

Criticisms of Delegation and Decentralization in Abdicating Authority and Upholding Ubuntu Philosophy in Social Welfare Organisations

Tariro Portia Tendengu¹, Francis Maushe¹, Lucia Kahomwe², Philemon Chihiya², Tariro Katsomba², Tatenda Aneni Gambiza³

¹Midlands State University, Harare, Zimbabwe

²University of Zimbabwe, Harare, Zimbabwe

³Bindura University of Science Education, Harare, Zimbabwe

Abstract

This study seeks to further explore ongoing criticisms of how authority is distributed and decentralized within Social Welfare Organizations in Zimbabwe, particularly examining these processes through the lens of Ubuntu philosophy. Concerns center on how upper management delegates power, raising debates about both the possible abdication of responsibility and whether distribution practices align with Ubuntu's core values. One main issue is that delegation of tasks often occurs without adequate attention to respecting staff members' dignity or acknowledging their inherent worth, which undermines effective task execution and equitable work distribution in community-focused organizations. In Zimbabwe's government-affiliated agencies, participatory elements of democracy are frequently neglected during task delegation, leadership tends to emphasize their own involvement in policy, coordination, and monitoring, rather than sharing these vital functions. However, lower-tier managers are sometimes afforded the autonomy and resources necessary for creative problem-solving in their job roles. The research was conducted using a combination of desktop reviews and case studies, integrating both qualitative and quantitative methods such as observation, group discussions, and interviews. Participants were drawn from a diverse range of international and national organizations operating in Zimbabwe, including both statutory and non-statutory entities. Results suggest that many criticisms of delegation and decentralization stem from entrenched bureaucratic processes and structural inequalities. Participants observed that these decentralized approaches could impede the promotion of organizational ethics and values, with some leaders failing to uphold respect and empathy, especially when sharing authority and decision-making roles.

Keywords

Ubuntu, Delegation, Decentralization, Authority, Social Welfare Organisations

1. Introduction and Background

In recent years, the concepts of delegation and decentralization have gained significant traction within the realm of organizational management, particularly in social welfare organizations. These strategies are often lauded for their potential to enhance efficiency, encourage participatory governance, and empower local communities. However, critics argue that such approaches may lead to an abdication of authority, undermining the foundational principles that guide social welfare practices, especially in contexts influenced by the Ubuntu philosophy [1]. Ubuntu, an African philosophical concept emphasizing interconnectedness, communal relationships, and shared humanity, challenges the notion of individualism that often accompanies decentralized decision-making. Proponents of Ubuntu advocate for a holistic approach to social welfare, where the well-being of individuals is intrinsically linked to the welfare of the community [2]. This perspective raises important questions about the efficacy of delegation and decentralization in fostering environments that prioritize collective responsibility and moral accountability. As social welfare organizations navigate the complexities of modern governance, it becomes crucial to critically examine the implications of these management strategies [3].

1.1 Ubuntu Philosophy

"Ubuntu" is characterized as an African worldview that was established and evolved by Africans long before the emergence of formalized philosophy and intellectuals known as philosophers [1]. This worldview reflects the experiences of the majority of African people, whose communal lifestyles were prevalent before industrialization. Their livelihoods were primarily rooted in agriculture and pastoralism, with communal land ownership serving as the cornerstone of African society [4]. One scholar highlights that while many civilizations attribute significant historical advancements to urban centers, African civilization's progress is largely linked to rural life. From the Ubuntu perspective, the community's survival is contingent upon the well-being of its individuals. This viewpoint embodies an African ethos that emphasizes egalitarianism, humanism, interconnectedness, and communitarian values [3]. Additionally, Ubuntu is viewed as a philosophy of life in Africa, advocating for fundamental respect and compassion for others while fostering communalism and individual independence.

Ubuntu, the African philosophy rooted in the inherent worth and interconnectedness of people, emphasizes mutual respect, collective responsibility, and the upholding of dignity [2]. The erosion of these values through bureaucratic delegation is a critical concern in the Zimbabwean context [3]. The Universal Declaration of Human Rights elevated the discourse on human dignity, but practical interpretations remain context-specific and open to manipulation [2]. Delegation refers to the assignment of responsibility and authority to subordinates, while decentralization disperses decision-making powers across organizational layers. Both have been critiqued for potentially creating bureaucracies that hinder rather than help participatory governance, especially where top management retains primary control over major policy decisions [1]. Empirical studies highlight that decentralization may reinforce local inequalities if not implemented with sensitivity to contextual socio-political structures [4].

Delegation and decentralization in the management of social welfare organizations have faced criticism for their tendency to abdicate authority, which can hinder staff growth, innovation, and knowledge sharing across various parts of the organization. When decentralization occurs, it often results in a significant transfer of authority, prompting individuals with the appropriate power to take initiative or pursue new approaches [5,3]. This process fosters their ability to act independently. Decentralization and delegation create opportunities for decision-making, enhancing the knowledge and experience of managers at all levels while nurturing talent for greater responsibilities in the future [6]. However, it can be argued that maintaining the Ubuntu philosophy while abdicating and delegating authority within social welfare organizations poses challenges, as some organizations neglect principles of humanity and respect during the delegation process [7]. For instance, distinguishing between delegation and decentralization versus abdication is crucial, in delegation, senior members remain responsible and accountable for the actions of junior members, whereas in abdication, senior members relinquish their responsibilities and accountability. Furthermore, it is evident that in a decentralized organization, the responsibility for managerial decisions is shared among many individuals who have in-depth knowledge of their specific units or departments [8]. Importantly, unlike abdication, decentralization facilitates faster and more effective decision-making and promotes a sense of shared responsibility among staff, a concept often absent in abdication scenarios [9]. Additionally, decentralization allows for performance evaluations at all levels, enabling departments to be held accountable for their outcomes. In contrast, abdication can result in severe consequences, such as incomplete tasks, dissatisfied customers, missed deadlines, and financial difficulties.

Delegation and decentralization are widely promoted as tools for enhancing organizational effectiveness, innovation, and participatory governance [10,11]. However, these processes are not without criticism, especially within the unique socio-cultural context of Zimbabwe's social welfare sector, where Ubuntu philosophy centered on communal respect, dignity, and collective responsibility should ideally underpin institutional practices. The systematic distribution (or abdication) of authority remains a contested issue, often clashing with the values at the core of Ubuntu [12]. This study critically examines the extent to which delegation and decentralization support or undermine Ubuntu in Zimbabwean social welfare organizations.

Delegation is understood as the process by which authority is transferred to a subordinate informed by three aspects that are accountability, responsibility, authority [9]. While authority is delegated, responsibility is assumed, accountability is imposed. Responsibility is derived from authority and accountability is derived from responsibility. Authority is defined as the power legitimized by the organization, enabling a manager to make decisions, utilize organizational resources, and oversee the behavior of subordinates to ensure efficient performance of assigned responsibilities. Authority is positional and can be delegated [13]. The principle of expected results indicates that before delegating authority to subordinates, a manager must clearly define the goals and anticipated outcomes [14]. These goals and targets should be explicitly stated, along with clear performance standards. Moreover, effective delegation requires managers to adhere to the principle of Parity of Authority and Responsibility [14]. This principle emphasizes the need to maintain a balance between authority and responsibility. It is essential that both the subordinate and the manager work collaboratively [15]. If a subordinate is assigned a task, they should also be granted sufficient autonomy and power to execute it effectively [15]. Unlike abdication, delegation does not afford excessive authority to subordinates, which could be misused. Authority should be allocated in a manner that aligns with the specific task at hand, ensuring that there is no disparity between the authority granted and the responsibilities assigned.

It is noted that in abdication, there is a complete transfer of responsibilities to the subordinate, which distinguishes it from the delegation of authority [16]. While authority can be delegated, responsibility remains fixed and cannot be transferred from managers to their subordinates [16]. A manager, regardless of their level of authority, is always accountable to their superior for the execution of their tasks, even when they delegate power. This means that superiors are responsible for the actions of their subordinates and cannot shift blame onto them, regardless of delegation. For example, if a production manager is tasked with a job and the machine breaks down, they remain accountable to the CEO if production is not completed, even if a repairman fails to perform the necessary repairs. In situations of abdication, there are no clear boundaries, whereas in delegation, the exercise of authority is confined within a defined framework [14]. Additionally, managers must consult their superiors on matters outside their delegated authority, ensuring they have the necessary permissions before making significant decisions. Conversely, subordinates should refrain from frequently approaching their superiors with complaints or suggestions unless prompted to do so [17].

Conversely, [17] highlights that one of the primary barriers to effective delegation is that managers often lack sufficient time to properly explain tasks or teach staff the necessary skills for delegated responsibilities. This challenge is also

prevalent in situations of abdication, revealing that both delegation and abdication can result in inertia among staff members and may lead to the production of substandard products. Moreover, the choice between abdication and decentralization ultimately rests with the enterprise, it is not mandatory. Therefore, decentralization is an optional policy that is at the discretion of top management.

1.2 The Ubuntu Approach

The three maxims of Hunhuism, or Ubuntuism, underpin this philosophy and emphasize the importance of human relationships. The first maxim asserts that an individual affirms their humanity by recognizing the humanity of others, leading to respectful interactions [3]. This is captured in the saying “umuntu ngumuntu ngabantu,” which means a person is who they are because of others. One cannot claim to be human without understanding the humanity of those around them. The second maxim posits that when faced with a choice between wealth and preserving another person's life, one should prioritize the preservation of life [3]. This principle suggests that the well-being of others should take precedence over profit, contrasting sharply with modernist and developmentalist approaches. Furthermore, traditional African political philosophy holds that a king's status is derived from the will of the people. His authority rests on the consent of his subjects, necessitating agreement on decisions affecting the community as a whole. Human worth is measured by social, cultural, and spiritual criteria, rather than conventional market-based standards. Additionally, natural resources are shared equitably among and between generations, reinforcing the concepts of communal land ownership, mutualism, and generosity [8].

1.3 Critique of the Ubuntu Approach

The Ubuntu philosophy does not suggest that individuals should avoid addressing problems, rather, it encourages them to consider whether their actions will enable and empower the surrounding community, ultimately contributing to its improvement. It also implies that individuals who are treated well are more likely to perform effectively [4]. However, Ubuntu faces criticism for its perceived collectivist orientation, with some arguing that it promotes group-think, uncompromising majoritarianism, or extreme sacrifices for society, which can conflict with the value of individual freedom one of the core ideals of the liberal tradition [8]. Critics point out that proponents of Ubuntu have not sufficiently addressed these concerns. For instance, a notable author discussing the application of Ubuntu to public policy states that it emphasizes “the supreme value of society” and prioritizes social or communal interests, obligations, and duties over individual rights. Additionally, skepticism about the relevance of Ubuntu for public morality arises from its traditional origins. The concepts associated with Ubuntu emerged from small-scale pastoral societies in the pre-colonial era, which may not align with the contemporary values of a modern South Africa.

2. Methodology

A desktop review was conducted alongside a case study for this research. Both qualitative and quantitative methods were employed to gather data. The data collection techniques included observations, focus group discussions, and interviews. The targeted population comprised international, statutory, and non-statutory organizations. The analysis focused on how authority was delegated, participant experiences, and the perceived compatibility (or tension) between organizational policies and Ubuntu philosophy.

3. Findings

The study's findings indicate that social welfare organisations in Zimbabwe are established to uphold various human values, such as human rights, citizen responsibility, social justice, and equity. However, it can be argued that many of these organisations whether governmental, intergovernmental, or non-governmental are hybrid entities that incorporate the Ubuntu philosophy in their decentralization and delegation of duties and responsibilities. These organisations are frequently influenced by national and international politics, creating a dilemma for managers who must balance addressing the genuine needs of their clients while also fulfilling the mandates imposed by political considerations.

3.1 Delegation, Decentralization, and Local Bureaucracy

In exploring the intricate relationship between delegation, decentralization, and local bureaucracy, it becomes evident that these concepts play a pivotal role in shaping the operational landscape of social welfare organizations. Delegation refers to the process through which authority and responsibility are assigned to subordinates, while decentralization involves distributing decision-making authority across various levels of an organization, particularly to local entities. The management strategies impact local bureaucracies, which are essential for implementing social welfare programs effectively. While delegation and decentralization are often perceived as mechanisms to enhance responsiveness and adaptability, they can also lead to challenges, such as fragmented authority and inconsistent policy application. Moreover, the interplay between local bureaucracies and these management practices influences the quality of service delivery, accountability, and community engagement. By analyzing the findings in this area, we aim to uncover the benefits and drawbacks of delegation and decentralization, particularly in relation to the efficiency of local bureaucratic structures and their alignment with the values of the Ubuntu philosophy in social welfare contexts. Participants pointed to excessive bureaucracy as a major obstacle. One of the middle managers highlighted that:

“We are told to be innovative in our work, but most big decisions stay at the top. Bureaucracy slows us and sometimes kills our motivation, because our voices don't count when it matters most.”

This mirrors literature on elite-driven models that weaken grassroots empowerment.

The findings highlight significant insights into the dynamics of delegation, decentralization, and local bureaucracy within social welfare organizations. While these concepts are essential for enhancing operational efficiency, they also bring forth challenges that can undermine their intended benefits. Delegation and decentralization are intended to empower local entities by distributing authority and responsibility. This empowerment can lead to increased responsiveness and adaptability in addressing community needs. However, the findings suggest that in practice, these management strategies can create a paradox. While organizations aim to foster innovation and grassroots involvement, the concentration of decision-making power at higher levels often stifles local initiative and hampers effective implementation.

The presence of excessive bureaucracy emerges as a critical barrier. The quote from the middle manager encapsulates a common frustration: the disconnect between the encouragement of innovation and the reality of decision-making processes that remain entrenched at the top. This situation can foster a sense of disenfranchisement among lower-level staff, leading to decreased motivation and engagement. The literature on elite-driven models reinforces this concern, indicating that hierarchical structures may weaken grassroots empowerment by limiting the voices of those closest to the community's needs.

The interplay between local bureaucracies and management practices significantly influences the quality of service delivery. When local entities lack the authority to make crucial decisions, the result may be inconsistent policy application and a fragmented approach to service delivery. This can adversely affect accountability, as local actors may feel less responsible for outcomes when decisions are dictated from above. The findings also raise important considerations regarding the alignment of delegation and decentralization with the Ubuntu philosophy. Ubuntu emphasizes interconnectedness and community well-being, advocating for a collective approach to problem-solving. However, when bureaucratic structures stifle local decision-making, the principles of Ubuntu may be compromised, as the emphasis on community voice and shared responsibility diminishes.

Another staff member illustrated the misalignment with Ubuntu

"Sometimes in project planning, nobody asks how staff feel or if the workload is fairly shared. It's like dignity only matters in the manuals, not in everyday decisions."

The statement from the staff member provides critical insights into the operational dynamics within the organization and highlights a significant misalignment with the Ubuntu philosophy. This analysis will focus on several key themes arising from the findings. The staff member's comment reveals a stark contrast between the ideals expressed in organizational manuals and the reality of everyday decision-making. While Ubuntu emphasizes dignity, respect, and communal well-being, the lack of consideration for staff feelings during project planning suggests that these values are not being effectively translated into practice. This disconnect can lead to disillusionment among employees, who may feel that the organization prioritizes procedural compliance over genuine human values.

When staff members perceive that their opinions and emotional well-being are overlooked, it can result in decreased morale and engagement. The feeling that workload distribution is unfair can foster resentment and frustration, ultimately affecting productivity and the quality of service delivered. This situation challenges the Ubuntu principle of interconnectedness, as a disengaged workforce is less likely to work collaboratively toward common goals.

The findings underscore the importance of inclusive decision-making processes that actively solicit staff input. By failing to engage employees in discussions about project planning and workload allocation, the organization risks alienating its most valuable resource: its people. Implementing participatory approaches not only aligns with Ubuntu values but can also enhance the effectiveness of programs by ensuring that they are informed by the experiences and insights of those directly involved.

The assertion that "dignity only matters in the manuals" points to a superficial commitment to Ubuntu principles. For Ubuntu to be genuinely integrated into organizational culture, dignity must be reflected in daily practices and interactions. This requires a commitment to fostering an environment where all staff members feel valued and respected, and where their contributions are recognized. The findings suggest a potential disconnect in the organizational culture, where the emphasis on operational efficiency may overshadow the significance of human values. This misalignment can create a toxic work environment, where staff feel undervalued and disempowered. Addressing these cultural issues is crucial for cultivating a workplace that embodies the principles of Ubuntu, ultimately leading to better outcomes for both employees and the communities they serve.

3.2 Inequality

In examining the dynamics of delegation and decentralization within social welfare organizations, the issue of inequality emerges as a critical concern. While these management strategies are often championed for their potential to empower local entities and enhance responsiveness, they can inadvertently perpetuate or exacerbate existing inequalities if not implemented with careful consideration and supportive frameworks.

The Ubuntu philosophy, which emphasizes interconnectedness, communal responsibility, and shared dignity, provides a valuable lens through which to analyze these inequalities. Ubuntu advocates for a holistic approach to social welfare,

suggesting that the well-being of individuals is inherently tied to the welfare of the community as a whole. However, decentralization when executed without adequate training, resources, and support can lead to disparities in access to services and decision-making power, particularly among marginalized groups.

Several respondents felt that decentralization sometimes led to the neglect of organizational values:

"Decentralization has left us with more questions than answers. Instead of feeling empowered, some of us feel abandoned left to implement unclear directives with little support."

This aligns with scholarship suggesting decentralization can exacerbate inequalities if not matched by supportive structures and continuous training. The responses regarding the effects of decentralization on organizational values highlight several critical issues that need to be addressed. The sentiments expressed indicate a disconnect between the intended benefits of decentralization and the actual experiences of staff members. This analysis will delve into key themes derived from the findings. The statement reflects a pervasive sense of abandonment among staff, who feel that decentralization has not led to the empowerment that was promised. Instead of fostering autonomy and initiative, the lack of clarity in directives has left employees feeling unsupported and uncertain about their roles. This feeling can significantly undermine motivation and job satisfaction, leading to disengagement and a decrease in overall effectiveness. The findings emphasize the necessity for clear communication and robust support structures in decentralized organizations. When staff are left to interpret vague directives without adequate guidance or resources, it can lead to confusion and inconsistency in implementation. This highlights the importance of establishing frameworks that provide ongoing training and support to ensure that employees are equipped to navigate their responsibilities effectively.

3.3 Alignment with Organizational Values

The alignment of management practices, particularly delegation and decentralization, with organizational values is crucial for the success and integrity of social welfare organizations. Organizational values serve as guiding principles that shape the culture, mission, and operational effectiveness of an organization. When these values are clearly articulated and consistently upheld, they foster an environment of trust, accountability, and shared purpose among staff. However, the process of decentralization can sometimes challenge this alignment. As authority is distributed and decision-making is delegated to lower levels, there is a risk that the original values underpinning the organization may become diluted or overlooked. This misalignment can lead to confusion among employees, who may feel disconnected from the core mission and principles that define the organization. In the context of Ubuntu philosophy, which emphasizes community, dignity, and interconnectedness, the need for alignment with organizational values becomes even more pronounced. When staff feel that their work is not aligned with these values, it can diminish motivation, hinder collaboration, and ultimately compromise the quality of service delivery.

Others mentioned the gap between policy and practice:

"Managers hold onto power in areas like resource allocation, but are quick to delegate blame if things go wrong. True shared responsibility is rare."

This observation parallels findings in the literature regarding the symbolic rather than substantive transfer of authority.

3.4 Participatory Values and Ubuntu Philosophy

Participatory values are foundational to the Ubuntu philosophy, which emphasizes the interconnectedness of individuals within a community. Ubuntu advocates for collective decision-making, mutual respect, and shared responsibility, highlighting that the well-being of each person is intrinsically linked to the well-being of others. This approach fosters an inclusive environment where every voice is valued, encouraging active engagement and collaboration among all members of the community. By embracing participatory values, organizations can create a more equitable and supportive atmosphere that aligns with the principles of Ubuntu, ultimately enhancing their effectiveness in delivering social welfare services. Some organizations showcased promising practices:

"Our team tries to use proverbs and storytelling, rooted in local wisdom, when planning together. It brings a sense of unity and respect to our meetings."

"True participation is often a one-off event, not a sustained practice. There's respect among peers, but not always from the top management."

Such efforts resonate with the use of indigenous knowledge systems in facilitating legitimacy, ownership, and the strengthening of communal ties.

This supports research highlighting the superficiality of many participatory reforms and the importance of ongoing, deep engagement. The insights shared by respondent's highlight both the strengths and limitations of participatory practices within organizations, particularly in the context of Ubuntu philosophy. Analyzing these findings reveals several key themes regarding the integration of local wisdom, the nature of participation, and the dynamics of respect within organizational hierarchies.

The first response emphasizes the value of using proverbs and storytelling rooted in local wisdom during planning processes. This practice not only fosters a sense of unity but also reinforces communal ties. Indigenous knowledge systems are instrumental in establishing legitimacy and ownership among team members, as they draw on culturally relevant narratives that resonate deeply with the community. By incorporating these methods, organizations can enhance engagement and ensure that decisions reflect the values and experiences of the people they serve. The second response underscores a significant challenge related to the concept of participation. While there may be a semblance of respect among peers, the observation that true participation is often a "one-off event" highlights the lack of sustained engagement in decision-making processes. This suggests that while teams may strive to include diverse voices, the overarching structure may not support ongoing participatory practices. Without a commitment to continuous engagement, the potential benefits of collective decision-making can be undermined.

The mention of respect being present among peers but not always from top management points to a critical issue within organizational hierarchies. This dynamic can create a disconnect where lower-level staff feel valued in their immediate teams but lack recognition and support from leadership. Such a discrepancy can lead to feelings of disenfranchisement, where the enthusiasm for participatory practices diminishes if not supported by those in power. For participatory values to thrive, it is essential that respect and commitment to engagement are modelled at all levels of the organization. The findings collectively highlight the importance of strengthening communal ties through participatory practices. When organizations actively incorporate local wisdom and create spaces for shared storytelling, they not only promote unity but also bolster the overall effectiveness of their initiatives. This approach aligns closely with Ubuntu philosophy, emphasizing that individual well-being is intertwined with communal health.

4. Discussion of Findings

Delegation and decentralization in Zimbabwean social welfare organizations present a complex landscape. While these strategies aim to empower local entities and enhance responsiveness to community needs, they often inadvertently reinforce existing hierarchical structures. This paradox creates a tension between the intended outcomes of empowerment and the actual experiences of staff and stakeholders. In many cases, delegation is misconstrued as a simple transfer of tasks rather than a genuine power-sharing initiative [4]. This misunderstanding can lead to a lack of meaningful engagement, where lower-level staff are left to execute directives without the authority or support necessary to make impactful decisions. Consequently, this scenario perpetuates a top-down approach, stifling innovation and creativity [2,7]. Employees may feel disempowered and disengaged, leading to a culture where compliance replaces initiative.

The ethical ramifications of equating delegation with abdication of responsibility are significant. When leaders delegate without adequate support or accountability, it can lead to ethical dilemmas where decisions are made without sufficient consideration of their impact on the community [8]. This lack of ethical oversight can compromise the integrity of social welfare initiatives and undermine the trust that is essential for effective service delivery. To address these challenges, there is a critical need for training leaders at all levels. Training should focus not only on technical skills but also on fostering a deep understanding of participatory values aligned with Ubuntu principles [17,18]. Leaders must be equipped to facilitate genuine collaboration and empower their teams, ensuring that all voices are heard and respected. Continuous professional development can help create a more adaptable and responsive workforce capable of addressing the complex needs of the communities they serve.

Adopting a framework that promotes continuous stakeholder involvement is vital for enhancing organizational effectiveness. This approach involves engaging community members, staff, and other stakeholders in ongoing dialogue and decision-making processes [19]. By fostering an environment where all participants feel valued, organizations can align their initiatives more closely with community needs, ultimately enhancing the relevance and impact of their programs. Implementing context-relevant participatory frameworks is essential for ensuring that delegation and decentralization are effective. Such frameworks should consider the unique cultural, social, and economic dynamics of Zimbabwean communities. By integrating local knowledge and practices into organizational processes, social welfare organizations can create a more inclusive and culturally sensitive environment that honours the principles of Ubuntu. Realizing the promise of Ubuntu requires not only technical adjustments to policy but also a profound cultural transformation within organizations [20,1]. This shift involves moving from a focus on procedural compliance to one centered on deep respect and collective engagement. Organizations must cultivate a culture where participation is not merely a checkbox activity but a fundamental aspect of how they operate. This cultural transformation can be achieved through consistent reinforcement of Ubuntu values in all organizational practices, ensuring that respect, dignity, and interconnectedness are prioritized.

5. Recommendations

- i. There is need to develop clear guidelines that distinguish between mere task delegation and genuine power-sharing.
- ii. Implement ongoing training programs focused not only on technical skills but also on participatory values aligned with Ubuntu principles. Training should emphasize ethical leadership, stakeholder engagement, and community needs assessment.
- iii. Utilize technology and social media platforms to facilitate wider participation and gather insights from various community segments.

- iv. Design and adopt participatory frameworks that reflect the unique cultural, social, and economic contexts of Zimbabwean communities. These frameworks should integrate local knowledge and practices, ensuring that initiatives are culturally sensitive and relevant.
- v. Shift the organizational focus from procedural compliance to a culture of deep respect and collective engagement. This involves embedding Ubuntu values into the organizational mission, vision, and daily practices.

References

- [1] Ngema, L. N., Mbele, O., Moyikwa, N., & Vilakazi, F. (2023). 'Andizi': black women remaking the university in KwaZulu-Natal. *Globalizations*, 20(2), 238-249.
- [2] Tester, A. W. (2021). *Extending the State: Administrative Decentralization and Democratic Governance Around the World* (Doctoral dissertation, University of California, Irvine).
- [3] Maqutu, T. M. (2018). *Ubuntu and African philosophy and Ubuntu: concepts lost in translation*.
- [4] Oko Elechi, O., Morris, S. V., & Schauer, E. J. (2010). Restoring justice (ubuntu): an African perspective. *International Criminal Justice Review*, 20(1), 73-85.
- [5] Bush, T., Glover, D. (2014). "School leadership models: what do we know?," Routledge, <https://doi.org/10.1080/13632434.2014.928680>
- [6] Murwira, A. (2019). "Strengthening civil society organisations in peacebuilding in Zimbabwe: an action research project," None. <https://doi.org/10.51415/10321/3272>
- [7] Muteru, I.T. (2017). "Conflict transformation through music and dance: the case of Mkoba, in Gweru, Zimbabwe," None. <https://doi.org/10.51415/10321/3128>
- [8] Robbins, S.P. and Coulter, M. (2007). *Management*. (9th Edition). New Jersey: Prentice Hall
- [9] McCrudden, C. (2008). "Human Dignity and Judicial Interpretation of Human Rights," Oxford University Press. <https://doi.org/10.1093/ejil/chn043>
- [10] Cornish, F. (2023). "Participatory action research," *Nature Portfolio*. <https://doi.org/10.1038/s43586-023-00214-1>
- [11] Sillitoe, P. (1998). "The Development of Indigenous Knowledge," University of Chicago Press, <https://doi.org/10.1086/204722>
- [12] Turcu, C. (2012). "Re-thinking sustainability indicators: local perspectives of urban sustainability," Taylor & Francis. <https://doi.org/10.1080/09640568.2012.698984>
- [13] Ryan, D., (2014). *Functions of Management 101 - The Importance of the Top 5 Functions*. Retrieved on 12/09/17 from <http://www.business.dictionaty.com/definition/four-functions-ofmanagement.html>
- [14] Olum, Y. (2004). *Modern Management theories and Practices* Being a paper presented at the 15th East African Central Banking Course, held on 12th July 2004, at Kenya School of Monetary Studies.
- [15] Robeyns, I. (2017). "Wellbeing, Freedom and Social Justice: The Capability Approach Re-Examined," None. <https://doi.org/10.11647/obp.0130>
- [16] Filho et al., W.L. (2018). "The role of transformation in learning and education for sustainability," Elsevier BV. <https://doi.org/10.1016/j.jclepro.2018.07.017>
- [17] Budhwar, P. (2023). "Human resource management in the age of generative artificial intelligence: Perspectives and research directions on ChatGPT," Wiley. <https://doi.org/10.1111/1748-8583.12524>
- [18] Ali, A. (2014). *Management Theory and Practice*. New Delhi
- [19] Robbins, S.P. (2009). *Management*. New Jersey: Prentice Hall
- [20] Stoner, J.A.F., Freeman, R.E, and Gilbert, D.R. (2003): *Management*. New Delhi: Prentice-Hall.