kubutseka takes 'ntfu' the soul to the next level of enjoying human existence with lessons and skills life such as self-awareness; self-regulation; self-motivation; social awareness; and social skills. Kubutseka does not create uniform personalities but it shifts our consciousness towards experiencing and engaging in human existence with emotional intelligence. This is an oral, value based, education process which grounds its members on their authentic identity through oral history, sharing experiences, singing, dancing, synchronicity and balance; its edicts are Regimency Program (Libutfo); Gender Equity (Bulili); Workplace Conflict Resolution (Kusebentisana); Mentors (Emahlahandlela); and Dialogue with Dignity (Ebandla).

The above mentioned statement examines cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership on the ancient theory of ethics is the theory of human actions. Prophet LaNdwandwe (2009:153) finally explains that:

Spiritual intelligence reflects the lessons of Buntfu and Emotional Intelligence and facilitates cosmic and social order, and human existence towards coexistence and interconnectedness with God, the Ultimate Source and our departed ancestors as God's messengers, our spiritual and angelic guides. Our cosmic relationship with 'Umvelincanti', the Ultimate Source or Supreme Being, who created earth and everything therein for man to experience coexistence, is based on our traditional appreciation of God, the Supreme Being. We understand that man is the centre of existence and, hence, his failures, challenges, success and achievements are predestined before birth as a cosmic being, 'ntfu' or soul. The next cosmic relationship is with the ancestors who are departed members of the family who become messengers of God, the Supreme Being, who guide our behaviours as individuals and communities. Therefore, our day to day activities must reflect harmonious relationships with humanity and express harmony with the departed ancestors, that we attain divine protection and intervention from the Ultimate Source.

Cognitive justice, heuristics of survival enables this research study to examine cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership, based on ethics, ethical choices, human actions and capacity. Evidently Spiritual Intelligence or Kusima KuMvelincanti comprises five edicts which include Balance (Kusima); Traditional Ceremony (Incwala); Ancestral Relations (Emadloti); Authentic Healing (Tinyanga); and Religion (Kukolwa) the heuristics of survival and ethics of memory.

In examining cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership on ethics Mutwa (1964:622–635) explains

'[t]he High Laws of the Bantu' as a base for victoriously highlighting the moral codes of Africans to whom he refers as 'Abantu bansundu' or 'human beings' who are dark brown. These laws are common among all the Bantu races in Southern, Central and East Africa. Firstly, the High Law of Life: 'Man, know that your life is not your own. You live merely to link your ancestors with your descendants. Your duty is to beget children even while you keep the Spirit of your Ancestors alive through regular sacrifices. When your Ancestors command you to die, do so with no regrets.' Secondly, the High Law of Behaviour towards Parents: 'Man, know that of your two parents, your mother ranks higher than your father. In quarrels between your parents you must come to the aid of your mother, be she right or wrong. You may strike your father, but never draw blood. You may never strike your mother and even if you wish to do so accidentally you must lose your right hand.' Thirdly, the High Law of Self Preservations: 'Man, know the law of God and the laws of your Ancestors, and their Ancestors before; if one man of another race killed a member of your race, tribe or family, do not rest until you, or a descendant of yours, have killed a member of his

race, tribe or family.’ Fourthly the High Law of Discriminate Punishment: ‘For every offence there must be a fixed punishment in a way different from that laid for the particular crime.’ Fifthly, the High Relations during Menstruation and Breast Feeding: ‘A man must have no relations with his wife during her periods of menstruation or during the entire period while she breast feeds a baby.’ Lastly, the High Law on False Accusations against Virgins: ‘A man must never accuse a virgin of not being a virgin. Such a man must leave the tribe and his cattle and wives must be shared among the other men of the village’, Mutwa (1964:622-635).

In further examining cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership in Ubuntu, Nabudere (2011:134) states that:

Professor Ramose has argued that Ubuntu is at the root of African philosophy and being; he states that the African tree of knowledge stems from Ubuntu philosophy. According to him, Ubuntu is a well spring that flows within African existence and epistemology, in which the two aspects, Ubu and ntu, constitute a wholeness and oneness. Thus, Ubuntu expresses the generality and oneness of human beings. Ubuntu cannot be fragmented because it is continuous and always in motion.

Epistemologically cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership are all encompassing beyond philosophy and being; that is, beyond Ubu and ntu as they include the technological, social, educational, governance, legal and governance systems that may be used to analyse African leadership. Therefore, taking the necessary steps towards achieving what Nabudere (2011:117) advocates based on heuristics of survival, ethics of memory, ethics, ethical choices and human actions and capacity:

‘Thus, if humanity seeks to recover from the moral and spiritual crisis brought about by recourse to human reason alone in seeking knowledge, humanity has to retrace the steps that led to this malice and overcome it.’

## 2.6 Perspectives on African Humanism

The research aim of this study is to research the way in which indigenous cosmologies and knowledge systems from the African continent may be used as a base on which to distinguish between the various forms of leadership found in Africa; and to generate an African leadership theory and model. This section applies Afrikology, the theoretical framework for knowledge creation and generating epistemology from the cradle of humanity, as a base for the African humanism leadership theory and model, Individual Dualism. Hence unpacking perspectives the following African humanism towards the humanism leadership theory and model is, thus, clearly a critical basis for this research study and begins with the *Encyclopaedia of African Thought* (Abiola & Biodun 2010:467) which states that:

The stylistic impact of African aesthetic qualities makes African humanism palpable, visceral, magnetic and dynamic ... Africa humanism is mutual regard and respect for

human kind within communal and social relations, reflects the place and status of human beings within African cosmology, philosophy, and creative expression. African humanism profoundly resonates in the aesthetic characteristics embedded in African art, religion, dance, song, chant poetry, theatre and storytelling. Driving the call for African humanism are repetitions, improvisation, antiphony, calls and responses, and ancestralism, all of which are techniques used to orchestrate the pulsing, lovely energy of African aesthetic.

This definition of African humanism creates a synergy with the earlier perspective on universal humanism as values, dignity and human welfare, particularly in view of the fact that the mutual regard and respect for human kind must be grounded in cosmological principles embedded in indigenous cosmologies and knowledge systems and reflected in communal and social relations. Hence, this research study takes place within the context of cognitive justice, the plurality of knowledge, as a foundation for examining cosmological principles embedded in indigenous cosmologies for analysing African leadership, towards generating African humanism leadership theory and model, Individual Dualism, based on mutual regard and respect. The study also takes cognisance of the fact that African philosophy and creative expression are integral components of African leadership and, thus, this chapter examines cosmological principles embedded in indigenous knowledge systems for analysing African leadership towards generating African humanism leadership theory and model, Individual Dualism reflecting lovely energy of African aesthetic.

The *Encyclopaedia of African Thought* (2010:468) states:

African humanism brings humanism into alignment with natural phenomena, fosters living in harmony with plants, animals, other human beings, and unseen forces such as God, spirits and ancestors. No distinction between living and the dead is emphasized in cosmology, hence natural and supernatural world are joined in philosophy and in the daily lives of people. Daily rituals are linked to maintaining a balance not only between humans and ancestors, those who have passed on and serve as an integral reminder of the importance of family legacies, kinship ties and intergenerational links.

This research study examines cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership towards generating African humanism leadership theory and model, Individual Dualism; based on living in harmony with plants, animals, humanity, God, soul, spirits and ancestors

*The Encyclopaedia of African Thought* (Abiola & Biodun 2010:468) further states that:

The philosophy supporting the cosmology, which African humanism is based on the principles of MA'AT; truth, justice, beauty, balance articulated in Kemetic (ancient Egyptian); through personal and collective moral responsibility and agency, emerges as touchstone philosophies mandates of African humanism. Truth and Justice are wedded to criteria for correctness, acceptable behaviour and even beauty; similarly negotiations of life conditions with regard to the entire community ensure balance. In

African society, a person's potential is developed and sustained in the context of community coherence and viability depends on a balanced and holistic approach to communal relations. In an African humanistic framework, social regulations and protocols support common goals and priorities; by no means a perfect system. African humanism is sustained by principles negotiated by an active participatory aesthetic, ritual God talk, religious beliefs and collectiveness.

This study affirms the above-mentioned view as the study is based on the Egyptian cosmological principles of MA'AT embedded in indigenous cosmologies and knowledge system which, in turn, contributes to the generation of African humanism leadership theory and model, Individual Dualism in accordance with the theoretical framework of Afrikology.

This is further supported by Gordon (2008:186–189) when he states in *An introduction to Africana philosophy* that

A common misconception of African humanism is, however, a set of values brought into, instead of emerging from, communities on the African condition; such an error is a function of interpretations of humanism that locate its emergences in the European Renaissance and subsequent modern world. If we define humanism as a values system that places priority on the welfare, worth and dignity of human beings, its presence in pre-colonial African religious and philosophical thought can be easily found ... Despite the presence of many indigenous ethnic groups in Africa there is much similarity in the cosmologies that ground their religious practices, especially those of people south of the Sahara. A major reason for this commonality is that many of them are descendants from a set of communities along the ancient lakes and plains of Sahara-Sahelian Region of Northern Africa that subsequently dried up and became a desert. The second phase is connected to the history of ancient Egypt, particularly the Archaic or Thinite period and the Old and Middle Kingdoms. Scholars, particularly linguistic anthropologists, have shown the connection between languages of some of these people and most of Ancient Egyptian past. The cosmologies of these groups tend to have a concomitant ontology or concept of being, and a system of values in which greater reality and value are afforded to things of the past.

This statement affirms the grounding of African humanism in cosmological principles embedded in indigenous cosmologies and knowledge systems for analysing African leadership towards generating African humanism leadership theory and model, Individual Dualism, which is best articulated by Khoza in the *African Philosophy Reader* (1998):

Khoza begins examining humanism in general by referring to Protagoras, Renaissance though from which he believes western humanism mainly is derives, Comte and Nietzsche. He claims that all these views can be expressed in terms of the Protogonean dictum, 'Man is the measure of all things'. For Khoza, this implies the elimination of the supernatural to explain why, what or how things for them to occur, the humanist wants the human being to rely on observation, logic and reason. For Khoza, however this is not enough. There are indeed human achievements in science

and technology, but there are also aberrations such as racism, the holocaust, and nuclear, chemical and biological wars. This kind of humanism is according to him, driven by the intellect.....Khoza points out that in Ubuntu culture a human being is defined dynamically, there are degrees or modification of human nature per se, and in relational terms, in contrast to the western static definition of a person, one who possesses human nature i.e. possesses reason.

This statement is supported by Gordon (2009:186–189):

[T]hus the Creator (s) being first, has the greatest ontological weight, and whatever is brought into being close in time to the moment of the origin of the world. The Creator is afforded greater weight and value than their descendants; also, one's past actions are of greater ontological weight since they have occurred. Indigenous African systems affirm that human beings negotiate their affairs with the understanding that they cannot change the past; although it constantly reaches out to the present ancestors. They must take responsibility for their future through realizing that it can only come into being through their actions.

These edicts affirm the aim of this research study, namely, to examine how indigenous cosmologies and knowledge systems from the African continent may be used as a base to distinguish between the various forms of leadership found in Africa.

This study also takes into consideration Khoza and Gordon's assertion that Africa's cosmologies are similar as they are based in the concept of being; thus creating the opportunity to celebrate diversity whilst affirming Africa's position as the cradle of humankind, with knowledge for solving the intractable problems of development. Bell (2002:25) states in this regard:

African humanism, on the other hand, is rooted in traditional values of mutual respect for one's fellow kinsman and a sense of position and place in the larger order of things: one's social order, natural order and the cosmic order. African humanism is rooted in lived dependencies where life means are relatively minimal and natural resources are scarce, the individual person must depend on his or her larger community ... African humanism is linked to a larger discussion of communalism in Africa though not radical communism; there is a certain self-interest among men and women but that self-interest is subordinated to communal wellbeing.

This supports the research question, namely, do indigenous cosmologies and knowledge systems provide relevant analytical cosmological principles for African leadership? Cognitive justice and transformation by enlargement enables this research to examine the cosmological principles of Supreme Being, Cosmic and Social Order, Harmonious Human Existence and Coexistence in the above statement. Thus reflecting African-Egyptian wisdom as they take into account MA'AT, retraced and connected with traditional African cosmologies and indigenous knowledge systems, for analysing African leadership towards generating African humanism leadership theory and model, Individual Dualism that translates into peace and development.

Khoza (2011:484) provides a glossary that states:

‘African humanism is the philosophy and way of life that values every person for their God-given humanness. It emphasizes human dignity and regards all people as members of the global community with equal claim to rights and freedoms. African humanism overcomes a deficiency in western individualist rationalism by insisting that morality is an expression of the collective spirit and not merely an individual duty.’

This statement conveys the research objectives, namely, to examine cosmological principles embedded in indigenous cosmologies and indigenous knowledge systems for analysing African leadership towards generating an African humanism leadership theory and model, Individual Dualism. This embryonic process began with explaining indigenous cosmologies and knowledge systems through cognitive justice and transformation by enlargement for cosmological principles which negotiate the co-evolution of the spiritual, natural and human worlds based on heuristics of survival, ethics of memory, ethics, ethical choices and human actions and capacity.

## 2.7 Cosmological Principles Embedded in Indigenous Cosmologies and Knowledge Systems

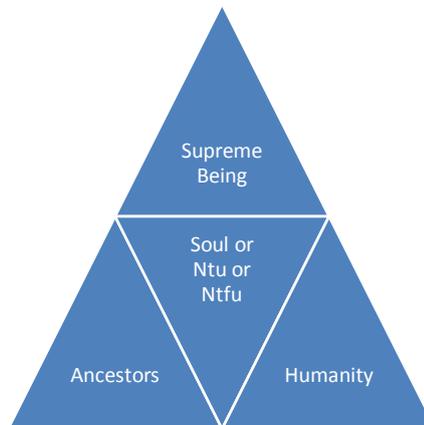
The introduction to this chapter quoted Professor Odora Hoppers (2002) as follows:

‘The relationship between people, the knowledge and technologies for its application and under-girded by cosmology, is a worldview. In the African context, the relationship with and to nature, human agency, and human solidarity, for instance, underpins the knowledge systems and human existence around it.’

Thus, in order to realise the research aim, namely, to research how indigenous cosmologies and knowledge systems from the African continent may be used as a base to distinguish between the various forms of leadership found in Africa; the traditional African cosmology and ontology, will be used as a base. This is articulated by Prophet LaNdwandwe (2009:52) as follows:

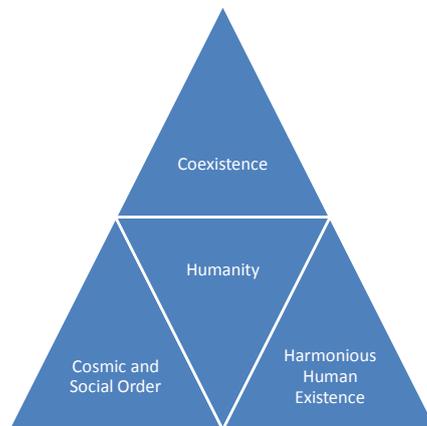
‘The Traditional African Cosmology and Ontology edifies us on how we are members of society unborn, living and dead as cosmic beings. How, upon birth, the cosmic being must learn cosmic and social order in order to enjoy harmonious human existence and coexistence.’

## Triangular Matrix of Relationships



The Egyptian, Ghana: Akan, Ethiopian and Bantu edict provides a baseline for developing cosmological principles that retain the Supreme Being at to the apex of the triangular matrix in which we, the societies of the unborn and dead, dwell as cosmic beings. The next is cosmological principle cosmic and social order – our source of values from the indigenous cosmologies and knowledge systems that enable us to relate within the society of the living. Next is cosmological principle harmonious human existence – our source of dignity with edicts from the indigenous cosmologies and knowledge systems and then cosmological principle coexistence, which is the ultimate expression of human welfare and which reflects relationship with animals, plants, the ancestors and the Supreme Being.

# Cosmological Principles



The examination of cosmological principles embedded in indigenous cosmologies and knowledge systems affirmed the Supreme Being as the Ultimate Source of all that is and which, in all religions, is associated with the deity responsible for creation – God, Divine Guidance. According to the Egyptian cosmological principles embedded in MA’AT, the notion of God (Osiris) guides us to enjoy the society of the living based on the principles of Truth, Order, Justice, Love, Balance, Harmony, Interconnectedness and Interdependency, such that, upon death, our heart is as light as a feather awaiting judgment day in order to enter the Kingdom of God (Osiris). This is further influenced by the Islamic theology and philosophy, which edifies on how Islam means ‘submission’ or ‘act of submitting’ (to God) as, to the orthodox Muslims, Allah is the Creator who created each and every individual man for a fixed time. Islam believes in the Oneness of God, echoing the notion of the Supreme Being and the Omnipotence of God, which is synonymous with the African God Omnipotent.

The Ethiopian cosmological principles are founded on the principle of the Goodness of the Created Nature, the Eternity of God, the quest for Truth, Justice and Order – synonymous with the MA’AT whilst also acknowledge the Supreme Being. The Ghana-Akan cosmological principles are based on the Supreme Being – He who is not feared even though he punishes evil doers. Their metaphysics reflect Supreme God, Earth goodness, the ancestors, and divinities. The Akan ontology also has at the apex the Supreme Being and, hence, the Akan conception of God, Onyame or Nyame: Great One, Creator, Eternal, Omniscient, Omnipotent, Ultimate and Powerful One. Bantu cosmological principles have, at the apex, the Supreme Being who brings from the society of the unborn ‘ntfu’ or soul or cosmic beings to learn to be a person or umuntfu or umuntfu, subsequently to be a umuntfu ngumuntfu ngebantfu or person of others towards being an authentic person or umuntfu

loqotfo. Finally, the wisdom of Emeritus Archbishop Desmond Tutu's explanation of the God principle and its linkage with African humanism explained in Khoza (2011).

The examination of cosmological principle cosmic and social order embedded in indigenous cosmologies and knowledge systems was affirmed as our source of agency, for, as cosmic beings we believe in cosmic time, which regulates the cycles of nature, thus enabling cosmic order to transcend into social order. In the Egyptian cosmological principles social order is the relation between reason and revelation and the knowledge systems in the following way: God is best, superior in all respects and, ultimately, determines everything except man's sinfulness. The human soul is superior to the body and, hence, matters of the soul are superior to material or temporal affairs.

In the context of social order, the Egyptian cosmological principles states that tradition is an important criterion for judging the worth of behaviour and things in general, and this may be divided into the actual Islam tradition of the faith, and tribal or ethnic traditions such as Arabic proverbs. According to the Ethiopian cosmological principles on cosmic and social order, if God is the guardian of men, how is it that man's nature is deeply corrupted the person who seeks truth is immediately revealed the way in which the different parts of man are united is a mystery which disconnects the human mind, as Man is in unity and division, harmony and conflict, order and disorder, thus the differences between man and animal.

The Amhara and Tigre cultural heritage propounds both integrative and disintegrative forces which are important elements of the social order, as these two groups tend to dominate the country's political and organisational leadership. The Ghana-Akan cosmological principles are matrilineal while its concept of a person is dualistic as there is interaction in relation between body and soul with the body having a causal influence on the soul but also the soul having a causal influence on the body. This cosmic order is closely linked to the belief in destiny, which is fixed beforehand as the soul is the bearer of the destiny of man.

In the Bantu cosmological ubuntu or botho or buntfu is the baseline for cosmic and social order as it associated with mutual respect, purposeful living, listening with humility, national identity, unity of purpose, humanness, sharing, giving, commitment, compassion and the numerous values that edify the cosmic being or ntfu to be a humane person. This manifest itself in the actions of people through the truly good deeds they do for their communities and others and for the common good with dignity. This is also in line with the Bantu high law of life and the high law of behaviour towards parents.

The examination of cosmological principles harmonious human existence embedded in indigenous cosmologies and knowledge systems was affirmed as our source of solidarity as human beings: In Egypt, harmonious human existence comes through the MA'AT principles of truth, justice, love, balance, harmony, interdependency and interconnectedness. These principles are also embedded in Islamic theology and philosophy. Despite the fact that individualism is critical value is attached to the group solidarity, loyalty, communalism and comradeships that transcend all barriers of family, including the dead members of the family.

These are all edicts of harmonious human existence within the Egyptian indigenous cosmologies and knowledge systems. The Qur'an also edifies harmonious human existence – 'Fight in the way of God against those who fight against you, but do not commit aggression ...' Ethiopian cosmological principles edify on Truth, Justice, Order, and Balance. The ultimate equaliser is death, which does not discriminate. The concept of society engenders solidarity through harmony as man is a social being, who reciprocates the dignity of others within family and beyond; whilst the concept of morality brings balance as it is perceived as a dialogue between disintegrative and integrative forces.

The Ethiopian cosmological principles embedded in indigenous cosmologies and knowledge systems take into cognisance the influence of disintegrative forces which create an inharmonious human existence. According to the Ghana-Akan cosmological principles, the third spiritual force in Akan cosmology is communalism, both within the family and beyond; as reciprocal responsibility for community wellbeing is their source of solidarity, whilst ensuring the welfare and interest of each member of society. The concept of causality is also a source of solidarity as, according to the Akan thinking, everything has a cause and nothing happens without a cause. When either the unexpected or extraordinary events occur the Akan sees them as part of nature established by the Omnipotent Creator. The concept of morality provides balance and harmony and, hence, it is a source of solidarity taught in the social school and the common sense school.

In addition, society is responsible for ensuring an evolving system that exists for its self-preservation. In view of the fact that solidarity requires an intrinsic knowledge of the concept of good (papa) and evil (bone); this goodness must translate into the goodness and welfare or wellbeing of the community, thus resulting in peace, happiness, dignity, respect etc. The concept of character is also critical and a source of solidarity as it reflects the morality and ethical nature of the person; thus contributing to the welfare of the society and community within which the person resides. The concept of cyclism or sharing of spiritual forces refers to the belief that the pattern of human existence is cyclic, or circular – the fact that one is born, dies, and is reborn is an important element of Akan solidarity.

On the basis of interconnectedness and interdependency the Bantu cosmological principles believes man has always been at the centre of all human activity and that this should be a catalyst for pride and solidarity within both society and the community. This is evident in Zambian humanism, Ujamaa in Tanzania, the regimentary programmes of the Zulu and Swazi and the Kagisano of the Sotho and Tswana – all of which contain invaluable lessons on the emotional intelligence that brings solidarity to both the person and the community. As a person is a person because of others is lived and exemplified in these indigenous knowledge systems. Ubuntu, Botho or Buntfu is the way of life that expresses the harmony, balance, interconnectedness and interdependency which results in personal and community solidarity through mutual affirmations and relationship enhancement by emphasising collectivism, consensus, embracing mistakes, and democracy while interacting with others. Hence, the Esangweni School of Life grooms and guides a person in terms of discipline, self-awareness, self-control and numerous other emotional intelligence edicts that enthuse or restore human solidarity. This is in line with the Bantu High Law of Self Preservation, relations during

menstruation and breast feeding and, most significantly, the law on false accusations against virgins.

In examining cosmological principle, coexistence embedded indigenous cosmologies and knowledge was affirmed as our source of dignity. This is evident in Islam as the community in which the individual or group membership is important in terms of the temporal sphere of human activity is divided into religious community (umma); blood community of the extended family or clan; and the political community similar to the Ujamaa villages. The integrative and disintegrative forces of Ethiopia, which are common in Africa, instructs in the tension that stifles coexistence even within indigenous knowledge systems, for example, rigid standards of social etiquette; strong pressure to conform to social norms; observance of strict reciprocity in social relationships; predisposition towards hierarchical social structuring, an unquestioning acceptance of authority; idealising the personal capacity for physical and verbal aggression; a belief in the evil nature of man, aggressiveness; a pervasive seeking of short-term interest activities by whatever means; self-protection against real and potential enemies; a view of social and material rewards and the successful manipulation of others for personal productivity.

In Ghana-Akan coexistence is closely associated with leadership as the veneration and gerontocracy (rule by elders) in democratic societies, or the belief that the king or chief is the living representative of the ancestors in monarchy. In addition, the Ghana-Akan cosmological principles state that the First Men or the founding father of the clan or tribe received spiritual forces from God while, although dead, the ancestors are spiritualised and participate as Divine Forces. Ancestralism and divine force play dominant societal politics and government. Ujamaa is common in the Bantu indigenous knowledge systems and relates to persons and property. It advocates the following: all basic goods are held in common and shared among the members of the unit; thus minimising social inequalities and everyone is obliged to contribute through work. Thus, the Ujamaa principles promote coexistence whilst taking into account that social inequalities exist but are were managed through the principles that minimise selfishness and laziness. All these knowledge systems drive towards spiritual intelligence as they combine discipline with commitment and steward leadership with ancestralism and contribute to the dignity of the community and society. This is inspired by the understanding that we are from one God, the Supreme Being, Ultimate Source of All that is. This is in line with the Bantu High Law of Life and Discriminate Punishment.

## 2.8 Conclusion

The aim of this study is to research how indigenous cosmologies and knowledge systems from the African continent may be used as a base to distinguish between various forms of leadership in Africa and to generate an African leadership theory and model, Individual Dualism. The study aims to address the following research problem: That African leadership deviated in their post-independence philosophies and ideologies from the spirituality embedded in indigenous cosmologies and their knowledge systems and, hence, this is the necessary retracing steps towards overcoming the malice of African leadership that has resulted in the dehumanisation and humiliation of its citizenry. Nabudere indicates how this

retracement must lead to the rediscovery of the ancient African-Egyptian wisdom which is embedded in indigenous cosmologies and knowledge systems. This chapter focused on the first two research objectives: a) to examine indigenous cosmologies as analytical tools; and b) to examine indigenous knowledge systems as analytical tools.

These two objectives represent the first critical steps towards addressing the research question: Do indigenous cosmologies and knowledge systems provide relevant cosmological principles for analysing African leadership. Thus, this conclusion focuses on the cosmological principles which emerged from the section on the indigenous cosmologies and knowledge systems from Egypt-Islam, Ghana-Akan, Ethiopia-Amharic and Southern African-Bantu; utilising hermeneutics, the art of interpreting, and which is applied as both method and interpretative lens. The cosmological principles are Supreme Being/Divine Guidance, Cosmic and Social Order, Harmonious Human Existence and Coexistence. The relevance of these cosmological principles will be tested in both Chapter 4, which focuses on the third objective, namely, to analyse African leadership case studies based on cosmological principles and in Chapter 5, which focuses on generating an African humanism leadership theory and model based on cosmological principles, Individual Dualism.

### 3. Research Design and Methodology

#### 3.1 Introduction

The aim of this study is to analyse how indigenous cosmologies and knowledge systems from the African continent may be used as a base to distinguish between the various forms of leadership found in Africa and to generate an African humanism leadership theory and model. African leadership from pre-colonisation, during and post the liberation, thus creating an opportunity for analysing African leadership on the basis of cosmological principles embedded in indigenous cosmologies and knowledge systems. Pre-colonial African leadership legacies provide an example of ruler-ship embedded in indigenous cosmologies and knowledge systems. This study adopted the applied qualitative research approach while making use of Afrikology as a methodology and hermeneutics and critical discourse analysis as the methods for analysing African leadership case studies based on cosmological principles. Thus, this chapter describes the research design and methodology which were used to address the research question as to whether African leadership deviated in its post-independence and in its ideologies from the spirituality of African leadership embedded in the indigenous cosmologies and knowledge systems and also to address the research question as to whether indigenous cosmologies and knowledge systems provide relevant analytical cosmological principles for African leadership?

Applied qualitative research created the opportunity for an African leadership discourse which may result in other research studies that are inter, multi, and trans-disciplinary within the African leadership context. The applied qualitative researcher brought personal insights and experience in previous research that had culminated in the work ‘Akusiko Kwami Kwebantfu’ which unearthed King Sobhuza II’s philosophy (2009). The research methods of hermeneutics and critical discourse analysis were in this inter and multi-disciplinary research study which focused on analysing African leadership case studies negating, resisting or affirming based on cosmological principles discussed in Chapter two, namely, Supreme Being, Cosmic and Social Order, Harmonious Human Existence, and Coexistence. According to Dijk (1998a):

critical discourse analysis ‘is a type of discourse analytical research that primarily studies the way social power abuse, dominance and inequality are enacted, reproduced, and resisted by text and talk in social and political context.’

This approach was deemed appropriate as Africa’s worldview, which is embedded in indigenous cosmologies and knowledge systems, has been under hegemony during the colonial and apartheid era. Accordingly, this research study utilizes cosmological principles embedded in indigenous cosmologies and knowledge systems to analyse African leadership towards generating an African humanism leadership theory and model as a contribution towards peace and sustainable development.

#### 3.2 Qualitative Research Design

Patton (2002: 432) states that

‘Qualitative analysis transforms data into findings; no formal formula exists for that transformation. Guidance yes, but no recipe; direction can and will be followed, but the final destination remains unique for each inquirer, known only when and if arrived at destination.’

This definition reflects the aim of this study as the study seeks to respond to the research question as to whether indigenous cosmologies and knowledge systems provide relevant analytical cosmological principles for analysing African leadership. However, this question will not be addressed through primary data but through secondary data which is in textual form; which existed prior to this research study, and which provided an excellent base for qualitative research. This secondary data derives primarily from a historical leadership book, a collection of leadership profiles written about the leaders in each African country; and from African experts who have synthesised African leadership. The data will be transmuted into gold, using Afrikology as a theoretical framework and methodology; and hermeneutics and critical discourse analysis as methods for analysing African leadership and generating an African humanism leadership model and theory – a foundation of knowledge for current and future leaders.

### 3.3 Methodology: Afrikology

According to Nabudere (2011:1),

‘Afrikology, as an epistemology of knowledge generation and application that has roots in African cosmology, emerges at a time of extreme complexity in global economic and social relations, the physical environment and human history.’

This methodological approach was deemed appropriate for addressing the research question as to whether indigenous cosmologies and knowledge systems provide relevant analytical cosmological principles for African leadership. Nabudere (2011:2) further states that:

‘The objective of this exercise is, therefore, to elaborate how Afrikology, as an all-inclusive epistemology based on the cosmologies emanating from the Cradle of Humankind, can play a role in rejuvenating the Universal Knowledge, which our ancestors first put in place in their growing spread around the world. The role of African scholars is to retrace this humanistic tradition that has roots in the continent in order to rid our world of those hierarchies and never-connecting dualities of phenomena that Greek philosopher, especially Plato and Aristotle, introduced.’

This statement reflects the research aim of the study, namely, to analyse whether indigenous cosmologies and knowledge systems from the African continent may be used as a base to distinguish between the various forms of leadership found in Africa and, thus, to generate an African humanism leadership theory and model. This study is an all-inclusive epistemology based on the cosmologies emanating from the Cradle of Humankind. This inclusive epistemology will play a role in rejuvenating the Universal Knowledge and, hence, the literature review interrogated the following: Universal Humanism; the African leadership context; indigenous cosmologies through cognitive justice; indigenous knowledge systems

through transformation by enlargement; African humanism perspectives; and cosmological principles embedded in indigenous cosmologies and knowledge systems.

Nabudere challenges African scholars to retrace the humanistic traditions that have roots in Africa. This study may be regarded as a response to that call as it analyses African leadership through cosmological principles embedded in indigenous cosmologies and knowledge systems which our ancestors first put in place in their dispersion around the world. Hence, hermeneutics was the method used for elucidating the cosmological principles embedded in indigenous cosmologies and knowledge systems for the purpose of analysing African leadership.

According to Nabudere (2011:111):

In fact, hermeneutics was a philosophical reflection that emerged much earlier in the first phase of the European Renaissance, but it was silenced by the dominant Cartesian ‘scientific methodology.’ Hermeneutics, as a general system of mediation of understanding, is traceable to its African origins in the figure of the Egyptian god Thoth, called Hermes by the Greeks after their gods, and Hermes Trismegistus by the Romans in recognition of his diverse manifestations. In Greek mythology, the Egyptian Hermes was seen as the mediator who is responsible for transmitting and explaining the message of the gods to ordinary mortals. In short, he was an interpreter and, hence, the word hermeneus was coined in the Greek lexicon to mean interpretation.

As a Queen Regent incarnate, indigenous prophet and researcher, my role is analogous to the role of Hermes as described by Nabudere (2011:111) in the following words:

‘In order to relate this quality that did not exist within the Greek mystery systems they merged the identity of their god Hermes with that of Thoth, the Egyptian god of arcane knowledge and wisdom who later, in the shape of Hermes Trismegistus (Hermes the thrice powerful), was credited with authorship of the Hermetic texts and scriptures in which all knowledge was embodied. Thus, in the original Egyptian meaning, ‘hermeticism’ represents something broader than the mere mediation and interpretation of meaning. In his role as the thrice powerful, Hermes was not just an interpreter; he was a messenger between Zeus and the mortals. He crossed another boundary and became a messenger between Zeus and the underworld, and also between the underworld and the mortals.’

In the context of this research study, I embody indigenous cosmology in both my psyche and my soul as the Queen Regent incarnate who applied them when advising King Sobhuza I or Somhlolo, and as Queen Mother, then Regent, both during and after the reign of King Mswati II in the 1800s. In this research study my gift of indigenous prophecy enabled me to act as a messenger between God, the Supreme Being, the ancestors and humanity and to mediate and interpret the profiles and life stories of departed African leaders whose leadership is being analysed through cosmological principles embedded in indigenous cosmologies and knowledge systems.

As a researcher who elucidates cosmological principles embedded in indigenous cosmologies and knowledge systems, utilising the ability to communicate with mortals, I have drawn strength from Nabudere (2011:111) who states that:

‘It is significant from the point of view of an Afrikology of knowledge that, when the crisis of the modern scientific epistemologies began to manifest itself significantly in the consciousness of some of the mainstream thinkers, the only recourse they had for overcoming this crisis was a return to the source of African knowledge.’

Thus, hermeneutics was deemed an appropriate method for addressing the first two research objectives, namely, a) to examine relevant cosmological principles embedded in indigenous cosmologies for analysing African leadership and b) to examine relevant cosmological principles embedded in indigenous knowledge systems for analysing African leadership. This, in turn, reflects Nabudere’s further analysis (2011:112):

‘Thoth (Hermes), in other words, is the ‘God of Gaps’, in the real sense of being able to inhabit a space in-between the worlds. Therefore, if hermeneutics as a philosophy and an epistemology is truly to reflect the character and meaning of the African-Egyptian Thoth, the messages and meanings transmitted and explained must be holistic, cross boundary and truly transdisciplinary. In this form, Hermes (or Thoth) must act, not just as an interpreter of messages, but in the character that has the capacity to listen to the messages and all voices, understand them, and then pass or transmit them to other listeners and actors.’

In the cosmological principles embedded in indigenous cosmologies and knowledge systems section in Chapter two (literature review), were consolidated through hermeneutics, the art of interpreting, into: Supreme Being, Cosmic and Social Order, Harmonious Human Existence and Coexistence.

### 3.4 Methods: Hermeneutics and Critical Discourse Analysis

#### 3.4.1 Hermeneutics

This study takes a golden leaf from the African-Egyptian Thoth as the aim of the study is to analyse indigenous cosmologies and knowledge systems from the African continent to be used as a base to distinguish between the various forms of leadership found in Africa and, thus, to generate an African humanism leadership theory and model. This research mediates and interprets messages and meanings that are holistic and cross boundary within the African continent with specific reference to North Africa (Egypt), West Africa (Ghana-Akan), Horn of Africa (Ethiopia), and Southern Africa (Bantu). The choice of these geographic areas was informed by the large populations that they represent, thus enabling the study to truly reflect of the entire continent. Hermeneutics was applied as method in Chapter two to mediate and interpret the cosmological principles embedded in indigenous cosmologies to ensure that they were common within these four geographic areas. This is reflected in the cosmological principles embedded in indigenous cosmologies and knowledge section in Chapter two as

follows: Supreme Being, Cosmic and Social Order, Harmonious Human Existence and Coexistence.

Hermeneutics was also applied to mediate and interpret indigenous knowledge systems in relation to cosmological principles in chapter two. Thus, hermeneutics was used as a method to address the first two research objectives: a) to examine cosmological principles embedded in indigenous cosmologies for analysing African leadership and b) to examine cosmological principles embedded in indigenous knowledge systems for analysing African leadership. These cosmological principles were used to respond to the research problem: African leadership deviated in post-independence and in ideologies from the spirituality of African leadership as embedded in indigenous cosmologies and knowledge systems.

### 3.4.2 Critical Discourse Analysis

The method of critical discourse analysis was used to address to the research question as to whether indigenous cosmologies and knowledge systems provide relevant cosmological principles for analysing African leadership. Thus, Chapter four seeks to realise the third research objective to analyse African leadership case studies negating, resisting or affirming based on cosmological principles embedded in products of indigenous cosmologies and knowledge systems.

The African leadership case studies were derived predominantly from a library reference book: Uwechue (1991) *Makers of Modern Africa; Profiles in History*, which contained information on 600 African leaders from all over the African continent and from the 1700s to the 1900s. The leaders came from the following categories; political, liberation movements, religious, indigenous, and military leadership. The data collection required making sense of the data, particularly using reference materials in libraries which served as historical data and were not preserved specifically for this research study. The data collection process also required the researcher to immerse herself in African leadership case studies which resulted in her learning about the continent in the various epochs of history, whilst submerging her in the leadership and development of the continent both prior to and post colonisation. This enriching and meaningful process enabled the researcher to reflect on analytical insights into and interpretations of African leadership from the perspective of a holistic and diverse African worldview.

Critical discourse analysis enable the researcher to analyse the African leadership legacies in accordance with the cosmological principles and realises the third research objective, namely, to analyse African leadership case studies negating, resisting or affirming based on cosmological principles and, thus, to meet the research aim, namely, to analyse how indigenous cosmologies and knowledge systems from the African continent may be used as a base to distinguish between the various forms of African leadership and to generate an African humanism leadership theory and model. The critical discourse analysis focused on the public policy/ macro level utterances as a result of the research study's reliance on published information on the public statements of the African leaders during their leadership tenures.

The critical discourse analysis assessed whether the leadership case study macro level utterances were negating, resisting or affirming cosmological principles embedded in indigenous cosmologies and knowledge systems, namely, Supreme Being, Cosmic and Social Order, Harmonious Human Existence and Coexistence. This analysis resulted in data which addressed the research questions as to whether indigenous cosmologies and indigenous knowledge systems provide relevant cosmological principles for African leadership; whilst also generating the model and theory on African humanism leadership discussed in the next chapters, and based on the actual life stories and public utterances of the African leaders.

Critical discourse analysis was also used in Chapter five in the analysis of the research findings in response to the research question as to whether indigenous cosmologies and knowledge systems provide relevant cosmological principles for African leadership. This embryonic process began with the dictum: 'I am an African because we are Africans' (Chapter four). In addressing the research question the concept individual dualism was coined, based on the analysis of the findings that proved that indigenous cosmologies and knowledge system provide relevant analytical cosmological principles for African leadership. Critical discourse analysis was also used for the recommendations which addressed the fourth and fifth research objectives, namely, to generate an African humanism leadership model based on cosmological principles utilising the following concepts: Leadership and Followership; Human Agency; Human Solidarity; and Human Dignity, while affirming the credence of 'Individual Dualism,' and to formulate an African humanism leadership theory.

In Sage (1993:254), Dijk states that:

One crucial presupposition of adequate critical discourse analysis is in understanding the nature of social power and dominance. Once we have such an insight, we may begin to formulate ideas about how discourse contributes to their reproduction ... while focusing on social power; we ignore purely personal power, that is, by individuals as group members. Social power is based on privileged access to socially valued resources, such as wealth, income, position, status, force, group membership, education or knowledge.

Individual dualism, as an African humanism leadership theory modelled on the leadership and followership relationship, human agency, human solidarity, and human dignity, seeks the equilibrium in leadership discourse as regards balancing social power and dominance. As power translates to control which, in leadership, may result in the powerful limiting the freedom of actions of others and also influencing their minds; individual dualism must promote legitimate control and social cohesion in promoting peace and development. In reflecting a people centred leadership, individual dualism towards peace and sustainable development, inherently minimises the power abuse that breaches the laws, rules and principles of democracy, equality and justice on the part of African leaders.

Dijk in Sage (1993:255) states that:

We have suggested that one of the social resources on which power and dominance are based is the privileged access to discourse and communication. Access is an

interesting, but also a rather vague, analytical notion. In our case it may mean that languages users or communications have more or less freedom in the use of special discourse genres or styles in the participation in specific communicative events and context.

Thus, individual dualism enables access to discourse through empowering the ‘ordinary’ citizens to conduct active conversations ranging from family issues to national issues; by being allowed to say, write, hear, read what to and from whom, where, when and how. On the other hand, this leadership theory also provides the social cognition which Dijk and others in Sage (1993:257) define as

... socially shared representations of societal arrangements, groups and relations, as well as mental operations such as interpretations, thinking and arguing, inference and learning among others ... hence social cognitions mediate between micro- and macro-levels of society, between discourse and action, between the individual and the group. Although embodied in the minds of the individuals, social cognitions are social because they are shared and presupposed by group members, monitor social actions and interactions, because they underlie the social and cultural organizations of society as a whole.’

Dijk in Sage (1993:252) states that:

The focus on dominance and inequality implies that, unlike other domains or approaches in discourse analysis, CDA does not primarily aim to contribute to a specific discipline, paradigm, school or discourse theory ... unlike other discourse analysts, critical discourse analysts (should) take an explicit socio-political stance; they spell out their point of view, perspective, principles and aims, both within their discipline and within society at large.

This research study takes a golden leaf from this principle in its explicit stance on how, if an African leadership theory is to be effective; it must guide leaders, scholars and society at large towards peace and development; as opposed to corruption, conflict and poverty. The significance of the Individual Dualism Theory goes beyond the short term issues and challenges of African leadership by providing insights into an indirect and long-term analysis of how Africa may transcend from intractable problems of development including humiliation, greed, materialism and corruption and move towards dignity through human agency and solidarity, dignity and social cohesion. In essence, it is envisaged that Individual Dualism will create an enabling and engaging leadership discourse with the long term potential of constituting an African leadership guide which embodies African spirituality embedded in the indigenous knowledge systems and cosmologies in order to foster peace and sustainable development in Africa.

### 3.5 Triangulated Reflective Inquiry

According to Patton (2012:495), triangulated reflective inquiry

‘...provides a framework for sorting through issues during analysis and report writing and then including them in the report on how these reflections informed the findings’.

This research study focused on triangulated reflective inquiry as follows: Self-reflexivity; reflexivity about those studied; and reflexivity about the audience. This triangulated reflective inquiry began with the conclusion to Chapter two with the application of hermeneutics resulted in the four cosmological principles. This method was also used in Chapter four during the analysis of African leadership macro and public utterances of African leaders that were included in this section of the research study in order to support the analysis of the research findings and the recommendations made. This reflective inquiry was applied whether macro and public utterances were negating, resisting or affirming cosmological principles. Thus, triangulated reflective inquiry was critical in chapter four in creating the appropriate data for the informed analysis of the research findings and the recommendations contained in Chapter five. The analysis of the research findings contained in chapter five geographically triangulated the African leadership legacies data contained in chapter four while the recommendations triangulated the cosmological principle in the Individual Dualism theory and model towards peace and sustainable development.

### 3.5.1 Self-Reflexivity

Self-reflexivity begins with what the researcher knows. For the purposes of this research study previous research had fostered the researcher’s understanding of the baseline of African leadership (the case of the late King Sobhuza II) as translated into peace and stability in the Kingdom of Swaziland. The King Sobhuza II study shaped the researcher’s perspective on how African leadership may be based on cosmological principles embedded in indigenous cosmologies and knowledge systems derived from ancient traditions and culture. Accordingly, when collecting the data in the literature review section, the researcher was searching for ancient traditions and cultures from North Africa, West Africa, the Horn of Africa and Southern Africa. In addition, while collecting the African leadership data, the researcher was searching for macro and public utterances that reflected cosmological principles embedded in indigenous cosmologies and knowledge systems and how either the presence or absence of these principles had resulted in either peace and stability or conflict and instability. In studying the work ‘Modern Makers of Africa’, with its discussion of all the African leadership legacies, the researcher experienced love, passion, pain and disrespect with the dehumanisation and humiliation of some of the leaders although others had also dehumanised and humiliated their fellow countrymen. As an Indigenous Prophet, Queen Regent Incarnate, researcher and emerging scholar, the researcher’s voice varied from the judgmental to the empathetic, depending on whether the incident described had involved the senseless killing of defenceless human beings; the elimination of a leader as a result of personal interest or the plundering of national resources, resulting in poverty and humiliation.

### 3.5.2 Researched Reflexivity

Reflexivity about those studied begins with the question as to how much those studied know. The majority of the people included in the data on African leadership data were

knowledgeable with or without education. Some had had no formal education, but had been groomed through ancient traditions and culture to be leaders; while others had been educated in Africa and abroad. However, they all understood their roles and responsibilities as leaders of their communities and nations although this did not prevent them from experiencing issues and challenges, and those who celebrated achievements and successes. The worldviews of a large segment of the African leaders studied had been influenced by the indigenous cosmologies and knowledge systems embedded in their diverse ancient traditions and culture. The leadership data pertained to leaders who had died and, hence, no interviews were conducted and it was not possible to determine how the researched had perceived the researcher.

### 3.5.3 Audience Reflexivity

Reflexivity as regards the audience was difficult in view of the fact that African leadership is a hotly contested discourse and, therefore, I had expected both negative and positive feedback in terms of how this research study would impact on the African leadership discourse. It was expected there would be a sceptical audience who would believe that African leadership was an overrated concept and that it would fail to provide any equilibrium as regards the prevailing main leadership challenges that have resulted in the dehumanisation and humiliation of the citizens in Africa. However, the findings of this research study did not offer either a romantic or a glorified view of African leadership as the intention was to sow seed on both fertile and non-fertile ground for the benefit of future generations. The analysis of the research findings resulted in the Individual Dualism leadership theory and model which, it is hoped, will provide both current and future leaders with a discourse on the leadership qualities that have been exemplified in 20th and 21st century leadership.

### 3.6 The Researcher's Experience:

I am an indigenous prophet who was mentored by Dr Stephen Hlophe (PHD) at the Institute of Right Brain Research in Right Brain Visualisation where I committed my spiritual gift to research, writing, public speaking and singing. Subsequent to the transformation through right brain visualisation which I experienced, I have published three books. The first book was *Releasing monkeys*, which contained my life story while I was still living in fear, guilt, shame, doubt and anger. The second book, *Spirit of Kwandza*, was written as both a channel and as Hermes (or Thoth). My spiritual guide, Queen Regent LaZidze, had instructed me to record the indigenous knowledge systems relevant to grooming children from birth to the age of twenty one. The third book, *Akusiko Kwami Kwebantfu*, uncovered King Sobhuza II's philosophy and was the product of a vision of the late king. I listened to more than 200 audio speeches and, as Hermes (or Thoth); I interpreted and mediated these speeches, using Traditional African Cosmology and Ontology as a base. This, in turn, culminated in the King Sobhuza Cosmology. After I had published my third book I experienced a wilderness and was unable to complete my Masters in Philosophy (Phil) at the University of Stellenbosch because of financial constraints. The Master's degree in Knowledge Management and Informatics (MIKI) at the University of Stellenbosch comprised one and a half years of course work and a thesis. However, my supervisor and I disagreed on an appropriate research

topic as I wished to conduct research in leadership and indigenous knowledge systems. This wilderness led to my attending numerous heritage conferences in pursuit of an angle from which I could pursue my interest in leadership from a cultural or heritage perspective. The conference networking led to my attending the International Women's Day of March 2010 and which was hosted by the Thabo Mbeki African Leadership Institute (TMALI). Professor Odora Hoppers was the key note speaker. During the same week as the conference I was invited to a meeting with Professor Odora Hoppers at the UNISA/SARCHI offices.

In the wilderness I had learnt faith and had focused on the possibility of attracting an enabling environment which would provide me with the opportunity to pursue my research interest. I was, however, reluctant to relinquish my wish to return to Stellenbosch University to complete my Master's but, as my soul had wished for the wilderness to end, I decided to complete this dissertation at UNISA/SARCHI. The first activity as an aspirant UNISA/SARCHI student was to attend an Indigenous Knowledge Systems conference at the University of Botswana. At the conference my soul was drawn to the concept of peace and development. Although the Botswana conference was a disappointment it afforded me the opportunity to engage with my prospective colleagues at UNISA/SARCHI. Attending the first UNISA/SARCHI retreat was exciting despite the fact that my new mentor, Professor Odora-Hoppers, had been hospitalised with a stroke. I was disappointed as I had been eagerly awaiting her guidance.

The retreat was also intimidating for I was interacting with international fellows. However, my soul was ready for the experience and I relaxed and engaged with a certain amount of confidence as I knew that I was meant to be part of this learning and research space and that UNISA/SARCHI was my development destiny and would foster my academic growth. Thus, the 2010 UNISA/SARCHI retreat marked the beginning of my journey into immersion. The presentations were enriching but intimidating, while the fellows were stimulating and engaging. The retreat also taught me how highly competitive academia is and, thus, to participate effectively one must be firmly rooted in both purpose and mission. I believed my soul guided me to UNISA/SARCHI and to Professor Odora Hoppers as my mentor because, while in the wilderness, I had clarified my intention of pursuing this Master's degree in negating, resisting and affirming indigenous cosmologies and formulating an African leadership theory and model. UNISA/SARCHI is where my roots were able to be immersed to my soul's contentment while enabling the bicultural researcher and scholar to emerge and to conduct research into indigenous cosmologies and indigenous knowledge systems while using Afrikology as both a theoretical framework and a methodology.

For the past three years I have been immersed in the scholarly concepts of UNISA/SARCHI which offers a list of options. However, our responsibility is to listen, conduct research and then choose concepts that resonate with our souls. The international fellows are an integral part of the options offered, including writing a research proposal, attending research workshops, meeting with Professor Odora Hoppers and attending the peer review meetings that provided the opportunity for discourse on the UNISA/SARCHI concepts and methodology. This academic journey enables the researcher to learn that there is no singular recipe for research and scholarly works while empowering the researcher to select concepts

and methodologies that resonate with his/her soul and, to introduce the researcher to academic discourse that reflects the uniqueness of the researcher's soul. This requires an awareness of the research environment as well as an awareness of the fact that, although African leadership scholarly works are not new, they are an integral part of Africa's renewal.

Although the African renewal scholarly space has been utilised to fight the wars of colonialism and apartheid it is not the intention of this research study to participate in any of the scholarly battles of historical significance but with no future outcome. This wisdom came from understanding that UNISA/SARCHI provided a scholarly space that would enable the integration of indigenous knowledge systems with existing knowledge systems. Reflecting on the reason why I had experienced the wilderness provided me with the space and opportunity for my soul to direct my voice towards integration of all knowledge systems so as to enable them to be of some consequence in the future. Thus, UNISA/SARCHI enabled me to develop the research acumen which allowed me to be sensitive to all knowledge systems.

My research philosophy is based on the caveat 'Perfectionism breeds Imperfections', the inverse of which became my research tool 'Imperfections breed Perfectionism.' From the writing of the research proposal imperfection has been an enriching learning curve and also the research outlook that I adopted as an emerging scholar who had written three books and who had years of development experience. This imperfection outlook enabled me to be guided by the UNISA/SARCHI team, empowered by both the UNISA research workshops and the peer review meetings and be mentored by my promoter and supervisor, Professor Odora Hoppers. The literature review research was driven by imperfection as I was spurred on by my passion to use all the leadership data which I had collected from the literature review. When I realised that I had already collected sufficient information for the literature review, the imperfection transformed the data into this chapter, thus bringing order into the chaos that I had created in my mind.

When my co-supervisor, Professor Higgs, saw through my imperfection, he suggested that the African leadership data could be utilised in Chapter 4 and this, in turn, brought order into my chaos, resulting in enriching discussions with my peers. Thus, my journey from imperfection towards perfection enabled me to listen with humility while being empowered to defend certain aspects of my research study which constituted an integral part of my mission of explaining Individual Dualism leadership based on cosmological principles embedded indigenous cosmologies and knowledge systems. Whilst searching for the appropriate concept with which to elucidate Individual Dualism and the model, I had a vision of walking on top of a mountain. I then had to crawl to reach the other side, which I did. The next day I coined the concept individual dualism. Chapter 5 was the most enjoyable and personally fulfilling section of this dissertation as it reflects my soul, my family history, my spiritual part and, most significantly, my mission and calling as regards contributing to the leadership discourse the theory of individual dualism as modelled on Leadership and Followership, Human Agency, Human Solidarity and Human Dignity.

### 3.7 Conclusion

This chapter on the research design and methodology discusses Afrikology as the theoretical framework and methodology used to ensuring the epistemology of the Cradle of Humankind. This reflects knowledge creation and knowledge generation from a prophetic, scholarly and futuristic perspective, thereby adhering to Afrikology, which seeks to ensure a holistic epistemology. This chapter provided the opportunity to draw into this research study my previous research experience and my spirituality and, most significantly, it created the opportunity for me to utilise my writing skill in an academic, scholarly work. Lastly, this chapter provided the opportunity to reflect the transformation that has occurred during my journey of immersion at UNISA/SARCHI and, most significantly, experience the triangulated reflective inquiry which resulted in the Individual Dualism theory and model towards peace and sustainable development.

## 4. African Leadership Case Studies Analysis

### 4.1 Introduction

This dissertation aims to analyse how indigenous cosmologies and knowledge systems from the African continent may be used as a base to distinguish between the various forms of leadership found in Africa and to generate an African leadership theory and model. The purpose of this chapter is to realise the third research objective, namely, to analyse African leadership case studies negating, resisting or affirming based on cosmological principles. The chapter uses critical discourse analysis in order to address the research problem: African leadership deviated in its post-independence philosophies and ideologies from the spirituality of African leadership embedded in indigenous cosmologies and knowledge systems. This critical discourse analysis created the baseline data used in the critical discourse in Chapter five which addresses the research question as to whether indigenous cosmologies and knowledge systems provide relevant analytical cosmological principles for African leadership. The structure of this chapter is based on the cosmological principles embedded in indigenous cosmologies and knowledge systems conducted in Chapter two with four measures for analysing the leadership case studies negating, resisting or affirming of the following: Supreme Being or Divine Guidance; Cosmic and Social Order; Harmonious Human Existence; and Coexistence.

The aim of this research study is to analyse how indigenous cosmologies and knowledge systems from the African continent may be used as a base to distinguish between the various forms of leadership found in Africa and to generate an African humanism leadership theory and model. Thus, the four cosmological principles listed above are embedded in indigenous cosmologies and knowledge systems from North Africa (Egypt); West Africa (Ghana-Akan); the Horn of Africa (Ethiopia); and Southern Africa (Bantu). Thus, this study is based on the indigenous cosmologies and knowledge systems rooted in these four geographic regions and also on African leadership from the same geographic areas, thus grounding the leadership case studies whilst synthesising the indigenous cosmologies and knowledge systems from these four geographic regions. This synthesis created an enabling environment for the research study to represent Africa's melting pot with the study focusing on the indigenous cosmologies as explained through cognitive justice, the heuristics of survival, plurality of knowledge and ethics of memory. Thus, the indigenous knowledge systems are 'recipes' for analysing African leadership through transformation by enlargement, ethics, ethical choices human actions and capacity for addressing intractable problems of development. This is in line with Khoza's (2012:318) statement that:

We are a sick continent and we are largely to blame for it. We are afflicted with war, famine, pestilence, incompetence, corruption, disease, crime and general declining standard and quality of life. We do need institutional structures that support leadership in its quest for good governance. But, ultimately, a lasting cure for the continent's ills can only come from honest identification of the causes and firm action to rectify what is wrong.

This chapter is in line with Afrikology. As regards Afrikology Nabudere (2011:2), states:

The objective of this exercise is, therefore, to elaborate how Afrikology, as an all-inclusive epistemology based on the cosmologies emanating from the Cradle of Humankind, can play a role in rejuvenating the Universal Knowledge, which our ancestors first put in place in their growing spread around the world. The role of African scholars is to retrace this humanistic tradition that has roots in the continent in order to rid our world of those hierarchies and never-connecting dualities of phenomena that Greek philosopher, especially Plato and Aristotle, introduced.

The African leadership case studies are historical narratives which feature primarily in the book, *Makers of Modern Africa*, edited by Uwechue: (1991). The leaders referred to are from the 1700s to the 1980s; the leaders' subsequent demise and, thus, this study honours African ancestors and enables the humanistic traditions embedded in case studies on these leaders to be retraced. Critical discourse analysis is used to ascertain the African leadership case studies negating, resisting or affirming cosmological principles during their period of leadership, based on public policy and macro level public utterances recorded in the book *Makers of Modern Africa* (Uwechue: 1991). The *Makers of Modern African* is not limited to statesmen, but includes traditional, religious, liberation movement, educational, political and military leadership. These case studies enabled this research study to elucidate the philosophy of 'I AM BECAUSE WE ARE. I read the case studies in the *Makers of Modern Africa* and experienced the humiliation, dehumanisation and dignity that each legacy had edified, thus enabling me to transcend from the victim to the victorious state and, hence, this discourse on African leadership emerged.

This chapter is also in line with the African Renaissance, as explained by Hoppers (2002:3):

'The African Renaissance aims at building a deeper understanding of Africa, its language and its methods of development. It is a project that includes the rewriting of major tenets of history, both past and contemporary.'

Thus, this analysis of African leadership case studies is a journey of understanding Africa's philosophical outlook of 'I AM BECAUSE WE ARE'; as opposed to the philosophical outlook of 'I THINK THEREFORE I AM' espoused by Rene Descartes in his 'Meditations on first philosophy', referred to by Khoza (2012:91–2) who states:

'The force of the statement 'I am because we are' may be grasped in a moment by comparing it with what my mentor wanted me to embrace. Arguably the most famous statement of being in Western philosophy, 'I think, therefore I am' (Cogito ergo sum), was coined by Rene Descartes in his *Meditations on First Philosophy* in 1639. Significantly, while no one knows who coined the term Ubuntu – a fact that in itself signifies its deep communal roots – it was a single individual, on a known date, who broached the idea that thoughts in a person's mind prove that person's existence. The contrast is striking. Ubuntu posits a collective existence while the Cartesian worldview rests on individual identity. In Descartes' view, a person is an entity separate from others. The person may know him/herself only by means of conscious

thought. This is a far cry from reflecting that one human life is the product of all other human lives. In African humanist terms, one's existence does not depend on what one thinks in the lone citadel of the mind, but on social ties, common values and ways of seeing, and empathy with others. It is an all-embracing intellectual, emotional, spiritual and psychological acknowledgement of commonality.

## 4.2 African Leadership Case Studies Affirming Cosmological Principles

### 4.2.1 Supreme Being/Divine Guidance

The first cosmological principles Supreme Being and/or Divine Guidance commences with MA'AT, which Ra UN NEFER Amen (2008:239/40) explains as

... The divine faculty that communicates to man the principle of interdependency that is at the foundation of the truth, law, love and order. A study of nature reveals that all things are interdependent. The same law of interdependence operates within man's being and in his/her relationships with God and others. Interdependence is merely an expression of indivisible dualism. All things are integral parts of a whole. They are connected through underlying or abstract factors in supplementary and complementary relationships. All inquiries into truth, order, law and love must, therefore, be conducted through an investigation into the abstract relationships that show their unity and resolve their superficial, hence, apparent oppositions and antagonisms. This manner of thinking is called synthesis – the opposite of analysis.

This is further supported by *the Encyclopaedia on African Thought*, edited by Abiola & Biodun (2010:468):

An African concept of a Supreme Being, a Universal Force more powerful than humankind, God in western and European construct, is conceived as a negotiator between humans and spirit, interdependent relationships that create daily life conditions. The Creator is evident in the coming of rain, good fortune, prosperity, children, health, long life and family-conditions that human beings cannot control, concerns for humankind is reflected in lived experiences.

This is substantiated by Kwesi Wiredu in the chapter, 'Morality and religion in Akan thought', in *African American humanism: An anthology*, edited by Allen (1991: 219):

**The late Dr JB Danquah**, one of the most respected Ghanaian public men, philosopher, lawyer, man of letters, and specialist in Akan culture, author of the celebrated Akan Doctrine of God, has testified thus vigorously to the absence of any reliance on revelation in Akan culture: ... [T]he original Akan society did not act according to any Christian conception. We have never had a Christ or Buddha or a Mohammed. Never, in the history of the Akan people, so far as we know, have we had what is known as a revealed religion, a revelation to, by, a prophet, of duty to a Supreme Master or Lord, residing in your heart or residing in Heaven, who sits there waiting for you to the end of your life, to judge you as either a goat or a sheep, and to send you to Paradise or to Hell, according as you are a sheep or a goat.

The analysis of the concept of Supreme Being and/or Divine Guidance is further substantiated by Prophet LaNdwandwe (2009: 52) as follows:

The cosmic connection with Umvelincanti, the Supreme Being or Ultimate Source of Wisdom and Compassion, is through our relationship with our ancestors as our angelic guides and messengers of God; for their souls are living in God's world. This relationship teaches us unconditional love as we do not experience physical contact with ancestors; as they transmit spiritual messages through dreams, visions, invisible lips and through other living beings.

The concept of Supreme Being and/or Divine Guidance reflects divine faculty within MA'AT, which communicates to man the principles of interdependency and interconnectedness of the Akan and Bantu people of Africa; based on heuristics of survival, ethics of memory, ethics, ethical choices, human actions and capacity.

Ayittey (1992: 43) explains the role of traditional leaders and its linkage to the Supreme Being/Divine Guidance as follows:

The traditional African Chief performed many functions. First, as the political (administrative) head of the tribe, he was responsible for maintaining good order, handling of public affairs, and acting as the ultimate authority in all matters affecting the welfare of the state. Second, he presided over the Chief's Court, which was the final court of appeal unless there was a king, in which case his court was the final. Third, he was the religious head of the tribe, the presumed direct living representative of the ancestral spirit that guarded the tribe and whose goodwill and cooperation were considered essential to the everyday existence of the tribe.

This is evident in the leadership legacy of **Prempeh I Otumfuo Osei Agyeman** (1892:1970) in *Morden Markers of Africa* edited by Uwechue (1991:625:626):

Ghanaian traditional ruler affirmed as the Supreme Being as the Asantes regarded him as the guardian of their ancestral spirits. Prempeh I was Head of the Confederacy Council and also Omanhene of Kumasi. His leadership and management of the Council were admired by the British authorities. This, in turn, earned the king a knighthood and he was honoured by being asked to become an unofficial member of the Executive Council. However, he declined, citing how, as king, he was not allowed to make decisions as an individual. Reflecting the king's immense and immeasurable influence as the spiritual head of the Asante religion and the Golden Stool was the most sacred shrine.

This is an African phenomenon, which is exemplified in the leadership legacy of **King Sobhuza II** (1899:1982) in *Morden Markers of Africa* edited by Uwechue (1991:707:708).

His leadership legacy is distinguished in that he was one of the modern world's longest reigning monarchs and few traditional rulers, who retained real political power in post-colonial Africa and who preserved and affirmed Supreme Being/Divine Guidance as the spiritual leader and father of the Swazi nation.

This is substantiated by Prophet LaNdwandwe (2009:153),

‘King Sobhuza was devoted to the traditional spirituality of being a living incarnation of spirit as his life was based on the Traditional African Cosmology of God, Supreme Being above us.’

In analysing the concept of Supreme Being, Ayittey (1992:51–52) further elucidates the traditional role of African kings as follows:

To understand the role of kings, we should first briefly consider the African concept of the universe. Africans believed that their universe comprised three levels: the sky, the world, and the earth ... it was imperative to maintain proper harmony among the three components of the universe at all times. Otherwise, there would be war, floods, famine, and disease. Africans adopted various methods to preserve order. Some societies invoked the gods’ intervention; others reserved that function for the king. Thus, in the ethnic societies that have a king, his function was precisely defined: ‘maintain harmony between society and its natural environment by means of ritual action’.

This analysis is supported by Davidson (1980:192) who states that ‘[a]mong the Bantu the ritual action Ncwala or Incwala is still practised in Swaziland’ and substantiated by Prophet LaNdwandwe (2009:163):

King Sobhuza edified the nation on the significance of the Incwala period, which symbolizes national identity, unity, and collectivism; our source of authenticity. In his view this ceremony connects the nation with ‘Umvelincanti,’ the Ultimate source of wisdom and aspiration. This is an annual cleansing ceremony which is meant to help us maintain inner and outer peace; grounded on how punitive, the Supreme Being enables us to access our spirituality. The Incwala ceremony processes our power of letting go the year’s negativity, which blocks our higher brain power and results in our loss of perspective and skilfulness.

The traditional leadership linked to being religious head of the tribe or nation manifests in the leadership case study on **Emperor Haile Selassie I (1892:1975)** in Uwechue (1991:263:265): The Ethiopian monarch affirmed Supreme Being Guidance:

Proclaimed regent and heir to the throne on the deposition of Menelik’s grandson, Lij Yasu; he was crowned Haile Selassie I, Emperor of Ethiopia, Elect of God, King of Kings (Negusa Nagast) and Conquering Lion of the Tribe of Juda.

According to Casely-Hayford (2012:48, 64, 55),

Haile Selassie, descendent of King Solomon and the Queen of Sheba – more than a head of state ... As descendants of King Solomon, Ethiopian emperors claim to be part of the same extended family of Jesus Christ. So the honey wine of communion also represents the blood of the royal family ... Today, the accepted primary custodian of the state history is the Abuna, a living conduit of God – Father Paulos,

the Metropolitan Bishop and head of the Ethiopian Church. In the absence of an Ethiopian emperor the Abuna is the most spiritual figure in the state. Historically the Abuna was appointed by the Pope Alexandria, the Patriarch of All African Christians and Head of the Coptic Church but, after the Second World War, a politically ascendant Haile Selassie came to an agreement with the Coptic Church that all subsequent heads of the Ethiopian Church would be Patriarchs in their own right, direct conduits to God.

This analysis explains that the Islamic law of Jihad has been taken out of context and, yet, it has a deep spiritual meaning, which Casely-Hayford (2012:292) illuminates as follows:

‘The very word jihad means ‘struggle’ or ‘striving.’ It is a concept that is entirely logical in Islam. In order to live a moral life it is necessary to follow the teachings of the Qur’an and to encourage others to do so. Jihad may have eventually come to mean Holy War, but for the Almoravid – who had a particularly strict understating of Islam, a Malachite interpretation – it meant living according to a very particular application of the Qur’an.

The leadership of **Hassan Abdulla (1864-1920)** in Uwechue (1991:275:276) affirmed Divine Guidance.

His preaching led to heightened Islamic resistance, with reform doctrines, being strict, became a Mullah, Moslem judge and theologian, and declared a Jihad. The ‘holy war’ was apparently at first against the Somalis (majority) whom he considered lax, later the ‘holy war’ was directed against the British and Ethiopians. The British contemptuously called him ‘Mad Mullah’ then, when they offered him exile at Mecca, he defied. Abdullah Hassan is remembered as a hero who led a united force against three occupiers of Somali territory; he was a poet, reformer and resistance leader.

Khoza (2011:82) elucidates the concept of Supreme Being as follows:

As humanism, Ubuntu falls squarely within the context of both rational and ethical philosophy, but it is also theist as it accepts the God principle. Archbishop Desmond Tutu sees Ubuntu as essentially religious, as the Supreme Being is the first cause of all being (Ntu) ... To summarize, all production and activity proceeds from the Creation and it is God’s providence that makes the world available to us as living creatures.

The leadership case study on Malawian **Reverend John Chilembwe (1870-1915)** in Uwechue (1991:151:152) affirms the concept of the Supreme Being whilst embracing the philosophy ‘Africa for the African’.

Reverend John Chilembwe founded the Ajana Providence Industrial Mission with help from the African American Baptist Church. Chilembwe wanted to improve the quality of life of his people and attempted to modernise the social and economic institutions in rural Malawi. His teachings concentrated on improving methods of growing crops, personal hygiene and environmental health, whilst encouraging hard

work and discouraging the drinking of alcoholic beverages. Chilembwe was the first western educated African to attempt a mass based resistance movement against the colonial administration; highlighting grievances. This resulted in an uprising in which three Europeans were killed. The colonial government responded in a swift and savage manner, killing several people while Chilembwe was shot dead while allegedly resisting arrest.

The leadership case study on **Zairian Cardinal Malula Joseph Albert (1917:1989)** in Uwechue (1991:439:440) also affirmed Supreme Being whilst advocating the Africanisation of Christianity.

Malula became dissatisfied with the paternalistic attitudes of both the church and the Belgian colonial authorities towards Africans and is renowned for his efforts to indigenise the Catholic Church in Zaire. He called for the Africanisation of the liturgy and the use of valid elements in the traditional religions by the church. With these changes he hoped that Africans would come to own the Catholic religion. In addition, he was an advocate of the dignity of women, denouncing whatever had turned them into 'slaves or instruments of lust'.

#### 4.2.2 Cosmic and Social Order

The cosmological principle cosmic and social order based on heuristics of survival, ethical memory, ethics, ethical choices, human actions and capacity beings with the following statement by Davidson (1991:18:20):

Out of the Stone Age and early Iron Age came a large number of political and social systems based on the structures of lineage and family kinship. Each system supported and was in turn supported by its own adherent forms of religion and ritual. These forms were applied to the consecration of accepted custom and authority, and all those situations where decisive. That is why African religions have ideally displayed or have been intended to display or have been intended to display a completely rounded explanation of life. Their essential reason d'être has been to provide the individual with a firm place in society, furnish him with evidence of his own identity, and generally equip him with beliefs appropriate to the acceptance of his social continuation and survival within his environment.

This is further substantiated by Bell 2002 (25):

African humanism is rooted in traditional values of mutual respect for one's fellow kinsman and a sense of position and place, in the larger other of things: one's social order, natural order and cosmic order.

The analysis of cosmic and social order begins with Mutwa 1998: (590, 601):

The Bantu believe that the soul passes through a series of developmental stages long before and after its brief association with a human body. Altogether the life span of a soul would be of the order of a thousand years, compared with the human physical life

span of about a hundred years. This principle is reflected in the growth and development of all living things ... The Bantu believe that man stands in the middle of living creatures and not at the top. Below him are the plants and animals such as the mammals which have not yet achieved the perfect means of reproduction through egg-laying. Men were merely given great intelligence to exercise control over all living creatures. Physically, the Bantu see Man as a very imperfect creature, utterly defenceless without artificial means.

This analysis is supported by Prophet LaNdwandwe (2009:55) who maintained that:

The first lesson from King Sobhuza on this journey of authenticity is the understanding that 'Akunageza laswela siyela' (there is no perfect person) ... it is our responsibility to be grounded on the credence that each person has a unique gift, as this will liberate our soul to focus on our uniqueness and not compete with other people's gifts. It stands to reason that being perfect should only be understood in our ability to express our uniqueness to the best of our ability. Perfection is limited to what we profess to do best or what we have accomplished with our achievement track record. The unknown to us provides an opportunity for continuous learning and experiencing our imperfection.

In chapter two of this dissertation the Egyptian and Ethiopian cosmological principles embedded in indigenous cosmologies and knowledge systems affirmed imperfection, stating that God is best and also that God is the ultimate guardian that is able to align human beings with cosmic and social order. The Akan edicts affirm imperfection by stating that the concept of a person is dualistic as there is an interaction between the body and soul, as the body and soul both have causal influences which are linked to the concept of destiny – thus cosmic and social order.

A detailed description of the imperfection is offered by Mutwa (1998:566/7):

Man does not possess a special soul, exclusive to himself. All souls are the same, and Man is but one of the many forms, or reincarnations that a soul must pass through ... My son, you have seen with your own eyes what a soul looks like. You saw a sphere of the purest transparency and perfect roundness, and you saw that inside each one of these spheres were two worm-like creatures that constantly moved and they were never still. These spheres you saw with wings were the souls of females, and those you saw with no wings were male souls. The two 'worm-like' creatures you saw inside each soul were good and evil. But let me explain in greater detail. The red 'worm' stands for all the bad things in a man or woman – dishonesty, cruelty, pride, low cunning, spiritual and corporal perversity, cowardice, low morality. The royal blue worm stands for all the good in human being or animal – loyalty, courage, honesty, love, and charity. These worm-like components help to balance the soul. A combination of good and evil, equally balanced, is essential for all souls to exist, like all living creature, man must have a perfect balance between life and death.

According to Prophet LaNdwandwe (2009:52),

...the analysis affirming cosmic and social order is grounded and rooted in the King Sobhuza Cosmology which opens our body, mind and soul to the significance of understanding authentic identity through the triangular matrix with practical ways or expressing our interconnectedness with the society of the unborn, living and dead. In essence, we begin to express our understanding of cosmic living, a Muntfu, transformed from the cosmic being 'ntfu', through embracing cosmic and social relations.'

This resonates with MA'AT, RA UN NEFER AMEN (2008:240–1):

'Order and Love, the need for order is universally recognized. Because governments and institutions base their laws on commandments backed my punishment, people mistakenly seek order in their private lives in the same manner. Know that love is the true source of order in all areas of man's life. It is the energy or emotional counterpart to oneness with God and others.'

The cosmic and social order is evident in the leadership case study on **King Sobhuza II (1899:1982)** who affirmed cosmic and social order through the practical values of Buntfu based on ethics of memory, ethics, ethical choices for human action and capacity: Prophet LaNdwandwe (2009: 62)

Buntfu principles mutual respect, purposeful living, listening with humility, national identity and unity of purpose. These practical values are the products of indigenous knowledge systems and western education, guiding our souls to balance between perfection and imperfection.

The cosmic and social order is also evident in the leadership case study on **Tambo Oliver Reginald K. (1917-1993)**, (Uwechue 1991:400:413) affirmed cosmic and social order as through his rite of passage as herd boy had evidence of his identity and a firm place in society.

President and National Chairperson of the African National Congress, as a young boy rooted in Ubuntu values, he was given both the task of herding his father's cattle with his fellow herders and also other duties. Tambo's leadership and organisational skills emerged at an early age when he was elected Secretary of the Bizana Students Association. When offered the leadership position opted for the supportive role. This Christian young man led a boycott at the University of Fort Hare, using his leadership to mobilise students to rebuild the disused campus tennis courts. However, the students were refused permission to use the tennis courts on Sundays. This, in turn, created conflict between students and the university. As Secretary of the Student Representative Council; Tambo, together with others, was expelled from the university. He became a teacher in Johannesburg where he emerged as an ANC leader.

The cosmic and social order is also exemplifies in the leadership case study on **Mandela Nelson Rolihlahla (1918–2013)** in Uwechue 1991(367:396).

Mandela, who was Africa's longest serving political prisoner, the first President of the Democratic Republic of South Africa, affirmed cosmic and social order. Mandela, popularly known as Madiba, was rooted in Ubuntu values as a member of the Thembu royal family from the Xhosa tribe in the Eastern Cape. Whilst at the University of Fort Hare, Madiba did not immediately join the African National Congress. He was a member of the Student Representative Council and was expelled for leading a food strike. Although grounded in his indigenous knowledge systems, he refused to participate in an arranged marriage and went to Johannesburg. Here he encountered South African capitalism in action, and, most significantly, was introduced to ANC activists.

This analysis which affirms cosmic and social order is supported by Prophet LaNdwandwe (2009:59) as follows:

‘King Sobhuza strongly believed in the adage that ‘bantfwana ngumliba loya embili’ (children are the future elders of the nation); hence, building a nation empowered to create legacies for future generations was his ultimate aim.’

This is exemplified in the leadership case study on **Chinamona Josiah Mushore (1922–1984)** in Uwechue 1991(152:153) affirmed cosmic and social order by upholding the adage that children are the future elders of the nation:

Zimbabwean politician, educationist and nationalist, as a headmaster he was dissatisfied with government's educational policies which had resulted in inferior education for blacks and insufficient schools. He founded a non-governmental school in Highfields. He established a cooperative and shopping centre next to the school. The school attracted teachers from Scotland and also assistance from white Rhodesian liberals. Meanwhile, Josiah and his wife, as political activists of the ZAPU, were harassed, arrested and detained by the Rhodesian security police. They were flown to a wildlife reserve where they joined other political detainees, released after a year, detained shortly after and separated from their children for five years.

Cosmic and social order is evident in the leadership case study on **Chitepo Herbert Tapfamani (1923–1975)** Uwechue 1991 (160:161), as he espoused the Ubuntu/Buntfu value of mutual respect in respect of which Prophet LaNdwandwe (2009:60) states ‘His majesty's insights were that mutual respect is our birth right and the magic for success in this lifetime in pursuit of cosmic and social order.’

Zimbabwean lawyer, nationalist politician, a leading political activist and an organiser of ZANU, this first Southern Rhodesian African barrister instigated the amendment to the Land Apportionment Act which had restricted Africans from operating businesses in the urban areas. This amendment enabled Chitepo to occupy law chambers in the centre of Salisbury. Chitepo was an advocate of the Southern Rhodesia High Court, practising law in a country in which there was an unequal dispensation of political and economic powers and privilege. Initially his clients were mainly Africans facing criminal charges. The government's clampdown on nationalist activities resulted in

Chitepo handling political cases which involved African nationalists accused of violating the restricted orders of the Land Husbandry Act.

This Chitepo leadership analysis of cosmic and social order is substantiated by the Bantu High Law of Life. According to Mutwa (1998:625),

‘Man, know that your life is not your own. You live merely to link your ancestors with your descendants. Your duty is to beget children even while you keep the Spirit of your Ancestors alive through regular sacrifices. When your ancestors command you to die, do so with no regrets.’

This law is linked to the Buntfu value of national identity edicts in respect of which Prophet LaNdwandwe (2009:85) states:

His Majesty expected us to embody Buntfu by reflecting mutual respect, purposeful living and listening with humility. Envoys of human existence mirror mutual respect which is customary within a nation that understands cosmic relationships and feel connected to all humanity. As they are deeply in tune with the ebb and flow of life, they should motivate purposeful living which is a critical element for cosmic relationship. Envoys listen with humility as they are patient and appreciative that the evolutionary process occurs over time and cannot be obligatory.

The cosmic and social order is manifests in the leadership case study on **Cardinal Malula (1917–1989)** in Uwechue 1991 (439:440), affirmed cosmic and social order by denouncing tribalism as the curse of Africa in his pursuit of the change towards ‘authenticity,’ which he described in his call for Africanisation.

His philosophical outlook was politically hijacked when President Mabutu launched his ‘Authenticity’ campaign by changing the country’s name to Zaire. Malula led the church in criticism of this regime, refusing to obey the call to Zairian citizens to change their Catholic Christian names and disagreeing with the proposal that the youth wing of the MPR should establish cells within all religious institutions throughout the country as the value of national identity was becoming obligatory under President Mabuto.

Cosmic and social order is also affirmed in the leadership case study on **Biko Stephen (1946–1977)** in Uwechue 1991 (114:116) affirmed cosmic and social order with a consciousness that arose as an assertion of black identity in a society that denied black identity.

South African politician, founder and leader of the Black Consciousness Movement, its leaders strove to harness the latent political power in order to effect change in South Africa. Biko believed that the Black liberation had to begin with black psychological self-reliance and an increase in African consciousness. In his view it was impossible for a white person in South Africa to comprehend the black people’s situation and vice versa. Biko advocated black envoys who did not reject white liberals as such, but who considered that anyone opposing the system of apartheid was

not automatically an ally. He did not believe that it was possible for real black liberation to take place under white liberal leadership.

The analysis of cosmic and social order is highlighted by Prophet LaNdwandwe (2009:94) as follows:

Another of His Majesty's messages was that unity of purpose is a critical element of coexistence and it begins at the individual, family and community level ... the post-independence era is one that tests and solidifies our unity as a nation and continent without the common enemy of colonialism. This is a critical test of our coexistence and it would be of disservice to have struggled with colonialism only inherited colour as our identity. Yes, it is true that we used colour to mobilize the struggle but it's time to step outside of the black comfort zone of the struggle into redefining our authentic identity. This authentic identity sits at the soul level and unites people beyond the colour of their skin.

This cosmic and social order manifests in the leadership case study on **Sir Seretse Khama (1921-1980)**, Uwechue 1991(347:349) affirmed cosmic and social order by marrying a white wife; a marriage supported by the BaNgwato and Britain.

First president of independent Botswana, history scholar and lawyer, the apartheid regime offered him a pension if he renounced his chieftaincy for marrying outside his race. Seretse refused to denounce his marriage. This resulted in him, his wife, his son and uncle Tshekedi going into exile in England. The BaNgwato resisted pressure from the British government to elect a successor to Sir Seretse Khama. The British government appointed its own successor, who was third in the line of succession. Subsequent to this appointment Seretse renounced all claim to the chieftaincy and returned to Botswana as a private citizen, empowered by African nationalism after interacting with anti-British activists and nationalist in London and Africa.

Cosmic and social order is also apparent in the leadership case study on **Neto Dr Antonio Agostinho (1922-1972)**, Uwechue 1991 (541:543) through unity of purpose he affirmed cosmic and social order by his initial involvement in a movement of cultural nationalism.

This Angolan statesman, the founder of modern Angola, was a poet and freedom fighter who led the armed struggle that resulted in the liberation of his country. The cultural upsurge was the precursor to the political awakening that evolved into the MPLA. Neto went to Portugal to study, qualified as a medical doctor, was a political activist as regards anti-colonialism and imprisoned on several occasions. He associated with Amilcar Cabral, thus sparking a unity of purpose among all the political movements in the Portuguese colonies.

#### 4.2.3 Harmonious Human Existence

The cosmological principle harmonious human existence reflects heuristics of survival, ethics of memory, ethics, ethical choices for human action and capacity being with an explanation by Davison 1980 (19:20):

Africans have many languages and many systems of behaviour and belief, some of these systems produced in societies whose standard of living, in terms of food, personal safety and freedom-equalled that of contemporary societies in Europe. In some instances the even more advanced African societies practised a simple but effective social welfare in concerns with elders, widows and orphaned children.... community attitudes that joined man to man brotherhood of equals in moral rules that guided social behaviour, in beliefs that exalted the spiritual aspects of life above material. The African village achieved a kind of social harmony that often functioned without any need for centralized authority; in fact, African best displayed its real genius in its capacity for social organization. It was a talent that operated at village level and in compels kingdoms and it operated continuously throughout a stubborn people, long, lonely and determined effort of their vast hospitality laid. In its own way the epic of Africa ranks with history other examples of the greatness of man.

This is substantiated by Bell 2002 (25):

African humanism is rooted in lived dependencies where life means relatively minimal and neural resources are scarce; the individual person must depend on his or her large community.

The analysis affirming harmonious human existence begins with the edicts of RA UN NEFER AMEN (2008:240):

‘MA’AT then is the signifier of love; it is giving, seeking nothing in return of the recognition that there is only one Self in the world. What I do for ‘another’ I have done for myself and for God. It is unfortunate that Sahu man has lowered the meaning of the word to his level and has confused it with the expression of affection, and sensuality.’

This love is explained by Credo Mutwa (1998:628–629) in the second Bantu High Law of Self-Preservation:

‘Man, know the laws of the God and the laws of your Ancestors, and their Ancestors before them; if one man of another race killed a member of your race, tribe or family, do not rest until you or a descendent of yours, have killed a member of his race, tribe or family.’

In order to elucidate this love, self, and self-preservation the Bantu instituted within the indigenous regimentary programmes. According to Prophet LaNdwandwe (2009:107/8),

King Sobhuza edifies the value of emotional intelligence based on ancient wisdom of the principles and values imparted to regiments ‘Kubutseka’; which is still practised in Swaziland ... Kubutseka takes the ‘ntfu’, the soul, to be next level of enjoying human existence with lessons and skills like: self-awareness; self-regulation; self-motivation; social awareness and social skill. ‘Kubutseka’ does not create uniform personalities but it shifts our consciousness towards experiencing and engaging in human existence with emotional intelligence ... The ultimate goal of ‘Kubutseka’ is

developing members of the nation with good faith, guided by emotional and spiritual intelligence ... This marks the beginning of the journey towards letting go of emotionally unintelligent behaviour. King Sobhuza edifies that nation on the power of letting go of egocentric behaviour and influencing others to follow your example as a major test of emotional intelligence, which requires a shift out of the comfort ... King Sobhuza empowered us with emotional intelligence that enables us to strengthen our fortress of cosmic and social order; driven by our authentic identity towards harmonious human existence.

The affirmation of harmonious human existence is evident in the leadership case study on **Menelik II Emperor of Ethiopia (1844-1913)** Uwechue 1991 (478:479):

....who unified the scattered, semi-autonomous provinces within Ethiopia, restored the power of the central government and founded the city of Addis Ababa (new flower). This King of Kings, Emperor Menelik, was renowned for his organisational skills, modernisation programmes, administration structure, national tax system; founding of Addis Ababa as his headquarters and appointing cabinet ministers. He built a modern city with paved streets; modern buildings; hospitals and the Menelik School and instituted a postal system. However, the development was interrupted after he signed a treaty with the Italians which transformed Ethiopia into an Italian protectorate. However, this information was not included in the Amharic version of the treaty, and Menelik declared the treaty null and void – ‘I have no intention of being an indifferent spectator if far distant powers make their appearances with the idea of dividing Africa’.

The Italians invaded Ethiopia but were decisively defeated at the battle of Adwa. As a result, Italians and other European nations recognized the independence of Ethiopia and established diplomatic missions there. According to Casely-Hayford (2012:52–53),

The battle of Adwa is one of many glorious chapters in a long and romantic Ethiopian history of sage and brave emperors, besieged castles, ferocious battles and ancient churches. Some of that history, like Adwa, can be corroborated by contemporary accounts, records and paintings, but the fabric of much of pre-medieval Ethiopian history is only evidenced through oral history, mythologies and a fragile trail of surviving material culture ... The Kebra Nagast makes some interesting claims about the Ethiopian empire’s royal line. The kingdom, it states, was founded in 950 BC. Menelik, the first emperor, was a man with illustrious parents, King Solomon and Queen Makeda, better known as the legendary Queen of Sheba.

Harmonious human existence is evident in the leadership case study on **Asantehene Prempeh I**, Uwechue 1991 (625:626): He was guided by harmonious human existence as the leader and custodian of the Ashanti Empire

....regarded as the ‘most-mighty’ to whom Asante’s paramount chiefs and sub-chiefs swear an oath of loyalty, and the Ashanti Empire prevailed until a change of British governorship brought a governor who was totally ignorant of the importance and

sanctity of the Golden Stool and attempted to take possession of it. The ensuing resistance culminated in a bitter nine-month battle between the Asantes and the British who regained control of the region when the Prempeh I was deported. He was subsequently allowed to return to his kingdom as paramount chief.

This harmonious human existence analysis is further elucidated by Casely-Hayford (2012:276/7/8) as follows:

The Asante kingdom descended into brutal civil war. The violence only ended in 1898, when the factions agreed to a new Asantehene, Agyemang Prempeh ... He fought a courageous campaign among the aristocracy and mercantile elite to rebuild the forward momentum of his forefathers whilst fighting a rear-guard action against Britain's creeping efforts to bring his kingdom under its protectorate. He reminded the people that the spirit of the kingdom was contained within the Golden Stool. He used all the imagery and traditions to assure people that they were stronger together than apart, it was in many people's interest that the kingdom regained its power and wealth ... There was one thing that the British had failed to acquire: the Golden Stool. The British sought it without success, but, eventually, the Asante gave them a fake one; they buried the real one. By keeping the real stool, the power of the Asante throne was seen to have lived on. And, at least in their hearts, the Asante felt they had never capitulated. Ironically, in 1924 the British reinstated Prempeh with greatly limited powers as Kumasehene, king of the metropolitan area of Kumase. Even the colonial regime had come to realize the benefits of having a unifying personality in Asante around whom its people could gather. The British offered to build a new palace, but the stool family refused the offer, rallying round and collecting funds to build a new house from their own coffers.

Harmonious human existence is affirmed through the Bantu High Law of Self-Preservation. In particular, the laws of your Gods and the laws of your ancestors and their ancestors before them, apply to the leadership case study on **King Sobhuza II (1899–1982)**, Uwechue 1991 (707:708), affirmed harmonious human existence.

Swaziland's independence was regained with peace and stability, and he ensured a flourishing economy, despite the difficulties of being land locked during the period of conflict in Mozambique and South Africa. King Sobhuza II's foreign policy leadership philosophy 'I have no enemies' enabled him to maintain economic relations with South Africa, irrespective of their apartheid policy, supported the liberation movements in the region.'

The **King Sobhuza II** Uwechue 1991 (707:708) case study further explains:

Politically, he bequeaths to his citizens a machinery of blending Swazi customs with selected aspects of modern politics, he ruled autocratically, utilizing the remarkable skill and shrewdness of an arch traditionalist; resulting in his recognition as King of a somewhat unique system in modern Africa, which resulting in the country being known, as the tiny Kingdom with peace and stability. King Sobhuza earned himself

the title of benevolent dictator, in the first post-independence election, utilized his ruler skills to secure complete control of Parliament for his Imbokodvo Party. He suspended the independence constitution and ruled through a decree, and exercised absolute power through his Bantu philosophy 'I AM BECAUSE WE ARE', coined Akusiko Kwami Kwebantfu; he was revered and loved with tremendous affection by the Swazi people.

Harmonious human existence is evident in the case study on **Sir Seretse Khama (1921–1980)** who also applied the Bantu High Law of Self-Preservation through his Kagisano-A Policy for Harmony (Minogue & Molloy 1979:164–166):

We must build a society in which all our citizens, irrespective of race, tribe or occupation, can fulfil themselves to the greatest possible extent, when they can live in peace and uphold the ideals enshrined in the Setswana concept Kagisano – unity, peace, harmony and a sense of community ... our aspirations, goals, policies and principles must be identified and expressed in terms which our people understand. This means that we must build them on the foundations provided by Botswana's culture, values and traditions ... The principles as they should be implemented to achieve Kagisano: democracy-Puso ya Batho ka Batho; development-ditiro tsa ditlhobololo; self-reliance-boipelego; and unity-popagano ya sechaba ... what we are trying to do in the new Botswana is, in fact, nothing new. We are simply applying well established values, applied in the family, the ward and the tribe to the wider concept of nationhood ... And when I speak of Kagisano and the importance of retaining the positive values of our traditional societies, do not think that these values are held only by the people of Botswana. Such values exist or existed in most, if not all, African societies. Above all, I do not think of these traditional values as belonging to the tribal past and, therefore, of no validity or usefulness in a modern state...to maintain Kagisano we must, as far as possible, see that everyone in our country lifts themselves up together. Our primary object is to level up not down; and while there are inequalities in our societies today which are obvious.

The affirmation of harmonious human existence manifests in the leadership case study on **Kaunda Kenneth (KK) (1924 to date)** who applied the Bantu Law of Self-Preservation through Humanism in Zambia (Minogue & Molloy, 1979:102–103):

African society was progressive and human ... in our task of fighting to preserve the Man-centred society, we must remember that it is people above ideology; Man above institutions. We must continuously refuse to slavishly tie men to anything. Society is there because of Man. We choose the hard way of continually experimenting on our generally agreed path, ready to learn from anyone from any part of the world, according to our agreed principles. In other words, whatever we undertake to do we have got to remember that it is Man that is the centre of all human activity. The high valuation of man and respect for human dignity, which is the legacy of our tradition, should not be lost in the new Africa. However 'modern' and 'advanced' in a Western sense this young nation of Zambia may become, we are fiercely determined that this

humanism will not be obscured. African society has always been man centred ... all human activity centres on MAN; this is difficult because man has not yet understood his own importance. And yet we can say with justification and without any sense of false pride that the African way with its many problems has less setbacks towards achieving an ideal society.

In affirming harmonious human existence the Bantu Law of Self-Preservation is in line with the Akan concept of morality as providing balance and harmony. This is evident in the leadership case study on **Dr Aggrey James Emman Kwegyir (1875–1927)**, Uwechue 1991 (37:38)

Ghanaian educationist who affirmed harmonious human existence and was a celebrated exponent of inter-racial unity, studied religion and lectured in the United States. Dr Aggrey earned recognition for being the only African involved in a commission of inquiry into African education in early 1900s and which resulted in the establishment of an Advisory Committee of Education. In Ghana he helped to establish a college of higher education, and as its Assistant Vice President he convinced African nationalist of the benefits of the college, minimising their suspicion of British motives. The emblem of the college was the black and white piano keys, emphasising how the piano keys cannot be played on they own but, when played simultaneously, they produce perfect harmony. Hence, Dr Aggrey's academic leadership legacy is that of an amiable personality who achieved great prestige as a brilliant scholar, who was fluent in many languages and an interpreter of races and who promoted harmony between black and white societies through increasing their knowledge of each other. A champion of African education he wrote no books although many books have been written about him and his wisdom. Most significantly he earned great respect for understanding and promoting higher education in Africa while his influence on and inspiration to others had no geographic limits.

The analysis of harmonious human existence is supported by the Bantu Law of Self-Preservation which promoted indigenous gender equity. According to Prophet LaNdwandwe (2009:125),

‘The role of women is to be the pillar of the nation’s moral fibre as they are the custodians of cosmic and social order. They must be emotionally aware, self-confident, trustworthy, and conscientious and should lead by example. Women must display their own moral behaviour to the nation as leaders of cosmic and social order and as evidence that they have been members of the regiment that observed chastity as maidens. These women must be clean and prepared to work as envoys of harmonious human existence; as they are regiments groomed on Buntfu reflected in their ‘simplicity is royalty’.

This is reflected in the leadership case study on **Kudjoe Hannah Esi Badu (1918–1986)**, Uwechue 1991 (380:382) a Ghanaian politician who affirmed harmonious human existence and was a pioneer in the emancipation and advancement of Ghanaian women.

She joined the independence struggle, responding to Nkrumah's call for the active participation of women in politics; inspired by women globally, which were leading initiatives aimed at the attainment of equal rights for women. Hannah, the first woman member of the United Gold Coast Convention (UGCC); for which she was the organising and propaganda secretary, travelled on buses and trains, walked long distances, resisted colonial policies and colonial agents, motivated independence and advanced the cause of the UGCC. When a power struggle ensued, his intervention resulted in the formation of the Convention Peoples' Party (CPP) for which she was a member of the strategic committee of ten. Hannah formed the All Africa Women's League; an organisation devoted to African women's rights and was appointed chairwoman of the National Council of Ghana Women (NCGW).

Harmonious human existence, as analysed through the medium of the Bantu High Law of Self-Preservation is evident in the leadership case study on **Stephen Biko (1946–1977)** Uwechue 1991 (114:116) who affirmed harmonious human existence.

The ideologies of the Black Consciousness movement were not racist but attempt rather to adjust the unequal conditions prevailing in society. The myth in South Africa that white was superior and black inferior convinced that the black population needed their own organisation to help them to develop a group pride, a sense of humanity and liberation from the psychological and physical oppression of the Apartheid regime. These views were bound to bring both the supporters and the leaders of the movement into direct conflict with Nationalist Party policies as the Black Consciousness movement developed. Biko became one of the founders of the all black South African Students' Organisation (SASO) and its first president. SASO's aims of developing the political self-reliance and solidarity of black students enabled the Black Consciousness movement to gain momentum and they formed another organisation. After his expulsion from medical school Biko became a fulltime organiser of the Black Community Programmes until his banning order. The banning order restricted him to King Williams Town and prohibited him from speaking to more than one person at a time and from being published or quoted while he was under constant security surveillance. More restrictions were then imposed on him, prohibiting him from doing his work. Finally he was detained until he met his death, chained, restrained, tortured and confined, after having being driven naked in the back of a police van to Pretoria.

The affirmation of harmonious human existence in the Bantu Law of Self-Preservation is evident in the edicts of MA'AT – truth, justice, and balance and harmony – as well as in edicts in the Qur'an, including 'Fight in the way of God those who fight against you, but do not commit aggression.' This is exemplified in the leadership case study on **Nasser Gamal Abdul (1918-1970)**, Uwechue 1991 (536:538) an Egyptian soldier and statesman who affirmed harmonious human existence.

This first President of Egypt, one of the founders of both the Non-Aligned Movement and the Organisation of African Unity and a staunch proponent of Arab nationalism.

After fighting in the war against Israel, together with others he formed the Free Officers' Committee. Its principles included the elimination of British imperialism, the abolition of feudalism and capitalism, and the creation of a democratic government in Egypt. As Minister of Interior Nasser believed that it was possible for Egypt to become a modern, industrialised state. He distanced him from the fundamentalism preached by the Muslim Brotherhood – a secret organisation. As Prime Minister of Egypt he opened negotiations with the British regarding a phased withdrawal from the Suez Canal. The signed agreement, which provided for an evacuation over 20 months, was criticised for not challenging British interests and was violently attacked by the Muslim Brotherhood. Nasser lost Western support as a result of Egypt's anti-Israel stance and this prompted him to nationalise the Suez Canal. Western military intervention followed. This was condemned by United Nations General Assembly which demanded a withdrawal under an international emergency force. Nasser was inspired by a vision of a socially just and economically viable Egypt.

Harmonious human existence, as affirmed in the Ethiopian edicts of truth, justice, order and balance with death as the ultimate equaliser, is evident in the leadership case study on **Bante Brigadier General Teferi (1921–1977)**, Uwechue 1991 (89:90) an Ethiopian soldier and statesman, who affirmed harmonious human existence after the deposition of Emperor Selassie.

Teferi became Brigadier and gained a reputation for good conduct and leadership as well as patriotism. Teferi became Chairman of the Provincial Military Administrative Council (PMAC). Extra troops were deployed to Eritrea, to contain the conflict between Ethiopia and Eritrea. This decision led to the resignation, arrest and subsequent death of the Head of State, Lieutenant General Andom, who had disagreed with the PMAC. Bante became Head of State. His early commitment as Head of State was to eradicate the maladministration and corruption of the previous government. Bante hired new administrators and two days later he established a Civilian Council to work on a new constitution which would include plans for land reform. The reconstruction of Ethiopia on socialist lines was announced in terms of which the administration of the country would be based on the participation of workers, national unity, equality and cooperation. He established the National Work Campaign in terms of which teachers, university students and senior schools would provide education in the rural areas as well as providing education on the aims of the revolution, encourage self-reliance and institute famine relief programmes.

#### 4.2.4 Coexistence

The cosmological principle rooted in heuristics of survival, ethics of memory, ethics, and ethical choices for human actions and capacity begins with the explanation by the *Encyclopaedia of Africa Thought* edited by Abiola & Biodun 2010 (468):

African humanism brings human action into alignment, with natural phenomena, fosters living in harmony with plants, animals, other human being, and unseen forces such as God, spirit and ancestors.

This is further substantiated by Bell 2002 (25):

African humanism is linked to a large discussion of communalism in Africa though not radical communism, there is a certain self interest among men and women but that self interest is subordinate to communal well being.

The analysis of coexistence begins with the following edict of RA UN NEFER AMEN (2008:240):

Love for God, because God is omnipotent people that believe God has no need. God made man to serve as the vehicle of its consciousness and will in the world. Your highest expression of love is in not tarrying to perfect your spiritual development so as to serve as the vehicle of God. As God came through you to redeem the world, you will be blessed with all the things you need in life. If in truth you are spiritual, how could you love another above loving God?

This analysis of coexistence is further explained as follows by Prophet LaNdwandwe:

Spiritual Intelligence consolidates our King Sobhuza Cosmology. It reflects the lessons on Buntfu and Emotional Intelligence and facilitates cosmic and social order, and human existence towards coexistence and interconnectedness with God, the Ultimate Source, and our departed ancestors as God's messengers, our spiritual and angelic guides. Our cosmic relationship with 'Umvelincanti', the Ultimate Source or Supreme Being, who created earth and everything therein for man to experience coexistence, is based on our traditional appreciation of God, the Supreme Being. We understand that man is the centre of existence and, hence, his failures, challenges, success and achievements are predestined before birth as a cosmic being, 'ntfu' or soul.

To expand on the analysis of coexistence Ayittey (1992:51/2),

...to understand the role of kings it is necessary first to briefly consider the African concept of the universe. Africans believed that their universe comprised three levels – the sky, the world, and the earth. The sky was the domain of the spirits of both the living and the yet to be born as well as of powerful forces such as lightning, thunder, rain, and drought. While the earth was the domain of the dead ancestors, other dead tribesmen, and the activities of the living, such as agriculture, fishing, and hunting. The world, occupied by the people and other tribesmen, was the domain of war, peace, trade, and relations with other tribes. The king's powers were thought to be enhanced by the powers of his dead ancestors as well as his people because he sat on a sacred stool, the repository of the power of the kingdom. Thus, the vital force of the king should never decline, nor should he die, as he embodied the spiritual and, therefore, the material well-being of his people. The negative consequences would be

devastating as droughts would occur, women would be barren, and epidemics would strike the people. Great care, therefore, had to be taken to prevent a break in the line of transmitted power.

This illuminates the Mutwa (1998: 625) Bantu High Law of Life:

‘Man, know that your life is not your own. You live merely to link your ancestors with your descendants. Your duty is to beget children even while you keep the Spirits of your Ancestors alive through regular sacrifices. When your Ancestors command you to die, do so with no regrets.’

It also elucidates the Bantu High Law of Discriminate Punishment. According to Mutwa (1998: 631):

‘For every offence there must be a fixed punishment; as no offender shall be punished in a way different from that laid down for the particular crime.’

Coexistence is exemplified in the leadership case study on the **Asantehene Prempeh I** Uwechue 1991 (625:626);

..... describes, how, in later years, his authority was encroached upon by modern institutions while the advent of political parties and democratic representation diminished the Prempeh I’s control of affairs within the Asante Kingdom, in Ghana. This situation was further exacerbated by the whole-scale transformation of a hitherto feudal society to an egalitarian society whose values were opposed to chiefs and chieftainship. Prempeh I understood the implications of these changes for the law of life and the subsequent consequences of the law of discriminate punishment. The Asantehene were opposed to radical changes and the administrative structure of Asante. He and his subordinates came under continuous attack by both the progressives and the nationalist movements. When the National Liberation Movement (NLM) was formed with his backing to oppose the nationalists movements; it was, however, unable to mobilise support during the elections and the nationalist parties dominated the elections. The NLM successfully achieved its mission of establishing Regional Assemblies and Houses of Chiefs, which temporarily enhanced the king’s position. However, he subsequently renounced his association with the NLM, thereby consolidating his neutral role as a traditional ruler until his demise.

The affirmation of coexistence is evident in the rainmaking leadership case study on **Queen Mudjadji III**. According to Motsheka (2010:165),

‘International relations have played an interesting part in the Mudjadji Dynasty. Queen Mudjadji III gained both recognition and the reverence of other kings because of her diplomacy, military capacity and rainmaking powers. Hosts of foreign ambassadors brought cattle, daughters or sisters as gifts by which they showed their homage or supplication for rain. Among these ambassadors were messengers from Manukuza, the dreaded Monarch of Gazaland, supplicating by means of mighty gifts from their king. Other messengers came from Zwide, Tshaka, Moshoeshoe, Sekwati,

and Malebogo, who was the son-in-law of Balobedu, Maale of Bakgaga and Mmakeapea of Letsoalo. During the Difeqane wars, the armed hordes of Tshaka, Moselekaste, Soshangane and Manthatisi, Thulare and Mafefe, all of whom had laid waste and massacred African communities, did not dare to attack Mudjadji. Instead, hundreds of refugees from all corners of southern Africa flocked to seek sanctuary in Bolobedu.

Coexistence is also affirmed in the leadership legacy of **King Sobhuza II (1899–1982)** Uwechue 1991 (707:708):

.....upheld the Bantu Law of Life and the Law of Discriminate Punishment despite the fact that he inherited less than nearly two-thirds of what is now Swaziland. This land was lost to the Swazis, ceded, according to British sources, to European settlers by his father who was reported to have said: If I do not give whites rights here, they will take them. Therefore I give them when they pay. King Sobhuza II, however, thought differently and, with a single minded dedication of purpose, he concentrated his efforts on regaining the land. This was a reflection of his leadership philosophy, Akusiko Kwami Kwebantfu (this country is not mine but for the people). He sailed to London as the head of a delegation to King George V to deliberate on how Swaziland had been illegally acquired by the British. However, his protest to both the monarch and the Secretary of State for the Colonies was unsuccessful with even the Special Court of Swaziland dismissing his claim. Sobhuza then appealed to the Privy Council but lost the appeal. Undeterred by these rejections he persisted with the case for fifteen years, eventually petitioning the new British monarch, King George VI. King Sobhuza had an opportunity to conclude a deal with Britain during the Second World War when Britain sought and obtained Swaziland's assistance in the war against Germany in return for a scheme whereby land was re-bought from the Europeans and reassigned to Swazis. By the time he died nearly two-thirds of Swaziland had been repossessed. The King did not, however, see the fulfilment of his ultimate plan to regain the 2000 square miles of land still claimed by South Africa.

A critical component of coexistence is based on the understanding of world explained by Ayittey (1992:52) as follows:

‘The world, occupied by the people and other tribesmen, was therefore the domain of war, peace, trade, and relations with other tribes.’

The leadership legacy of **Haile Selassie 1, Emperor of Ethiopia (1892:1975)**, Uwechue 1991 (263:265) affirmed the principle of coexistence.

His foreign policy was aimed at securing both peace and independence for Ethiopia, and also international recognition as a member of the League of Nations, later the United Nations. In Africa the Emperor influenced the emerging states. He partially modified his foreign policy from that of pro-West to pan-Africa and non-aligned, as part of the Organisation of African Unity, now African Union. He participated in

successful mediations in interstate disputes including the Nigerian war, Sudan civil war and Ethiopian and Somalia disputes.

The coexistence which manifests in the Bantu Law of Life and Discriminate Punishment, including the concept of the world, is evident in the leadership case study on **Fawzi Mahmud (1900-1981)**, Uwechue 1991 (231:232):

Egyptian diplomat fondly remembered as the ‘Dean of Diplomacy’ and the epitome of international diplomacy as a result of distinguished service to successive Egyptian regimes, thus affirming coexistence. He displayed exemplary qualities during the protracted negotiations with the British vis-à-vis on their claim over Sudan and the withdrawal of British troops from the Suez Canal. This, in turn, resulted in the Anglo-Egyptian agreement which ended the Condominium and resulted in the British withdrawal from Egypt. Fawzi formulated an independent foreign policy which provided Egypt with an influential voice in world affairs. His foreign policy included a non-aligned policy in his dealing with the Western and Eastern blocs. Egypt gained influence in the Arab world as well as in Africa and the Third World, during the emergence of pan-Arabism; the Non-Aligned Movement and the Organisation of African Unity, now the African Union and, hence, his recognition as the diplomat of the 20th century.

Coexistence is indirectly affirmed in the leadership legacy of **General Smuts (1850:1950)**

This South African and Afrikaner nationalist politician then Prime Minister of South Africa Smuts was instrumental in the formation of both the League of Nations now United Nations. He represented South Africa at the Imperial War Conference in London where he succeeded in opposing the proposals for closer links between Britain and the dominions and, instead, advocated a ‘British Commonwealth’ consisting of independent nation states. He was active in peace negotiations on the European continent and published *The League of Nations, a Practical Suggestion*, which helped to form the basis of the League of Nations that was established. While Prime Minister, Minister of Defence and Commander in Chief of the South African Armed Forces; Smuts sent South African forces to help in the liberation of Ethiopia from Italian occupation and also played an important role as a counsellor on Allied strategy, particularly in the Middle East. Prime Minister Smuts participated in the establishment of the United Nations after the Second World War, drafting the United Nations’ Charter Declaration of Human Rights. Paradoxically he supported United Nations intervention after the Second World War and the increasing influence of the Soviet Union, but opposed the United Nations’ role in relation to South West Africa. General Smuts received two honours in recognition of his contribution to international affairs and was awarded the Order of Merit by King George VI and an honorary LLD degree from the University of Leyden.

Coexistence affirmed through the Bantu Law of Life and Discriminate Punishment is reflected in the leadership case studies on **Mondlane Dr Eduardo Chivambo (1920–1969)**,

Uwechue 1991 (495:496), the first leader of FRELIMO whose leadership legacy affirmed coexistence.

This leadership legacy began while Chivambo was studying in South Africa. As a member of the Mozambican Student Union he was arrested and handed over to the Portuguese secret police. He subsequently continued with his studies in Portugal. He then worked for the United Nations, travelled throughout his country, concluded that independence in Mozambique would come about only through war, and contacted existing Mozambique exile movements, thus uniting all these movements. The result was the formation of the FRELIMO. Dr Eduardo was rewarded for his efforts by being the first president of FRELIMO. The aim of FRELIMO was consolidation and mobilisation of the armed struggle, preparing for war, education and diplomacy. The mobilisation and recruitment of the youth happened through existing networks of the FRELIMO army and the People's Forces for the Liberation of Mozambique (PFLM). FRELIMO sent delegates to international conferences and published pamphlets. Within two years of its formation FRELIMO attacked northern Mozambique and, within six years, had liberated one third of the country.

The Law of Life and Discriminate Punishment is also evident in the leadership case study on **Nyagumbo Maurice Tapfumaneyi (1924–1989)**, Uwechue 1991 (571:571), Zimbabwean nationalist and political leadership who affirmed coexistence.

Nyagumbo was the founder of the Youth League which was regarded as the country's first modern nationalist movement; and later branch secretary of the African National Congress. He was arrested and detained when a state of emergency was declared after public demonstrations. The ANC was banned and his movements restricted. Nevertheless, Nyagumbo played an active role in the formation of the Zimbabwe African Union (ZANU), under the leadership of Rev. Ndabaningi Sithole and Robert Mugabe, and was elected organising secretary of ZANU. He was later detained and became the longest serving detainee of the white minority regime in Zimbabwe. After his last release he travelled to London to witness the signing of the Lancaster House Agreement. When majority rule came about in Zimbabwe he became Senior Minister for Political Affairs in the Office of the Prime Minister, responsible for overseeing the evolution of a new political order in the country. In this capacity Nyagumbo was intimately involved in the negotiations with Joshua Nkomo's ZAPU. Nyagumbo's lifelong commitment to the liberation of Zimbabwe and his contributions to nation building after independence won him respect and admiration and, hence, the shock when he was implicated in a damaging car racket. He resigned from his portfolio as Minister of Political Affairs and as a member of the National Executive Council of ZANU. Unable to bear the burden of guilt he committed suicide. Nevertheless, Nyagumbo was declared a national hero, honoured with a period of national mourning and buried in Heroes' Acres.

The analysis of coexistence is not only evident in the Bantu Law of Life and Discriminate Punishment but it is also evident in the Akan edicts. On communalism as a social theory Gyekye (1987:154) states:

‘The African social order is, strictly speaking, neither purely communalistic nor purely individualistic. But the concept of communalism in African social thought is often misunderstood, as is the place of the individual in the communal social order....Communalism, which is a doctrine about social organization and relations, is an offshoot of Akan concept of humanism....This is the meaning of the common reference to the typical African saying ‘I am because we are; I exist because the community exists.’

Coexistence is evident in the leadership case study on **Nkrumah Dr Kwame Francis Nwia Kofi (1909–1972)**, Uwechue 1991 (558:566):

Ghanaian statesman, first President of Ghana and the founder of the Convention People’s Party (CPP), while in prison he became the Leader of Government Business and Prime Minister, thus symbolising a leadership legacy affirming coexistence; and during the Motion of Destiny in the National Assembly and in terms of which independence was claimed from the colonial authorities. Nkrumah stated that: ‘The right of a people to govern themselves is a fundamental principle, and to compromise on this principle is to betray it. If there is to be a criterion of a people’s preparedness for self-government, then I say it is their readiness to assume the responsibility of ruling themselves. For who but a people themselves can say when they are prepared? Self-government is not the end in itself. It is a means to an end, to the building of the good life for the benefit of all, regardless of the tribe, creed, colour or situation in life. Our aim is to make this country a worthy place for all its citizens, a country that will be a shining light throughout the whole continent of Africa, giving inspiration far beyond its frontiers. And this we can do by dedicating ourselves to unselfish service to humanity. We must learn from the mistakes of others so that we may, in so far as we can, avoid a repetition of those tragedies which have overtaken other human societies.’

Coexistence is also evident in the Bantu leadership case study on **Seretse Khama (1921: 1980)** Uwechue 1991 (347:349) who affirmed coexistence by becoming a member of the Tribal Council.

The constitutional amendment paved the way for his election to the new Legislative Assembly. Subsequently he founded the Botswana Democratic Party (BDP) which won the country’s first election. He was appointed Prime Minister, negotiated for independence and became the first President of the Republic of Botswana. He was knighted by the British in recognition of the consistent election process which had characterised his leadership. By the time of his death the country had an opposition party. He led the country despite being between two hostile neighbours, South Africa and Rhodesia, whilst maintaining that Botswana should not sacrifice its national

interests and obligations towards an independent African including it's resolved to eliminate apartheid and to work towards majority rule in South Africa. Early in his presidency he focused on economic development and encouraged mineral resources prospecting, he introduced the local currency Pula and he limited economic ties with South Africa. Most significantly the country was open to political refugees, allowing the establishment of training camps and education facilities for them. Botswana was also a member of the African Frontline States.

The analysis of coexistence is evident in the Ethiopian concept of Man. Sumner (1986) describes how, in the Book of the Philosophers,

....‘Coexistence is expressed in unity or in one of these parts – nafs, soul; sega, flesh; and manfas, spirit – but with no formal discussion on the unity of the soul or the diversity of its functions.... However, the way the different parts of man are united is a mystery which disconcerts the human mind; as Man is unity and division, harmony and conflict, order and disorder, thus the difference between man and the animal, is the soul and its relation to the body, the immortality of the soul. On the concept of Society, which according to the Book of Philosophers and the Hatatas; man is a social being, at the centre is the family and not the family as social unit but as paradigm of social relations anchored through the respect; the esteem; and the recognition of the dignity of others. Beyond the family, there is law and order, the law resides in the perfection of the action with God as the ultimate model; whilst order includes all that is directly related to the finality of man, the ensemble of norms and its model is the adaptation of each part of the cosmic universe.’

These positive concepts of Man and Society are evident in the leadership case study on **Neway Girmane (1924–1960)**, Uwechue 1991 (543:544). This leading theorist of the movement for social and political change affirmed coexistence and was an ardent exponent of the Pan-Africanism he espoused in his writings and speeches.

This Ethiopian politician, Governor-General of Harar Province, a man of great scholarship who identified Ethiopia's development problems whilst working for the feudal system of government; disseminated the ideas of Pan-African unity to students, scholars and politicians. As a government official he became disillusioned with the bureaucracy, self-seeking officials; and the small groups of aristocratic landowners who dominated the government because of their loyalty to the Emperor. Although Girmane admired and respected the Emperor's personal political skill and reformative zeal, he was disappointed with the corruption and indifference of the officials who advised him. He explored ways of exerting pressure on the Emperor to institute social and economic reforms and formed the Haile Selassie Secondary Alumni association as a forum for persuading the Emperor on political change. He was deployed as Provincial Governor and built schools, embarked on provincial water projects and encouraged modern methods of storing grain financed by contributions he extorted from rich land owners and nobility. He was reprimanded for his actions and answered the Emperor as follows: ‘The people had nothing to eat because they had no land.’

After their abortive coup the Provincial Governor and his brother fled to the mountains where Girmane committed suicide.

The leadership case study on **Brigadier Bante (1921:1977)** Uwechue 1991 (89:90) of Ethiopia also affirms coexistence.

The revolution in favour of a people's democratic republic in Ethiopia on socialist lines was interrupted by the conflict with Eritrea. Bante attempted to find a peaceful solution to the conflict using a point plan offering regional autonomy; release of political prisoners; lifting of the state of emergency and post-conflict rehabilitation support. Ethiopia supported the plan but Eritrea rejected it, arguing that it was 'too good to be true' and that it constituted an international public relations promise rather than a peace solution. Bante continued to negotiate with Eritrea, while working on the government revolutionary programme. Unfortunately a power struggle emerged as he was also the Chief of Armed forces and responsible for appointments and promotions. He was perceived as favouring the Ethiopian Peoples Revolution Party, which was considered to be a clandestine organisation working towards returning to civilian rule – a move opposed by the PMAC. He was assassinated in his official headquarters.

#### 4.3 African Leadership Negating Cosmological Principles

##### 4.3.1 Supreme Being/Divine Guidance

The analysis of the negating the Supreme Being begins with Mutwa (1998: 552/3) who states:

'Before one appoints oneself a judge of any race of Man on earth, one must have thorough knowledge of the religions and beliefs of that particular race. The reason people from beyond the seas judge the Black man so very wrongly is that they have not the slightest inkling of the true nature of the religions of Africa's sons and daughters. Ask any of these wise ones from abroad what the Bantu people believe in, and they will say the Bantu worship the spirits of their dead ancestors; they will tell you that the Bantu are a fetish-ridden, superstitious race such in the lowest level of heathenism. And they will be utterly wrong. I have been a Christian; I was once a Muslim. And this I can tell without prejudice or fear: the Native religion of the Bantu, the religion of my fatherland, is greater and nobler than both creeds. Of all the religions under the sun, ours is the most genuinely based on 'Love thy neighbour' and 'See, live, and let live.'

This negating of the Supreme Being is exemplified in the leadership case study on **Khama III (1838:1923)**, Uwechue 1991 (347:349).

This King of the BaNgwato from Botswana negated the concept of the Supreme Being or Divine guidance by accepting Christianity whilst abandoning the customs of his people and contradicting both the wishes of his ancestors and his father's instruction to attend the young men's traditional ceremony. He was exiled in Serowe. Khama III returned as the head of army, defeating the Ngwato army and installing himself in the chieftaincy with Christian ideas and ways of life; including refusing to

perform certain traditional activities. He established Christianity as the official religion of the Ngwato and commanded his people to observe the Sabbath.

The negating the Supreme Being and Divine guidance within the context of the Bantu is evident in the leadership case study on **Lenshina Alice Mulenga (1924-1978)**, Uwechue 1991 (398:399) a Zambian religious leader and head of the Lumpa Church or Lenshina Movement, who negated the Supreme Being after accepting her calling from Jesus Christ as a Prophet.

Her revelation took place near a river where she had had four near death experiences – each time receiving instructions from God. Alice's mission on earth was to eradicate witchcraft and sorcery. She was illiterate. She was excommunicated from the Presbyterian Mission and then founded the Lumpa (Bemba word meaning 'better than all the rest') Church which she renamed Zion. The church's doctrines, which were Christian, were expressed through hymns. She preached against polygamy, alcohol and witchcraft. There was no communion in the church.

The negating of cosmological principles embedded in indigenous cosmologies and knowledge systems is also evident in the leadership case study on **Kimbangu Simon (1887:1951)**, Uwechue 1991 (359:360) a Zairian religious leader who negated cosmic and social order after receiving a revelation of his calling.

Simon pursued an independent mission, preaching Christianity with great success. His doctrine was of one God according to Christianity, healing as a channel of Christ and faith healing. He attracted thousands of followers to his teachings and healing. Kimbangu's doctrines were in opposition to traditional beliefs and their objects of worship and he preached against polygamy. However, his success was short lived as the orthodox churches were threatened by him and the Catholic Church called for his arrest. The Belgians colonial officials were threatened by Simon's religious teachings and an order for his arrest was issued. He escaped, but later handed himself over to the authorities. During his trial he admitted to being 'a prophet'. He was sentenced to 120 lashes, to be followed by execution. To his compatriots he was a man of outstanding dignity, which was evident even during his trial, when he pleaded on how his deeds were not malicious. The Church of Jesus Christ on Earth under Prophet Simon Kimbangu had become the second largest in Zaire, with several million followers.

The analysis of the negating the Supreme Being is made apparent by Du Bios in his chapter On Christianity in the cook edited by Allen (1991: 116).

Du Bios states that: 'It is painfully true that white Christianity has, in the twentieth century, been curiously discredited. First, it is faced by the fact of the [First] World War. Here in the twentieth century of the Prince of Peace the leading nations representing His religion have been murdering, maiming, and hurting each other on a scale unprecedented in the history of mankind. Again, into the white Church of Christ race prejudice has crept to such an extent it is openly recognized and in the United

States, at least, considered the natural and normal thing that white and coloured people should belong mostly to different organizations and almost entirely too different congregations. Finally, in the white church, an obvious and open segregation has taken place so that a poor man in some of the great churches of the north would be as great an anomaly as a black man in the Methodist Church South. These facts do not impugn Christianity but they do make terrible comments upon the failure of its white followers.’

The above edicts by Du Bios are based on the African-American experience but also reflect the African experience, which is evident in the leadership case study on **Dr. Daniel Francois Malan (1874-1959)**, Uwechue 1991 (436:443) a South African clergyman educated in Holland. He believed strongly in Afrikaner nationalism and apartheid; negated the Supreme Being and Divine Guidance with his belief in God and amended the 1911 South African Act to include the following clause:

‘The people of the Union of South Africa recognize the sovereignty and guidance of God’. This clause reflected his religious beliefs. He altered the electoral laws and made Afrikaans as another official language of South Africa. Malan saw the emergence of the African states as a threat to the white race and proposed that the European colonisers of the continent should ensure that Africa developed as part of western Christian civilization. He justified the apartheid policy on the basis that the African people were backward and that their development needed to be supervised by the white race. He had a long political career during which he remained constantly committed to the objectives of Afrikaner nationalism.

This negation of the concept of the Supreme Being is also exemplified in the leadership case study on **Dr. Hendricks Frensch Verwoerd (1901:1966)**, Uwechue 1991 (773:777) a South African politician, Stellenbosch graduate in the tradition of the Afrikaner intellectual and Professor of Applied Psychology and Sociology at Stellenbosch.

He protested against the government’s decision to grant asylum to Jewish refugees from Germany. Signalling the beginning of his political career as a member of the National Party and the Broederbond (a secret society of influential Afrikaners), he left the University of Stellenbosch and became editor-in-chief of the Afrikaner daily newspaper in Johannesburg which was renowned for its anti-British, anti-Semitic and pro-Nazi views. As this chief architect of the apartheid policy, Verwoerd justified the concept by advocating that, although God had created all men equal, they had to develop separately, with each race developing through its own institutions and by its own powers. Thus, the concept expressed his belief that, although God had created all men equal, they had to develop separately. In this way the African was excluded from having a voice in South African politics and denied the right to hold property outside their allotted territories. In reality, the apartheid policy stripped the South African non-white population of its political rights and economic security.

#### 4.3.2 Cosmic and Social Order

The analysis negating cosmic and social order is rooted in the Bantu Law of Life on Cosmic and Social Balance. Cosmic order translates into social order and, hence, cosmic disorder translates into social order. Thus, according to Mutwa (1998:567),

‘If a man, for instance, should have only good qualities, without any bad qualities for balance, he would have no reason for existing at all. The same with a soul – if it has only the blue worm, the soul becomes automatically destroyed. This is why people, who are really good, never live long. The two ‘worms’ are always quarrelling and when the one hurts the other, the soul is temporarily unbalanced. If it happens to be the red worm that hurts the blue worm, then the man inhabited by the soul becomes evil – he becomes a thief, a murderer, and even worse.’

This leadership case study at the macro level on **Dr Malan Daniel Francois (1874-1959)** Uwechue 1991 (436:438) reflects the dominance of the ‘red worm’ and, hence, he may be said to have negated cosmic and social order.

His supporters advocated the introduction of apartheid in terms of which the political, cultural and social development of all races in the country would be subordinated to white supremacy. When the South African Party and the National Party overcame their differences and agreed to work together to support the Afrikaner nationalism, which had increased in the white population, they attained an overall majority in parliament with Malan as Prime Minister. He implemented nationalist and apartheid policies and overcame the remaining elements of British imperialism in the country. Union nationals became South African citizens instead of British subjects. Namibia was linked permanently with South Africa with all the Members of Parliament representing Namibia belonging to the Herstigte Nasionale Party became members of Parliament in the South African National Assembly. The South African Party and National Party merged to form the South African National Party which won the elections with a majority. This, in turn, resulted in the following: the implementation of Apartheid as the official government policy: endorsement of residential segregation; prohibition of sexual relations and marriage between people of different races and the classification of all adults by race in the new Population Register. Prime Minister Malan also feared the ‘communist’ influence and sponsored the enactment of the Suppression of Communist Acts in 1950 and later the Criminal Law Amendment Act, under which a State of Emergency could be called at the government’s discretion.

The imbalance between the ‘red and royal blue worm’ is also evident in the leadership case study on **Godfrey Martin Huggins (1883-1971)**, Uwechue 1991 (440:441) a medical doctor, Zimbabwean settler politician and a believer in racial segregation, thus, negating cosmic and social order.

Huggins became the first Prime Minister of the Federation of Rhodesia and Nyasaland (Malawi), after being Prime Minister of Southern Rhodesia (Zimbabwe). He campaigned strongly for the introduction of segregationist laws and won the election

for his Reform Party. Prime Minister Huggins was also in charge of Native Affairs and this facilitated the implementation of his racist policies. In line with the apartheid policies in South Africa he believed that Africans and Europeans should develop separately in two pyramids which would meet at the apex of the pyramid in a common legislature.

The domination of the 'red worm' is evident in the leadership case study on **Dr Hendricks Verwoerd (1901:1966)** Uwechue 1991 (773:775) who negated cosmic and social order.

As Minister of Native Affairs, the chief architect of apartheid determined the apartheid pattern of the South African government's Bantu policies. He defined apartheid as territorial separation, with each race developing through its own institutions and its own powers; thus excluding the African voice from South African politics and denying the right Africans to property outside of their allotted territories. This inherently violated the political rights and economic security of the non-white population in South Africa. During his tenure as Prime Minister he continued to promulgate his policy of separate development through the establishment of Bantustan's – areas within South Africa which were assigned to Africans based on ethnicity.

Finally, the lopsidedness towards the 'red worm' is evident in the leadership case study on **Vorster Balthazar Johannes (1915:1983)**, Uwechue 1991 (775:777) a South African politician who negated cosmic and social order.

He was the embodiment of the apartheid regime and ideology of the Afrikaner Nationalist. Vorster was a proponent of Afrikaner nationalism with its belief in the superiority of one race and its destiny of domination. The, anti-Semitism of Afrikaner nationalism, which advocated for the total subjugation of the Black African, had much in common with Nazism. In 1938 some extremist and militant Afrikaners formed the Ossewa Brandwag, a Nazi type, quasi military formation; which Vorster joined. He was an outspoken supporter of Hitler during the Second World War, thus a pro Nazi Afrikaner.

#### 4.3.3 Harmonious Human Existence

In analysing the negation of harmonious human existence Mutwa (1998:612) states the following:

'This is why, child, those of our people who follow the ways and the religions of the foreigners never make good witchdoctors (traditional healers), they only become cheap, bewildered and benighted charlatans. This is because they have exposed themselves to the beliefs and the ways of the life of an alien. They have become nothing but puppets with shallow minds, no longer guided along the footpath of Life by their souls as they are. A man who lives with his soul and who lets his soul, rather than his brain, guide him, is equipped to face the mysterious and supernatural things

because the soul understands these things while they bewilder the brain. The brain drags them into quicksand of materialism.’

The leadership case study on **Lenshina Alice Mulenga (1924:1978)** Uwechue 1991 (398:399) reflects what Mutwa in the above section refers to as becoming ‘puppets with shallow minds’ with its negation of harmonious human existence.

When the protests began, due to her followers accusing an African Catholic priest of sorcery this resulted in the imprisonment of members her religious movement. This religious rebellion increased membership to her religious movement throughout the Copper Belt which was perceived as a threat to the authority of chiefs. In turn, the religious rebellion led to the creation of the Lumpa village for her religious movement with its strong emphasis on nationalism. Inherently providing opportunity for revolutionary thoughts and emotions, which were opposed to the orthodox churches, and British colonial administration? The Lumpa movement as it was latter named became a rival of the ‘United National Independence Party’ (UNIP) on African loyalty. Conflict ensued between the UNIP and Lumpa which resisted earthly authority. Both groups used violence and brutality with the government failing to contain the conflict. President Kaunda of the UNIP and Alice Mulenga met. Mulenga was instructed to release the people from the religious camps in the Lumpa village so they could return home. She defied the order and her followers barricaded the village in anticipation of invasion. The movement experienced religious exaltation and enthusiasm in the fight against the ‘enemies’. The police ordered members of the Lumpa movement to leave the Lumpa villages, the religious camps. However, there was fierce resistance and, eventually, hundreds died in the suicidal resistance. The Lumpa villages were attacked and barricades broken by the police and troops and the resistance ended. Alice was temporally arrested, but later restricted to the Lusaka area. Her movement was banned in the interests of dismantling the control this religious order wielded over its congregants.

The leadership case study on **Ms Vales Sita (1951–1977)**, Uwechue 1991 (771) an Angolan politician, reflects what Mutwa in the above section refers to as ‘the brain drags into the quick sands of materialism’. Sita as a strategic player during the coup attempt to overthrow President Neto Sita negated harmonious human existence.

When she was the head of the MPLA’s Department of Mass Organisation (DOM), with 15 militants trained to control the Centre of Revolutionary Instruction (CIR); she created another secretariat which was parallel to the existing structures and functioning as an agency for establishing ‘Nititsa’ cells in all mass organisations, but notably the youth movement (JMPLA), the women’s movement (OMA) and the trade unions his clandestine structure was headed by Nito Alves while Nititsas were in control of many of the subordinate departments. Through the ‘group study practice’ Sita recruited young, newly politicised militants to join the faction. However, during a Central Committee meeting to discuss this factionalism within the party; and Sita was subsequently expelled from the party and found guilty of factionalism and conspiring

to overthrow the government on the basis of documents intercepted by the MPLA. After her arrest she tried to send a letter to the Russian embassy in Luanda asking for political asylum. However, the letter was intercepted. No formal statement was ever made by the Angolan government on Sita's fate after her imprisonment although she is believed to be dead.

This is also evident in the leadership case study of **Jonathan Chief Joseph Leabua (1914–1987)**, Uwechue 1991 (308:309) a Lesotho Traditional Chief and Prime Minister of the country for 21 years. He combined both orthodox and unorthodox methods to neutralise the opposition to his regime until he was deposed by the military and may be regarded as having negated harmonious human existence.

He formed the Basutoland National Party (BNP) and became Prime Minister through a by election. He later lost the elections to the Basutoland Congress Party (BCP) of Ntsu Mokhehle but showed shrewdness and continued as Prime Minister by force. Chief Leabua suspended the independence constitution, declared a state of emergency and held King Moshoeshoe II under house arrest, later exiling him to Holland. The BCP went underground with Mokhehle also in exile. This marked a watershed in the politics of Lesotho. Chief Jonathan ruled by decree. The geopolitical reality of Lesotho which was completely surrounded by and economically dependent on apartheid South Africa caused him to tread carefully at first against the apartheid regime

In enriching the analysis on negating harmonious human existence, Prophet LaNdwandwe (2009:236) states that:

‘King Sobhuza was an emotionally and spiritually intelligent leader as he understood that we are all souls from the same source; the Supreme Being. This source being God, who created us in images that reflect His diversity and divine purpose in us; and that, is spiritual intelligence. To understand how we are one, ‘Simunye’, reflecting God’s diversity, we have to learn to live together and celebrate diversity in harmonious human existence and coexistence. In King Sobhuza’s view, people who believed in disunity and disharmony amongst blacks and whites should relocate out of Swaziland; as the country is grounded on equality which can only be appreciated by the emotionally and spiritually intelligent. They must relocate as they are a liability to the nation building process and Swaziland is only interested in citizens who are assets; committed to harmonious human existence and coexistence. King Sobhuza emphasized how racial discrimination lacks emotional and spiritual intelligence; especially the apartheid system which, in his view, was the worst tyranny on the human race, He was adamant that this was the cruellest historical war as men, women, and children were punished and killed for being ethnic outsiders; and were made to carry the cross of crucifixion because of their colour.’

The lack of emotional intelligence and infringement on the Law of Self-Preservation is evident in the leadership case study on **Godfrey Huggins (1883–1971)** Uwechue 1991 (440:441) who negated harmonious human existence.

He terminated the African's right to vote in Rhodesia although the right was restored to a few at a later date, which he described as involving Africans and Europeans in the same way as in a 'rider and horse' fashion. As the first Federal Prime Minister and Minister of Defence, Huggins used his power and influences to oppose the participation of Africans in government, arguing they were 'quite incapable of playing a full part'. He maintained that the economic and social advancement of the Africans were more important than their political advancement, followed by political development.

This lack of emotional intelligence is also evident in the leadership case study on **Whitehead Sir Edgar Cuthbert Freemantle (1905–1971)**, Uwechue 1991 (781:784) a Zimbabwean politician, negated harmonious human existence.

His tenure as Prime Minister was marked by the advent of stringent policies, with his separatist policies resulting in the deterioration of the status of Africans. He declared a state of emergency, using the uprising in Malawi as an excuse, despite the fact that there was no political unrest in Rhodesia, now Zimbabwe. He banned the African National Congress and detained people. He proposed six draconian laws designed to strengthen the security legislation but was forced to modify them as a result of protests on the part of academics and renowned members of the legal profession. The riots which ensued in Salisbury now Harare and spread to Bulawayo led to the killing of Africans and the arrest of senior members of the National Democratic Party (NDP). In line with the unjustified policies of Whitehead, the NDP was banned. However, the 'Whitehead Constitution' was introduced giving Africans a slightly increased representation and to be reviewed at a later stage. The African nationalist leaders denounced this constitution. White settlers also opposed Sir Edgar as they believed he should be prepared to accept Britain's policies favouring concessions to the Africans. His party was defeated in the settlers' elections and he became the leader of the opposition for three years.

It is clear from the leadership case study on **Smuts General (1850–1950)**, Uwechue 1991 (703:706) a South African and Afrikaner nationalist politician, that he lacked emotional intelligence hence negated harmonious human existence.

He ruthlessly crushed the Hottentots resistance and arrested some members of the African groups for allegedly breaking the law. Smuts tried to gain popularity by persuading Southern Rhodesia to join the Union of South Africa, a proposal rejected by the white Rhodesians in a referendum. The alliance between the Nationalist and Labour Parties won the next elections. Smuts became the leader of the opposition, representing the interests of the English speaking section of the population. In essence he agreed with the concept of segregation between black and white. However, he

opposed the proposed Native Bill, and tried to defeat it when it was introduced in Parliament. After the Second World War, Smuts encountered political challenges with the Asiatic Land Tenure and Indian Representation Act which concerned Indian representation and property rights. The law was rejected by the Natal Indian Congress with the support of the Government of India, which broke off relations with the Union and formally appealed to the United Nations. Smuts opposed the revised Native Acts as they had become outdated as a result of rapid industrialisation and urged a more liberal approach to race relations. However, his proposal was opposed not only by the Nationalists but by the Africans who pointed out that his ideas were too moderate as regards meeting their demand for political equality and trade unions rights.

It is clear from the leadership case study on **Hertzog General James Barry Munnik (1866–1942)**, Uwechue 1991 (279:280) a South African soldier and later Prime Minister of South Africa who wanted South Africa to gain its independent from the British Empire, negated harmonious human existence, he lacked emotional intelligence and he infringed on the Law of Self-Preservation.

During the Anglo-Boer War he was legal advisor to the military commander of the Boer forces. He was later appointed General of the South Africa army following the implementation of the disciplinary measures which he had introduced whilst legal advisor to the military commander. During the peace talks with the British he insisted that the Dutch language be an official language in public schools and courts of law in South Africa. When Hertzog was Minister of Education he enforced his controversial language policy whilst maintaining his opposition to any conciliatory move towards Britain.

The leadership case study on **Dr Hendricks Verwoerd (1901–1966)** Uwechue 1991 (773:775) he lacked emotional intelligence and infringed on the Law of Self-Preservation, hence he negated harmonious human existence when he was the leader of the National Party and Prime Minister by promoting white supremacy in South Africa.

He introduced legislation which resulted in the practice of three white parliamentarians and white four members of the Senate representing African interests being discontinued. This, in turn, created resistance to the government's racial policies. The Pan Africanists Congress (PAC) organised a protest meeting in Sharpeville against the pass laws. Approximately 5000 Africans attended this peaceful meeting. However, the police opened fire, killed sixty seven children, men and women whilst wounding others. In response the ANC called for a stay-at-home on the day of mourning the dead. The South African Government faced international protests against their action of the Sharpeville killings; and the government declared a state of emergency and the banning of the ANC and PAC while members of opposition political parties of all races were detained without trial or charges for several months.

The lack of emotional intelligence and the infringement of the Laws of Self-Preservation are evident in the leadership case study on **Vorster Balthazar Johannes (1915–1983)**, Uwechue 1991 (775:777) a South African politician who negated harmonious human existence.

He joined the National Party, was elected to parliament and soon acquired a reputation as a skilful orator. When appointed Minister of Justice and Police he became notorious for the intensified repression following the Sharpeville shooting. He strengthened the security police and increased their powers in terms of the ‘Sabotage Act’. Detention without trial and other methods used to suppress the ANC, PAC and other Black opposition groups. In a speech he stated that ‘the rights of free speech, assembly and protest are getting out of hand’, then proceeded to curb such rights several means, including ‘banning’ orders and the arrest of Mandela and other ANC leaders. When Prime Minister of South Africa he became more pragmatic in his endeavours and adopted the viewpoint of the Afrikaans Verligte (the enlightened), believing in the more subtle and apparently conciliatory enforcement of apartheid as opposed to the intransigent methods favoured by others known as the Verkrampptes (the narrow minded). The dispute between Afrikaners Veligte and Verkrampptes were intensely felt by certain Afrikaners with some Afrikaners moving from the National Party to form the new Herstigte Nasionale Party (HNP). However, in reality, there was only a slight difference between the two parties which both favoured the same end. Although Vorster attacked the HNP for believing firmly in the extremism and enforcement of apartheid, these were trifling changes aimed at hoodwinking the international community.

The lack of emotional intelligence is evident in the leadership case study on **Lembede Anton Muziwakhe (1914–1947)**, Uwechue 1991 (395:396) a South African lawyer and politician and the first President of the ANC Youth League (ANCYL), negated harmonious human existence through his radical Africanism ideals.

Lembede believed that Africans should move into a new ‘era of African socialism’ based on African principles rather than on foreign ideology ‘because no foreigner can ever truly and genuinely represent the African spirit.’ Lembede attacked the ANC leadership of Dr AB Xuma for failing to ‘give positive leadership’ as the youth league was the brain-trust and power-station of the spirit of nationalism’. They were opposed to the communists’ membership of the ANC and overtly advocated their expulsion. His untimely death did not stop his radical ideas infiltrating the ANC Youth League Manifesto – ‘Every African had an inalienable right to Africa which is his continent and motherland which will be transformed to a people’s free society, where racial oppression and persecution will be outlawed.’

This view was further reinforced by Mandela (1994:110/115) who stated that:

From the moment I heard Lembede speak, I knew I was seeing a magnetic personality who thought in original and often startling ways ... Lembede’s Africanism was not universally supported because his ideas were characterized by a racial exclusivity that

disturbed some of the other Youth Leaguers. Some of the members felt that a nationalism that would include sympathetic whites was a more desirable course. Others, including myself, countered that, if blacks were offered a multiracial form of struggle, they would remain enamoured of white culture and prey to a continuing sense of inferiority. At the time, I was firmly opposed to allowing communists or whites to join the league.

It is clear from the earlier leadership case studies on **Mandela (1918–2013)** Uwechue 1991 (395:396) and **OR Tambo (1917–1993)** Uwechue 1991 (395:396) that they negated harmonious human existence within the liberation movement when they were not rooted in lived dependencies.

As members of the ANC Youth League during the leadership of Lembede with whom they shared the sentiment of being opposed to racial unity against imperialism and to the alliance with communism, despite the fact that were being friends with both non-blacks and communist.

According to Mandela (1994:114–115):

Lembede was elected president, Oliver Tambo secretary, and Walter Sisulu became Treasurer. A.P. Mda, Jordan Ngubane, Lionel Majombozi, Congress Mbata, David Bopape and I were elected to the Executive Committee. We were later joined by prominent young men such as Godfrey Pitje, a student (later teacher then lawyer); Arthur Letele, Wilson Conco, Diliza Mji and Nthato Motlana, all medical doctors; Dan Tloome, a trade unionist; and Joe Matthews, Duma Nokwe and Robert Sobukwe, all students ... The basic policy of the league did not differ from the ANC's first constitution in 1912. But we were reaffirming and underscoring those original concerns, many of which had gone by the wayside ... We were extremely wary of communism. The document stated: 'We may borrow ... from foreign ideologies, but we reject the wholesale importation of foreign ideologies into Africa.' This was an implicit rebuke to the Communist Party, which Lembede and many others, including myself, considered a 'foreign' ideology unsuited to the African situation. Lembede felt that the Communist Party was dominated by whites, which undermined African self-confidence and initiative.

#### 4.3.4 Coexistence

The analysis of the negation of coexistence begins with the Bantu High Law of Life. Which Mutwa (1998: 625) elucidates as follows,

'Man, know that your life is not your own. You live merely to link your ancestors with your descendants. Your duty is to beget children even while you keep the Spirits of your Ancestors alive through regular sacrifices. When your Ancestors command you to die, do so with no regrets.'

Mutwa (1998:631–632) further elucidates coexistence according to the Bantu High Law of Discriminate Punishment as follows:

‘For every offence there must be a fixed punishment. No offender shall be punished in a way different from that laid down for the particular crime ... What is more important than the various methods is the fact that the Bantu believe that justice can only be done when a member, or members of the family against whom a crime was committed, can execute the criminal. Thus, when a man commits rape he is arrested by the chief’s warriors, tried by the Tribal Elders in the Place of Justice and, when found guilty, he is handed to the injured man for execution. The Bantu consider it utterly ridiculous for a judge or a State executioner to punish a person who had done no wrong. Bantu execution is not merely punishment; it is a sacrifice to appease the ancestral spirits of the family, who cry out for revenge.

The Laws of Life and Discriminate Punishment are evident in the leadership case study on **King Sobhuza II (1899–1982)** where he negated coexistence: According to Prophet LaNdwandwe (2009:315–316):

His Majesty said: ‘All my subjects, citizens of Swaziland, whereas the House of Assembly and the Senate has passed the resolution which has just been read to us, and whereas I have given great consideration to the extremely serious situation which has arisen in our country, I have come to the following conclusions: (a) that the Constitution has indeed failed to provide the machinery for good governance and for the maintenance of peace and order; (b) that the constitution is, indeed, a cause of growing unrest in the security, in dissatisfaction with the state of life; (c) that the Constitution has permitted the importation into our country of highly undesirable political practices alien to and incompatible with the way of life in our society, designed to disrupt and destroy our own peaceful and constructive and essentially democratic methods of political activity, increasingly this element engendered hostility, bitterness and unrest in our peaceful society; (d) that there is no constitutional way of effecting the necessary amendments to the Constitution; the method prescribed by the Constitution itself is wholly impracticable, and will bring about that disorder which any constitution is meant to inhibit; (e) that I and all the people heartily desire at long last after a long constitutional struggle to achieve full freedom and independence under the Constitution created by ourselves for ourselves in complete liberty without outside pressures.

As a nation we desire to march forward progressively under our own Constitution guaranteeing peace, order and good government, and the happiness and welfare of our people. Know now, therefore that I, Sobhuza the second of Swaziland, hereby declare that, in collaboration with my Cabinet Ministers, and supported by the whole nation, I have assumed supreme power in the Kingdom of Swaziland. All legislative, executive, and judicial power is vested in myself, and shall, for the meantime, be exercised in collaboration with a Council constituted by me and the Council of Ministers. And I further declare that to ensure the continued maintenance of peace, order, and good Government, my armed forces, in conjunction with the Royal Swaziland Police Force, have been posted to all strategic places, and have taken charge of all Government places and all public services. I further declare that, in

collaboration with my Cabinet Ministers, I hereby declare that: ‘the Constitution of the Kingdom of Swaziland which commenced on September 6<sup>th</sup> 1968 is hereby repelled.’

The Law of Life and Discriminate Punishment manifest in the leadership case study on **Nelson Mandela (1918–2013)**. In his own words Mandela (194:181–183) negated coexistence as follows:

I began by speaking about the increasing repressiveness of the government in the wake of the Defiance Campaign. I said the government was now scared of the might of the African people. As I spoke, I grew more and more indignant. In those days, I was something of a rabble-rousing speaker. I liked to incite an audience, and I was doing so that evening. As I condemned the government for its ruthlessness and lawlessness, I overstepped the line: I said that the time for passive resistance had ended, that non-violence was a useless strategy and could never overturn a white minority regime bent on retaining its power at any cost. At the end of the day, I said violence was the only weapon that could destroy apartheid and we must be prepared, in the near future to use that weapon...I began to suspect that both legal and extra-constitutional protests would soon be impossible. In India, Gandhi had been dealing with a foreign power that ultimately was more realistic and far-sighted. That was not the case with the Afrikaners in South Africa.

Non-violence passive resistance is effective as long as your opposition adheres to the same rules as you do. But, if peaceful protest is met with violence it is an end. For me non-violence was a moral goodness in using an ineffective weapon. But my thoughts on this matter were not yet formed, and I had spoken too soon. That was certainly the view of the National Executive. When they learnt of my speech, I was severely reprimanded for advocating such a radical departure from accepted policy. Although some of the Executive sympathized with my remarks, no one could support the intemperate way that I made them. They admonished me, noting that the impulsive policy I had called for was not only premature but dangerous. Such speeches could provoke the enemy to crush the organization entirely. I accepted the censure and, thereafter, faithfully defended the policy of non-violence in public. But, in my heart, I knew that non-violence was not the answer.

The Law of Life and Discriminate Punishment are evident in the leadership case study on **King Farouk (1920:1965)** Uwechue 1991 (228:229) who negated coexistence when rallying for the nationalists and opposing Britain’s military installations.

Whilst demanding the return of Sudan to Egypt, corruption on a vast scale discredited the Egyptian politicians in leadership. The king was engrossed in his devious and underhand methods for the self-enrichment of all his entourage and his ‘play boy’ lifestyle. A new Wafid government initiated social and economic reforms and adopted a popular and hostile attitude to Britain. Farouk supported this new policy, declaring himself as ruler of Sudan. Guerrilla attacks on British forces in the Suez Canal zone

culminated in a crisis and part of Cairo was burned down. The popular feelings of discontent turned against the monarchy and the Free Officers' Movement carried out its plans for a coup. Farouk was compelled to abdicate in favour of his infant son, Fuad. King Farouk deposed a year after the declaration of a Republic; and he left the country and died in exile, a catastrophic end.

The Law of Life and Discriminate Punishment are also evident in the leadership case study on **Philip Parcel Goanwe (1912–1979)** Uwecheu 1991 (455:456) who negated coexistence.

He founded and led Botswana's first modern political party, the Botswana Peoples' Party (BPP). Originally from South Africa where he was a target of the apartheid regime he became Vice President of the BPP at the pinnacle of Botswana nationalism. He was strongly influenced by Dr Nkrumah of Ghana. Matante was committed to Pan-Africanism and vehemently opposed the ideology of his opponents. He was referred to as the 'Lion of Botswana' by his political supporters although his militancy was sometimes considered as racist. Goanwe defended himself by stating: 'We, the BPP, say that Africa is the land of the Africans, from Cape to Cairo, from Morocco to Madagascar. Does this suggest that we are racialists? We believe that we are all one race: the human race. We say to hell with multi-racialism, because it seeks to entrench racialism in our country.' The BPP was founded on Pan Africanism principles, partly in reaction to Goanwe's militancy and partly because of its phenomenal growth. Seretse Khama formed the Botswana Democratic Party (BDP). Matante became the leader of the opposition in parliament, he maintained the party's status as the official opposition; and made his mark in Botswana politics in parliament and at political rallies and by his eloquence and steadfast commitment to Pan Africanism.

The Laws of Life and Discriminate Punishment are exemplified in the leadership case study of **Haile Selassie I, Emperor (1892–1975)** Uwechue 1991 (263:265) who negated coexistence after returning from exile having successfully liberated Ethiopia by defeating the Italians.

This deeply religious man proclaimed that the people must follow Christian principles and forego revenge against the Italian soldiers, despite their atrocities. His post conflict leadership resulted in the establishment of supremacy and a centralised government. Despite Ethiopia having its first parliament the Emperor was fearful of sweeping reforms. He relinquished limited power to the directly elected Assembly of Deputies, while remaining Emperor and Minister of Foreign Affairs. However, this resulted in a leadership legacy that degenerated to the extent of point of an attempted coup. During the final stages of his leadership all his officials and associates, including church leaders, were either dismissed or abandoned. Accused of embezzling national funds he was forced to sign an approval transferring his money to the country after he was deposed. The Eritrean Liberation Front intensified its opposition to 'Ethiopia's annexation'. The Emperor declared a state of emergency in the province and deployed half of the Ethiopian Army and Air Force against the 'guerrillas.' The

severe drought and famine, and also the killings resulted in a general discontent with the government's failure to recognise the severity of the crisis. This was followed by a wave of riots and student demonstrations and the mutiny of the armed forces. A Military Co-coordinating Committee was established and, together with the Cabinet, began stripping the Emperor of his traditional powers until he was arrested.

In furthering enriching the analysis of negating coexistence, Prophet LaNdwandwe (2009:237) states that:

This is the philosophy of African, which is the core of our conflicts with the European people; as we believe in harmonious human existence and coexistence. They believe in suppressing humanity from practising this core belief; apartheid and racial discrimination create dysfunctional human existence and negative coexistence. Living under such extreme hatred dehumanizes existence which goes against the principles and values of Buntfu, emotional and spiritual intelligence. This erodes and corrodes the authentic identity as the soul is surrounded by negative cosmic relationships; which are reflected in the environment of social and cosmic disharmony. Our Traditional African Cosmology empowers us to maintain harmony in our cosmic relationships to illuminate our souls to be guided with wisdom and knowledge: as we focus on the good and evil components of humanity and not their race. Therefore, humanity must be nurtured and grounded within an enabling environment, allowing them to enhance their good component and not the apartheid environment which motivates the evil component.

It is our belief that this is the underlying basis for the struggle for the freedom against apartheid; as this system creates an environment where blacks are forced to focus on evil or negative behaviour. Despite the fact that the Afrikaners believed their system was working for them, this was a superficial understanding of human existence and coexistence, as these negative cosmic relationships created were not in their best interest in the long term. If Afrikaners understood Buntfu, emotional and spiritual intelligence they would have created an enabling environment for the blacks to progress their good qualities. Unfortunately they continuously manipulated the blacks' negativity to justify their apartheid system for they lack Buntfu, emotional and spiritual intelligence.

The lack of spiritual intelligence and an infringement of the Laws of Life and Discriminate Punishments are evident in the leadership case study on **Dr Hendricks Verwoerd (1901–1966)** Uwechue 1991 (773:775) who negated coexistence.

After his attempted assassination by a white male he campaigned for the Union of South Africa to become a republic. During the preparations for the establishment of the republic Verwoerd attended the Commonwealth Prime Ministers' conference in London; where he described apartheid as a domestic policy of good neighbourliness. However, as a result of considerable and fierce debates he formally withdrew the application for the Union of South Africa to be a republic. The opposition United

Party was intensely critical of South Africa's withdrawal from the Commonwealth. The following year the Republic of South Africa was formally established. Verwoerd's white support resulted in the National Party increasing its majority in most of the constituencies. This increased majority intensified the apartheid policy and led to South Africa being diplomatically isolated by the world. Internally the country was increasingly becoming a ruthless police state.

Africans were either killed or imprisoned for opposition to his policies. He firmly rejected the liberal stance on the racial issue; believing that any concessions may lead to demands for the final erosion of white supremacy in the country. He was stabbed to death while seated in Parliament by a white man who had recently been employed as a parliament messenger.

In further substantiation of Verwoerd's negation of coexistence, Mandela (1994:195) stated that:

'Dr. Hendrick Verwoerd, the minister of Bantu Education, explained that education 'must train and teach people in accordance with their opportunities in life.' His meaning was that Africans did not and would not have any opportunities; therefore, why educate them? 'There is no place for the Bantu in the European community above the level of certain forms of labour,' he said. In short, Africans should be trained to be menial workers, to be in a position of perpetual subordination to the white man.'

The lack of spiritual intelligence and the infringement of the Laws of Life and Discriminate Punishment are evident in the leadership case study on **Vorster Balthazar Johannes (1915–1983)** Uwechue 1991 (775:777) with this South African politician negating coexistence.

When the white voters returned his party to power to pursue the policies at the core of which was the creation of 'Homelands' or Bantustans to which the Black Africans would be considered to 'belong' while most of the country was regarded as belonging to the white man with Africans being allowed to live and work only under the rigid controls enforced by the infamous 'Pass Laws'. Vorster pursued this policy with the creation of Transkei and Bophuthatswana while the enforcement of police control over the movements of Africans remained unabated. Prime Minister to detain torture and harass and created a new Bureau of State Security (BOSS) headed by Hendrick van den Bergh. BOSS was extremely effective in the suppression and killings during the Soweto mass protest. This resulted in massive rearmament programmes, including the domestic production of arms. However, despite its economic and military strength, the Vorster regime was not able to ignore the independent African states and their united condemnation of apartheid. The Apartheid Regime used its power in the independent African states, helping both the rebel white Rhodesians and the Portuguese colonial authorities to fight against the African nationalists. The independence of Mozambique was followed immediately by a period of détente

during which Vorster he met President Kaunda in Zambia in an effort to secure a settlement in Rhodesia.

Vorster continued to defy both African and world opinion. He occupied Namibia and sent an expedition to Angola. In Namibia he set up a struggle regime which included Africans as an alternative to the South West African People Organisation (SWAPO) and met with the presidents of the Ivory Coast, Senegal and Liberia as part of a policy of trying to establish contact in independent Africa. However, these efforts were not successful. Vorster's policy of trying to evade criticism of apartheid culminated in secret government payments for favourable press coverage in the local newspaper *The Citizen* and in foreign newspapers. Eventually the illegal and secret overspending in the Department of Information, which came under the Ministry headed by Dr. Mulder, was exposed. The ensuing scandal, 'Muldergate', shook the apartheid regime and Vorster resigned as Prime Minister. The Erasmus Commission which investigated 'Muldergate' found that Vorster had known about the secret operations for destabilizing frontline states. Vorster retired from politics and denounced the plans of his successor, PW Botha, for constitutional change introducing the elective representation of Coloureds and Asians.

The lack of spiritual intelligence and the infringement of the Laws of Life and Discriminate Punishment are evident in the leadership case study on **General Hertzog (1866–1942)** Uwechue 1991 (279:280) negated coexistence.

As Minister of Native Affairs and Justice, he introduced the country's first racially discriminatory legislation that culminated in the Native Act of 1913. This Act was regarded by Africans as the 'Act of Dispossession' and effectively reduced African land possession to a mere 7.9% of the total surface area of South Africa while consolidating the economic and political power of the Afrikaners. Hertzog broke away from the South African Party and founded the National Party, which became the major party in the coalition government with the Labour Party. During his tenure as Prime Minister in the years leading up to the National/Labour coalition until 1939, Afrikaans was declared the official language of South Africa while racial measures that further segregated the Africans from political and economic life of the country were implemented.

In a deepening of the analysis of negating coexistence, Prophet LaNdwandwe (2009:324/5): elucidates the lack of leadership with humility in Africa as follows:

King Sobhuza believed that western civilization created political parties and opposition politics as their system of governance; because they understand its intricacies. They have mastered the art of dealing with conflicts, issues and challenges; resulting from opposition and political parties. Our legendary leader used the example of how, when a bus accident occurs, all in it may die, as death will not choose the opposition party only. Therefore creating conflict is not in our best interest and the creation of political parties' results in intense opposition; which impedes our

nation building processes reflecting cosmic and social disharmony. The African conflicts, to His Majesty, were similar to dying in the bus accident; as they result in physical death and the death of the soul reflected in poverty. This is a manifestation of how we were applying foreign governance concepts in a politically immature environment; as the continent has not mastered the art of dealing with opposition and political parties.

The lack of leadership with humility is revealed in the leadership case study on **President Nkrumah (1909–1972)** Uwechue 1991 (558:566) negated coexistence.

Ghana adopted a Republican Constitution and Nkrumah became the country's first President, defeating Dr JB Danquah. President Nkrumah shifted his policy towards socialism and, in foreign affairs, promoted 'non-alignment' with closer ties with the Communist countries. He experienced both internal and external criticism. The anti-CPP opposition remained in existence despite the fact that Ghana was a one party state. At the 10<sup>th</sup> Anniversary of the CPP Nkrumah stated: 'Members of the Party must be first to set an example of all the highest qualities in the nation. We must excel in our field of work by working really hard. We must produce unimpeachable evidence of integrity, honesty, selflessness and faithfulness in the positions in which we are placed by the party in service to the nation. We must abandon ridiculous ostentation and vanity when the Party has charged us with eminent offices of state; and remember constantly that we hold offices not in our own right, but in the right of the total membership of the CPP, the masses of the people who really matter.' In the meantime, the opposition consolidated itself by championing the cause of dissatisfied chiefs and intellectuals, and the dissenting voices.

The deportation of three non-Ghanaians caused both internal and international tension as regards the leadership of Nkrumah while assassinations threats were made against him. Dr Danquah, a member of the opposition and a parliamentarian was detained while a tribunal of three lawyers stated that Danquah and other 'were engaged in a conspiracy to carry out some future date in Ghana, an act for unlawful purpose, revolutionary in character.' It was evident that, in general, the CPP did not support Nkrumah's ideals with its leaders focusing on enrichment, despite previous sacking as a result of such an activity. Nkrumah exacerbated the situation by being suspicious, easily impressed and flattered. These tendencies were exploited by unscrupulous colleagues and supporters. He was overthrown in his absence by the military. This reflected how the CPP had become removed from the ordinary people who were suffering extreme poverty as a result of the severe economic collapse. While in exile he tried to call on Ghanaians to overthrow the new regime. A few people did remain in touch with him. Nkrumah is deservedly remembered as a thinker and writer as well as politician, both in Africa and abroad. After his death in Rumania there was prolonged mourning in Ghana.

The lack of leadership with humility is elucidated in the leadership case study on **Busia Dr Kofi A (1913–1978)**, Uwechue 1991 (136:137):

Ghanaian scholar, politician and academic, the first lecturer of African Studies at Ghana University, later Professor and Head of Sociology and, subsequently, a politician who negated coexistence. Dr. Busia was the leader of the opposition against the CPP. When the opposition was weakened he left Ghana to work abroad. This renowned academic, man of letters and prolific writer returned to Ghana after President Nkrumah had been overthrown to serve on the National Liberation Council (NLC). While he was Chairman of the Centre for Civil Education and a member of the Constituent Assembly he was appointed to draft a new constitution in preparation for civil rule. He became a Member of Parliament representing the Progressive Party. He served as Prime Minister during a rough and turbulent political period and came under severe criticism for expelling African 'aliens', dismissing almost six hundred Ghanaian civil servants who had served under the first Government of the Republic; disbanding the Trade Union Congress and dismissing several senior military officers. He disappointed a section of the Ghanaian population by his inability to advance the country's economic recovery during a period of rapid inflation, a deteriorating balance of payments deficit and the growing pressure of external debt. Busia devalued the currency by 44% only to be confronted with resentment resulting from high prices of basic commodities. He was overthrown whilst on a visit to Britain.

The lack of leadership with humility is also evident in the leadership case study on **Kaunda Kenneth (KK) (1924 to date)** Uwechue 1991 (430:433) negated coexistence.

He instituted a nationalisation policy which coincided with a massive increase in oil prices, followed by a slump in copper prices; thus resulting in a balance of payment crisis for the country and debt to the International Monetary Fund (IMF). As a result the 3<sup>rd</sup> National Development Plan was abandoned as crisis management replaced long term planning. The IMF insisted on restructuring the economy so as to reduce the dependency on copper. The proposed measures included price controls, currency devaluation, stringent government spending, and the cancellation of food subsidies. The collapse of the Soviet Union also forced Kaunda to make major policy shifts, announcing the partial privatisation of parastatals. These policy shifts were, however, a little late to resuscitate the economy and strengthen his leadership position. The country also experienced the Lumpa uprising. Kaunda declared a state of emergency; thus creating animosity between the ruling party and the Lumpa religious movement which KK tried to mediate. However, this marked the advent of the government's authoritarian stance, the intolerance towards any opposition and the banning of all parties except for the UNIP; thus suppressing any opposition to the extent of holding an election with Kaunda as the sole candidate.

President Kaunda formulated a nationalist ideology known as Zambian Humanism. This ideology translated into a state controlled policy, grounded in the African values of mutual aid, trust and loyalty to the community. Within the UNIP as the ruling party Kaunda's leadership became autocratic, with a personally appointed Central Committee which was 'approved' by a National Congress of the party. This committee, in turn, nominated Kaunda as the sole presidency candidate with the

Zambian population being given the opportunity to vote. The Presidential elections were held at the same time as the parliamentary elections, thus there was pressure on the parliamentarian candidates to campaign for the President as well. In addition, the parastatals were under pressure to campaign for the President through newspaper advertisements. However, the economic pressures as well as the international pressure for democracy in Africa forced Kaunda to change his governance rules and he yielded voluntarily to multi-party elections, thus becoming the second African head of state to relinquish power under multiparty elections.

The lack of leadership with humility is revealed in the leadership case study on **Sadat Colonel Mohammed Anwar (1918–1981)** Uwechue 1991 (665:666), negated coexistence.

This Egyptian soldier and statesman, the second President of Egypt and a contemporary of Nasser; together they co-founded a revolutionary organisation which became the nucleus of the Free Officers' Movement. His anti-British activities led to his imprisonment. He escaped but later served his term of imprisonment and was freed after the death of Nasser. He became Interim President and then President by virtue of a popular referendum. His former colleague, Vice President Ali Sabri, and others were arrested and sentenced to death on treason charges, later converted to life imprisonment. Sadat replaced the socialism of Nasser with an 'open door' economic policy and a rapprochement with the West, expelling Soviet military advisors as a consequence of the policy shift. Later, President Sadat arrested his religious and political opponents for alleged political offences, including the Coptic Pope who was banished to a monastery in the desert. President Sadat was assassinated by an army officer at a military parade.

#### 4.4 African Leadership Resisting the Negation of Cosmological Principles

##### 4.4.1 Supreme Being/Divine Guidance

The analysis of resisting the negation of the Supreme Being/Divine Guidance begins with the following statement of Casely-Hayford (2012:286):

The great fourteenth-century Islamic philosopher, Ibn Khaldun, wrote that when Ifriqish, son of Qays, first encountered these strange people with their unusual tongue, he remarked 'What a barbarians you have', referring to the deep warbling intonations of the Berber language; and so they became known as Berber. They were people who never quite threw off that aura of danger and otherness, of their one-ness with the environment, of the almost supernatural ability to rise up out of the sands and melt back into the heat haze. Over hundred years of their habitat, their lifestyle became inextricably linked with wildness; even their name gave rise to the Latin word barbarous, or 'barbarian.' These were people who seemed to have the sand, the much untamed nature of the landscape, running through their veins.

The resistance to the negation of the Supreme Being/Divine Guidance is evident in the leadership case study on **El-Mahdi Mahomed Ahmad Ibn-el-Sayyid Abdullah (1848–**

**1885**), Uwechue 1991 (427:428) an Islamist religious and political leader who resisted the negation of Divine Guidance.

He was a fervent nationalist who was critical of the Egyptian rule of his country, Sudan. He believed it was his divine mission to restore Islam in Sudan and, thus, he gathered his supporters on Aba Island in the Nile and began the revolt against the Egyptians. He claimed to be the Mahdi whose mission it was to restore justice in accordance with Islam. His followers called themselves Ansar. The Mahdist movement gained support and repelled several of the attacks initiated by the Egyptian authorities. The Mahdist movement enjoyed numerous victories but also encountered setbacks. His leadership earned international respect operating from Darfur and Khartoum. He lost the capital, Khartoum but retained control of most of the country. He established his headquarters at Omdurman from where he focused on organising the country according to the principles of Islam.

The resistance to the negation of Supreme Being/Divine Guidance is further revealed in the leadership case study on **El-Mahdi Abd-el-Rahman (1885–1959)**, Uwechue 1991 (425:426) an Islamist religious and political leader who resisted the negation of Divine Guidance.

During the British occupation of Sudan; the Islamic state set up by the Mahdi and his brother el-Khalifa. After the collapse of the Mahdist state Abd-el-Rahman embarked on a new strategy to re-establish a new basis for the Mahdism and the followers of Ansar as taught by his late father. The struggle was based on moral teachings rather than on military resistance. El-Mahdi aligned with the British to suppress the pro-German revolts during the Second World War. He was knighted by King George V. He became a wealthy businessman and financed his religious and political organisation. He travelled to England to oppose the Anglo-Egyptian treaty and argued Sudan's case with the British Prime Minister and the Foreign Secretary. His political and religious views were opposed by orthodox Muslims who campaigned against his supporters who wished to install him as King of Sudan. The orthodox Muslims preferred King Farouk of Egypt. El Mahdi founded Sudan's first political newspaper and supported the formation of the 'Umma Community Party'; which advocated for a separate and independent Sudan. He was a gentle and cultured man with pleasant manners.

The analysis of resisting the negation of the Supreme Being/Divine Guidance is further elucidated by Mutwa (1998:552–553) as follows:

Every race, nation, community on earth, no matter how high or low it stands on the ladder of 'civilization', clings to a belief, a philosophy, a religion, or call it a superstition. But each clings with a tenacity that readily induces thousands and even millions of its subjects to lay down their lives in its defence. It may have been acquired from without, or it may be the embroidery of the race's own prophets and philosophers, and such beliefs constitute mostly those things that a particular race or nation regard as its ideals, its symbols or examples of spiritual and material

perfection. In days gone by this belief nearly always took the form of reverence for a God or a number of Gods who were honoured or worshipped in a particular way ... Today, beliefs of nations have taken an even more sinister form. At present, until Man knows better, we hope, the belief in Gods (or a God) is temporarily in eclipse – sunk to the gills in the morass of materialism. What the masses worship today is not a God, but a social system.

This resistance of the temporary eclipse and the worship of the apartheid social system and not God is evident in the leadership case study on **Chief Albert Luthuli** Uwechue 1991 (409:410) who resisted the negation of the Supreme Being, notwithstanding the fact that he had been banned from attending church services by the apartheid regime.

Apartheid had been founded on Christian principles of God our Father and negated the Supreme Being. Chief Luthuli remained determined to fight for the political, economic and social rights for the oppressed Africans. He publicly burnt his pass as a protest against the Sharpeville massacre and called for national mourning for the victims. This Nobel Laureate and South African political leader is considered as a father of Black Nationalism; who used his influence as a traditional ruler to support the struggle against apartheid. When asked by the apartheid government to choose between his chieftaincy and the ANC he opted to continue with the struggle and, thus, the Afrikaner government stripped him of his chieftaincy. Chief Luthuli was elected ANC president a role he continued to play despite his frequent imprisonment by the apartheid regime.

This resistance to the negation of Supreme Being/Divine Guidance is further revealed in the leadership case study on **Mahlabane Reverend Zaccheus Richard (1881–1970)**, Uwechue 1991 (422:433) a South African clergyman and politician who was twice elected as president of the African National Congress. He resisted the negation of the Supreme Being by the apartheid regime.

He was a man of great energy and determination as well as a gradualist in his approach to politics, empowered by a deep belief in Christian morality. His rejection of the white supremacy regime forced both him and the entire African population to move towards radicalism. At an annual ANC conference he criticised the South African white population for rejecting the Christian doctrine of universal brotherhood, suggesting that the new creed of the whites was ‘God our Father, white man our brother and the black man an outcast.’ As ANC President he led the ANC’s campaign against apartheid and was re-elected three years later. On his retirement he focused on his clerical duties as the ANC chaplain. He served as President of the All African Convention and, throughout his political career, worked towards unifying non-white South Africans.

#### 4.4.2 Cosmic and Social Order

The analysis of resisting the negation of cosmic and social order is in line with the Bantu High Law of Life. According to Mutwa (1998: 625),

‘Man, know that your life is not your own. You live merely to link your ancestors with your descendants. Your duty is to beget children even while you keep the Spirits of your Ancestors alive through regular sacrifices. When your Ancestors command you to die, do so with no regrets.’ In recalling Mutwa’s red and royal blue worms, which reflect either the imperfection or perfection of souls, it is critical to elucidate the concept of the soul: Mutwa (1988:568) maintains that ‘the aliens teach you that God created the soul, and we say this is not so. The soul is an integral part of God and all souls were created when God created Himself. The soul exists simply because God exists. The soul, like God, has no reason for existing, neither has it any reason for not existing. One can neither deny nor prove the existence of the soul’.

When the ancestors command you to die and to follow their command, the royal blue worm becomes dominate. This is evident in the leadership case study on **Eseko Chief (died 1901)**, Uwechue 1991 (221:222) a Zairian traditional ruler who distinguished himself in the war of resistance to Belgian colonialism and who resisted the negation of cosmic and social order.

He launched multifaceted campaigns against the colonialist encroachment, thus paving the way for the second wave of African nationalist. After the Second World War he successfully combated colonialism. The Belgian misrule of the Congo had been characterised by oppression and exploitation.

When your ancestors command you to die and you follow their command, the royal blue worm in your soul becomes dominant as is revealed in the leadership case study on **Chief Samuel Maherero (1820–1890)** Uwechue 1991 (424:425) of Namibia.

When Namibia experienced colonial invasion by Germany power, this powerful, traditional leader of the Herero kingdom strengthened and consolidated the previously dispersed Herero communities into a homogenous and cohesive group. After signing a protection treaty between Herero’s and Germans, they increased their colonial encroachment in Namibia, thus marking the advert of the negating of cosmic and social order.

When your ancestors command you to die and you follow their command, the royal blue worm in your soul becomes dominant. This is evident in the leadership case study on **Ngungunyane King (1850-1906)**, Uwechue 1991 (259:260) a Mozambican resistant leader and the last independent ruler of the Gaza Kingdom before its integration into modern Mozambique.

He assumed power after a bitter battle of succession while the defeated candidate took refuge in neighbouring hostile countries where their presence and incursion into the European colonial power constituted a two-pronged challenge to the new king. The Gaza Empire was confronted with intensive activities on the part of the Portuguese and British on its borders, its social life was destabilised while the economy, already strained by war, became dislocated. The ensuing vulnerability of the Gaza Kingdom was exploited by the Portuguese the years following years the war and they establish their rule. The decline of the Gaza Kingdom was rapid.

The dominance of the blue worm in the soul is also evident in the leadership case study on **Gore-Browne Sir Stewart (1883–1967)**, Uwechue 1991 (249:251), resisted the negation of cosmic and social order:

This Zambian settler politician who supported the Africans and, particularly, Kenneth Kaunda's United National Independence Party (UNIP) in the struggle for independence and the end of colonial rule; opposed the discriminatory treatment of Africans and the racism and brutality of the whites, despite the fact that he believed in benevolent paternalism. Although he shared many of the prejudices of his time, his attitude was respected by the Africans for its liberalism. In the early days he rejected any notion of African self-government although he believed that a 'partnership' between the Africans and the settlers was possible. Gore-Brown was respected by the other settlers. He was their representative on the Legislative Council where he acted as the self appointed champion of Africans while also protecting the interest of his settler constituents in the government.

#### 4.4.3 Harmonious Human Existence

The analysis of resisting the negation of harmonious human existence is explained through medium of the Bantu High Law of Self-Preservation. On the Second Bantu High Law of Self-Preservation Mutwa (1998:628–629) has the following to say:

'Man, know the laws of the God and the laws of your Ancestors, and their Ancestors before them; if one man of another race killed a member of your race, tribe or family, do not rest until you or a descendent of yours, have killed a member of his race, tribe or family.'

This analysis is strengthened by the Law of Self-Preservation and Emotional Intelligence as explained by Prophet LaNdwandwe (2009:109):

According to the King, commitment to nation building and development is critical to harmonious human existence and coexistence and this requires expressing unpopular views without fear and with dignity. In his explanation of 'Bujaha', the gender inclusive regiment with the abilities of being gentle, warriors and soldiers critical to commitment as they become pillars of human existence. His Majesty emphatically motivated the nation on how 'Bujaha' means conqueror; reflecting the utmost level of commitment required by every member of the nation for harmonious human existence. 'Lijaha', the singular to 'Bujaha', is driven by initiative as they are always ready to act on opportunities and this is a critical quality for human existence. 'Lijaha' does not moan or complain as they are always searching for new doors to open; inquisitive of opportunities for personal and national development towards achieving harmony in human existence. They are optimistic as they persist in pursuing personal and national goals despite obstacles and setbacks which they accept as temporary learning curves of human existence. When they encounter obstacles and setbacks their understanding is that these events are opportunities for growth; inspiring them to strengthen their commitment towards achieving harmonious human existence.

The emotional intelligence and the Law of Self-Preservation are evident in the leadership case study on **Chief Eseko in Zaire** Uwechue 1991 (221:222) who resisted the negation of harmonious human existence.

...when large areas of the country were allocated to the concessionary companies, granting them the full monopoly of the forest products, huge amounts of rubber were demanded from the villagers forced into the forest to harvest impossible quantities. This, in turn, led to the violation of women and children who were held as hostages while the men searched for rubber. Those who failed failing to harvest rubber were killed by the Colonial Army irregular forces as well as by criminal elements and the concessionary companies police. These militias were believed to have used unlimited brutality as, under the pressure of the increasingly heavy rubber demand, the Congolese began to revolt against the Belgian tyranny.

The emotional intelligence and the Law of Self-Preservation are revealed in the leadership case study on **King Cetshwayo (1832–1884)** Uwechue 1991 (147:149) who resisted the negation of indigenous cosmologies.

His reign coincided with the economic revolution that transformed South Africa politically with the British and the Afrikaner seeking to subjugate this independent nation. Cetshwayo constituted an obstruction to the power and control which the British and Boers were targeting scarce resources. However, the Zulu Kingdom itself was experiencing succession rivalry and requested British protection against the Boer incursion into Zululand – an economically independent state with a strong political and military infrastructure. The Zulu Kingdom's source of identity, which the British considered to be a threat to the stability of region; hence the first institution was the Zulu military system – the custodian of the indigenous cosmologies and their knowledge systems.

The emotional intelligence and the Law of Self-Preservation manifest in the leadership case study on **King Ngungunyane** Uwechue 1991 (259:260) and his quest to resist the negation of harmonious human existence through strengthening links with the British.

However, an agreement between Britain and Portugal placed Mozambique under the influence of the Portuguese, thus ending the rivalry between the two colonial powers and signalling the commencement of the military campaign against Ngungunyane. After a protracted battle lasting four years Ngungunyane's army succumbed to the superior military power of the Portuguese. He was captured, dethroned and deported into exile where he died in captivity, marking the advent of the Portuguese expansion in Mozambique.

Emotional intelligence and the Law of Self-Preservation are evident in the leadership case study on **Chief Luthuli (1896–1967)** Uwechue 1991 (409:410) who resisted the negation of harmonious human existence.

He was issued with numerous banning orders, arrested for high treason, placed under house arrest and banned from attending all gatherings; his banning orders were further extended under the Suppression of Communist Act. This Act empowered the apartheid regime to confine him to a small area of his home, ban him from receiving visitors; prevent him from making statements or attending church services.

Emotional intelligence and the Law of Self-Preservation are evident in the leadership case study on **Sir Stewart Gore-Browne (1883–1967)** Uwechue 1991 (249:251) who resisted the negation of harmonious human existence by persistently denouncing the injustice perpetrated by the whites against the Africans.

He stated: ‘A prosperous Blackman means a prosperous White man and vice versa.’ He criticised the impact of taxation on Africans as it did not take into account their inability to pay. He called for better health services and aid to African farmers. He listened to Africans, supported their opposition to plans for the merger between Southern and Northern Rhodesian which would have resulted in domination by the Southern Rhodesian (Zimbabwe) settler parliament but retained the respect from the settlers. He intervened during the strike on the Copper Belt by African mineworkers. He was opposed to racial discrimination, especially in the mining industry where the top jobs were reserved for whites. He intervened in the reduction of discrimination, was opposed to white obstruction, advocated for the Africans to join trade unions and campaigned for the increased representation of Africans on bodies such as the African Representative Council. This activist sought to address the grievances of Africans and opposed the loss of the best land in the country to the whites. He was knighted. He resigned as leader because of the call for ‘amalgamation’ with Southern Rhodesia.

The Law of Self-Preservation and emotional intelligence are apparent in the leadership case study on **Alfred Mangena (1879–1924)** Uwechue 1991 (443:444) who resisted the negation of harmonious human existence.

He was a member of a multi-racial delegation to protest against the Act of the Union. As the first black in South Africa to qualify as an attorney he had to overcome the racial policies of the regime that had banned Africans from those professions that were reserved for Europeans. Mangena provided legal services to Africans and realised the need for them to organise themselves in such a way that would enable them to pursue their rights. Mangena was a founding member of the South African Native Congress, now the African National Congress (ANC).

The Law of Self-Preservation and emotional intelligence are evident in the leadership case study on **Lembede (1914–1947)**. Mandela (1994:110–111) had the following to say about him:

‘He was then one of a handful of African lawyers in the whole of South Africa and was the legal partner of the venerable Dr Pixley ka Seme, one of the founders of the ANC. Lembede said that Africa was a black man’s continent, and it was up to Africans to reassert themselves and reclaim what was rightfully theirs. He hated the

idea of the black inferiority complex and castigated what he called the worship and idolization of the West and its ideas. The inferiority complex, he affirmed, was the greatest barrier to liberation. He noted that, wherever the African had been given opportunity, he was capable of developing to the same extent as the white man, citing such African heroes as Marcus Garvey, WEB Du Bois and Haile Selassie. ‘The colour of my skin is beautiful,’ he said, ‘like the black soil of Mother Africa.’ He believed blacks had to improve their own self-image before they could initiate successful mass action. He preached self-reliance and self-determination, and called his philosophy Africanism. We took it for granted that one day he would lead the ANC. Lembede declared that a new spirit was stirring among the people, that ethnic differences were melting away, that young men and women thought of themselves as Africans first and foremost, not as Xhosas or Ndebeles, or Tswanas.’

The Law of Self-Preservation and emotional intelligence are detectable in the leadership case study on **OR Tambo (1917–1993)** Uwechue 1991 (400:413): who resisted the negation of harmonious human existence.

When participating in drawing the ANC document, Africans Claims in South Africa; and later conceived the notion of the national grouping of young persons and which then crystallised as the African National Congress Youth League (ANCYL) elected Secretary of the ANC Youth League. When the Nationalist party came into power and promulgated discriminatory laws, Tambo was a part-time law student and also a secretary for the Programme of Action, calling for the boycott tactics suggested by the ANCYL. His knowledge of customary law was pivotal in the Bafokeng people’s land rights claim. Later Mandela and Tambo established a legal partnership. When he was elected Secretary General of the ANC the State pronounced his banning orders. However, he continued his resistance behind the scenes as a member of the National Action Committee which drafted the Freedom Charter. He opposed the Africanists responsible for the split in the ANC that resulted in the formation of the Pan Africanists Congress (PAC), accusing them of being divisive and irresponsible. As head of ANC Constitutional Commission he recognised women’s rights and non-racialism.

The Law of Self-Preservation and emotional intelligence are discernible in the leadership case study on **Nelson Mandela** Uwechue 1991 (371:397). He resisted the negation of harmonious human existence when the apartheid legislation was passed.

Mandela and his cadres began to advocate direct action such as boycott and strikes although such action was not supported by the then ANC national leadership under Xuma. A vote of no confidence was passed and Moroka was elected as President of the ANC. This eventually led to the defiance campaign against apartheid. The Suppression of Communism Act was passed and Madiba and others were arrested. As a lawyer Mandela had travelled throughout the country representing blacks who were experiencing power as control from the apartheid regime and, most significantly, the implementation of the Group Areas Act.

Emotional intelligence and the Law of Self-Preservation are evident in the leadership case study on **Robert Sobukwe (1924–1978)** Uwechue 1991 (708:710) who resisted the negation of harmonious human existence.

Together with others he left the African National Congress and founded the Pan Africanism Congress (PAC). Sobukwe was its founding President. The PAC's aims included overcoming the inequities of the apartheid system and establishing a new society in South Africa based on African nationalism. Sobukwe believed that, in order to overcome racial inequality in South Africa, the Africans had to regain their dignity and self respect so as to ensure that they received respect from other races. He was convinced that liberation could be achieved only by the black people themselves – the essence of the differences between the ANC and PAC. However, this led to his being accused of racism by his opponents despite his obvious commitment to the establishment of a non-racist, democratic and socialist society after the destruction of the apartheid system. His belief in the necessity of developing black awareness was one of the sources of inspiration that led to the evolution of the Black Consciousness Movement under Steve Biko.

Emotional intelligence and the Law of Self Preservation are verifiable in the leadership case study on **Chinamona Josiah Mushore (1922–1984)** Uwechue 1991 (152:153) who resisted the negation of harmonious human existence.

The Highfields School was later closed because of alleged political indoctrination of the pupils. When Ian Smith declared unilateral independence in Rhodesia, the British Conservative Government hoped that the Africans would accept the new constitution which had been drawn up without their participation. A commission of inquiry was set up to test African opinion on the proposed constitutional changes. If the Africans had accepted these proposed constitutional changes the illegal regime would then have been legitimised. Joshua Nkomo and the majority of his ZAPU executives were in detention; Chinamona set up a front organisation and coordinated the opposition to the proposed constitutional changes. This was the African National Council (A.N.C.) with Bishop Muzorewa as chairman. Africans opposed the handing of power to a white minority and Josiah and his wife were detained. The Pearce commission stated that: 'The Chinamonas were of importance to the ANC; but we have no evidence that they were planning disorders.'

The ZAPU leaders then met in Lusaka to hold elections for the leadership that would create a unified ANC. However, the congress was marred by disunity with the ZAPU elements of the council holding a separate congress. Chinamona was a member of the delegation that held an abortive meeting with Ian Smith. The aim of the delegation had been to persuade him to hand over power to the nationalist organisation. When the Zimbabwe liberation war ended with the Lancaster House Conference, Chinamona was sent by ZAPU to meet with Mugabe. However, this was not to be as ZANU won the elections by a wide margin. Chinamona became Minister of Transport

but, when arms were found, the new government accused ZAPU and its members and they were dismissed from the Cabinet.

The Law of Self-Preservation and emotional intelligence are self-evident in the leadership case study on **Chitepo Herbert (1923–1975)** Uwechue 1991 (160:161) who resisted the negation of harmonious human existence.

After he had defended a white client in a divorce case there was uproar in the local press with comments such as: ‘Let Africans practise but do not let them into the sanctity of our marriage’. He resolved never to accept another European client. He later appeared before the Beadle Tribunal to defend those arrested under the Emergency Powers Act. He joined the National Democratic Party (NDP) which had replaced the African National Congress. Co-opted onto the NDP’s National Council as an advisor he presented a paper at the NDP’s national convention on: ‘The impact of legislation in our community’. Chitepo was advisor to Reverend Ndabaningi Sithole and Joshua Nkomo during the constitutional talks. When the NDP was banned he helped to form ZAPU. He then moved to Tanzania to become Director of Public Prosecution.

The Law of Self Preservation and emotional intelligence are evident in the leadership case study on **Chipembere Henry (1930–1975)** Uwechue 155:156) who resisted the negation of harmonious human existence.

He appealed to Prime Minister Banda to become less autocratic, to encourage corporative leadership and to establish democratic decision making processes in the post colonial government. The issues facing the government included recognising Communist China and Malawi’s relationship with apartheid South Africa. China had proposed an 18 million dollar loan which most of the cabinet members were prepared to accept. However, Dr. Banda was reluctant and accused China of bribing his government. Ministers at a Cabinet meeting later claimed Banda had been using the China issue as a diversion from the unanimous position of Cabinet against his policy of appeasing the apartheid regime in South Africa. Discussions were held in the absence of Chipembere. In a subsequent speech in parliament he appealed for a rational approach to the Cabinet crisis. However, the debate that ensued resulted in a vote of no confidence in Dr Banda.

In deepening the analysis of the resistance to the negation of harmonious human existence, Prophet LaNdwandwe shares insights on the issue of being united in our diversity:

This deficiency in Buntfu, emotional and spiritual intelligence is intrinsic in most Europeans as they believe in superficial supremacy; which is ego based, resulting in them being Africa’s arrogant and ignorant tyrants. Their ignorance was visible in their creation of ‘buffer’ communities’ to absorb the conflict between the blacks and whites. The union between blacks and whites resulted in the so called ‘coloureds’ or person of mixed blood as buffer communities. These ‘coloureds’ were given higher economic and social status than the indigenous ‘black’ Africans. The Asians were

also brought into Africa as ‘buffer’ communities’ to create a diversion of the economic empowerment from indigenous Africans by ensuring Asians had access to economic opportunities. The independent African states have created a legacy that we are all proud of; that is non-racial societies. This fulfils the Traditional African Cosmology, reflected in our teachings of Buntfu, emotional and spiritual intelligence to create an enabling environment for harmonious human existence and coexistence. African nations must translate this cosmology into action as a human race committed to cosmic relationships resulting in social and cosmic order; and, most significantly, enjoyable coexistence.

The issue of being united in our diversity is evident in the leadership case study on **Nahas Pasha Mustafa (1876–1965)**, Uwechue 1991 (530:532) resisted the negation of harmonious human existence.

This Egyptian politician and judge supported the nationalist movement against the British occupation and joined the Wafd, the main nationalist party of the post First World War era. Nahas was Prime Minister five times. He was, first dismissed by King Fuad, the father of King Farouk for alleged forgery when they clashed over two government bills. He also clashed with the British who forced his government into a coalition, announced the intentions of holding talks with Britain. On the ‘reserved powers’, these talks broke down over the question of Egypt’s claim over Sudan. During his third term as Prime Minister he successfully reduced foreign domination in Egypt and, in terms of an international agreement, abolished special courts for foreign residents. King Farouk clashed with the Wafid which had formed an alliance with numerous Muslim zealots, especially at the ancient el-Azhar University. This, in turn, resulted in Nahas organising student demonstrations and other militant activities. Nahas was dismissed. However, the British Ambassador forced King Farouk to reappoint Nahas as Prime Minister, a landmark incident which indicated who really ruled Egypt. Another party split happened and the Secretary General of Wafid published editions of the Black Book, denouncing Nahas’ government and accusing it of the massive corruption which had, in fact, taken place despite Nahas denying that there was corruption. He also denied subservience to Britain.

The ‘united in our diversity’ is evident in the leadership case study on **Nokrashi Pasha Mahmoud Fahmi (1888:1948)**, Uwechue 1991 (567:568) resisted the negation of harmonious human existence.

This Egyptian politician and leader of the main nationalist party, the Wafd, he was Minister of Communications until the major split occurred in the Wafdist leadership. Nokrashi – he opposed the awarding of a major electrification project contract without adherence to the tender processes. He was expelled from government as a result of a reshuffle. He also disagreed with the ‘Blue Shirts’ paramilitary party of the Wafid leadership. His leadership legacy included successfully maintaining his integrity as a hero in the face of Nahas’ opponents, who spoke opening against the leadership’s corruption. During the coalition government, he was Minister of Communications. He

was supported by the British through the most difficult years of the Second World War.

The 'united in our diversity' is evident in the leadership case study on **President Nkrumah (1909–1972)** Uwechue 1991 (558:566) who strived to improve the social and economic aspects of Ghanaian life, thus resisting the negation of harmonious human existence.

In his autobiography he wrote that: Capitalism is too complicated a system for a newly independent nation, hence the need for a socialist society. But even a system based on social justice and a democratic constitution many need backing up; during the period following independence, by emergency measures of totalitarian kind as, without discipline, freedom cannot survive. In any event, the basis must be a loyal, honest, hardworking and responsible civil service on which the party in power can rely; armed forces must also be consolidated for defence. During the opening of the Bank of Ghana Nkrumah said: Our political independence will be meaningless unless we use it so as to obtain economic and financial self-government and independence and, in the same year of Independence in 1957: My first objective is to abolish from Ghana poverty, ignorance and disease. We shall measure our progress by the improvement in the health of our people; by the number of children in school; and the quality of the education; by the availability of water and electricity in our towns and villages; and by the happiness which our people take in being able to manage their own affairs. The welfare of our people is our chief pride and it is by this that my government will ask to be judged. Throughout his leadership Nkrumah was concerned that the party and its functionaries should be able to improve the quality of life of the people so as to be able to mobilise them into realising the desired policies and goals.

The 'united in our diversity' is palpable in the leadership case study on **Dr Neto (1922–1972)** Uwechue 1991 (541:543) who resisted the negation of harmonious human existence in Angola.

He was not prepared to accept the privileged position of focusing solely on European and 'assimilado' African patients. He opened a private medical practice for both Africans and Europeans, underground struggle operation political activities of the MPLA. However, he was later arrested and deported in chains to the Cape Verde Island. After the onset of the armed struggle in Angola he was transferred to Lisbon and later placed under house arrest at the MPLA headquarters in Kinshasa. As President of the MPLA conflict resulted in factions, resulting from the opposition FNLA also based in the Congo where the MPLA enjoyed the goodwill of and encouragement from the government and the recognition of the OAU. In Angola the MPLA was popular with the Angolans who appreciated the MPLA's ideological orientation towards an egalitarian society without distinction by race or social status.

The 'united in our diversity' is conspicuous in the leadership case study on **Kaunda Kenneth David (KK) (1924 to date)** Uwechue 1991(430:433). This Zambian teacher and politician,

the first President of the Republic of Zambia, resisted the negation of harmonious human existence.

He was secretary general of the Northern Rhodesian African National Congress under the leadership of Nkumbula. However, their combined effort failed to mobilise the Africans against colonial rule. In common with all the anti-colonialist leaders Kaunda was imprisoned. While he was in prison the United National Independence Party (UNIP) was formed. On his release from prison he was elected President of the UNIP. He organised civil disobedience, including the Cha-cha-cha- campaign which consisted primarily of arson and obstructing significant roads. This resulted in a coalition government between the UNIP and the ANC; after defeating the ANC Kaunda in elections became Prime Minister of Zambia and later President of the independent Zambia. As President he instituted a policy in terms of which all school children, irrespective of their parents' ability to pay, were provided with free books and stationery.

The 'unity in diversity' is prominent in the leadership case study on **Machel Samora Moises (1933–1986)**, Uwechue 1991 (418:420) the Mozambican nationalist statesman, national liberator of his country and first President of the People's Republic of Mozambique whose negation of harmonious human existence involved fighting against the Portuguese colonial administration.

A charismatic personality, Samora was renowned for his ability to communicate with the people, his military skills and his commitment to the eradication of colonialism from Africa and the socialist transformation of Mozambique. Throughout his remarkable career Machel was a severe critic of all forms of corruption and the misuse of power. As President of Mozambique his major task was the economic revival of the country after the exodus of the Portuguese farmers, manufacturers and technicians. He formed ad-hoc 'dynamism groups' in urban neighbourhoods and villages with these groups taking over as the administrative centres serving as local councils, police, courts, managing business and recording population statistics in the post conflict period. Samora Machel nationalised law, education, health services, banks, insurance companies, funeral services and land and rented properties. The new government's immediate plan involved the expansion of the health and education services. Under his radical government other policies were implemented, including instituting socialism in the countryside as he believed that state-owned enterprises were the quickest means of responding to poverty.

In enriching the analysis of resisting the negation of harmonious human existence, the Law of Self-Preservation and women regiments are elucidated by Prophet LaNdwandwe (2009: 127) as follows:

'His Majesty stated that reputable women are self-confident for they maintain standards of honesty and integrity to achieve cosmic and social order and are certain of their self-worth and capabilities without the need for validation from others. They

have a presence reflective of their self-assurance and not their egos and build trust through their reliability and authenticity. They can voice unpopular views with dignity and are prepared to go out on a limb when they believe they are right as they act ethically and above reproach. As empowered decision makers, these women can admit their own mistakes and confront the unethical actions of others. They are trustworthy for they can take tough and unpopular, but principled, stands and are capable of making sound decisions despite uncertainties and pressures. They are prominent, achievement driven women who always strive to meet and improve the standards of excellence. This they do because they recognize and acknowledge their strengths and weaknesses and engage cosmic relationships to strike a balance and create harmonious human existence.’

This harmonious human existence is particularly significant in the leadership case study of **Maxeke Charlotte Makgomo (1874–1939)** Uwechue 1991 (462:463) who resisted the negation of cosmic and social order through her leadership and organisational skills which won her the respect of Africans and the government authorities.

As a result of her leadership and her organisational skills she was appointed as a probation officer with the Prison Department. She campaigned for African women in prison, arguing that the migratory system which prevented wives from living with their husbands resulted in the women committing criminal actions. As President of the Women’s League she also campaigned to have women exempted from the pass laws to African women. Her compatriots described her as the ‘mother of African freedom in South Africa.’

This harmonious human existence is also noticeable in the leadership case study on **Machel Josina (1945–1971)**, Uwechue 1991 (417) the prominent, political member of the FRELIMO in Mozambique; her leadership legacy reflects her resistance to the negation of harmonious human existence and manifests in her commitment to the quest for independence from Portuguese colonialism.

She abandoned her studies to take part in nationalist politics as an underground member and organiser. She was detained and later released as a result of an international campaign against Portuguese repression. She then succeeded in escaping to Tanzania where she underwent military training. Mrs Machel organised political education for FRELIMO cadres and, as an official of the newly created women’s department, was responsible for social affairs. She also organised a programme for orphans of the armed struggle until she was overtaken by ill health.

#### 4.4.4 Coexistence

The analysis of resisting the negation of coexistence begins with what Mutwa’s (1998: 625) words on the Bantu High Law of Life:

‘Man, know that your life is not your own. You live merely to link your ancestors with your descendants. Your duty is to beget children even while you keep the Spirits

of your Ancestors alive through regular sacrifices. When your Ancestors command you to die, do so with no regrets.’

In addition, on the Bantu High Law of Discriminate Punishment, Mutwa (1998: 631) states:

‘For every offence there must be a fixed punishment. No offender shall be punished in a way different from that laid down for the particular crime.’

The analysis of resisting the negation of coexistence is also substantiated by Prophet LaNdwandwe (2009:154):

As African we learn obedience and spirituality simultaneously through awareness of cosmology which abhors being disrespectful to positive spiritual commands and rituals which the soul, in the middle of the triangle, requires to evolve and become ‘Muntfu.’ This creates a level of consciousness that connects us with the cosmic being in the middle of the triangle through Buntfu and emotional intelligence; thus demonstrating awareness of the cosmological relationships with humanity, which transforms us from being only ‘ntfu’ to ‘Muntfu we Bantfu’, (that is from being only a soul to becoming a human of and amongst humans). This takes us to the next level of understanding our continuous dialogue between the cosmic being in quest for guidance and protection at each passing moment, receptive to divine messages from invisible lips. This spiritual intelligence is developed through accepting that we are cosmic beings experiencing human existence; hence we learn to distinguish reality from illusion. As cosmic beings we understand the environment grounds our human existence through Buntfu and emotional intelligence and how we integrate our traditions and culture which is our cosmic inheritance from the Ultimate Source and His messengers, our ancestors, with wisdom and love. Tradition, culture and customs are our gifts from ‘Umvelincanti’ and through these we enjoy human existence and coexistence as we advance in our spiritual intelligence transforming us from ‘Muntfu we Bantfu’ to ‘Buntfu LobuQotfo’, authentic identity. This is what we as humanity have been brought into the world to experience as we solidify the authentic self and authentic identity.

Spiritual intelligence as well as the Laws of Life and Discriminate Punishment are evident in the leadership case study on **Chief Maherero** Uwechue 1991 (424:425) of Namibia who attacked the Germans and tried to mobilise other chiefs to take part in this war of resistance with the message:

‘It is my wish that we weak nations should raise up against the Germans.’ He also stated that: ‘Either we destroy them or they will all live in our country, and there is nothing else of it. Let us rather die together and not as a result of ill treatment or all the other ways’. This message was intercepted by the German commander who issued the following exterminating order: ‘Within the German boundaries every Herero, whether found armed or unarmed, with or without cattle, will be shot. I shall not accept any women and children. I shall drive them back to their people otherwise I shall order shots to be fired to them; these are my words to the Herero people’. As a

result Chief Maherero and his people fled to Botswana. However, 80% of the Herero population was massacred, reflecting the Bantu Law of Life that ‘When your ancestors command you to die, do so with no regrets.

Spiritual intelligence as well as the Laws of Life and Discriminate Punishment are evident in the leadership case study on **King Cetshwayo** Uwechue 1991 (147:149) who resisted the negation of coexistence by not complying with the order to dismantle the Zulu kingdom.

This, in turn, led the Battle of Isandlwana at which the British were defeated. The British later captured the King Cetshwayo and replaced his political and military infrastructure with weaker individual territories or chiefdoms. The British utilised their divide and rule strategy even after the king’s return from exile as the kingdom was partitioned. The groups that had risen to power during his absence were unhappy with his return. This led to a civil war during which an Ulundi house was attacked. King Cetshwayo died under British protection at Eshowe.

Spiritual intelligence and also the Laws of Life and Discriminate Punishment are evident in the leadership case study on **Sir Stewart Gore-Brown (1883–1976)** Uwechue 1991 (249:251) of Zambia or Northern Rhodesia who resisted the negation of coexistence.

The African Representative Council retained Gore-Browne as its representative, strongly opposed the Federation of Northern and Southern Rhodesia. He decided not to seek re-election into the African Representative Council claiming he was out of touch with ‘African opinion as well as white’. He was cautious about accepting African self-rule but eventually advised against White liberals heading any pro-African political organisation. He understood the need for Africans to organise themselves and was of the opinion that Whites should support, but not direct, them. He said: “‘African opposition to Federation is now so strong; it could be disastrous to force it on them any longer’. He later became a member of Kaunda’s United National Independence Party (UNIP) and, as a UNIP candidate, won a massive African vote but lost a parliamentary seat as he was not supported by the White voters. He was greatly honoured by President Kaunda who stated that: ‘Gore-Browne is a legend in Zambia, a country which he helped to construct; a country he loved; a country in which his spirit will long live.’

Spiritual intelligence as well as the Laws of Life and Discriminate Punishment are evident in the leadership case study on **Mangena Alfred (1879–1924)**, Uwechue 1991 (443:444) South African lawyer and politician who resisted the negation of coexistence.

Mangena petitioned the British government during the Bambata Rebellion, one of the Zulu’s major military resistances to European domination and also by challenging the legality of the colonial administration’s authority in Natal to declare martial law in the territory. This earned him recognition in both Britain and South Africa for his intellectual and fearless criticism of the colonial authorities. He established the Native Advocate newspaper and took an uncompromising position when petitioning the South African government about the 1913 Land Act. This attorney who dedicated his

entire life to the cause of the Africans and acted fearlessly in the face of repressive measures was described in African Yearly Register as follows: Alfred Mangena was a fearless man whose life was in danger more than once because of his success.

Spiritual intelligence and also the Laws of Life and Discriminate Punishment are evident in the leadership case study on **Fischer Bram (1908–1975)**, Uwechue 1991 (234:235) South African lawyer; politician and anti-apartheid campaigner who resisted the negation of coexistence.

As a member of the South African Communist Party during the apartheid regime, Bram Fischer was one of the defence counsels in the 1956 and 1961 ‘Treason Trial’ and this, in turn, resulted in his political genius becoming known outside of South Africa. His success in the treason case against the anti-apartheid leaders served as an impetus for the liberation movement. He was arrested on numerous occasions for being a member of the banned Communist Party. During his court appearance he courageously stated that he was an African from South Africa and that he would not leave his country merely because his political beliefs were opposed to the beliefs of the government. He went underground to continue his struggle against apartheid, writing a letter stating his convictions about the liberation struggle and willingness to accept any punishment. Bram predicted disaster, terrific bloodshed and civil war if the persecution of the blacks did not stop. His later statement from the dock irritated the architects of apartheid and he was sentenced to life imprisonment. A decision was made that, on his death, his ashes would be at the disposal of the Prison Department for this department to dispose them. However, Jimmy Kruger, the Minister of Justice, was forced to reverse this decision in the light of intense national and international protest.

Spiritual intelligence and also the Laws of Life and Discriminate Punishment are evident in the leadership case study on **OR Tambo (1917–1993)** Uwechue 1991 (400:413) who resisted the negation of coexistence.

He provided leadership during the South African liberation struggle and calling for trade union support, including participation at the African Union Heads of State Summit. Tambo was assigned responsibility for the increasing numbers of ANC exiles, Umkhonto wesizwe (MK) military camps, fundraising and setting up ANC offices around the world while interacting with the international community. He was renowned for the consensus and collective decision making which characterised his leadership; which resulted in increased numbers of ANC allies, including the international Anti-Apartheid Movement, an active supporter of the economic sanctions against South Africa. Meanwhile, the apartheid regime was becoming more suppressive in South African. It was also undertaking cross border raids as a result of which the Nkomati Accord was concluded between the apartheid regime and Mozambique. The apartheid regime declared a state of emergency which led to Tambo’s call to all the people to ‘Render South Africa Ungovernable’ with increasing social unrest and pressure in South Africa. His call for the creation of alternative

structures resulted in the ANC meeting with a high-powered delegation of captains of industry.

Tambo was questioned by the Foreign Affairs Committee of the House of Commons in London. The Commonwealth then sent a Delegation of Eminent Persons to South Africa. Tambo also called for an alternative education system and the unbanning of the Congress of South African Students (COSAS). He commissioned a high-powered ANC legal team to draw up the future South African Constitution which would be entrenched in multi-party democracy and the Bill of Rights. Tambo led the ANC's MK in its top secret Operation Vula, choosing operatives to infiltrate the country and establishing underground networks and arms caches. The apartheid regime responded by massacring ANC cadres in neighbouring states. Both parties then started preparing for negotiations. After extensive discussions with the Front Line States, which culminated in the Harare Declaration, indicating it was opportune to negotiate with the apartheid regime, which eventually led to the unbanning of the ANC. Tambo died two years after his return to South Africa. He is remembered by his words 'It is our responsibility to break the barriers of division, create a country where there will be neither Black or Whites, just South Africans, free and united in diversity.'

Spiritual intelligence and the Laws of Life and Discriminate Punishment manifest in the leadership case study on **Nelson Mandela** 1994 (140/1) resisted the negation of coexistence after the demolition of Sophiatown.

He believed that the ANC had no alternative other than armed and violent resistance; this culminated in the Congress of the People which called on all South Africans to send in their proposals for the post-apartheid era. These proposals were incorporated into the Freedom Charter. When the Africanists separated from the ANC to form the PAC, Madiba considered them to be immature despite the fact that his personal friend, Robert Sobukwe, was elected as President of the PAC. When the PAC organised demonstrations that resulted in the Sharpeville Massacre, Madiba publicly burnt his own passbook in support. This led to rioting across South Africa which culminated in the imposition of martial law, the declaration of the State of Emergency, the arrest of Madiba and others and the banning of both the PAC and the ANC, Mandela and others defended themselves during the Treason Trial. They organised the ALL-In Africa Conference, at which the anti-apartheid delegates agreed on a mass stay away on the day South Africa became a republic. Mandela went underground, cofounded Umkhonto wesizwe (Spear of the Nation – MK) which officially separated from the ANC as its military wing. The MK agreed to commit acts of sabotage in order to exert the maximum pressure on the government with minimum casualties.

**Mandela** resisted the negation of coexistence in 1994 (602:603):

When PW Botha offered him his freedom subject to his unconditionally rejecting violence as a political weapon, he responded through his daughter as follows: 'What

freedom am I being offered while the organization of the people remains banned? Only free man can negotiate. A prisoner cannot enter a contract.’ Madiba held meetings with the apartheid regime, laying the foundation for the negotiated solution, but made little progress. Meanwhile the Anti-Apartheid Movement and the ANC were both engaged in the international ‘Free Mandela’ Campaign.

The resistance of the negation of coexistence resulted in the victorious release of **Mandela** 1994 (666:668):

President de Klerk eventually unbanned political parties, predominately the ANC and PAC, and released Mandela; the day he declared his commitment to peace and reconciliation with the white minority. He did, however, make it clear that the ANC’s armed struggle was not yet over – ‘Our resort to the armed struggle in 1960 with the formation of the military wing of the ANC, MK was a purely defensive action against the violence of apartheid. The factors that necessitated the armed struggle still exist today. We have no option but to continue. We express the hope that a climate conducive to a negotiated settlement would be created soon, so that they may no longer be the need for an armed struggle’.

Spiritual intelligence as well as the Laws of Life and Discriminate Punishment are evident in the leadership case study on **Chitepo Herbert (1923–1975)** Uwechue 1991 (160:161) who resisted the negation of coexistence of the Rhodesian colonial regime.

When he was suspended from ZAPU he was elected national chairman of ZANU after its split from ZAPU. He was authorised by ZANU to organise and lead the liberation of Zimbabwe by means of the armed struggle. With most of the ZANU leaders detained he established a base in Lusaka where the liberation struggle was launched under his leadership. They embarked on a massive recruitment campaign and initiated training programmes. Guerrilla incursions into Rhodesia began, taking Smith’s forces by surprise. Chitepo launched a new era in the battle for freedom in Zimbabwe, believing that the liberation war in Zimbabwe could be fought on many fronts, including economic sanctions against Rhodesia and Chimurenga – the war of liberation. This Chimurenga of ZANU was later transformed to focus on the politicisation of the peasants; the improvement of the guerrilla training programmes and the improvement of the guerrilla deployment. Chitepo recognised that consolidating the party’s ideology was possible through education after ‘the years of great debate’ bearing testimony to his efforts.

While he was in Zambia he made efforts to unify the Zimbabwean Liberation Movements but refused to deal with FROLIZI because of its parochialism and divisive orientation. Chitepo succeeded in establishing a Joint Military Command with ZAPU, ZANLA’s this forced the Smith Regime to appeal to the South Africa regime for military assistance. The decision of Rhodesia and South Africa to resort to diplomacy led to the emergence of so-called ‘détente’. International pressure united ZANU, ZAPU and FROLIZI but the marriage of these parties was short-lived. The

Lusaka Unity Declaration led to the formation of the African National Council to represent Zimbabweans at the abortive Victoria Falls Conference; Chitepo was assassinated when a bomb exploded in his car outside his house in Zambia.

Spiritual intelligence and also the Laws of Life and Discriminate Punishment are evident in the leadership case study on **Samora Machel (1933–1986)** Uwechue 1991 (481:420) who resisted the negation of coexistence when he joined FRELIMO under the leadership of Eduardo Mondlane.

He went into exile where he underwent military training, actively participating in training guerrillas for the armed struggle when the FRELIMO forces attacked Northern Mozambique. Machel organised the opening of a new front in the Eastern Province of Mozambique, he was in charge of establishing FRELIMO's main base – the Centre of Political and Military Training – in Southern Tanzania and he assumed overall command of FRELIMO's fighting force. Under his leadership the Mozambican People's Liberation Forces (FPLM), as FRELIMO's armed forces movement came to be known, enlarged their area of operations. As President of the FRELIMO Party it was assumed that he would be Head of State and Commander-in-Chief after the collapse of the fascist regime – elected by the FRELIMO committee.

Spiritual intelligence as well as, the Laws of Life and Discriminate Punishment are evident in the leadership case study on **Dr Neto** Uwechue 1991 (541:543) who resisted the negation of coexistence.

His leadership transformed the MPLA into a mass movement with a multi-ethnic base, rejecting notions of anti-White racism and elitism. The guiding principles of the MPLA included the conviction that an independent Angola would not duplicate the class patterns of the colonial period and, hence, the MPLA opted for socialism as the mechanism for creating a new society. Neto was in charge of the political and military components of the struggle, holding the cadres together by his exemplary and political leadership. The fact that the MPLA was both a diplomatic and military forces was recognised by the OAU which granted the movement official status as a genuine liberation movement, while withdrawing its recognition of the FNLA's 'government in exile.' Neto led the MPLA into a unity pact with the FNLA with an agreement calling for the establishment of a Supreme Council for the Liberation of Angola and a Unified Military Command. However, before this could be implemented Portugal dramatically changed its policy, and unbanned political parties which were in exile. Neto returned to Luanda and received a hero's welcome. He became the President of the Peoples' Republic of Angola until his death.

In substantiating the analysis of resisting the negation of coexistence Prophet LaNdwandwe (2009:325) has the following to say on leadership with humility:

King Sobhuza was adamant that the culture of opposition parties did not mushroom overnight as it requires deep roots that sustained them from the sun. In western tradition opposition parties disagree with each other on public platforms and they got

together for tea and whisky after fiery debates; as they had long established ground rules to enable them to understand that it is nothing personal but purely politics. He believed that, in Africa, when we oppose each other we become enemies as we come from a history of territorial wars; therefore it is irresponsible to apply foreign ideology to our past behavioural traits. This goes against Buntfu principles and values, emotional and spiritual intelligence as we have been assimilated into pseudo-democratic states; without grounding over selves in our cosmology and ontology.

The leadership with humility as well as the Laws of Life and Discriminate Punishment are evident in the leadership case study on **Nokrashi Pasha (1888–1948)** Uwechue 1991 (567:568) who resisted the negation of coexistence.

He was Prime Minister of Egypt during that country's turbulent period of violence of the feud involving Wafd, the Communists, the resurgent Muslim Brotherhood (believers in achieving government based on Islamic principles by any means possible) and others. This period of continual labour unrest lasted for over three years and was characterised by discontent against the Britain who tried to discredit the weakened Wafd, and suppress the mass movements which were seeking to lead the anti-British protest movements. He resigned after a major political riot in Cairo and was then recalled by King Farouk to serve as Prime Minister for a further two critical years. The efforts to reach a definite new agreement with the British failed and British forces were withdrawn from all Egypt except the Suez Canal. However, their presence in the Canal Zone and their refusal to recognise Egyptian claims to Sudan remained nationalist grievances; a sentiment arousing the Arab-Jewish-British conflict over Palestine. However, during his efforts to resolve the conflict Nokrashi won popularity as a result of his support for the Palestinian Arabs. Egypt went to war with its Arab allies against the newly proclaimed state of Israel. The war exposed monumental corruption in Egypt, involving people close to the king. Pasha's alliance with the British and King Farouk compromised his leadership as did Egypt's participation in the war with Israel and the banning of the Muslim Brotherhood, who killed him.

Leadership with humility as well as the Laws of Life and Discriminate Punishment are evident in the leadership case study on **Colonel Anwar Sadat (1918–1981)**, Uwechue 1991 (665:666) an Egyptian statesman who resisted the negation of coexistence.

He took bold steps towards solving the Arab-Israeli crisis, leading his country in a daring attack across the Suez Canal. He destroyed the myth of Israeli invincibility and became a national hero, gaining recognition for restoring the Arab morale and pride which had been shattered by previous Israeli defeats. He reopened the Suez Canal for international shipping, stating that it was a passageway to peace and an avenue for prosperity and co-operation among mankind. He made a historic visit to Jerusalem where he addressed the Israeli Parliament, the Knesset, on his desire for peaceful coexistence – a move widely condemned in the Arab world. Sadat signed two agreements with the Israeli Prime Minister at Camp Davis. However, these were rejected by the Arabs as a betrayal and he was expelled from of the Arab League and

isolated diplomatically. Paradoxically, for his peace initiatives he received the Methodist Peace Prize and shared the Nobel Peace Prize with the Israeli Prime Minister.

Leadership with humility and also the Laws of Life and Discriminate Punishment are evident in the leadership case study on **Neway Brigadier General Mengistu (1919–1961)**, Uwechue 1991 (544:556) the Ethiopian military officer who resisted the negation of coexistence.

As the Commander of the Imperial Guard he turned the guns on Emperor Haile Selassie I as he led the revolt against the excesses of the feudal order. A forceful exponent of the movement for social and political change he was the first, together with his brother, to challenge the Emperor's authority. This signalled the onset of fierce criticism and a rebellion that culminated in a coup. They are revered in post-feudal Ethiopia as heroes of the revolution that ended the Solomonic dynasty of Haile Selassie. Earlier Mengistu was among the patriotic officers who became one of the Emperor's confidantes. He was appointed colonel and training officer of the Imperial Guard which had been created to suppress the revolt against the Emperor. He was then promoted to Brigadier General. Meanwhile his brother had started to agitate for political and social reforms in order to redress the growing inequality between the ruling aristocracy and the peasant society. Mengistu and his brother staged a coup and took control of Addis Ababa for three days whilst the Emperor was in Brazil. They proclaimed Prince Asfa Wossen as Head of State and King of Ethiopia.

During the two brother's trial he conducted himself with dignity, taking responsibility for almost everything that had happened. He spoke of the backwardness of Ethiopia, the inefficiencies of the feudal administration, the maladministration of the land that had resulted in the misery of the peasants; and the indifference of the ruling aristocracy, including the Emperor. His last words in court were: 'I shall not appeal, and am quite satisfied ... I did all this for the sake of the Ethiopian people and pray to God soon give true judgment to the Ethiopian People.' Soon after his execution a succession of rebellions and crises instigated by senior military officers, students and intellectuals took place in Ethiopia. The death of Mengistu and his brother death had signalled a new political awakening in Ethiopia.

The analysis of the resistance to the negation of coexistence is further explained through humanitarianism values by Prophet LaNdwandwe (2009:246) as follows:

King Sobhuza was cautious about progress towards political freedom in South Africa because, as a humanitarian, having the Afrikaner regime in power was very painful to him as he believed in equality. The King maintained his peaceful negotiation policy and he believed that Swaziland, being a member of the United Nations (UN) and Organization of African Unity (OAU), would help to bring change in South Africa. The King motivated for new and vigorous approaches towards the attainment of peace and stability in South Africa. In his view, suppression of the poor was an abomination of their rights and this was causing disunity within the continent. The continent could

not speak in one voice in the presence of the Afrikaner regime; with their Special Forces intimidating economically dependent and unstable countries with sanctions. Africa could not unite until and unless South Africa was free from racial discrimination and the brutality inflicted on our African brothers and sisters; depriving them harmonious human existence and coexistence.

The humanitarianism values and the Laws of Life and Discriminate Punishment are evident in the leadership case study on **Chief Leabua (1914–1987)** Uwechue 1991 (308:309) who resisted the negation of coexistence.

When he realised that the result of his country's peaceful coexistence policy with Pretoria was that Lesotho was becoming one of South Africa's Bantustans. Chief Jonathan became more assertive, providing refuge for South Africans fleeing repression by the white minority regime. He ignored Pretoria's demand to expel ANC cadres from Lesotho. This, in turn, won him great admiration from within the OAU and anti-apartheid movement. South African commandos conducted frequent raids into Lesotho searching for ANC houses in Maseru. Thus, Chief Leabua exposed himself as a target for Pretoria's guns, and was 'punishment' for his resting the negation of coexistence this resulted in the end of his reign. The apartheid regime imposed a blockade on Lesotho and, after three weeks, almost all economic activity in Lesotho had ceased. The Lesotho army provided military intervention which thus disposing the Prime Minister, who retired peacefully in his village.

The humanitarianism values and well as the Laws of Life and Discriminate Punishment are evident in the leadership case study on **Kaunda Kenneth (KK) (1924 to date)** Uwechue 1991 (430:433) that resisted the negation of coexistence in his foreign policy.

Kaunda was an outspoken supporter of the anti-apartheid movement and he opposed minority rule. However, his support of the struggle for liberating South Africa exacerbated Zambia's economic problems as Kaunda provided administrative and logistical support for Black Nationalist movements in Zimbabwe, Namibia, Angola and Mozambique, and South Africa. President Kaunda played a critical role as mediator and negotiator between the Black Nationalist movements based in Lusaka and their white minority oppressors until the end of apartheid and colonialism in Southern Africa. He served as chairman of the OAU, now the AU, and, at the international level was a member of the Non-Aligned Movement. He had frequent cordial differences with Prime Minister Margret Thatcher and President Ronal Reagan and maintained warm relations with the Republic of China who provided assistance on many development projects such as the TAZARA Railway from Tanzania to Zambia.

#### 4.5 Conclusion

The purpose of this chapter was to realise the third objective of this study, namely, to analyse African leadership case studies negating, resisting or affirming cosmological principles and, in this way, to meet the research aim of analysing how indigenous cosmologies and

knowledge systems from the continent may be used as a base to distinguish between the various form of leadership found in Africa; and to generate an African humanism leadership theory and model. This study is based on the theme analysis which was conducted in chapter two and which resulted in following the cosmological principles, namely, embedded in indigenous cosmologies and knowledge systems: Supreme Being or Divine Guidance; Cosmic and Social Order; Harmonious Human Existence; and Coexistence.

#### 4.5.1 African Leadership Case Studies Affirming Cosmological Principles:

As a cosmological principle the Supreme Being and Divine Guidance is universal and also common within the context of indigenous cosmologies and knowledge system, but also within the diverse religious of Africa which are primarily Christianity and Islam. In the context of indigenous cosmologies and knowledge systems, the Supreme Being is expressed without Christ or Mohammed, but rather through interdependency and interconnectedness with the ancestors and the universe. Traditional leaders are revered, not only for their leadership ability, but as the guardians of their ancestors. Hence, their success is evaluated through decision making, harmony and peace and also through their ability to balance and harmonise the universe and environment for the prosperity of both leaders and followers. Within the context of Christianity and Islam, the concept of the Supreme Being and Divine Guidance, is affirmed by religious leadership which integrated indigenous knowledge systems and exemplified 'I AM BECAUSE WE ARE' within communities during their struggles and liberation.

The cosmological principle Cosmic and Social Order is universal and also common within the indigenous cosmologies and knowledge systems context, mirroring African religions, past and contemporary. This tool is directly linked to the concept of the Supreme Being and Divine Guidance, acknowledging human imperfection; which requires guidance, resulting in cosmic order that translates into social order. The leadership that affirmed cosmic and social order had tremendous positive impact on their communities, countries and/or liberation struggles and independence. The religious leadership, which affirmed cosmic and social order, were pathfinders in ensuring that the contemporary African religion integrates indigenous cosmologies and knowledge systems.

As a cosmological principle Harmonious Human Existence is universal and reflects the interdependency and interconnectedness that prevail in the indigenous cosmologies and knowledge systems. Inherently affirmation emanates from the Supreme Being and Divine Guidance result in the Cosmic and Social Order that translates into Harmonious Human Existence. The leadership that affirmed harmonious human existence experienced support and respect that translated into the improved human welfare of citizens, for example, the case studies on Asantehene, Menelik II, King Sobhuza II, and Sir Seretse Khama. Some of the leadership had a tremendous impact in philosophy, liberation, gender equity and regional political influence.

As a cosmological principle Coexistence is universal, mirroring the interdependency and interconnectedness that are common in the indigenous cosmologies and knowledge systems.

The leadership that affirmed coexistence either enjoyed dignity themselves or restored the dignity of their citizens or followers at a national, regional, continental and international level. Coexistence exhibits lessons from leadership that affirmed it such as the case studies of Kenneth Kaunda, Nelson Mandela, O.R. Tambo, Emperor Haile Selassie I and General Smuts. However, those leadership case studies that affirmed coexistence advanced their struggles and liberated their countries, attaining peace and stability in their countries regionally, continentally and internationally.

#### 4.5.2 African Leadership Case Studies Negating Cosmological Principles

**Supreme Being and Divine Guidance:** When this principle is negated it compromises and marginalises the indigenous cosmologies and knowledge systems. Whether this negation is carried out by traditional leadership or religious leadership the consequences are similar. The identities of the citizens or congregants are marginalised and not enriched; and it also breeds the linear thinking which results in self hatred, thus negating the Supreme Being and Divine Guidance. Evidently there was negation emanating from the use of religion, dogma or doctrine as a divide and rule tool – whether it is for racial discrimination or any other indoctrination it has dire consequences for either the citizens or the congregants.

**Cosmic and Social Order:** When this principle is negated it creates imbalance and disharmony within the souls of both perpetrators and victims as well as the inherent negation of the Supreme Being and Divine Guidance. This, in turn, translates into the cosmic disorder, which results in social order. The apartheid regime is a classic example of leadership legacies that reflected the cosmic disorder as racism and discrimination, exhibiting the dominance of the ‘red worm’ that resulted in social disorder. This scenario was also evident in Zimbabwe with the Rhodesian regime. Both South Africa and Zimbabwe are still struggling to consolidate balance and harmony but, whether by default or design, the sporadic moments of cosmic disorder that translate into social disorder are still visible.

**Harmonious Human Existence:** When the Supreme Being and Divine Guidance are negated, this translates in Cosmic and Social Order, which then, in turn, mutates into the negation of harmonious human existence. This was discernible in the leadership that resulted in killings, arrests, deaths, and banning orders; essentially marginalising the victims and, most significantly, utilising power as control to maintain an unsustainable status quo. Interestingly the leadership legacies of Nelson Mandela and O.R. Tambo features in the negation of harmonious human existence with the members of the Youth League of the African National Congress opposing the ANC membership of white members of the communist party, despite the fact that they comrades and personal friends.

**Coexistence:** When this principle is negated, it threatens the peace in the country, region and continent and internationally with catastrophic ends. The leadership that exemplified this negation either went into exile, experienced a coup or hostile takeover, died mysteriously, were assassinated or conceded to political defeat. King Sobhuza negated coexistence by ruling through a decree until his demise while Nelson Mandela negated coexistence by calling prematurely for violence to be used as a weapon against apartheid.

#### 4.5.3 African Leadership Case Studies Resisting Cosmological Principles

Supreme Being and Divine Guidance: Resisting the negation of the Supreme Being and Divine Guidance has been a critical component of Africa's liberation struggle; whether from an Islamic or a Christian perspective. Unfortunately these have been 'the weapons of mass destruction' on the continent.

Cosmic and Social Order: Resisting the negation of Cosmic and Social Order often resulted in deaths, massacres, humiliation, dehumanisation, and imprisonment; as such negation is linked to the negation of the Supreme Being and Divine Guidance. The leaders described in the leadership case studies that exemplified the resistance of the negation of cosmic and social order displayed their 'royal blue worm' as they were not deterred by the punishments to which that their detractors subjected them.

Harmonious Human Existence: Resisting the negation of Harmonious Human Existence resulted in brutality, the dismantling of empires and leaders being subjected to captivity, banning orders, accusations of high treason, life imprisonment, isolation and exile. The leaders in these leadership case studies that exemplified resisting the negation of harmonious human existence were predominantly committed to liberating their countries.

Coexistence: Resisting the negation of Coexistence resulted in battles, impoverishment, persecution, exile, life imprisonment, death and assassination but also recognition as a hero on a national, regional, continental and international level, and being awarded the Nobel Peace Prize. Thus, these leaders had a tremendous impact in the history of their countries, regions and the African continent and, most significantly, provided incredible stories for future analysis.

## Chapter 5 Analysis of Findings, Recommendations and Conclusion

### 5.1 Introduction

The research aim of this dissertation was to analyse how indigenous cosmologies and knowledge systems from the African continent may be used as a base to distinguish between the various forms of leadership found in Africa; and to generate an African humanism leadership theory and model (Chapter one). In the literature review contained in Chapter two, the research study attained the first and second research objectives, namely, to examine cosmological principles embedded in indigenous cosmologies for analysing African leadership and to examine cosmological principles embedded in indigenous knowledge systems for analysing African leadership. This, in turn, resulted in the four cosmological principles, namely, Supreme Being, Cosmic and Social Order, Harmonious Human Existence and Coexistence. Chapter three describes Afrikology as the theoretical framework and methodology used for the study and Critical Discourse Analysis as the methodology. The chapter also discusses hermeneutics as the method used for the purposes of the research study.

In Chapter four, the dissertation realised the third research objective, namely, to analyse African leadership negating, resisting or affirming based on cosmological principles from the previous chapter. Accordingly, the first aim of this chapter is to analyse the research findings in terms of the way in which they provide a response to the research question as to whether indigenous cosmologies and knowledge systems provide relevant analytical cosmological principles African leadership. In order to analyse African leadership effectively, the research findings and their analysis are based on the case studies cited in Chapter four. The second purpose of this chapter is to realise the fourth objective of this research study, namely, to generate an African humanism leadership theory based on cosmological principles through a critical discourse analysis to unpack the concept of individual dualism, for peace and sustainable development.

The third purpose of the chapter is to realise the fifth research objective, namely, to generate an African humanism leadership model based on cosmological principles. This research objective will be achieved through a critical discourse analysis on human agency, human solidarity, and human dignity, with leadership and followership within the context on the four cosmological principles. The analysis of the findings and the leadership model are in accordance with the African Renaissance and Afrikology. According to Hoppers (2002:3), the African Renaissance

...‘aims at building a deeper understanding of Africa, its language and its method of development. It is a project that includes the rewriting of major tents of history, both past and contemporary’.

Analysing African leadership cased studies negating, resisting or affirming based on cosmological principles is in line with building a deeper understanding of Africa, whilst rewriting the major tents of history, both past and contemporary, thus Hopper’s inherently echoing Nabudere (2011:2),

‘The objective of this exercise is, therefore, to elaborate on how Afrikology, as an all-inclusive epistemology based on cosmologies emanating from the Cradle of Humankind, can play a role in rejuvenating the Universal Knowledge, which our ancestors put in place in their growing spread around the world.’

The cosmological principles were lived experiences and part of the daily life of our ancestors, and it is through Afrikology that these principles can be part of an inclusive epistemology emanating from the cradle of humanity. Thus the first section, the analysis of findings, essentially responds to the research question: Do indigenous cosmologies and knowledge systems provide relevant analytical cosmological principles for African leadership? This response evolved through an embryonic process which began in chapter two with the explanation of the concepts of universal humanism; African leadership context; indigenous cosmologies enabled through cognitive justice; and transformation by enlargement for the inclusion of indigenous knowledge system into the African leadership discourse and perspectives on African humanism; and with cosmological principles embedded in indigenous cosmologies and knowledge systems. These cosmological principles provide the base line data for responding to the research question cited above, namely: Do indigenous cosmologies and knowledge systems provide relevant cosmological principles for African leadership?

This chapter further illustrates how this study is grounded in African humanism and not western humanism. According to Khoza (2011:444):

Western humanism developed from the Renaissance when humankind rediscovered reason and logic from the Greek and Roman classic. From then on he decided that there was going to be no limit to the heights of his achievements in science, technology, and the exploration and discovery of other lands. This mindset developed aberrations such as racism, the Holocaust, nuclear and germ warfare and so on. It is a humanism driven mainly by the intellect. Even when Christians speak of ‘Christian humanism’, we can be sure that it is an intellectualization of their faith rather than the profound religious/spiritual experience driving African humanism. Western humanism has always been bedevilled by at least two intractable elements: rugged individualism and atheism. It is on this score that African humanism, parts its company with the Western types of humanism.

Inherently this study reflects a rootedness in African humanism, hence the cosmological principles are embedded on indigenous cosmologies and knowledge systems, thus drive by profound religious/spiritual experience. Khoza (2011:60) maintains that:

The broader view of leadership takes issue with individualist perspective. My own deeply held belief is that African humanism, with its collective ethics, offers solution to the dilemmas raised by individualism. We may all be quite different from one another, individually and culturally, but in a sense ‘we are all African now’. There is no ‘I’ without ‘us’, no ‘we’ without our common humanity. To put it simply, the leader cannot go it alone.’

Hence, the second section of this chapter generates an African humanism leadership model, individual dualism which incorporates the qualities of a leader who does not 'go it alone'. It is individual dualism towards peace and sustainable development as it seeks to provide an African humanism leadership model to address intractable problems of development: Howard & Hoppers 2011 (36:37):

In today's world there is a tragic contrast between intractable problems and a knowledge explosion. The sheer quality of knowledge available is mind-boggling and increases exponentially every day. And yet most of the problems are getting worse not better. There is a need to transform the production and dissemination of knowledge to make knowledge more useful for solving problems. A list of modernity's intractable problems would include: a series of financial crises; unchecked population growth; the destruction of the biosphere; ethnic violence; poverty; water shortages; air pollution; exhaustion of fossil fuels; terrorism; alienated youth; unemployment; war; crime; drugs; sexism; racism; homophobia; and other forms of illegitimate discrimination; inflation and economic instability generally and lastly the possibility, and in the long run the probability of nuclear war.

## 5.2 Analysis of Research Findings

The study aims to answer the following research question is: Do indigenous cosmologies and knowledge systems relevant cosmological principles for African leadership? This question emphasises relevancy as a critical component of the embryonic process which began in Chapter two of this dissertation. It is critical to observe that this relevancy requires explaining the epistemological significance of indigenous cosmologies and knowledge systems in the leadership discourse. The study focused on four geographic areas in Africa: North Africa (Egypt); West Africa (Ghana-Akan); The Horn of Africa (: Ethiopia) and Bantu in Southern Africa. These geographic areas were identified specifically to ensure that the indigenous cosmologies and indigenous knowledge systems were 'rooted' to enable an all inclusive epistemology based on cosmologies emanating from the Cradle of Humankind (See Nabudere 2011:2).

In order to create an enabling environment for epistemological significance and during the embryonic research process, I coined the concept individual dualism. This concept is a product of both my indigenous prophetic gifts and of the research that was conducted in the four geographic areas. The utilization of indigenous prophecy is supported by Nabudere (2011:111) as follows:

'It is significant from the point of view of an Afrikology of knowledge that when the crisis of the modern scientific epistemologies began to manifest itself significantly in the consciousness of some of the mainstream thinkers, the only recourse they had for overcoming this crisis was a return to the source of African knowledge.'

This dissertation is intended to elucidate African knowledge and, this; the concept of individual dualism is explained according to cosmological principles embedded indigenous cosmologies and knowledge systems. Individual dualism is in line with Afrikology on how

when the crisis of modern scientific epistemologies.....to overcome this crisis requires returning to the source of African knowledge. Individual dualism acknowledges modernity's intractable problems and the knowledge explosion, which seems to be unable to provide solutions as suggested by Howard & Hoppers 2011 (36:37). Hence the individual dualism is rooted in cosmological principles embedded in indigenous cosmologies and knowledge systems, in line with Afrikology, that the only recourse in overcoming this crisis of modernity is to return to the source of African knowledge.

This journey of returning to the source begins with the photograph below, by courtesy of Swazi National Trust Commission, exemplifies the concept of individual dualism through the simplicity and, yet profound, homestead architecture that enables individuals to believe in the Supreme Being and experience the Cosmic and Social Order that translate into Harmonious Human Existence for Coexistence to prevail. This picture resonates with what Davidson (1980:17) articulates as follows:

‘The simplicity of African village life is deceptive, bare and flimsy it may often be, but it is not unchanged since the dawn of evolution’.

This simplicity is the source of our individual dualism. This photograph reflects how the concept of individual dualism based on cosmological principles embedded in indigenous cosmologies and knowledge systems.

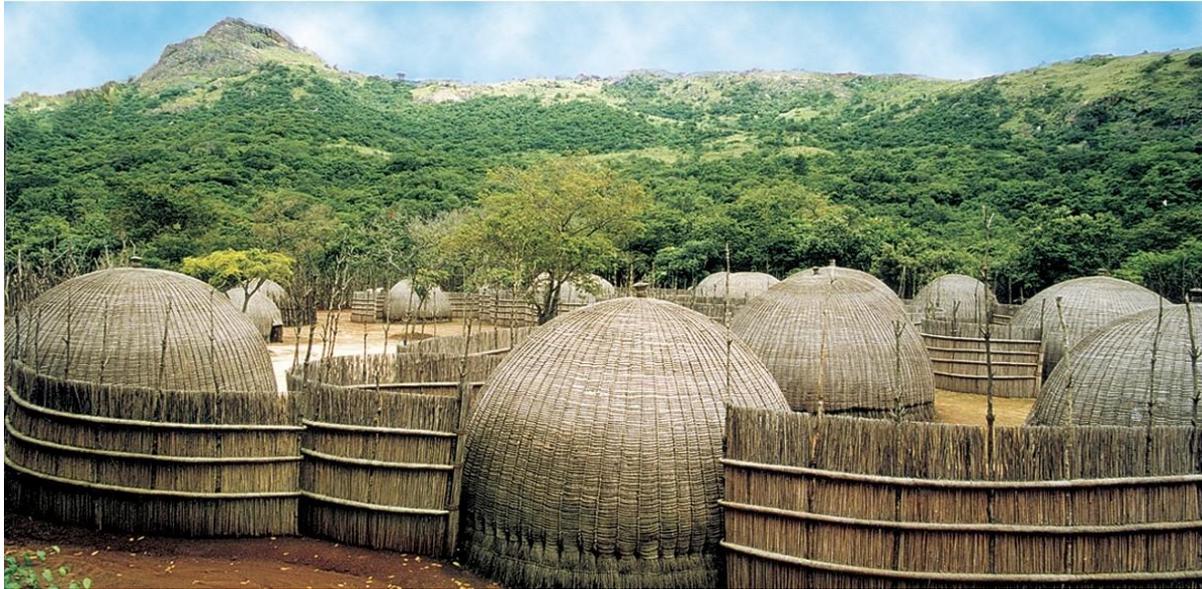
Khoza (2012:91/2) states thus:

Arguably the most famous statement of being in Western philosophy, ‘I think, therefore I am’ (Cogito ergo sym), was coined by Rene Descartes in his Meditations on First Philosophy in 1639. Significantly, while no one knows who coined the term Ubuntu – a fact that, in itself, signifies its deep communal roots – it was a single individual, on a known date, who broached the idea that thoughts in a person's mind prove that person's existence. The contrast is striking. Ubuntu posits a collective existence; the Cartesian worldview rests on individual identity. In Descartes' view, a person is an entity separate from others. The person may know him – or her only by means of conscious thought. This is a far cry from reflecting that one's human life is a product of all other human lives. In African humanist terms, one's existence does not depend on what one thinks in the lone citadel of the mind, but on social ties, common values and ways – of seeing, and empathy with others. It is an all-embracing intellectual, emotional, spiritual and psychological acknowledgement of commonality.

Individual dualism is rooted in simplicity and cosmological principles embedded in indigenous cosmologies and knowledge systems; thus in line with Ubuntu posits of a collective existence, the social ties common values and ways of seeing and empathy with others in a holistic manner as per Khoza's assertion above. Afrikology as the theoretical framework for this research study has created an enabling environment for individual dualism

to be this research study's epistemology from the Cradle of Humankind.

## Individual Dualism



The concept of individual dualism emphasises African humanism as explained by the *Encyclopaedia of African Thought* (Abiola & Biodun 2010:468):

‘African humanism brings humanism into alignment with natural phenomena, fosters living in harmony with plants, animals, other human beings, and unseen forces such as God, spirits and ancestors. No distinction between living and the dead is emphasized in cosmology, hence natural and supernatural world are joined in philosophy and in the daily lives of people.’

Hence, the concept of individual dualism is not only prophetic, but it may be traced through the indigenous cosmologies and knowledge systems. This cultural village is an indigenous designed enabling the individual to enjoy the private space within a collective space; the father and mothers within this polygamy setting have their private space. The girls and boys have their separate and private space, the grandmother's hut; Edladleni and Esangweni are communal space and most significantly learning centres. This cultural village aligns the human with the natural phenomena as it is built by products of the environment, it has a kraal for living in harmony with animals and this is also the sacred space for living in harmony with ancestors. Evidently individual dualism is about the heuristics of survival, ethics, ethical actions, human actions and capacity, evident in this cultural village where the home is a shrine and a learning centre.

Egyptian cosmological principle, MA'AT is explained by Amen (2008:239/40) as follows:

...‘the divine faculty that communicates to man the principles of interdependency that is at the foundation of the truth, law, love and order. A study of nature reveals that all things are interdependent. The same law of interdependence operates within man’s being and in his/her relationships with God and others. Interdependence is merely an expression of indivisible dualism. All things are integral parts of a whole.’

Thus, MA’AT is an expression of indivisible dualism, which is not in line with individual dualism explained by Khoza (1994):

Ubuntu is opposed to individualism and insensitive competitiveness, but is not comfortable with the kind of collectivism that stresses the importance of the social unity to the point of depersonalizing the individual. Ubuntu places a great emphasis on concerns for the people, as well as being good and working for the common.

Evidently for purposes of this dissertation the individual is not depersonalized, and yet this individual is concerned about the people, works for the common good, this is in line with individual dualism. Hence this research study presents individual dualism which is palpable in the Ghanaian-Akan cosmological principle – ‘I exist because the community exists’.

On the subject of communalism as a social theory Gyekye (1987:154) states:

The African social order is, strictly speaking, neither purely communalistic nor purely individualistic. But the concept of communalism in African social thought is often misunderstood, as is the place of the individual in the communal social order ... Communalism, which is a doctrine about social organization and relations, is an offshoot of the Akan concept of humanism. It is perhaps indisputable that social institutions embody a philosophical perspective about human nature and social relationships. One way in which the Akan concept of humanism is made explicit is in its social organization. Ensuring the welfare and interest of each member of society, the essential meaning of Akan humanism can hardly be accomplished outside the communal system ... This is the meaning of the common reference to the typical African saying ‘I am because we are; I exist because the community exists.

The Ethiopian cosmological principle manifests the concept of individual dualism, in Chapter VII: the Law of God and the Law of Man:

‘God sustains the world by his order which he himself has established and which man cannot destroy, because the order of God is stronger than the order of man.’

This is further substantiated by Kiros (2005),

‘Death does not discriminate, it is the ultimate equalizer. The human body is not entitled to immortality; hence all persons given their intelligence can understand God’s wishes through revelations which come in the form of the deliverance of reason.’

The concept of individual dualism is evident in the Bantu cosmological principles as explained by Khoza (2011:85) as follows:

In metaphysical terms, Ubuntu is, first and foremost, a statement of being – the ‘I am’ in all of us. It declares that each of us, in our separate lives, draws existence from the collective and we are only persons through other persons. It does not stop there. The divine and everlasting spirit of the Almighty unites us, while our ancestors who leave us for the world beyond the grave are ever-present to remind us of our spiritual bonds and duties towards the community. We all exist in the light of the Great Spirit. These metaphysical statements make fundamental assertions about the nature of our existence and that are not reducible to anything else. It is possible to show that ‘I am because others are’ by pointing to evolution and our common dependency on social and cultural origins, but when we come to the Great Spirit we enter the realm of faith ... Epistemologically, Ubuntu recognizes that knowledge accumulates from generation to generation.

It is clear that the concept of individual dualism resonates with the MA’AT interdependence in man’s being and in relationships with God and others, without being depersonalized as an individual working towards a common good. This is also expressed in Chapter VII of the Laws of Moses and the Meditations of Mohammed in Ethiopia. The Akan and the Bantu both refer to the concept of individual dualism by stating that the African order may be either individualist or dualistic. The metaphysical term, Ubuntu, begins with ‘I am because we are’ whilst, according to the Akan, I exist because the community exists’. This concept of individual dualism may be further elucidated through cosmological principles embedded in indigenous cosmologies, indigenous knowledge systems and African leadership.

### 5.2.1 Supreme Being and Divine Guidance: I AM and I EXIST

In responding to the research question as to whether indigenous cosmologies and knowledge systems provide relevant cosmological principle for African leadership, Supreme Being/Divine Guidance is tested through individual dualism. In the Egyptian cosmology the concept of individual dualism expressed as ‘I am’ is in accordance with the *Encyclopaedia of World Mythology* (1970:90-97):

‘MA’AT the Egyptian Goddess of Truth, Justice and Order whose symbol was the feather; according to ancient Egyptian belief in the judgment of the dead the heart of the deceased was weighted against the feather in order for the deceased to be granted entrance to the Kingdom of God (Osiris).’

This was evident in the leadership case study on **Nelson Mandela** who, while in prison, was offered his freedom by PW Botha on condition he unconditionally rejected violence as a political weapon.

He responded as follows through his daughter Zindzi: ‘What freedom am I being offered while the organization of the people remains banned? Only free man can negotiate. A prisoner cannot enter a contact.’

This statement illuminates the individual dualism of Tata Mandela, who expressed ‘I exist’ as a member of a banned organisation and, most significantly, ‘I AM’ a lawyer who understands that ‘I AM’ prisoner who does not have the power either to negotiate or to enter into a contract. This worldview of ‘I am’ or ‘I exist’ symbolises the African God Omnipotence, which was not formally worshipped, and yet the concept of the Supreme Being was real for most of the African continent. This also resonates with Roberts (1980:123), who cites the first major values of Muslim societies as follows:

(1) ‘God is best, superior in all respects, and, ultimately, determines everything except man’s sinfulness.’

Thus, individual dualism acknowledges the divine guidance in its worldview of ‘I AM’ or ‘I EXIST’ as a divine creature, created by God. This also reverberates with the Ethiopian concept of truth discussed as follows in Chapter V: the Law of Moses and the Meditation of Mohammed:

‘To the person who seeks it, truth is immediately revealed. Indeed he who investigates with pure intelligence set by the creator in the heart of each man and scrutinizes the order and laws of creation, will discover truth.’

In order to highlight Supreme Being/Divine Guidance as a cosmological principle and according to Gordon (2009:186:189) states that:

Kwame Gyekye has observed in his classical study of Akan humanism in Ghana: In Akan religion though the Supreme Being is not He who must be feared as they could cast one into eternal hellfire. The Supreme Being is believed to punish evil doers only in this world; again the Akan belief in immortality their conception of the heart does not include hopes of a happier or more blessed life beyond the grave ... In Akan though this tension between supernaturalism and humanism does not appear; for Akan, religion is not seen as hindering the pursuit of one’s interest in this world. Akan Humanism is the consequence not only of a belief in the existence of the Supreme Being and other supernatural entities; but, more importantly, I think of a desire to utilize the munificence and powers of such entities for the promotion of human welfare and happiness.

The individual dualism is evident in the Akan as the relationship of the Supreme Being with the Akan people does involve fear of eternal hellfire, but the ‘I AM’. The ultimate test of ‘I Exist’ is to be punished for my evil deeds in this world and this is my constant reminder of my morality and its contribution to my life in this life time, within my current existence, and beyond the grave.

Individual dualism is evident in the leadership case study on **Prempeh I (1892–1970)** who affirmed the ‘I AM’ as the guardian of the Asante’s ancestral spirit and the ‘I Exist’ as the Head of the Confederacy Council and not as an individual. Individual dualism is also evident in the leadership case study on **King Sobhuza II (1899–1983)** who affirmed the ‘I AM’ in his devotion to the traditional spirituality of being a living incarnation of spirit and, hence, his

leadership philosophy of ‘Akusiko Kwami Kwebantfu (this country is not mine but is for the people). Thus, his leadership philosophy inherently acknowledged that ‘I Exist’ because of the people of this country. According to Prophet LaNdwandwe (2009:58),

King Sobhuza firmly believed that being a monarch was his cosmic responsibility to facilitate guidance and counsel for the nation. In turn the nation’s responsibility was to listen to his messages. King Sobhuza ‘yearned for’ the nation to accept his cosmic leadership as his responsibility was not to rule; but for the people to rule. As cosmic leader, he never imposed himself or his profound wisdom on others; for he did not believe in being a leader was for his ego to be massaged. A king is not King without the nation.

The leadership case studies of Malawian **Reverend John Chilembwe** and Zairian **Cardinal Malula** also elucidate ‘I AM’ and ‘I Exist by describing how these leaders embraced the philosophy of ‘Africa for the African’ and advocated the Africanisation of Christianity, thus affirming the individual dualism.

The negation of individual dualism is evident in the leadership legacies that negated Supreme Being and Divine Guidance. The leadership case study on **Khama III (1838–1923)** reflects the opposite of individual dualism as he accepted Christianity while abandoning the customs of his people. He also contradicted the wishes of his ancestors and his father’s instruction to attend the young men’s traditional ceremony, and was exiled. The case study on **Lenshina Alice Mulenga (1924–1978)** reflects the negation of individual dualism as her mission on earth was to eradicate witchcraft and sorcery. Her mission resulted in a Catholic priest being goaled. She was opposed to both traditions and customs.

This negation of individual dualism is evident in the leadership case study on **Kimbangu Simon (1887–1951)** whose doctrine of one God according to Christianity was against traditional beliefs. He also preached against polygamy. The negation of individual dualism is unmistakable in the leadership case study on **Dr Malan (1874–1959)**: who amended the 1911 South African Act to include the following clause: ‘The people of the Union of South Africa recognize the sovereignty and guidance of God’ while he justified the apartheid policy based on the belief that African people were backward and their development had to be supervised by the white race. The leadership case study on **Dr Verwoerd (1901–1966)**: exemplifies the negation of individual dualism. He was a Professor of Applied Psychology, who protested against the government’s decision to offer asylum to German Jewish refugees. However, most significantly, he was a chief architect of the apartheid policy which he justified based on the belief that, although God had created all men equal, they must develop separately, with each race developing through its own institutions and by its own powers.

The resistance of the negation of Supreme Being and Divine Guidance and the manifestation of the concept of individual dualism are evident in the leadership case study on **Ibn-el-Sayyid Abdullah (1848–1885)**. This Islamic and political leader was a strong nationalist who was critical of Egyptian rule in his country and, most significantly, believed it was his divine mission to restore Islam in Sudan. The resistance of the negation of Divine Guidance is also

visible in the leadership case study on **Abd-el-Rahman (1885-1959)**, an Islamic and political leader who embarked on a new strategy to re-establish a new basis for the Mahdism and followers of Ansar. The mission and calling was based on moral teachings rather than military resistance. The individual dualism is palpable in the leadership of **Chief Luthuli (1898-1967)**, who remained resolute in fighting for the political, economic and social rights of the oppressed Africans. This individual dualism is also apparent in the leadership case study on **Reverend Mahlabane (1881-1970)**: who criticised the South African whites for rejecting the Christian doctrine of universal brotherhood with their new creed: ‘God our Father, white man our brother and the black man an outcast.’

In expanding the analysis of individual dualism in relation to ‘I am’ and ‘I exist’ Prophet LaNdwandwe (2009:52) states that:

‘Authentic Identity based on the Traditional African Cosmology and Ontology edifies us on how we are members of the society unborn, living and dead as cosmic beings.’ Essentially, the ‘I am’ and the ‘I exist’ relate to the way in which humanity comes from God, as members of the society of the unborn, living and the dead as a cosmic being – our source of dualism.

### 5.2.2 Cosmic and Social Order: I AM and I EXIST

In responding to the research question as whether cosmic and social order is a relevant cosmological principle for African leadership that translates into individual dualism, towards peace and sustainable development. According to Roberts (1980:123), the Egyptian cosmological principles share the following major values of Muslim societies:

‘(1) God is best, superior in all respects, and, ultimately, determines everything except man’s sinfulness. (2) The human soul is superior to the body; hence matters of the soul are superior to material or temporal affairs. (3) Islam is the guide and criterion for judging behaviour.’

Thus, ‘I am’ or ‘I exist’ with God and, as a human soul, superior to the body, material or temporal affairs, and with the guidance of Islam, this cosmic being, will attain cosmic order and social order.

This is further substantiated by Amen (2008:2004/1) as follows:

‘Order and Love, the need for order is universally recognized. Because governments and institutions base their laws on commandments backed by punishment, people mistakenly seek order in their private lives in the same manner. Know that love is the true source of order in all areas of man’s life. It is the energy or emotional counterpart to oneness with God and others.’ Individual dualism is also affirmed by MA’AT as presented as order and love within the domain of the individual and with God, and the individual with others.

Cosmic and social order is evident in the leadership case study on **King Sobhuza (1899-1982)** through his Buntfu values: According to Prophet LaNdwandwe (2009:60),

‘Buntfu is guidance necessary for us to understand that, for every action, there are consequences whilst on earth, it either creates cosmic order or disorder. These principles and values are the beginning of a personal journey to individual empowerment and rebirth, which symbolizes that we are getting the basic behaviour right. They enrich our daily activities as cosmic and social order founded on daily existence; and the contemplation of positive thoughts to enhance the sacred connection to the Supreme Being.’

Individual dualism is also evident in the Ethiopian concept of cosmic and social order is explained according to Chapter VII: the Law of God and the Law of Man:

‘God sustains the world by his order which he himself has established and which man cannot destroy, because the order of God is stronger than the order of man.’ Hence, the ‘I am’ or ‘I exist’ with God who sustains the world by His order and, thus, the cosmic order that translates into social order, as God’s order is stronger than the order of man.

This is reflected in the leadership case study on **OR Tambo**. He was rooted in Christianity and Ubuntu values and, while carrying out the tasks of herding his father’s cattle with fellow herders and his other duties; was able to mobilise and organise students at University. Later, as President of the South African National Congress in exile he expressed ‘I am’ and ‘I exist’ for he understood that the order of God was is stronger than the order of man. The concept of individual dualism is further substantiated in the leadership case study on **Nelson Mandela**. He was also rooted in Christianity and Ubuntu values and this enabled him to affirm ‘I am’ and ‘I exist’ in accordance with God’s order rather than the order of man. He was South Africa’s longest serving political prisoner and the first President of the Democratic Republic of South Africa. Tata Mandela was an individual with cosmic and social order when, at a young age, he refused to participate in an arranged marriage to Johannesburg. The leadership case study on **Sir Seretse Khama (1921–1980)** revealed how he affirmed individual dualism in the ‘I am’ and ‘I exist’ when he refused the apartheid pressure to renounce his chieftaincy and did not denounce his marriage to a white wife, but instead went into exile. On his return to Botswana in obedience to an order from God and which man dare not ignore, this history scholar and lawyer became the first President of the Republic of Botswana.

In deepening this concept of individual dualism, which is visible in the Akan concept of cosmic and social order as a relevant analytical tool, Gyekye (1987: 100:101) states that:

The Akan conception of the person, in my analysis, is dualistic, not tripartite, although the spiritual component of a person is highly complex. Such dualistic conception does not necessarily imply a belief in a causal relation or interaction between the two parts, the body and soul ... They hold that not only does the body have a causal influence on the soul but also that the soul has causal influence on the body.

Inherently affirming the ‘I am’ or I exist’ which is evident in the dualistic conception of the person, whom the Akan believe experiences a causal relation between the body and soul, hence ‘I am’ body and soul, and ‘I exist’ in body and soul.

The Akan cosmological principles affirm cosmic and social order through their concept of a person who is closely linked to the belief in destiny, for individual dualism that translates into peace and sustainable development. Gyekye (1987:104) explains this belief in destiny as follows:

‘Akan thinkers hold that every human being has a destiny that was fixed beforehand; the soul (okra) is thought to be the bearer of the destiny of man. It is held that, before the soul sets out to enter this world, it takes off or bids farewell (kra) to the Supreme Being, Onyame. At this juncture it receives from Onyame the message (nkra) that will determine the course of the individual’s life on earth. From the outset, that is, in Akan conception there is a close link between destiny and the soul.’ This concept of a destiny is in line with the principle of cosmic and social order, enabling each individual to enjoy the journey of life and achieve a predetermined destiny, which resonates with the soul.

Cosmic and social order is apparent in the leadership case study on **Herbert Chitepo (1923–1975)**, the Zimbabwean lawyer who, in practising law, witnessed the unequal dispensation of political and economic powers and privileges. ‘I am’ body and soul and ‘I exist’ in body and soul became his dominate paradigm. Chitepo became a nationalist politician, a leading political activist and an organiser of ZANU. This individual dualism is also evident in the leadership case study on **Cardinal Malula (1917–1989)** who, as an individual with cosmic and social order, denounced tribalism as the curse of Africa; and in his pursuit for changed towards ‘authenticity’ reflecting ‘I am’ in body and soul, and ‘I exist’ in body and soul, which he termed Africanisation, although this concept of authenticity was hijacked by President Mobutu. The individual dualism is visible in the leadership case study on **Stephen Biko** who, in his pursuit of ‘I am’ in body and soul and ‘I exist’ in body and soul, founded and led the Black Consciousness Movement to illumine and assert black identity in a society that denied it. Biko was committed to the empowerment of the black liberation with black psychological self-reliance and increased African consciousness.

The concept of individual dualism is palpable is the Bantu concept of cosmic and social order as a cosmological principles explained by Prophet LaNdwandwe (2009: 58)

King Sobhuza’s personal and leadership philosophy was based on the proverb ‘Umuntfu ngumuntfu ngebantfu’; translated to a person or leader is a person or leader because of the people. The foundation of this proverb is Bantu and cosmic and social order on how humanity is part of society unborn, living, and dead. This creates a basis for authentic identity amongst humanity experiencing cosmic relationships with each other, as human existence depends on one another, culminating in coexistence. The cosmic order guides us on how we are living spirits; connected before birth and experiencing life together in this lifetime.

Thus, 'ntfu', the cosmic being or soul, is our source of 'I am' with God and is in accordance with Janheinz Jahn's (1961) formulation of Bantu philosophy:

'God is either a creator, a planner; or he is universal begetter, the pure force of procreation, the primal phallus of a spermatic religion, as Sartre affirms or he is, as the philosophy itself suggests, Ntu itself, and that would mean that Being which is, at once, force and mother, un-separated and undivided, sleeping primal force, yet within nommo, without life.'

The individual dualism is evident in the leadership of **Sir Seretse Khama** who affirmed the individual in him by marrying a white woman. However, he also affirmed his duality by marrying a white wife; inherently acknowledging that, irrespective of the racism that prevailed, their marriage was based on the principle of cosmic order that guides living spirits which are connected before birth and which experience life together in this lifetime. Sir Seretse also affirmed 'I am' when he resisted the pressure from the apartheid regime and refused to denounce his marriage. He, his wife, his son and his uncle Tshekedi then went into exile in England. The leadership case study on **Dr Neto (1922–1972)** reveals how, in his pursuit of 'I am' and 'I exist', became involved in the movement of cultural nationalism. The cultural upsurge was the precursor of the political awakening that evolved into the MPLA.

The negation of cosmic and social order that also negates the individual dualism is evident in the leadership case study on **Dr Malan (1874–1959)** who suppressed the 'I am' and 'I exist' when he advocated the introduction of the apartheid policy in terms of which the political, cultural and social development of all races would be subordinated to white supremacy. He further negated cosmic and social order in the 'I am' body and soul, and 'I exist' in body and soul when he implemented apartheid as the official government policy which endorsed residential segregation; prohibited sexual relations and marriage between people of different races and enforced the classification of all adults by race. This negation of individual dualism is also visible in the leadership case study on **Godfrey Huggins**. The Zimbabwean settler politician, who believed in racial segregation, campaigned strongly in favour of segregation laws and, most significantly, followed in the footsteps of the apartheid regime in terms of the way in which Africans and Europeans should develop separately in two pyramids which would meet at the top in a common legislature. The negation of cosmic and social order is further substantiated in the leadership case study on **Johannes Vorster (1915–1983)** who negated the 'I am' body and soul, and 'I exist' in body and soul'. He embodied the apartheid regime ideology and believed in the superiority of one race and its destiny to dominate. In addition, he was also anti-Semitic, pro-Nazi and advocated the total subjugation of Black Africans.

The resistance to the negation of cosmic and social order which preserves the individual dualism is evident in the leadership case study on **Chief Eseko (died 1901)**. This Zairian traditional ruler, who distinguished himself in the war of resistance against Belgian colonialism, suppressed the 'I am' and 'I exist' when the Belgians ruled the Congo by oppression and exploitation, inherently resisting the negation of cosmic and social order. This resistance is further substantiated in the leadership case study on **Chief Maherero (1820–**

**1890)** of Namibia and who experienced the colonial invasion of the Germans. He used the ‘I am’ and the ‘I exist’ in strengthening and consolidating previously dispersed Herero communities into a homogenous and cohesive group. **King Ngungunyane (1850–1906)**, a Mozambican resistance leader and the last independent ruler of the Gaza Kingdom before its integration into modern Mozambique; struggled to affirm the ‘I am’ and the ‘I exist’ during an era in which European colonial power was intensifying and destabilising a kingdom that was still recovering from an internal succession battle.

The individual dualism is unmistakable in the leadership case study on **Chief Luthuli (1989–1967)**. This father of Black Nationalism and a Nobel Laureate lived the ‘I am’ as an individual when he was instructed by the apartheid regime to choose between the chieftaincy and the ANC and opted to participate in the liberation struggle. Chief Luthuli, who exemplified cosmic and social order in the ‘I am’ body and soul, and the ‘I exist’ in body and soul, used his influence as a traditional ruler to support the struggle. When he was stripped of his chieftaincy he was elected President of the ANC. Lastly, there is the leadership case study on **Sir Stewart Gore-Browne**, the Zambian settler politician who affirmed ‘I am’ and ‘I exist’ when he acted as a self-appointed champion of the Africans while still protecting the interests of his settler constituents in government.

### 5.2.3 Harmonious Human Existence: Because We Are, the Community Exists

In attempting to respond to the research question as to whether indigenous cosmologies and knowledge systems provide relevant cosmological principles, harmonious human existence is put to the test through the concept of individual dualism, which translates into peace and sustainable development. This is reflected in the Egyptian indigenous knowledge systems and is illuminated by Roberts (1980:123) when he describes the following major values of Muslim societies:

- (1) God is best, superior in all respects, and ultimately determines everything except man’s sinfulness.
- (2) The human soul is superior to the body; hence matters of the soul are superior to material or temporal affairs.
- (3) Islam is the guide and criterion for judging behaviour.
- (4) The community in which individuals or groups hold membership is all-important in the temporal sphere of human activity. This may be divided into the religious community of believers (umma); the blood community of the extended family or clan; and the political community which modern nationalism has evoked, such as ujamaa villages.
- (5) Tradition is an important criterion for judging the worth of behaviour and things in general. This, too, may be divided into the actual Islam tradition of the faith, and tribal or ethnic traditions. The latter may be perceived in such Arabic proverbs as a) ‘Your grandfather’s enemy will never be your friend.’ b) ‘A jinn you know is better than a person you do not know.’ c) ‘They took the camel to school, and now he wants fried eggs.’
- (6) Change may be good, especially if it is developed without violating the Shari’ a, and if it may be justified by analogical reasoning, the hadith, and by consensus of the learned (ijma).
- (7) A sense of guilt for wrong-doing, rather than shame alone, tends to guide individual human

behaviour. The first three Muslim values listed in the section above refer to cosmic and social order while the next four values affirm harmonious human existence.

The fourth Muslim value asserts individual dualism as a critical component of harmonious human existence as it describes the significance of the individual as a member of a group; the significance of individuals as regards group membership and, most significantly, individuals and groups in the temporal sphere of human activity. The individual is a member of both a religious community and an extended family or clan. These are communities which affirm harmonious human existence, thus highlighting the credibility of individual dualism that translates into peace and sustainable development. The leadership case study on **Emperor Menelik, the King of Kings (1844–1913)** is a classic example of an individual who was a member of a group, religious community, extended family and clan. As an individual Emperor Menelik was the first emperor of Ethiopia and a member of the Ethiopian empire's royal lineage with illustrious parents, King Solomon and Queen Makeda – the legendary Queen of Sheba. The membership of or affiliation to the political community and which, according to Roberts (1980:123), evokes modern nationalism, is dealt within the context of coexistence. The fifth Muslim value cites the concept of tradition as an important criterion for judging human behaviour, a significant component of harmonious human existence; as it explains the significance of integrating religious, tribal and ethnic traditions, thus, inherently proclaiming the concept of individual dualism.

Emperor Menelik integrated his traditional role as monarch and leader of the Ethiopian empire using his organizational skills and modernisation programmes: administration structures; appointed cabinet ministers and national tax systems. In addition, he proclaimed Addis Ababa as his headquarters and built a modern city with paved streets; modern buildings; hospitals; schools and postal systems. The sixth Muslim value cites the concept of peaceful process towards change and, most significantly, consensus which has a momentous impact on harmonious human existence, thus inherently affirming the concept of individual dualism. In his pursuit of peaceful process towards change and consensus, Emperor Menelik welcomed the Italians into Ethiopia and, most significantly, signed a treaty with them, although he was unaware that the treaty transformed Ethiopia into an Italian protectorate. The seventh Muslim value cites the concept of good and evil as a source of guidance for individual human behaviour, critical to harmonious human existence, and affirms the concept of individual dualism. When Emperor Menelik became aware that the Italians had deceived him, he declared the treaty null and void: 'I have no intention of being an indifferent spectator if far distant powers make their appearances with the idea of dividing Africa.' Thus, he affirmed that 'because we are the community exists' and, therefore, he was responsible for protecting the community against foreign invasion and domination – inherently asserting the integrity of individual dualism.

In expanding individual dualism based on cosmological principle, harmonious human existence, Sumner (1985:74) states thus:

‘the concept of Society; man is a social being, at the centre is the family and not the family as social unit but as paradigm of social relations anchored through the respect;

the esteem; and the recognition of the dignity of others. Beyond the family, there is law and order, the law resides in the perfection of the action with God as the ultimate model; whilst order includes all that is directly related to the finality of man, the ensemble of norms and its model is the adaptation of each part of the cosmic universe.’

The quotation above asserts the concept of individual dualism through the concept of society whilst advocating ‘because we are, the community exists’ as the ultimate expression of harmonious human existence. Harmonious human existence begins with man as a social being. In other words, man the individual resonates with dualism, within family through mutual respect and, most significantly, man the individual resonates with dualism, through respecting others. Harmonious human existence beyond the family, but within society, asserts individual dualism through law and order, with the perfection of God’s action as the ultimate. Hence, ‘We are the community’ enables the individual, through the perfection of God’s action, to enthuse dualism; inherently advocating harmonious human existence. **Asantehene Prempeh I (1892–1970)**, who was regarded as the ‘most-mighty’ and to whom Asante’s paramount chiefs and sub-chiefs swore their oath of loyalty; was the centre for the royal family, community, society within the Akan of Ghana. The British Governor attempted to possess the Golden Stool a battle ensued, reflecting both ‘because we are’ and the credibility of individual dualism, through opposing British imperialism.

The Ethiopian cosmological principles affirm harmonious human existence in individual dualism that translates into peace and sustainable and according to Sumner (1985:74)

‘the concept of Morality the central element of the Book of Philosophers, as cosmology, psychology and sociology hardly exist in their own right. The norm of morality may be (a) subjective, that is, existing in the human agent and giving him moral guidance in the placing of his human acts; (b) objective, existing outside the human agent in the order of objective reality. Morality, therefore, appears as a dialogue, in a simple, stark, naked transcendentalism, not the idealistic transcendentalism of Kant, but an ethical, ascetic transcendentalism which concentrates on the axiological sphere and the dialectics which crosses it through and through.’

The subjective norms of morality are critical for expressing harmonious human existence, thus inherently proclaiming individual dualism with the individual providing moral guidance through human acts. The objective norms of morality exist outside of the individual, thus also providing moral guidance and echoing individual dualism as the moral guidance of the collective become central with all its contradictions as an integral aspect of moral discourse. Hence, the concept morality becomes the classic discourse, affirming harmonious human existence whilst echoing individual dualism through ‘Because we are, the community exists’. During the battle for the Golden Stool, **Asantehene Prempeh I** reminded the people that the spirit of the kingdom was contained within the Golden Stool. He used imagery and traditions to assure the people that they were stronger together than apart, and that it was within their interest to ensure that the kingdom regained its power and wealth. Therefore, he emphasised

how the Golden Stool was a critical component of their moral wealth and, most significantly, affirmed 'Because we are, the community exists', thus asserting the credence of individual dualism.

Ethiopian cosmological principle further affirm harmonious human existence in individual dualism towards peace and sustainable development and according to Sumner (1986:75),

... the concept of 'Heart' with its multiplicity of connotations: opposition to flesh and identification with it, conflicting tendencies, internal centre, centre of intellectual operations, centre of emotions and centre of moral habits. In *The Philologist*, the heart is indeed an internal centre, but its relations are of a theological nature, with Christ through faith and prayer and with the demon through passion and sin. In *The Book of the Philosophers*, the heart or ebb is a frequent symbol, rich in significance and of a vast comprehension; as opposed to the flesh, never to the soul as man is led by flesh to the knowledge of man's heart. The flesh is the revelation of the heart, which harbours inclinations which are not only different but conflicting; this is the stage for dramatic struggles between forces of evil and good, between the world and authentic wisdom, hence the centre of man.

The concept of the heart is core to affirming harmonious human existence, and for asserting individual dualism expounded through 'because we are the community exists', towards peace and sustainable development.

The heart is it considered as the internal centre, centre of intellectual thinking, centre of emotions or centre of moral habits; all contributing factors to harmonious human existence. This internal centre of the individual may harbour both evil and good while it has a tremendous impact on harmonious human existence and, most significantly, on 'Because we are, the community exists', thus asserting individual dualism. The heart, as the centre of emotions, may demonstrate both positive and negative emotions which may, in turn, impact either positively or negatively on harmonious human existence. Therefore, the heart is central to 'Because we are, the community exists, thus emphasising the credence of individual dualism. The heart also struggles between the world and authentic wisdom, a struggle which is critical to harmonious human existence as the world may offer illusions that negate 'Because we are the community exists', in particular, when the individual's primacy is individualism. The leadership of **King Sobhuza II (1899–1982)** exemplifies the concept of the 'heart'. This is elucidated in his leadership philosophy, namely, Akusiko Kwami Kwebantfu – It's not mine but for the people – and his foreign policy of 'I have no enemies.' Thus, his leadership philosophy inherently affirms harmonious human existence and 'Because we are, the community exists' and also, most significantly, proclaims the concept of individual dualism.

The Akan cosmological principles elucidate harmonious human existence through the concept of causality in individual dualism, towards peace and sustainable development. According to Gyekye (1987:77),

Akan thinkers maintain a doctrine of causation: Everything has a cause and nothing happens without a cause. When unexpected or extraordinary events occur the Akan sees them as part of nature established by the omnipotent creator, Onyame; they are part of Onyame's arrangement, as the proverb: 'The order of Onyame is established, no living man can alter.' This is with exception of natural occurrences as they are empirical, scientific and non-supernatural; different attitudes ensue with respect to another kind of what other cultures regard as natural occurrences, which are characterized as 'abnormal'. The Akan thinker considers them as puzzling, bizarre and incomprehensible and inherently they have traumatic consequences, hence they require causal explanations.

This doctrine of causation is in line with 'Because we are, the community exists', and also, on this basis, everything has a cause and nothing happens without a cause, thus emphasising the credibility of individual dualism. Inherently, when the unexpected or extraordinary occurs it affirms 'Because we are, the community exists', and is embraced as part of nature, thus highlighting the credence of individual dualism. The omnipotent creator is an integral component of the unexpected or extraordinary occurrence, thus affirming the way in which harmonious human existence is in accordance with God's plan and, hence, no living man can alter it, therefore unyieldingly asserting the credence of individual dualism. The leadership case study on **Sir Seretse Khama (1921–1980)** exemplifies the concept of causality when it propagates self-preservation through the Kagisano which, in turn, prepares the 'individual' to reciprocate the support within his/her community or society, whatever the circumstances in which the individual may find him/herself. In fact, the Kagisano means unity, peace, harmony and a sense of community, 'shielding' communities when the unexpected or extraordinary occurs and which is in accordance with the divine plans. Thus, Kagisano enables the community and society to assist each other. Therefore, Kagisano affirms harmonious human existence, 'We are because the community exists', and, most significantly, proclaims the credence of 'individual dualism'.

Akan cosmological principles affirm the relevancy of harmonious human existence through the doctrine of being in individual dualism that translates into peace and sustainable development. According to Gyekye (1987:77),

[t]he Akan doctrine of being provides the metaphysical framework for analysing and understanding the Akan concept of cause; as the world, according to them, is a world of action. The concept of action itself derives from their view that the world is primarily spiritual; what exists in spirit and the world teems with spirits or spiritual beings. These spiritual beings are powered or endowed with powers of varying capabilities. Since a higher being has the power to destroy a lower being, humans and the world of natural objects and phenomena can easily be controlled by such spiritual powers; these powers or spirits are causes of action and change in the world.

Thus, the world according to Akan is a world of action, thus affirming 'We are because the community exists'; and, most significantly, acknowledging the integrity of the concept of individual dualism, that translates into peace and sustainable development.

Accordingly, the concept of action expresses that the individual is a spiritual being who is controlled by spiritual power that is the cause of action in the world. Inherently, harmonious human existence is attained through the ‘because we are, the community exists’ which has been enabled by spiritual power, thus emphasising the veracity of individual dualism. The leadership case study on **Kenneth Kaunda (1924 to date)** exemplifies the concept of being for he advocated a man-centred society based on the fact that society is there because of man and man is the centre of all human activity. This, in turn, results in the concept of cause as man becomes the centre of all human activity. According to the Akan; the world is the world of action while the concept of action is explained by Kaunda as the high valuation of man and respect for human dignity, evidence of spiritual beings endowed with spiritual powers. These concepts affirm harmonious human existence, ‘Because we are, therefore the community exists’, and, most significantly, proclaim the integrity of individual dualism.

The Akan cosmological principles explain harmonious human existence in individual dualism that translates into peace and sustainable development and according to Gyekye (1987:100–101),

[t]he Akan conception of the person, in my analysis, is dualistic, not tripartite, although the spiritual component of a person is highly complex. Such dualistic conception does not necessarily imply a belief in a causal relation or interaction between the two parts, the body and soul ... They hold that, not only does the body have a causal influence on the soul, but also that the soul has causal influence on the body.

Thus, Gyekye explains how, according to Akan, a person is dualistic not tripartite and this is, in turn, in line with the concept of ‘individual dualism’ towards peace and sustainable development.

This dualistic conception is between the body and soul and, hence, harmonious human existence is a revelation of the synchronicity between the body and soul. Thus, in sync with body and soul a causal relation is revealed in the manifestation of ‘because we are, the community exists’, inherently rendering the reliability of the concept of individual dualism. The leadership case study on **Dr Aggrey (1875–1927)** describes his philosophical interpretation of the piano and how piano keys, when played simultaneously, produce perfect harmony. This metaphor illustrates the dualistic nature of a person and the body and soul causal influence. Hence, perfect harmony is possible achievable when the body and soul are in sync, resulting in harmonious human existence and ‘Because we are, the community exists’ and, most significantly, underlines the credence of individual dualism.

The Bantu indigenous knowledge system affirms harmonious human existence as a relevant analytical tool through two ‘High Laws of the Bantu’. These are explained by Mutwa (1964:622–635) as a basis for victoriously highlighting the moral codes of Africans, to which he refers as ‘Abantu bansundu’ or ‘dark brown human beings’. These laws are common among all the Bantu races in Southern, Central and East Africa. Firstly, the High Law of Life – ‘Man, know that your life is not your own. You live merely to link your ancestors with your

descendants. Your duty is to beget children even while you keep the Spirit of your Ancestors alive through regular sacrifices. When your Ancestors command you to die, do so with no regrets.’ This Law of Life illuminates the concept of individual dualism as it emphatically affirms dualism in terms of how the Bantu perceived themselves – as links between the ancestors and the descendants. The law also informs the Bantu as to how the ancestors can command them and to oblige with decorum; thus the manifestation of ‘Because we are, the community exists.’

Secondly, the High Law of Self Preservation: ‘Man, know the law of God and the laws of your Ancestors, and their Ancestors before; if one man of another race killed a member of your race, tribe or family, do not rest until you, or a descendant of yours, have killed a member of his race, tribe or family.’ Thus, the Law of Self Preservation illuminates individual dualism as it instructs the individual to acknowledge the God within, and the laws of ancestors and forefathers; thus affirming ‘Because we are, the community exists.’ This is guided by the principle of generational curses as we must seek redress and justice for members of our families and communities who have been killed in this generation and its progeny. The leadership case study on **Nasser (1918–1970)** exemplifies the Bantu Law of Self Preservation, as, inspired by a vision of a socially just and economically viable Egypt; his mission was to eliminate imperialism, hence affirming harmonious human existence, ‘Because we are, the community existents’, and, most significantly, verifying the concept of ‘individual dualism’.

The Bantu indigenous knowledge systems also elucidate harmonious human existence as a cosmological principle for individual dualism that translates into peace and sustainable development. According to Broodryk (2002:26),

Ubuntu can, therefore, be defined as a comprehensive ancient African worldview based on the values of intense humanness, caring, sharing, respect, compassion and associated values, ensuring a happy and qualitative human community life in the spirit of family ... Ubuntu determines and influences everything a person thinks, says and does ... values are the assegais (weapons, spear) you use to defend, manage and construct your own personal life and influence or protect that of brotherhood.

These values affirm ‘because we are, the community exists’ as they operate as weapons to ensure harmonious human existence, expressing individual dualism. This is evident in the leadership case study on **Madam Kudjoe (1918–1986)**. This Ghanaian politician was a pioneer in the emancipation and advancement of Ghanaian women; thus affirming harmonious human existence, ‘because we are, the community exists’ and, most significantly, confirming the credence of ‘individual dualism’ towards peace and sustainable development.

Boon (2007:55) deliberates on the manifestation of Ubuntu:

A powerful community is made up of powerful individuals. Ubuntu is only possible because of the individuals in the group ... A critical base of traditional philosophy is known as seriti (Sotho) or isithunzi (Nguni). The origin of the world seriti, in its form moriti, means shade or shadow, but it is seen as the vital life-force identifying an

individual ... Seriti is thought of as an aura around the person – a physical thing. Seriti is the energy or power that both makes us ourselves and unites us in personal interactions with others ... Seriti is directly associated with clan names and characteristics, and is made up to a significant degree by the good deed of one's ancestors.

This further elucidates the way the Bantu affirm harmonious human existence as a relevant analytical tool, 'because we are, the community exists', thus emphasizing the concept of 'individual dualism'. The leadership case study of **Steve Biko (1946–1977)** exemplifies Ubuntu and the Bantu law of Life as he fought inequality until his untimely death. In other words, he affirmed harmonious human existence, 'because we are, the community exists' and, most significantly, substantiates the authority of the concept of individual dualism towards peace and sustainable development.

Boon (2007:55) further explains harmonious human existence as a cosmological principle for individual dualism that can translate into peace and sustainable development thus:

Another important pillar on which society, values and leadership are formed, is the 'warrior ethic,' and the discipline, self control and tenacity the warrior represents ... In both the First World and tribal societies, a strong social fabric of dignified culture, control and discipline is apparent ... African tribal societies are also ordered, cultured and disciplined ... tribal societies are socially and morally extremely wealthy, for they have, as part of them, their philosophies in which people share in the common good. They have absolute clarity on the structure and order of their society, and they retain a deep and sincere care for the community, which is certainly a noble domain worth far more, it can be argued, than material riches ... African tribal people are still spontaneous and honest, especially when it comes to emotions; their life views are deep and sincere ... As Africans we must ensure that our history and our culture are carried with us into the new African First World way; without that we have nothing, and we will continue to slide towards cultural oblivion. A society without history, heritage and pride is a non-society. We must reach out to our ancestors.

This, in turn, affirms harmonious human existence and is grounded in 'because we are, the community exists' hence the manifestation of individual dualism. The leadership case study on **Brigadier General Bante (1921–1977)** who committed to reconstructing Ethiopia along socialist lines and eradicate maladministration and corruption; affirms harmonious human existence, 'because we are' and, most significantly, validates the concept of individual dualism towards peace and sustainable development.

The negation of harmonious human existence and 'because we are, the community exists' are evident in the leadership case study on Zambian **Lenshina Mulenga (1924–1978)**. She suppressed individuals in her church, resisted all earthly authority, used violence and brutality and, most significantly, created the Lumpa village where her followers were indoctrinated, thus disempowering individual dualism. The leadership case study on **Ms Sita (1951–1977)** provides evidence of how she negated both harmonious human existence and 'because we

are, the community exists' through creating clandestine structures with militant youths with the view to overthrowing President Neto of Angola, thus contravening 'individual dualism'.

**Chief Leabua of Lesotho (1914–1987)** violated individual dualism by negating both harmonious human existence and 'because we are, the community exists' as, when he lost the elections, he suspended the independent constitution, declared a state of emergency, placed the king under house arrest and ruled by decree. The leadership of **Godfrey Huggins (1883–1971)** negated harmonious human existence and 'because we are, the community exists' by believing that the economic and social advancement of the Africans was more important than their political advancement, hence flouting 'individual dualism'. As regards **Sir Whitehead (1905–1971)**, when prime minister of his country, his tenure was marked by the advent of stringent policies, resulting in the deterioration of the status of Africans as a result of his separatist policies; thus negating harmonious human existence and 'because we are, the community exists', and, most significantly, disobeying the concept of individual dualism.

The leadership of **General Smuts (1850–1950)** negated harmonious human existence and 'because we are, the community exists' as he ruthlessly crushed Hottentots resistance and arrested some members of African groups, despite the fact that he was a moderate in terms of enforcing racial segregation and was opposed to the Native Acts. The legacy of Hertzog (1866:1942) negated harmonious human existence and 'because we are, the community exists' through a separatist language policy; thus disregarding the concept of individual dualism. The leadership of **Dr Verwoerd (1901–1966)** also negated harmonious human existence and 'because we are, the community exists' by promoting white supremacy and promulgating racial legislation and policies, thus disrespecting individual dualism. **Vorster (1915:1983)** also negated harmonious human existence and 'because we are, the community exists' as he was responsible for the intensified repression of liberation movements, he increased state powers through the Sabotage Act and, most significantly, violated the individual dualism of South Africans. The leadership case studies of the then ANC Youth League, namely, **Lembede, Mandela and Tambo**, negated harmonious human existence and 'because we are, the community exists' by resisting racial unity within the ANC and their alliance partner, the South African Communist Party, thus compromising individual dualism.

The resisting of the negation of both harmonious human existence and 'because we are, the community exists' are evident in the leadership case study of **Chief Eseko of Zaire** who resisted the violent brutal force and violation of women and children by the Concessionary Companies during the Belgian tyranny of his country and, hence, he affirmed 'individual dualism'. The leadership of **King Cetshwayo**, who protected the Zulu military system against both the British and the Afrikaner, resisted the negation of harmonious human existence and 'because we are, the community exists'; thus asserting individual dualism. **King Ngungunyane** of Mozambique became involved in a protracted battle protecting the Gaza Kingdom from Portuguese military power. He was captured, dethroned and exiled, thus preserving individual dualism. **Sir Gore-Brown** of Zambia resisted the negation of harmonious human existence and 'because we are, the community exists' by stating 'A prosperous Blackman means a prosperous Whiteman and vice versa', thus inherently emphasising individual dualism. The leadership of **Alfred Mangena (1879–1924)** resisted

the negation of harmonious human existence and ‘because we are Africans’ by protesting against the Act of the Union. In addition, as the first black attorney in the country he had to overcome the racial policies that banned Africans from serving in professions reserved for Europeans, thus asserting individual dualism. **OR Tambo (1917–1993)** resisted the negation of harmonious human existence and ‘because we are Africans’ by his life as an ANC activist and lawyer who lived in exile and campaigned against the apartheid regime, hence affirming individual dualism.

The leadership of **Tata Mandela (1918–2013)** resisted the negation of harmonious human existence and ‘because we are, the community exists’ by advocating direct action such as boycott and strikes and countrywide resistance against the apartheid regime. This, together with his imprisonment, emphasised individual dualism. The leadership of **Robert Sobukwe (1924–1978)** resisted the negation of harmonious human existence through his activism against the racial inequality of the apartheid regime, thus asserting individual dualism. **Chinamona Josiah (1992–1984)** resisted the negation of harmonious human existence and ‘because we are, the community exists’ as an activist who established a high school to provide education to the future leaders of Zimbabwe, thus affirming individual dualism. The leadership case study of **Chitepo Herbert (1923–1975)** provides evidence of resistance to the negation of harmonious human existence and ‘because we are, the community exists’ by highlighting the negative press that had resulted from his representing a white client in a divorce case, thus asserting individual dualism.

**Chipembere Henry (1930–1975)** resisted the negation of harmonious human existence and ‘because we are, the community exists’ by appealing to President Banda of Malawi to become less autocratic and encourage corporative leadership and democratic decision making, thus emphasising individual dualism. The leadership of **Nahas Mustafa (1876–1965)** resisted the negation of harmonious human existence and ‘because we are, the community exists’ as he successfully reduced foreign domination in Egypt by concluding an international agreement, thus emphasising individual dualism. **Nokrashi Pasha (1888:1948)** resisted the negation of harmonious human existence and ‘because we are, the community exists’ by opposing a major tender which had been awarded without due process and the paramilitary segment of the Wafd leadership, hence asserting individual dualism.

The leadership case study of **President Kwame Nkrumah (1909–1972)** provides evidence of resisted the negation of harmonious human existence and ‘because we are, the community exists’ because; as an activist and president, his prime aim was the improvement of the quality of life of the people so as to be able to mobilise them to implement the desired policies and meet the desired goals, thus affirming individual dualism. **President Neto (1922–1972)** resisted the negation of harmonious human existence and ‘because we are, the community exists’ as he did not accept the privileged position of treating only Europeans and ‘assimilado’ African patients as a medical doctor. His private practice provided cover for an underground operation for MPLA political activities, thus affirming individual dualism. The leadership **President Kaunda (1924 to date)** resisted the negation of harmonious human existence and ‘because we are, the community exists’ because; as an activist, he organised civil disobedience and the Cha-cha-cha campaign, and later, as president, instituted a policy

whereby all school children were provided free books and stationery, thus affirming individual dualism.

**Machel Samora (1933–1986)** resisted the negation of harmonious human existence and ‘because we are, the community exists’ by opposing the Portuguese colonial administration. In addition, his criticism of all forms of corruption and misuse of power may be seen as asserting individual dualism. The leadership of **Madam Charlotte Maxeke (1874–1939)** resisted the negation of harmonious human existence and ‘because we are, the community exists’ because she campaigned for African women in prison, arguing how the migratory systems prevented wives from living with their husbands, thus resulting in the women’s criminal activities, therefore emphasizing individual dualism. **Madam Josina Machel (1945–1971)** resisted the negation of harmonious human existence and ‘because we are, the community exists’ in her commitment to the quest for independence from Portuguese colonialism. She organised political education and a programme for the orphans of the armed struggle, thus affirming individual dualism.

#### 5.2.4 Coexistence: We Are Africans

The response to the research question as to whether indigenous cosmologies and knowledge systems provide relevant analytical cosmological principles for African leadership ends with coexistence. The concept of individual dualism is critical for coexistence towards peace and sustainable development. This is reflected in the Egyptian cosmological principles on unity of human existences Roberts (1980:15) states:

‘The close integration of the spiritual and the temporal further binds two geographical areas of Terramedia. In the Middle East, man has been guided by a system of beliefs and practices emphasizing the interaction between the supernatural and temporal. Islam as theocracy emphasized the integrative community of man guided by Allah and his servants. Quite similar are the general African beliefs in which man is integrated with the High God, with godlings, ancestors, and with the universe itself. Even the modern presidents and kings manifest such notions of interactions between different strata of powers in their relation to their ‘parliaments’ and ‘cabinets’.

This clearly indicates that Africa and the Middle East is a contiguous unit, cosmologically and ontologically; the observation of this spiritual and temporal unit surpasses racial and religious stereotypes. According to Roberts, in the Middle East, man has been guided by a system of beliefs and practices emphasising ‘coexistence’ in the interaction between the supernatural and temporal; thus echoing the credence of individual dualism between man, the supernatural and the temporal. The Egyptian cosmological principles also integrates Islam, and, according to Roberts, as a theocracy emphasises ‘coexistence’ in the integrative community of man guided by Allah; thus asserting the credibility of individual dualism within Islam, which is also similar to African cosmology and ontology. This coexistence, which Roberts further explains, manifests in the modern notions of leaders and, most significantly, it transcends racial and religious stereotypes; confirming the credence of

individual dualism, expressed as ‘we are Africans’, towards peace and sustainable development.

In the context of coexistence individual dualism may be expressed through ‘We are Africans’, This is evident in the leadership of **Prempeh I (1892–1970)** who supported the National Liberation Movement (NLM) which successfully achieved its mission of establishing Regional Assemblies and House of Chiefs during Ghana’s transformation from a feudal society to an egalitarian society and one opposed to chiefs and chieftainship. Coexistence manifests in the leadership case study of **King Sobhuza II (1899–1982)** who affirmed coexistence and ‘We are Africans’, dedicating his leadership to reclaiming his country’s land from the British and Afrikaners. By the time he died nearly two-thirds of Swaziland had been reclaimed. Although he did not see the fulfilment of his ultimate plan to regain the 2000 square mile of land still claimed by South Africa, he affirmed individual dualism. The leadership case study of **Emperor Haile Selassie (1892–1975)** affirmed coexistence and ‘we are Africans’ as his foreign policy was aimed at peace and independence for Ethiopia and international respect as a member of the League of Nations, now the United Nations. The Emperor’s influence in Africa’s emerging states caused him to modify his foreign policy from pro-West to pan-Africa and non-aligned. Most significantly, he played a role in the founding of the Organisation of African Unity, thus affirming individual dualism.

**Fawzi Mahmud (1900–1981)**, the ‘Dean of Diplomacy’ and Diplomat of the Century, affirmed coexistence and ‘we are Africans’ through his distinguished role in the Anglo-Egyptian agreements and the formulation of foreign policy which provided Egypt with an influential voice in world affairs, the Arab world and African and Third World circles as well as in pan-Arabism, the Non-Aligned Movement and the OUA (now AU), thus inherently exemplifying individual dualism. Paradoxically, the leadership case study of **General Smuts (1850–1950)** affirmed coexistence as he was instrumental in the formation of both the League of Nations and United Nations. The leadership of **Sir Stewart Gore-Brown (1883–1976)** resisted the negation of coexistence and ‘we are Africans’ as he argued against White liberals heading pro-African political organisations, understanding the need for Africans to organise themselves and whites to support, but not direct them, thus asserting individual dualism. **Bram Fischer (1908–1975)** resisted the negation of coexistence and ‘we are Africans’, as a member of the South African Communist Party, lawyer, political prisoner and activist, who predicted disaster, terrific bloodshed and civil war if the persecution of black people did not stop. Later, during his trial, he affirmed he was an African, thus inherently emphasising individual dualism.

Coexistence as a cosmological principles reflected on the Foundation of Morality in individual dualism that translates to peace and sustainable development as Eze (1998: 133) states:

‘Wiredu is in the forefront of those who oppose this view with his claim that, at least for the Akan of Ghana, the morality outlook is ‘logically independent of religion.’ Idowu starts off by questioning the positions of two schools of thought regarding the foundation of morality: social school and the common sense school. The first traces

morality to society: 'It is essentially a social phenomenon. Society must keep itself alive and its machinery smooth-running, and to this end it evolves a system of self-preservation.' Conscience in this hypothesis is nothing more than 'a complex of residual habits, which society implants in him as if it brings him up.' The second school of thought sees morality as a product of common sense. In order to live, man must adapt himself to his environment. Experience soon taught him what could be done and what must be avoided. A steady accumulation of this experience over long periods has resulted in a very strong sense of what has come to be popularly known as right and wrong.'

The social school of thought on morality elucidates on how society needs to be a functional and evolving systems of self-preservation, thus affirming the declaration of coexistence in 'we are Africans', whilst exemplifying the credence of individual dualism towards peace and sustainable development.

The leadership case study on **Dr Kwame Nkrumah (1909–1972)** affirmed coexistence and 'we are Africans' is evident in the reclaiming independence from the colonial authorities, thus asserting individual dualism. Coexistence is also evident in the leadership case study of **Sir Seretse Khama (1921–1980)** who affirmed coexistence and 'we are Africans' by negotiating for the independence of Botswana. He became the first President of Botswana and was knighted by the British. Most significantly, throughout his term as leader until his death, the country had an opposition party, thus affirming individual dualism. President Khama further affirmed coexistence by leading the country geographically in between two hostile neighbours, South Africa and Rhodesia; whilst maintaining that Botswana should not sacrifice its national interest and obligations as an independent African state resolved to eliminate apartheid – 'we are Africans'. Sir Seretse focused on economic development and encourages mineral resources prospecting, limiting economic ties with South Africa, and opened his country up to political refugees a member of the African Frontline States, he affirmed coexistence; expressing 'we are Africans' and individual dualism.

In expanding on coexistence, the cosmological principles for individual dualism that translates into peace and sustainable development Gyekye (1987:147–153) states:

The concept of character, *suban*, is so critical and it is given such a central place in Akan moral language and thought that it may be considered as summing up the whole of morality. Thus, when the Akan want to say, 'He has no morals,' they would say, 'He has no character' (*onni suban*). *Onni suban* is much used to express moral disapprobation of all kinds ... For the Akans; perhaps also for the Greek and Arabs, ethics has to do principally with character. Ethics, according to Akan thinkers, deals essentially with the quality of the individual's character. This is a remarkable assertion for, after all, the ethical response, that is, the response or attitude to a moral rule, is an individual, private affair. All that a society can do regarding morality is to provide or impart moral knowledge to its members, making them aware of the moral rules that are applicable to all living in it. But, granted this, it does not follow that the individual members of society will lead lives in conformity with the moral rules.

The concept of character affirms the credence of individual dualism – when a person has no character this translates into non-coexistence and when a person has character this translates into coexistence. Thus, the manifestation of ‘we are Africans’ is grounded in persons of character and, most significantly, in a society that provides its members with moral knowledge.

The leadership of **Nyagumbo (1924–1989)**, a Zimbabwean nationalist whose life history reflects the country’s fight for justice, affirmed coexistence and ‘we are Africans’ and, most significantly, individual dualism. The issue of character also played a critical role in the legacy on Nyagumbo. When he was Senior Minister for Political Affairs in the Office of the Prime Minister and he was implicated in a damaging car racket, he resigned as minister and as a member of the National Executive Council of ZANU. Unable to bear the shame he committed suicide. The leadership case study of **Neway Girmane (1924–1960)**, an Ethiopian politician, a man of great scholarship who identified Ethiopian development problems whilst working for the feudal system and a leading theorist, affirmed coexistence and ‘we are Africans’. As an ardent exponent of Pan-Africanism, he disseminated the ideas of Pan-African unity in his writings and speeches and exemplified individual dualism. Germaine’s character emerged when he became disillusioned with bureaucracy, self-seeking officials, and aristocratic landowners. Despite the fact that; even though he admired and respected the Emperor Neway was disappointed with the corruption and indifference of the officials who advised the Emperor and he exerted pressure on the Emperor. He was redeployed and reprimanded. He and his brother attempted an abortive coup, after which he fled to the mountains where he committed suicide.

Bantu cosmological principles coexistence for individual dualism that translates into peace and sustainable development, as according to Mutwa (1964:622–635):

‘The High Laws of the Bantu’ are a base for victoriously highlighting the moral codes of Africans; which he refers to as ‘Abantu bansundu’ or ‘human beings’ that are dark brown, these laws are common among all Bantu races in Southern, Central and East Africa. First, The High Law of Life: ‘Man, know that your life is not your own. You live merely to link your ancestors with your descendents. Your duty is to beget children even while you keep the Spirit of your Ancestors alive through regular sacrifices. When your Ancestors command you to die, do so with no regrets.’ And the High Law of Discriminate Punishment: ‘For every offence there must be a fixed punishment in a way different from that laid for the particular crime.’

These laws affirm coexistence and how the social justice that comes about through punishment is an important part of ‘we are Africans’, hence the credence of individual dualism towards peace and sustainable development.

The leadership case study on **Dr Mondlane (1920–1969)** affirms coexistence and ‘we are Africans’. He concluded that independence in Mozambique would come about only through war. Thus, he founded FRELIMO together with the existing liberation movements and, within six years, FRELIMO had liberated on third of its country and, most significantly,

exemplified the Law of Life and Discriminate Punishment, affirming individual dualism. The leadership case study on **Brigadier Bante (1921–1977)** affirmed coexistence and ‘we are Africans’. His search for a peaceful solution to the Ethiopian and Eritrean conflict – a solution that was rejected for being ‘too good to be true’ – emphasised individual dualism. Unfortunately a power struggle ensued and Bante was accused of favouring the Ethiopian People’s Revolutionary Party; he was assassinated at his official headquarters; thus exemplifying the Law of Life and Discriminate Punishment.

The leadership of **Colonel Sadat (1918:1981)**: negated coexistence and ‘we are Africans’. When he became President after the death of Nasser he arrested and sentenced to death for treason his former colleagues who had been his Deputy Presidents. Although these sentences were later converted to life imprisonment his actions were indicative of his suppression of individual dualism. This suppression intensified after he replaced Nasser’s socialism, expelling the Soviet military advisors and arresting religious and political opponents, including the Coptic Pope who was banished to a desert monastery. Sadat was eventually assassinated during a military parade. The leadership of **Nokrashi Pasha (1888–1948)** resisted the negation of coexistence and ‘we are Africans’. He was prime minister during a turbulent period of violence, continued labour unrest and discontent with the British. His alliance with the British and with King Farouk compromised his leadership as did his participation in the war with Israel and his banning of the Muslim Brotherhood, who killed him. **Brigadier Neway (1919–1961)** resisted the negation of coexistence and ‘we are Africans’ through the Neway brother’s coup attempt with his brother. He affirmed the credence of individual dualism with Neway’s last words: I shall not appeal and am quite satisfied ... did all this for the sake of Ethiopian people and pray to God soon to give true judgment to the Ethiopian People.

Coexistence is a cosmological principle for individual dualism that translates into peace and sustainable development is explained as follows by Khoza (2011:115):

People of whatever complexion, religion, pigmentation, gender or any other differences are still humans under their skin. So, when Mandela invokes the ‘stranger’ principle, he is really saying that we have one human family that supersedes all other forms of community. The human community is one; other communities are many. As people, we can and do belong to several communities covering different aspects of our lives; sports lovers and churchgoers may be the same people at different times or different people in the same neighbourhood. The word ‘community’ has very complex connotations, which include living together, sharing the same possessions in common.

This quotation affirms that we are Africans as the ‘individual’; with his/her own unique identity, including colour and affiliations, is in a perpetual state of coexistence, thus emphasising the credibility of individual dualism, towards peace and sustainable development. The leadership **President Nkrumah (1909–1972)** negated coexistence and ‘we are Africans’. Under his leadership the opposition, chiefs and intellectuals were dissatisfied; non-Ghanaians were deported and accusations of assassination threats led to the arrest of opposition members, thus inherently suppressing individual dualism. Dr Nkrumah was

overcome by suspicion and he lost control of his party, the CPP of which the leadership was bent on enrichment easily impressed and flattered and he was exploited by unscrupulous colleagues and supporters. This resulted in his being overthrown by the military as he had lost touch with his community while the ordinary people were facing poverty because of the economic collapse.

The leadership of **Kenneth Kaunda (1924 to date)** negated coexistence and 'we are Africans'. He instituted a nationalisation policy that resulted in an economic crisis while the government became authoritarian and intolerant towards opposition. Eventually Kaunda was the sole election candidate, thus suppressing individual dualism. This also resulted in President Kaunda becoming autocratic within his own ruling party and personally appointing its Central Committee, which nominated him as the sole candidate. The Zambian nation would be given the opportunity to vote yes or no to his sole presidency candidacy. However, economic pressure and international pressure for democracy meant that he became the second African Head of State to relinquish power to enable multiparty elections to take place. **Chief Leabua (1914–1987)** resisted the negation of coexistence and 'we are Africans' by asserting his position to allow South African refugees fleeing the apartheid regime to seek asylum in his country and ignored the demands of Pretoria to expel the ANC cadres from Lesotho. This won him great admiration within the OAU (now AU) and with anti-apartheid supporters. Thus, he affirmed the credibility of individual dualism.

Khoza (2012:115) further explains the relevancy of coexistence as a cosmological principle for individual dualism that translated into peace and sustainable development as follows:

Most significantly, community is not equivalent to identity. If it were, then my identity and yours would emerge completely with the communities to which we belong and we would have no freedom or independent consciousness of our own. The Ubuntu dictum 'I am because you are, you are because we are' does not mean that every breath we take is by permission of the community. Ubuntu, in a word, is not possessive. A central debate emerging in the political interpretation of Ubuntu is whether the community can rightfully claim to take control of the individual.

Khoza (2012:115) further highlights:

Challenging the idea that the community has primacy, Michael Onyebuchi Eze has noted that many Africanists scholars (but especially political elites) endorse Simunye – we are one – insofar as 'an injury to one is an injury to all'. This term can be employed to give meaning in which Ubuntu is henceforth interpreted as a possessive ideology, says Eze: political elites would like everyone in the community to become a 'photocopy' of an approved type of person who supports the powers that be. Eze goes on to argue that the fusion of human subjects into 'one' is the suppression of individuality, reducing diversity and impoverishing the community mentally and emotionally. Eze's point is that what he calls 'the politics of common good' does not justify a forced conformity that stifles self-realization.'

This asserts the credence of individual dualism which emancipates the individual's uniqueness that, in turn, unites humanity in its diversity, manifesting the dictum 'we are Africans', thus reflecting coexistence towards peace and sustainable development.

The leadership of **OR Tambo (1917-1993)** resisted the negation of coexistence and 'we are Africans'. While in exile he worked with the Heads of African Governments, fundraised for MK, the ANC military wing and forged alliances with Anti-Apartheid Movement – evidence of the credence of Thus, the way in which OR Tambo transformed the focus of his leadership position from the liberation of ANC. to the liberation of South Africa through calling for an alternative education system, meeting with South African captains of industry and drawing up a future South African Constitution which was entrenched in multi-party democracy reflects the integrity of individual dualism. The leadership of **Tata Madiba (1918–2013)** resisted the negation of coexistence and 'we are African' through his stance at the Rivonia Trial which he used to show-case the ANC's moral position on racism. While on Robben Island in solitary confinement and classified as a lower grade prisoner he participated in Ulundi, the University of Robben Island, thus declaring individual dualism. This legacy also further pronounced individual dualism when he refused PW Botha's offer of freedom, stating that, as an individual prisoner, he had right to negotiate. While the ANC was still banned he but continued to hold meetings with the apartheid regime.

The leadership case study on **Chitepo Herbert (1923–1975)** reveals his resistance to the negation of coexistence and 'we are African' when, by means of the Chimurenga, the war of liberation, he exerted pressure on the Ian Smith regime, thus affirming individual dualism. The leadership of **Dr Neto (1922–1972)** resisted the negation of coexistence and 'we are African' through his transformation of the MPLA into a multi-ethnic based movement, his rejection of notions of anti-White racism and elitism, his recognition by the OAU (now AU) and his appointment as President of the Peoples' Republic of Angola all confirm the credibility of individual dualism. The leadership case study of **Kenneth Kaunda (1924 to date)** reveals he resisted the negation of coexistence and expressed 'we are African' through his foreign policy, his outspoken support of the anti-apartheid movements, and his critical role as a mediator and negotiator between the Black nationalist movements based in Lusaka and their white minority oppressors until the end of apartheid and colonialism in Southern Africa, thus affirming the validity of individual dualism. The leadership of **Samora Machel (1933–1986)**: resisted the negation of coexistence and 'we are African' through the FRELIMO armed struggle. Machel became President of the FRELIMO party and then Head of State and Commander in Chief after the collapse of the fascist regime, thus pronouncing the credence of individual dualism.

Coexistence is a cosmological principle for individual dualism that translates into peace and sustainable development is further illuminated by Prophet LaNdwandwe as follows (2009:239):

Our souls know no colour, race, creed, and all the externalities that preoccupy our lives as we experience human existence. Souls are what will unite us as humanity for they reflect our authentic self that knows no racism, class, gender, or religion. Our

intuitive wisdom, pure consciousness, cosmic consciousness, and pure intentions sit within our souls, the authentic self; but the devil continuously tries to conquer us by disempowering our Buntfu, emotional and spiritual intelligence. When creating distinctions within humanity blinded by the presence of the devil, which derails our passion for celebrating the diversity of humanity; we see blacks, white, racism, barbarians, sexism, stigmas and stereotypes; all of which have been architected by the devil to create an enabling environment for all of us to fall prey to his/her plays. This has led to the spread of negativity, hatred, violence, rape, and all the social ills and injustices; as we are victims to perpetrators or our families, communities and nations.

These words assert that we are African, irrespective of race, colour or creed and all the externalities and, hence, we live to achieve coexistence, thus accentuating the integrity of individual dualism, towards peace and sustainable development. The negation of coexistence and ‘we are African’ is evident in the leadership of **Dr Hendricks Verwoerd (1901–1966)**: who campaigned for the Union of South Africa to become a republic, intensified apartheid, headed a ruthless police state and firmly rejected the liberal stance on the racial issue; inherently suppressing the individual dualism. He was eventually stabbed to death by a white man while seated in Parliament.

The leadership of **Vorster (1915–1983)** negated coexistence and ‘we are Africans’ with the creation of ‘homelands’ or Bantustans with most of the country being considered as white men’s land in which the Africans were allowed to live only through the ‘Pass Book’, thus suppressing individual dualism. Vorster further suppressed individual dualism by enforcing the control of the South African police over the African’s liberation movements, created the Bureau of State Security (BOSS) and initiated massive rearmament programmes. He further negated coexistence and ‘we are Africans’ when embroiled in conflicts within neighbouring states and meeting the African leaders of independent countries to support the apartheid movement and not the liberation movements. The Muldergate Scandal forced him to resign and he retired from politics. However, the suppression of individual dualism continued under the leadership of PW Botha.

The leadership of **General Hertzog (1866–1942)** negated coexistence and ‘we are Africans’, through the introduction of the first racially discriminatory legislation that culminated in the Native Act of 1913, which reduced African land possession to a mere 7.9% of the total surface area of land in South Africa, while consolidating the economic and political power of the Afrikaners, thus inherently suppressing individual dualism. This suppression was intensified when, as Prime Minister, Hertzog declared Afrikaans as an official language of the country while further segregating the Africans from the political and economic life of the country. **Chief Maherero** of Namibia resisted the negation of coexistence by the Germans by trying to initiate a war of resistance. However, this resulted in the German colonial power and committing itself to eradicating every Herero in Namibia. Those who survived fled to Botswana. **King Cetshwayo** of Kwa-Zulu-Natal resisted the negation of coexistence by the British and their divided rule strategy after he returned from exile. However, civil war broke out in the individual territories which had been created by the British and he died under British protection.

In further elucidation of coexistence the Amhara and Tigre people of Ethiopia share a common cultural heritage and dominate the country's political organisations. Korten (1972:50) states:

There are a number of basic individual and interpersonal belief and values that appear to be more or less operative throughout Ethiopian society, regardless of the specific role, status, authority or other institutional relationships involved. These beliefs and values can be roughly divided between those that tend to produce integrative forces of commitment, cohesion and coordination within the social system and those that tend to produce disintegrative forces of conflict, disunity, chaos and withdrawal. Although these opposing forces are present in nearly all social systems throughout the world, they stand out in sharp, conflicting relief in the Ethiopian social system and are a source of many apparent paradoxes in both individual and group behaviour.

This quote affirms the credence of individual dualism which is critical for coexistence and the pronouncement of 'we are African' toward peace and sustainable development.

The negation of coexistence may be explained by the superior-subordinate relationships in Ethiopian society which is dominated by the Amhara culture Korten (1970:69) states:

Amhara culture divides the social universe into two: master and servant; the possessor and the possessed. Levine goes on even further in maintaining that the operation of the Amhara society does not involve any significant communal organization, but rather, depends for its central element of integration on 'a highly personal relationship between superior and subordinate, with the subordinate existing essentially as an extension of the ego of the superior.' The superior-subordinate relationships are: a) the mutual obligation of superior and subordinate; b) the dependency of the little man who receives grace and is expected to show absolute loyalty and deference in return; c) the suppression of initiative as a sense of proving to subordinates who is superior and also create dependency; d) the office as reward versus the office as responsibility. The social mobility by all means available ...as people prefers to be led by man of noble birth and this value impacts.

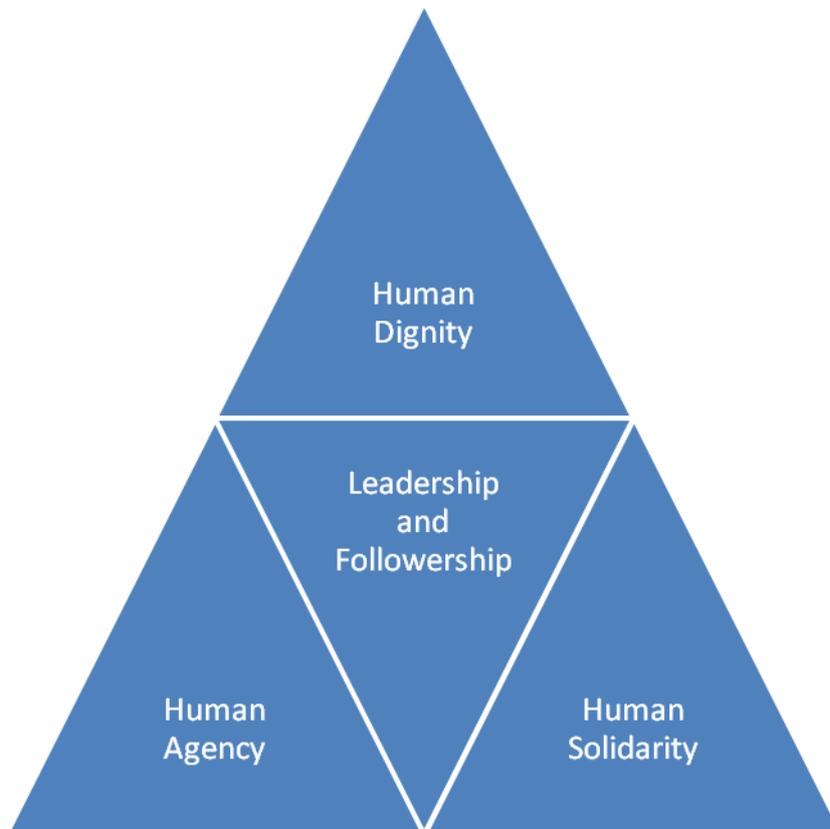
This quote exemplifies the emergence of the suppression of individual dualism that has eroded the 'we are Africans' and, most significantly, compromised coexistence. The leadership of **King Farouk (1920–1965)** negated coexistence and 'we are Africans' when he demanded the return of Sudan to Egypt, thus suppressing Sudan itself and also individual dualism. In addition, the king was further negating coexistence by his devious and underhand methods of self-enrichment of all his entourage and, thus, exemplifying the fact that the domination of superior and subordinate relations may create an enabling environment for corruption and, most significantly, discredit the leadership involved. The leadership of **Emperor Haile Selassie (1892–1975)**, after his return from exile was autocratic, despite the advent of the first parliament; thus negating coexistence and 'we are African' and leading to an abortive coup as his leadership legacy was suppressing individual dualism. The leadership degenerated, resulting in the formation of the Military Coordinating Committee which

worked with the government and deprived the Emperor of his traditional powers, until his arrest. **King Sobhuza II (1899–1982)** also negated coexistence through repealing the 1968 Constitution and assuming absolute power through a supreme council. **Mandela (1918–2013)** also negated coexistence when, in the wake of the Defiance Campaign, he prematurely stated that violence was the only weapon with which to destroy apartheid. He was reprimanded by the National Executive Council of the ANC for these words.

### 5.2.5 Conclusion

The above analysis of the findings represents a response to the research question: Do indigenous cosmologies and knowledge systems provide analytical cosmological principles for African leadership? This research study has, indeed, proved that indigenous cosmologies and indigenous knowledge systems provide cosmological principles for African leadership. The above analysis also resulted in the formulation of an African leadership theory – individual dualism, towards peace and sustainable development. A product of Afrikology, the theoretical framework combined with cognitive justice and transformation by enlargement, for, for rooting individual dualism in African leadership. This is based in the cosmological principles while its credence affirmed in instances in which the leadership case studies negating, resisting and affirming these principles. The dictums of Egypt-MA'AT, Ghanaian Akan – I exist because the community exists, Ethiopian – Death the Ultimate equaliser, and the Bantu – I am because we are; these dictums in this study were transformed into 'I am because the community exists' and 'we are Africans' encapsulate the theory of individual dualism.

### 5.3 Recommendations: Individual Dualism Leadership Model



The aim of this section of the dissertation is to realise the fifth research objective, namely, to generate an African humanism leadership model based on cosmological principles; which is the purpose of this research study while bearing in mind the research problem: African leadership deviated in its post independent philosophies and ideologies from the spirituality of African leadership as embedded in indigenous cosmologies and their knowledge systems. The process of analysing African leadership through indigenous cosmologies and knowledge systems revealed the spirituality of individual dualism leadership, towards peace and sustainable development. In chapter two the cosmological principles of the Supreme Being, Cosmic and Social Order, Harmonious Human Existence and Coexistence were applied. This process was followed by the analysis of the research findings that have been encapsulated in the core of the theory of individual dualism towards peace and sustainable development: that is, Leadership and Followership; Human Agency; Human Solidarity; and Dignity.

### 5.3.1 Leadership and Followership: Individual Dualism

The dictum ‘I am because the community exists; we are Africans’ expresses the concept of individual dualism, which guides the leadership and followership relationship in African humanism leadership. The concept of leadership and followership is based on the words of Khoza (2011:53):

Suffice to say that certain leaders have been seriously un-attuned to their following and have paid the price for it. It is important to draw attention to the distinction between the actors and the qualities they represent. Leaders are persons; leadership is

the quality of what they do. Followers are people; followership is the spirit of the group that adheres to the leadership. The terms 'leadership' and 'followership' tend to be a bit ambiguous and we do often use them to refer to actual persons or groups rather than to the inner spirit that moves them. But let us keep the distinction in mind. Resonance between leaders and followers is a product of communication and mutual understanding based on shared objectives and feelings. In the absence of reciprocal links between the two, there is neither leadership nor followership: you cannot hear the sound of one hand clapping.

Individual dualism is based on the notion articulated by Khoza on that leaders are persons, leadership is quality, followers are people and followership is the spirit of the group that adheres to leadership. This deals with aspects of modernity's intractable problems stated above such as ethnic violence, war, crime and drugs when based on the all four cosmological principles of Supreme Being, cosmic and social order, harmonious human existence and coexistence towards peace and sustainable development. The resonance between leaders and followers is the baseline for elucidating the concept of leadership and followership, which Prophet LaNdwandwe (2009: 58) explains as follows:

King Sobhuza firmly believed that being a monarch was his cosmic responsibility to facilitate guidance and counsel for the nation. In turn the nation's responsibility was to listen to his messages. King Sobhuza 'yearned for' the nation to accept his cosmic leadership as his responsibility was not to rule; but for the people to rule. As a cosmic leader, he never imposed himself or his profound wisdom on others; for he did not believe in being a leader was for his ego to be massaged. A king is not King without the nation. His relationship with the nation was to fulfil his cosmic and social calling which was to counsel and guide the nation and, in return, the nation acting on this counsel and guidance to fulfil each other's cosmic responsibilities.

This quote gives evidence of the reciprocal links that Khoza mentioned above and that guide the leadership and followership relationship. Whether it is resonance or reciprocal links between leadership and followership, it must be committed to solving intractable problems such as terrorism, war, ethnic violence, racism, crime and drugs rooted in the four cosmological principles. This, in turn, is the ultimate expression of the theory of individual dualism, towards peace and sustainable development.

Prophet LaNdwandwe (2009:313–314) further elucidates individual dualism as follows:

**King Sobhuza's** leadership with humility philosophy was exemplified when he accepted the 1968 Constitution, which he believed did not reflect the best interest of the Swazi nation; and he accepted it to facilitate the independence for and on behalf of the Swazi nation. King Sobhuza was a transformational leader as he signed on behalf of the nation to create the independent Kingdom of Swaziland. He emphatically expressed his position that, as Head of State, he signed an agreement, which was not between him as King Sobhuza and the Queen of England; but between the people of Britain and Swaziland. His Majesty was an emotionally intelligent, transformational

leader for he accepted through independence his role and responsibility of being a custodian; to protect; preserve; and defend for and on behalf of the Swazi nation. According to our benevolent monarch, in African Kingdoms, Kings lead the nation as they have dual capacity, which must not be interpreted as dictatorship. The King reminded the nation that, according to our indigenous knowledge, the King does not lead the nation; but the nation leads the King. The King is only their mouthpiece, resulting in benevolent dictatorship. The King works for the nation by pledging cooperation and unity; as without the nation's support the country would not progress. This results in leadership with humility, Kubulawa, a deterrent to ego based leadership; focused on reciprocal leadership between the Kings as benevolent monarchs with the nation as king makers.

The leadership of **Prempeh I** exemplified the resonance in leadership and followership relationships. According to Casely-Hayford (2012:276–277),

He fought a courageous campaign among the Aristocracy and mercantile elite to rebuild the forward momentum for his forefathers whilst fighting a rear-guard action against Britain's creeping efforts to bring his kingdom under its protectorate. He reminded the people that the spirit of the kingdom was contained within the Golden Stool. He used all the imagery and traditions to assure people that they were stronger together than apart, it was in many people's interest that the kingdom regained its power and wealth.

This clarifies the individual dualism that the Asantehness shared within his kingdom and is linked to edict of **King Sobhuza II**. According to Prophet LaNdwandwe (2009:59),

'The King enlightened the nation on how the country's resources belong to the nation as he was not born with material wealth but spiritual capital. He used to express this sentiment as 'Akusiko Kwami Kwebantfu' (it does not belong to me, but to the people). King Sobhuza eloquently expressed his simple and yet complex views to the nation on collective responsibility and ownership saying: 'Everything is yours; being Swazi; the Country; the future is yours' you are the picture of Swaziland. You are the image of Swaziland. Your good deeds will reflect on the nation, and your bad deeds will reflect on the nation as well. King Sobhuza emphatically made that nation understand how well their deeds reflect on him; stating that the King is a reflection of the nation, and the nation is a reflection of the King.'

These words emphasise the individual dualism which, as a product of mutual understanding, manifests in the resonance between leadership and followership. Evidently individual dualism can liberate Africa when rooted in cosmological principles of Supreme Being, cosmic and social order, harmonious human existence and coexistence. The ultimate liberation for this continent needs to address intractable problems of development such as: financial crises, ethnic violence, poverty, terrorism, alienated youth, war, crime, drugs, sexism, racism, and homophobia.

This resonance in the leadership and followership relationship which is an expression of the theory of individual dualism is exemplified in the leadership of **Tata Nelson Mandela (1918-2013)**. He spent 27 years in prison for a followership he did not know although he had faith that they did exist. He exemplifies selflessness and sacrifice in being sentenced to solitary confinement. His followership increased to the extent that his leadership was no longer just about South African followers, but also about international followers, for example, the Anti-Apartheid Movement and the Free Mandela Campaign and Concert. The intrigue in the Mandela leadership legacy is to be found in the fact that the followership had faith that he was still alive in prison although with no idea of what he looked like except in the photographs that had been taken prior to his imprisonment. However, his followership used art, drama and music to continue to evoke his memory in the consciousness of the people so as to ensure that his imprisonment reflected dignity.

The leadership and followership relationship expressed in individual dualism is also evident in the leadership of **Tata OR Tambo (1917–1993)** who went into exile in order to mobilise support for the liberation of South Africa while leading the armed struggle. The followership in South Africa had to believe that Tata Tambo was still alive as he had been banned in South Africa while the followership in exile had to believe that Tambo would lead the liberation by mobilising support for the armed struggles and forging partnerships such as the Anti-Apartheid Movement which was in the forefront of the sanctions against South Africa. O.R. Tambo held annual consultative meetings to ensure that his leadership resonated with the followership and, on several occasions, threatened to resign when he was labelled a dictator or people complained that he was not Mandela. His followership also evoked his memory in the consciousness of the people through art, drama, and music and, particularly, in the consciousness of the exiles who considered him as both their father and their leader. In short, the dictum ‘a king is not a king without a nation’ is synonymous with ‘a leader is not a leader without a country’ and reflects the resonance between leadership and followership which is expressed in individual dualism. However, this leadership and followership resonance requires the leadership qualities that embody African humanism leadership as embedded in indigenous cosmologies, namely, human agency, human solidarity and human dignity.

### 5.3.2 Human Agency: individual dualism

The first individual dualism leadership quality is the human agency which is rooted in the dictum: ‘I am because the community exists; we are Africans’. This dictum expresses the concept of individual dualism. Khoza (2012:48) states thus:

Leadership is a form of agency: the leader is an agent of the people. Agency should be seen from two perspectives: the social and the psychological. Socially, the leader occupies a position of authority and exercises power through institutions. Psychologically, the leader gives voice to the emotions and yearnings of the populace. There are shortcomings in both perspectives – at least as they are expressed in the literature on leadership – that I believe African humanism can correct.

This notion is further elucidated by Prophet LaNdwandwe (2009:59) as follows:

King Sobhuza emphatically ensured that the nation understands how all their deeds reflected on him; stating that the King is a reflection of the nation, and the nation is a reflection of the King. This cosmic relationship enables the nation to be one centre of power; and the King the other. These centres of power embody the practical application of 'Umntu Ngumuntu Ngabantu'; as the deeds of the individual within the nation reflect on the nation as a whole. By saying this, the King further empowered the nation to enforce this cosmic order on each other by emphasizing that individual deeds become a collective responsibility for we are all connected to each other. So, if we are corrupt, steal, rape, abusive, murderous, insult, we are tainting the collective image of the whole nation.

This affirms the human agency grounded in African leadership and sets it apart from other perspectives, inherently addressing the shortcomings as highlighted by Khoza above. Evidently individual dualism rooted in cosmological principle can achieve human agency, which is critical for solving the intractable problems such as: financial crises, corruption, crime, unemployment, drugs, and exhaustion of fossil fuels, terrorism, and the destruction of the biosphere.

The theory individual dualism as rooted in 'I am because the community exists; we are African' creates human agency as expressed in the reciprocal relations that reflect the two centres of power. These, which explain how, in as much as the leader occupies a position of authority and exercises power through institutions; the followers have a responsibility to reflect the moral authority of the leader and/or to question the moral authority of the leader. In addition, when the leader gives voice to the emotions and yearnings of the populace, they have a moral obligation to reflect their own emotions and yearning or to object to the emotions and yearnings that belong to that leader only and which are not theirs. The application of 'Umntu Ngumuntu Ngabantu' acknowledges the reciprocal nature of human agency as the deeds of the individuals a the nation reflect on the nation as a whole, thus emphasising how individuals in a nation become each other's agents – the ultimate expression of individual dualism, towards peace and sustainable development.

The leadership of **Prempeh I (1892–1970)** reflected mutual human agency, as when he was honoured by being asked to become an unofficial member of the Colonial Executive Council, he declined, citing how, as the king, he was not allowed to make decisions as an individual. This, in turn, is substantiated by the edicts of **King Sobhuza (1899–1982)**. According to Prophet LaNdwandwe (2009:61):

Mutual respect entails the creation of a long lasting relationship with us, which culminates in fulfilling our cosmic relationships with others and God, the Ultimate Source of Wisdom and Compassion. This enables us to experience holistic daily living and enhances our ability to see Godliness in every human being; until they prove they are living in the dog state, entrapped in brutality and opportunistic behaviour.

The leadership of **OR Tambo (1917–1993)** exemplifies how he was rooted in mutual human agency from the village, and as a result of which his organisational skills emerged at an early age. In addition, whenever he was requested to lead, he would opt for the supportive role. **Tata Mandela (1918–2013)** was rooted in Ubuntu and, hence, was Umuntu wa Bantu. He became South African's longest serving political prisoner, he was honoured by the people by being elected the first President of the Democratic Republic of South Africa and, most significantly, he became an international peace icon. The leadership of **Cardinal Malula (1917–1989)** reflects individual dualism as he denounced tribalism and led the Africanisation of the Catholic liturgy in Zaire as he wanted to ensure that the followers experienced a sense of belonging to the church.

**Stephen Biko (1946–1977)** exemplified human agency when he founded the Black Consciousness Movement, believing that black liberation had to begin with black psychological self-reliance and increase African consciousness. The apartheid regime killed Biko as a result of his individual dualism. The leadership of **Sir Seretse Khama (1921–1980)** reflected individual dualism as he refused to denounce his marriage to a white woman; he went into exile and renounced all chieftaincy claims. He then returned to Botswana as a private citizen and formed a political party. The people voted for him to become the first President of the Republic of Botswana. **Dr Neto (1922–1972)** expressed individual dualism as an agent of the people when he started the cultural movement that evolved into a liberation movement and armed struggle. The people of Angola honoured him by electing him as the first President of the Republic of Angola – a position he filled until his death.

Human agency expresses individual dualism as exemplified by Prophet LaNdwandwe (2009:109):

According to the King human beings should not be pushed from behind as they are aware of their cosmic and social responsibilities driving them towards harmonious human existence. Lijaha, therefore, symbolizes a service oriented soul that anticipates and recognizes their cosmic and social responsibilities. Therefore 'Lijaha' is always sober, feels good and energized to focus on personal and national development and always ready to respond to his cosmic responsibilities. 'Lijaha' always stands firm with internal pride as he/she is blessed with self-worth, which enables them to contribute to cosmic and social order. 'Lijaha' does not abuse substances or drugs or get drunk. He or she applies self control and manages disruptive emotions and impulses because they are committed to cosmic and social order. .

The emotional intelligence which is necessary to root individual dualism is evident in the human agency of **Tata Mandela (1994:315)**: He stated that

Living underground requires a seismic psychological shift. One has to plan every action, however small and seemingly insignificant. Nothing is innocent. Everything is questioned. You cannot be yourself: you must fully inhabit whatever role you have assumed. In some ways, this was not much of an adaptation for a black man in South Africa. Under apartheid, a black man lived a shadowy life between legality and

illegality, between openness and concealment. To be a black man in South Africa meant not to trust anything, which was not unlike living underground for one's entire life. I became a creature of the night. I would keep to my hideout during the day, and emerge to do my work when it became dark. I operated mainly in Johannesburg, but I would travel as necessary. I stayed in empty flats, in people's houses, wherever I could be alone and inconspicuous. Although I am a gregarious person, I loved solitude even more. I welcomed the opportunity to be myself, to plan, to think, to plot. But one can have too much solitude. I was terribly lonesome for my wife and family.

Emotional intelligence further roots individual dualism, particularly when expressing human agency in certain circumstances. Prophet LaNdwandwe (2009: 116) states:

According to **King Sobhuza**, regiments are adaptable because they embody discipline and confidence, which enables them to accept punishment when found 'sleeping on the job', which they recognize as a liability to their peers and national identity. Punishment serves as a guide and expresses the responsibility for ineffective performance in tasks and regiments vow to accept this during initiation. This is a deterrent to irresponsible behaviour of regiments and places the onus upon them to uphold moral standards with mutual respect and purposeful living, whilst being flexible in handling change. Resistance to change leads to ineffective performance and reflects lack of mutual respect, purposeful living and listening with humility. Therefore, regiments vow to adaptability during their initiation, affirming their commitment to handling multiple demands because they understand that interconnectedness facilitates cosmic and social order.

This is substantiated in the following words of **Mandela (1994:315)**:

The key to being underground is to be invisible. Just as there is a way to walk into a room in order to make yourself stand out, there is a way of walking and behaving that makes you inconspicuous. As a leader, one often seeks prominence; as an outlaw, the opposite is true. When underground I did not walk as tall or stand as straight. I spoke softly, with less clarity and distinction. I was more passive, more unobtrusive; I did not ask for things but let people tell me what to do. I did not shave or cut my hair. My most frequent disguise was as a chauffeur, chef or a 'garden boy.' I would wear the blue overalls of the field-worker and often wore round, rimless glasses known as Mazzawatee tea glasses. I had a car and I wore a chauffer's cap with my overalls. The pose of chauffeur was convenient because I could travel under the pretext of driving my master's car.

These words reflect the human agency as expressed in individual dualism and rooted in the emotional intelligence inculcated through indigenous regiment programmes and exemplified in the leadership of Nelson Mandela. This reflects individual dualism based on the cosmological principles Supreme Being, cosmic and social order, and harmonious human existence as drivers of human agency towards peace and sustainable development.

### 5.3.3 Human Solidarity: individual dualism

The third individual dualism leadership quality rooted in the dictum 'I am because the community exists; we are Africans' and which expresses the theory of 'individual dualism' is human solidarity. According to Khoza (2012:141/2/3):

The sociologist Emile Durkheim describes social solidarity in traditional society as 'mechanical' while solidarity in modern industrial states was 'organic.' The concept of solidarity is fundamental and very useful in the current context, though I question the use of the mechanical metaphor. It suggests that relationships are fixed and the notion that tradition equals conformity. It seems to me that members of traditional society, who share many social similarities and psychological affinities, do not simply conform in a 'mechanical' way. There is room for individual differences and social criticism. Without some degree of constructive disagreement, these societies could not respond effectively to challenges. In particular their leaders would be hamstrung by consensus and unable to take a step beyond what conservatives might expect. From my observations in Africa, customary decision-making can be internally critical and democratic.

Khoza's words affirm the theory of individual dualism as guiding human solidarity by allowing individual differences and social criticism. Human solidarity in individual dualism can play a critical role in solving intractable problems of modernity such as: unchecked population, ethnic violence, poverty, water shortages, air pollution, exhaustion of fossil fuels, alienated youth, war, sexism, racism, homophobia and other forms of illegitimate discrimination. Thus reflects individual dualism based on the cosmological principles of Supreme Being, cosmic and social order, harmonious human existence and coexistence towards peace and sustainable development.

This notion is further explained by Prophet LaNdwandwe through Ebandla or Dialogue with Dignity (2009:147):

**King Sobhuza** encouraged the nation to 'Kudla Libhulo' which is to use constructive criticism as the pillar for cosmic and social order. This requires self-confidence for us to emphatically voice our unpopular views in the interest of nation building. Constructive criticism also requires honesty and integrity that enables a person to admit their limitations and mistakes, whilst confronting unethical actions with dignity. In his view the competency of taking an unpopular, tough and principled position during debates is an excellent standard for cosmic and social order; but this process must reflect authenticity and dignity. 'Kudla Libhulo' is a dynamic engagement which demands adaptability from all parties especially when responding to environmental issues and challenges under fluid circumstances. During discussions and debate it is critical to be flexible and seek out new ideas to facilitate the process and maintain dialogue with dignity. When participating in this process the focal point should be the emergence of original solutions to issues and challenges; generating new ideas by welcoming new perspectives and risky thinking.

These sentiments affirm individual dualism through constructive criticism guided by dialogue with dignity, thus creating an enabling environment for human solidarity to prevail. This would provide solutions to the intractable problems such as crime, war, terrorism, nuclear war, financial crises, ethnic violence, unemployment, sexism, racism and destruction of the biosphere.

Human solidarity was exemplified in the process of the Congress of the People which was undertaken by South African delegates in June 1955. According to **Mandela (1994:205)**,

Some in the ANC, particularly the Africanists contingent who were ant-communist and anti-white, objected to the charter as being a design for a radically different South Africa from the one the ANC had called for throughout its history. They claimed that the charter favoured a socialist order and believed that COD (white delegates) and white communists had a disproportionate influence on its ideology. In June 1956, in the monthly journal *Liberation*, I pointed out that the charter endorsed private enterprise and would allow capitalism to flourish among the Africans for the first time. The charter guaranteed that, when freedom came, Africans would have the opportunity to own their own businesses in their own names, to own their own houses and property; in short, to prosper as capitalists and entrepreneurs. The charter does not speak about the eradication of classes and private property, or public ownership of the means of production, or promulgate any of the tenets of scientific socialism. The clauses discussing the possible nationalization of the mines, the banks and the monopoly industries was an action that needed to be taken if the economy was not to be solely owned and operated by white businesses. This charter was, in fact a revolutionary document precisely because the changes it envisioned could not be achieved without radically altering the economic and political structure of South Africa. It was not meant to be capitalist or socialist but a melding together of the people's demands to end the oppression. In South Africa, merely to achieve fairness, one had to destroy apartheid itself, for it was the very embodiment of injustice.

The process and intentions of the Congress of the People resonate with individual dualism as the individuals who were attending and representing their organisations allowed dialogue with dignity to prevail, despite the fact that some delegates had objected to the Freedom Charter. However, human solidarity prevailed as the charter was neither capitalist nor socialist while its core focus was individual dualism in that it guaranteed future economic and political freedom. This charter was also the foundation of the eradication of apartheid which had negated individual dualism and, most significantly, had not been based on human solidarity. The Freedom Charter is fundamentally an expression of human solidarity for it was an integral part of a process of melding together the people's demands to end the oppression and destroy apartheid with its injustice, thus inherently creating an enabling environment for individual dualism.

Individual dualism towards peace and sustainable development is further substantiated by Prophet LaNdwandwe (2009:147) as follows:

The sensitivity to others' feelings and perspectives that is required during constructive criticism enriches active participation. We need to develop the competence of paying attention to emotional cues during discussions and debate whilst listening with humility, which enables us to maintain our dignity during these dialogues. It is our task to show sensitivity and understand each other's' needs, feelings, and perspectives to facilitate a dialogue with empowers all participants to feel they were part of a solution and not the problem. 'Kudla Libhulo' is also about our ability to sense others' needs to develop and strengthen their own abilities and capabilities. Therefore, to maintain dignity, the dialogue must be balanced and the acknowledgement and reward of accomplishments and competencies are crucial for enriching this process. The most challenging aspect of constructive criticism is leveraging the diverse views of our dialogue to ensure that mutual respect is afforded all parties, irrespective of their background or position. This process must allow for open debate, for challenging bias and intolerance with dignity and must see diversity as an opportunity for growth.

Human solidarity as embedded in individual dualism towards peace and sustainable development is further articulated by Khoza (2013: 143) as follows:

To invoke the term 'organic' in the context of African humanism means that we enter relationships in a spirit of mindfulness. How is this possible in a globalised world? The social order of industrialism is too vast and complex for each of us as a person to identify and empathize with all the others with whom we share relationships. We cannot know all the others as we might know them in a small kinship-centred community. The point, however, is that we each bear a personal responsibility to be mindful of what we are doing, and whom we are doing it with, and how it is done. Much as it may seem that our economic independence dictates our behaviour, we are not automata. No decision, and no deed, is without responsibility: it is our nature to be moral creatures. The core of our humanness is that we recognize, intellectually and emotionally, our commonality with all other human beings. So to be mindful is to be aware of the morality of our actions and to strive to understand how our behaviour might be seen and interpreted by others, even though we may not know them. What applies to one must have value of a universal principle that applies to all.

This individual dualism towards peace and sustainable development is expressed in the following words of **Mandela (1994:432)**:

At the outset, I want to say that the suggestion made by the state in its opening that the struggle in South Africa is under the influence of foreigners or communists is wholly incorrect. I have done whatever I did, both as an individual and as a leader of my people, because of my experience in South Africa, and my own proudly felt African background, and not because of what any outsider might have said.

The 'organic' context of African humanism to which Khoza refers as creating an enabling spirit of mindfulness is contextualised by Prophet LaNdwandwe (2009:141) as follows:

To achieve coexistence and enjoy human existence we require guidance from our mentors within our cosmic relationships. This is our cosmic responsibility. Our mentors guide and empower us with emotional intelligence as we focus on purposeful living with mutual respect and listen with humility. **King Sobhuza** edifies the nation on how, during ancient time, the school of life was at 'Esangweni'; adjacent to the Kraal. This school taught the Swazi way of life as the young and old gathered to share experiences and knowledge. At 'Esangweni' one learns culture, principles and values which, in King Sobhuza's view, were missing in the post independence education systems. 'Emahlahlandlela' mentors would engage in a tradition of empowerment which provided an advantageous environment for us to enjoy human existence and achieve coexistence. The students of 'Esangweni' are edified on authentic identity, Buntfu, emotional and spiritual intelligence to mould their personalities into simple, yet complex, cosmic beings. This distinguishes 'Esangweni' scholars from western scholars perceived by the King as complicated, yet shallow in authenticity.

The above sentiments describe the process of rooting 'individual dualism' within an organic context of African humanism. According to **Mandela** (1994:432) elucidates:

In my youth in the Transkei, I listened to the elders of my tribe of the old days. Amongst the tales they related to me were those of wars fought by my ancestors in defence of the fatherland. The names of Dingane and Bambatha, Hintsa and Makanna, Squngthi and Dalasile, Moshoeshe and Sekhukhune were praised as the pride and glory of the entire African nation. I hoped then that life might offer me the opportunity to serve my people and make my own humble contribution to their freedom struggle. This is what has motivated me in all that I have done in relation to the charges made against me in this case.

These words affirm how Mandela's human solidarity was instilled at the 'Esangweni School of life' in his village. This human solidarity manifested in his courage and resilience as a political prisoner and the first black president of South Africa, thus giving credence to the concept of individual dualism.

#### 5.3.4 Human Dignity: Individual Dualism

The last individual dualism leadership quality rooted in the dictum 'I am because the community exists; we are Africans' is human dignity. According to Khoza (2011:69),

[d]ignity is not loftiness: it arises from the recognition of the human dignity in all of us.

This recognition of the human dignity within humanity reflects spiritual intelligence is explained by Prophet LaNdwandwe (2009:154) as follows:

Tradition, culture and customs are our gift from 'Umvelincanti' and through these we enjoy human existence and coexistence as we advance in our spiritual intelligence; transforming us from 'Muntfu we Bantfu' to 'Buntfu LobuQotfo', authentic identity. This is what we, as humanity, have been brought into this world to experience as we

solidify the authentic self and authentic identity. Spiritual intelligence grounded on Buntfu and emotional intelligence facilitate the achievement of interconnectedness, wisdom, insight, vision and value led humanity; compassion, love, intuitive living, holistic development, diversification, independence and courage and develops the ability to reframe things into a larger context. This requires our ability and capacity to actively and spontaneously adapt to physical, emotional and mental experiences as we enjoy human existences and coexistence. It solidifies our ability to deal with the environment as a step ladder for our growth process as every suffering, pain or harm we experience serves as inspiration to achieving our vision and mission.

Thus, these sentiments reflect how dignity is not about superiority, but is the ultimate expression of the authentic identity that is a manifestation of spiritual intelligence. Beyond 'umuntu ngumuntu ngabantu' to 'buntfu LobuQotfo', the authentic identity, which symbolises interconnectedness, wisdom, compassion, love, and courage etc, and, most significantly, is about the recognition of the human dignity in all of us. Human dignity is critical in individual dualism as this solve the intractable problems such as: sexism, racism, homophobia, xenophobia, war, nuclear war, and terrorism, and ethnic violence, exhaustion of fossil fuels and destruction of the biosphere. This requires individual dualism based in cosmological principles: Supreme Being, cosmic order, harmonious human existence and coexistence towards peace and sustainable development.

Tradition, culture and customs as a source of dignity manifesting in individual dualism were exemplified by **Mandela** (1994:384):

I entered the court that Monday morning wearing a traditional Xhosa leopard-skin kaross instead of a suit and tie. The crowd of supporters rose as one and, with raised clenched fists, shouted 'Amandla' and 'Ngawethu'. The kaross electrified the spectators, many of whom were friends and family, some of whom had come all the way from Transkei. Winnie also wore a traditional beaded headdress and an ankle-length Xhosa skirt.

Spiritual intelligence that transforms into human dignity is explained by **Mandela** (1994:138) as follows:

A friend once asked me how I could reconcile my creed of African nationalism with a belief in dialectical materialism. For me, there was no contradiction. I was, first and foremost, an African nationalist fighting for our emancipation from minority rule and the right to control our own destiny. But, at the same time, South Africa and the African continent were part of the larger world. Our problems, while distinctive and special were not unique, and a philosophy that placed those problems in an international and historical context of the greater world and the course of history was valuable. I was prepared to use whatever means necessary to speed up that erasure of human prejudice and the end of chauvinistic and violent nationalism. I did not need to become a communist in order to work with them. I found that African nationalists and African communists' generally had far more to unite them than to divide them. The

cynical have always suggested that the communists were using us. But who is to say that we were not using them.

These words amplify how dignity manifested in the interconnectedness between nationalists and communists and was anchored in wisdom, compassion and love for the African continent, inherently asserting the credence of individual dualism. Mandela personally asserted the credence of individual dualism when he stated that, as a nationalist leader, he also believed in dialectical materialism and found no contradiction between the positions of nationalist leadership and materialism. The leadership legacy of Mandela also explains how dignity is not about arrogance for it is a manifestation of spiritual intelligence, expressed as individual dualism.

Dignity is the ultimate expression of authentic identity and requires spiritual intelligence. According to Prophet LaNdwandwe (2009:154),

**King Sobhuza** encouraged the nation to synchronize and balance religious and traditional beliefs to protect ourselves from the devil's negative forces. The King believed that, since peace and stability are the work of God who is committed to peaceful coexistence, the devil is the master of disunity and disputes as he thrives on disharmony in human existence. When humanity is experiencing joy and contentment in coexistence, we must be mindful not to invite disputes into our environment as this symbolizes attracting the devil's negative powers. The devil is the master of the negativity which engulfs us, making it difficult for us to transcend the psychical and the material experiences, resulting in the illusion of destiny and delusion of grandeur.

This spiritual intelligence which is expressed as individual dualism and which ensures that negativity does not engulf us is evident in the following quotation of **Mandela** (1994:622):

On Sunday 10 February 1985, my daughter Zindzi read my response to a cheering crowd of people who had not been able to hear my words legally anywhere in South Africa for more than twenty years. Zindzi was a dynamic speaker like her mother, and said that her father should be at the stadium to speak the words himself. I was proud to know that it was she who spoke my words. 'I am a member of the African National Congress. I have always been a member of the African National Congress and I will remain a member of the African National Congress until I die. Oliver Tambo is more than a brother to me. He is my greatest friend and comrade for nearly fifty years. If there is anyone amongst you who cherishes my freedom, Oliver Tambo cherishes it more, and I know that he would give life to see me free ... I am surprised at the conditions that the government wants to impose on me. I am not a violent man ... It was only then, when all other forms of resistance were no longer open to us, that we turned to armed struggle. Let Botha show us that he is different to Malan, Strydom and Verword. Let him renounce violence. Let him unban the people's organization, the African National Congress. Let him free all who have been imprisoned, banished or exiled for their opposing apartheid.

Spiritual intelligence that transforms into dignity is obvious in the edicts of **King Sobhuza II** as explained by Prophet LaNdwandwe (2009:155):

When we allow the soul to reflect its authentic self as a cosmic being we embrace authenticity as we quest for connectedness with God and the ancestors, thus demonstrating spiritual intelligence. This empowers us to understand the universal law of cause and effect that assumes 100% responsibility over our lives, situation and paths; reflecting our cosmic authenticity. This enables us to sanctify daily experiences by realizing how we, as cosmic beings evolving in human existence, are creators of our life experiences. What we think, assume, believe and do is our cosmic responsibility and we cannot blame anyone for the results thereof... The ultimate expression of spiritual intelligence is the authentic self which, according to King Sobhuza, is the combination of western and African traditions.

The leadership of **Mandela** (1994:666–667) exemplifies this dignity that springs from individual dualism. Mandela stated:

On 9 February, seven days after Mr de Klerk's speech opening Parliament, I was informed that I was again going to Tuynhuys. I arrived at six o'clock in the evening. I met a smiling Mr de Klerk in his office and, as we shook hands, he informed me that he was going to release me from prison the following day. Although the press in South Africa and around the world had been speculating for weeks that my release was imminent, the announcement, nevertheless, came as a surprise to me. I had not been told that the reason De Klerk wanted to see me was to tell me that he was making me a free man. I felt a conflict between my blood and my brain. I deeply wanted to leave prison as soon as I could, but to do so on such short notice would not be wise. I thanked Mr de Klerk, and then said that at the risk of appearing ungrateful I would prefer to have a week's notice in order that my family and my organization could prepare for my release. Simply to walk out tomorrow, I said, would cause chaos. I asked de Klerk to release me a week from that day. After waiting twenty-seven years, I could certainly wait another seven days.

When spiritual intelligence is rooted in individual dualism is obvious in the edicts of **King Sobhuza II** as explained by Prophet LaNdwandwe (2009:155):

The magic of authentic self lies in our ability to apply Buntfu and emotional intelligence with various combinations of intuitive wisdom, reasoned understanding, knowledge, will, intention, compassion and love; focused power and justice; healing and forgiveness; living with zeal; dignity; empathy and commitment; creative connection and service; happiness and fulfilment, with optimal spiritual intelligence.

The above words were exemplified by **Mandela** (1994:676) when he was released from prison:

Friends, comrades and fellow South Africans, I greet you all in the name of peace, democracy and freedom for all. I stand here before you not as a prophet but as a

humble servant of you, the people. You're tireless and heroic sacrifices have made it possible for me to be here today. I therefore place the remaining years of my life in your hands.' I spoke from the heart. I wanted first of all to tell the people that I was not a messiah, but an ordinary man who had become a leader because of extraordinary circumstance. I wanted immediately to thank the people all over the world that had campaigned for my release. I thanked the people of Cape Town, and I saluted Oliver Tambo and the African National Congress, Umkhonto we Sizwe, the South Africa Communist Party, the UDF, the South Africa Youth Congress, COSATU, the Mass Democratic Movement, the National Union of South African Students, and the Black Sash, a group formed by women that had long been a voice of conscience. I also publically expressed my gratitude to my wife and family, saying, 'I am convinced that (their) pain and suffering was far greater than my own.' I told the crowd in no uncertain terms that apartheid had no future in South Africa, and that the people must not scale down their campaign of mass action. 'The sight of freedom looming on the horizon should encourage us to redouble our efforts.' I felt it was important publically to explain my talks with the government. 'Today,' I said, 'I wish to report to you that my talks with government have been aimed at normalizing the political situation in the country. I wish to stress that I myself have at no time entered into negotiations about the future of our country except to insist on a meeting between the ANC and the government.'

### 5.3.5 Conclusion

The individual dualism leadership model seeks to provide an African humanism leadership perspective that is rooted in the theory of 'individual dualism'. At the core of the theory and model is the resonance between leadership and followership and which is upheld by the following leadership qualities, namely, human agency, human solidarity and human dignity. The model addresses the research study's research problem of how African leadership had deviated from spiritualism of African leadership as embedded in indigenous cosmologies and knowledge systems. The theory of 'individual dualism' is based on cosmological principles embedded in indigenous cosmologies and knowledge systems, that is, Supreme Being, cosmic and social order, harmonious human existence and coexistence. Most significantly this theory expresses the African spirituality in African leadership. This African spirituality is rooted in the indigenous cosmologies and knowledge systems which have consolidated into the theory of individual dualism, towards peace and sustainable development. Thus, the three leadership qualities are not philosophies or ideologies, but are qualities that enable African leadership to 'walk the talk' whilst exemplifying individual dualism, through peace and sustainable development.

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