

Ubuntu and Client Service Charter Nexus

Ndoda Gladys Ruvimbo¹, Mike Nyamazana Sikwila² and Ruvimbo Gladys Ndoda³

¹ Chinhoyi University of Technology

Received: 10 December 2013 Accepted: 31 December 2013 Published: 15 January 2014

Abstract

s (CUT) service delivery. We argue that embedding ubuntu philosophy into core values, leads to better institutional vision, mission and strategies. The study explores how values of ubuntu are linked to service excellence at CUT. We argue that reclaiming and praxis of ubuntu philosophy bridges service delivery performance gap. Design/methodology/approach-Simple random sampling method focusing on ubuntu and client service charter framework (CSCF) is used. Having reviewed relevant literature, the study employs self-completing questionnaires and interviews. A qualitative methodology was used. Data was analysed using SPSS and content analysis. Findings-Basing on key variables embodied in ubuntu philosophy, the study shows that a CSCF for CUT was non-existent, thereby creating service performance delivery gap. Research limitations -This study is exploratory, however, the findings could be generalised within African context as ubuntu is an African ethic.

Index terms— ubuntu, philosophy, vision, mission, strategy, service-charter.

1 I. Introduction

his article pursues the strategic imperative of reclaiming ubuntu philosophy as the kernel of CUT service delivery. The enduring legacy of slavery, colonialism (Letseka, 2011), Western education and missionary Christianity all but destroyed this cultural worldview -But conscious African men and women are finding a way to renegotiate their spiritual and African identity with ubuntu in mind (Ngunjiri, 2010). As Morrow (2007: 7) points out, colonialism "was a form of the politics of difference, in that, it deliberately prevented the development of social cohesion and hindered the development of a shared moral discourse." Ubuntu has always resided within the Africans through tacit community memory which needs to be invoked and operationalized. The term Africa is used in its geographical sense to mark Africa as different from other continents, thus adjective African has geographical, cultural and political slants without presuming any heterogeneity about Africa (Letseka, 2011).

The problem the article seeks to address is the erosion of community values. The study intends to explore the question: How can we retrieve the communal cultural values of ubuntu/unhu that can be linked to service excellence, enabling the devising of a Client Service Charter Framework? We draw from the argument advanced by hengu (2013), that the horizon of the present and the future cannot be formed without the past. While modernity and colonization have eroded African culture, much still remains intact, particularly the concept of ubuntu inherent in Africans which we seek to invoke and operationalize. The purpose of this paper is to explore how values of ubuntu maybe linked to service excellence at CUT. The results indicates coincidence between some of the values implicit in ubuntu and some of the values that are enshrined in the CUT Strategic Plan 2011 -2015 and on that basis, we argue that ubuntu has the potential to serve as a moral theory and public policy (Letseka, 2011; shoose 2009; ekker 2006; okgoro 1998). This paper, thus aimed at examining the following objectives:

- ? To explore the embedded conceptual features of ubuntu/unhu.
- ? To highlight the Zimbabwean perspective of ubuntu/unhu and its relevance to CUT community.
- ? To investigate the practice of the African philosophy of ubuntu/unhu at CUT.
- ? To unravel problems that hamper the implementation of ubuntu/unhu at CUT.

3 LITERATURE REVIEW

45 ? To advance an ubuntu/unhu-oriented client service charter for CUT.

46 Basing on key virtues as embodied in ubuntu philosophy and that ubuntu implies an interactive ethic in which
47 humanity is shaped by interaction with others as co-dependent beings (McCluskey and Lephala 2010; Cornell
48 and van Marle 2005), the study therefore, advanced a Client Service Charter Framework for CUT. The absence
49 of a service charter creates a service delivery performance gap, since there are no visible T reclaiming ubuntu
50 philosophy as a kernel of Chinhoyi University of Technology's (CUT) service delivery. We argue that embedding
51 ubuntu philosophy into core values, leads to better institutional vision, mission and strategies. The study explores
52 how values of ubuntu are linked to service excellence at CUT. We argue that reclaiming and praxis of ubuntu
53 philosophy bridges service delivery performance gap.

54 Design/methodology/approach-Simple random sampling method focusing on ubuntu and client service charter
55 framework (CSCF) is used. Having reviewed relevant literature, the study employs self-completing questionnaires
56 and interviews. A qualitative methodology was used. Data was analysed using SPSS and content analysis.

57 Findings-Basing on key variables embodied in ubuntu philosophy, the study shows that a CSCF for CUT was
58 nonexistent, thereby creating service performance delivery gap.

59 Research limitations -This study is exploratory, however, the findings could be generalised within African
60 context as ubuntu is an African ethic.

61 Practical implications-This study is significant to institutions and stakeholders involved in quality service
62 delivery.

63 Social implications-This exploratory paper indicates constraints involved in the institutional management and
64 socio-cultural characteristics as ubuntu is enshrined in African people and therefore strategies linking ubuntu
65 and performance are of higher significance in the work-place.

66 Originality/value-This paper explores the distinctiveness of ubuntu and institutional performances, service
67 delivery and management. Very scant research has been undertaken in this area of Afrocentric service delivery
68 and management.

69 Gladys Ruvimbo Ndoda ? Mike Nyamazana Sikwila ? & an element of culture. Organisation culture
70 distinguishes CUT from other educational institutions and if the cited key elements are missing or not addressed,
71 unfavourable organisational image could be created and communicating with stakeholders would be difficult and
72 a possible dysfunctional CUT community could ensue.

73 The paper is divided into five sections: section One is the introduction, section Two gives the literature
74 review, section Three gives the methodology, section Four is the findings and discussion and section Five gives
75 the conclusion.

76 2 II.

77 3 Literature Review

78 CUT community: Mabovula (2011) maintains that the term community refers to any philosophical standpoint
79 that defines a person in the context of social bonds and cultural traditions rather than through individual traits
80 (Daly 1994). ??amose (2002) aver that an African community is an on-going dynamic association of men and
81 women, who have a special commitment to one another and have developed a distinct sense of their common
82 life. The common life, in this sense, is perceived as any public discursive space which members construct through
83 action -in concert. In this context, the history of a person's life is the story of his or her transactions with
84 the community's material and moral worlds, which, in effect, is the story of his or her relations with particular
85 sets of social goods. This is called a social contract in which an individual's choice of way of life is a choice
86 constrained by the community's pursuit of shared ends. Chimuka (2001) articulates that Africans' life was lived
87 in the community and ultimately, the individual's conduct was sanctioned by the same society. The individual's
88 conduct was considered to be good if it satisfied the requirements of ubuntu/unhu and was condemned if it did
89 not. However, as ??amkange (1980: 38) rightly observed, the conception of hunhu was bound to vary "to the
90 extent that individual groups have undergone changes not experienced by others" as maybe informed through
91 a CUT Service Charter Framework where members are socialized in ubuntu, especially the students so that the
92 values would be carried forward. In general, however, conduct had to be in line with the community's conception
93 of hunhu hwemunhu (the moral character befitting a cultured human being).

94 We view the notion of community to serve as a means to sustain social, political, technological and economic
95 transactions by CUT. The communitarian view of relationships, being values enshrined in ubuntu inclusive of
96 cooperation, mutual respect and understanding (Meiring, 2007;Chimuka, 2001), would inform these imperative
97 conditions. Aspiration to gain competitive advantage becomes the driving force to this solidarity. The Africans
98 were quite aware that people had to work hard in order to improve themselves by transforming their environment
99 through engaging themselves in the productive process (Meiring, 2007), much like CUT would be enabled
100 through a Client Service Charter necessitating the group approach to the challenges of life, commercial awareness,
101 competitive and business intelligence through service excellence delivery. We contend that the spirit of ubuntu,
102 part of a deep cultural heritage of the majority of the population at CUT, would suffuse and be foundational in
103 developing a world class centre of excellence for technological innovation and entrepreneurship. The CUT Annual
104 Report (2012: 52) foment that "only one thing has to change?, that is, where we focus our attention as the

105 battle of life is a battle of focus” which we contend, can be attained through reclaiming and praxis of ubuntu for
106 service excellence attainment.

107 Another essence of African cultural existentialism, the study unravels, is African communalism. Khoza
108 (2005: 266) describes communalism as “a concept that views humanity in terms of collective existence and
109 inter-subjectivity, serving as the basis for supportiveness, cooperation, collaboration and solidarity”. In similar
110 conceptual context, Gyekye (1987) connotes African communalism as a kinship-oriented social order, which is
111 informed by an ethic of reciprocity. In a communal social order, one is brought up with a sense of solidarity with
112 large groups of people. During the course of this “cohabitation,” one comes to see one’s interests as being bound
113 up with the interests of the group over a great number of issues of life and well-being ??Khoza, 2005; ??biti, 2005;
114 ??&ye, 1987). This sense of community, according to Gyekye, was a characteristic of African life and indeed, to
115 many Africans, this communal efficacy defines being an African. In the context of Gyekye’s definition, this form
116 of communalism signifies the human person as an inherently communal being embedded in a context of social
117 relationships and interdependence, and never as an isolated, atomistic individual. In African community, people
118 view themselves and what they do as equally good to others as to themselves.

119 A study by Barber (1998) asserts that people envisage civil society as complex social relations that tie people
120 together. The initial social stratum is constructed first of all, into families and kinship, associations like heritage
121 forms a significant component of professional and social life at the University’ (CUT Strategic Plan, 2011 -2015:
122 4). The ‘lost’ ubuntu philosophy, lack of client service charter and service delivery gap creates problems with
123 internal and external clients as ubuntu is checks and balances. In tandem, we operationalize the value of ‘culture
124 of CUT, as a drive to ensure that the diversity of Zimbabwe’s indigenous values and cultural hierarchies. This
125 is the central notion of a community where people work together to create peace and love to clans, and then
126 into clubs, neighbourhoods, communities, congregations, and more extended social unity can only be achieved
127 through internalization and fusion of ubuntu in all macro-and micro-Pan-African processes. On the contrary,
128 Gade (2011) contends that ubuntu chronicles that have developed, are narratives of return in the context of
129 social transformations where African postcolonial narratives contained the idea that in order to create a good
130 future, society needs to return to something African rooted in pre-colonial times. We, however, argue that a
131 return to the ‘golden’ age’ is a denial of the dynamism of culture and that Africans do not romanticize ubuntu
132 but rather, are reclaiming ubuntu inherent in Africans, as the crux of their existence, contending that some of
133 the earlier writings on African culture and ubuntu were done in bad faith. If there can be no reversion to the
134 pre-colonial starting point, how then do we fill that cultural gap, which inhibit the service delivery challenges
135 that face CUT? We attempt to answer this critical question. Studies on indigenous cultures in Zimbabwe, which
136 were carried out by ethnographers before Zimbabwe’s independence, were driven by Euro-centricism (Chimuka,
137 2001; ??senay, 1997). The problem is not that the scholars were European, rather, the problem lies in the
138 fact that they subscribe to Eurocentric conception of history that made them biased against Africans and their
139 institutions. Tsenay (1997) defines Euro-centricism as a pervasive bias located in modernity’s self-consciousness
140 of itself which is grounded at its core in the metaphysical belief or idea that European existence is qualitatively
141 superior to other forms of human life. Chimuka (2001) motivates that modernity has been construed as the
142 globalisation of Europe which manifested itself in imperialism and colonisation projecting European existence as
143 true human existence as explicitly expressed in the writings of Hume (1711-1776), Kant (1724 -1804), Hegel cited
144 in Trejo (1993), and Marx (1843-1844), justifying empire building as a way of exporting European civilisation.
145 This school of thought, it is argued had no respect for Africans ??Bhengu, 2013).

146 We further motivate that ubuntu is an enduring philosophy as supported by Gade (2011) who posits that
147 the term ubuntu has frequently appeared in writings, at least since 1846. African social institutions were based
148 on Ubuntuism/Hunhuism philosophy forming an ethic for Africans not akin to those found in Europe (Bhengu,
149 2013; Khomba, Vermaak & Gouws, 2011; Eze, 2006; Ramose, 1999; Battle, 1997, Samkange & Samkange, 1980).
150 Ubuntu is defined as the essence of being fully human, that is, African humanism, a philosophy, an ethic and as
151 a worldview (Gade, 2011;Ngunjiri, 2010). According to Battle (1996), the concept ubuntu originates from the
152 Xhosa expression, ‘Umuntu ngumuntu ngabanye abantu’ which means that each individual’s humanity is ideally
153 expressed in relationship with others (Khomba, Vermaak and Gouws, 2011; Gade, 2011; Mabovula, 2011), a
154 thesis that this paper rallies on. Ubuntu consists of the prefix ubu-and the stemntuevoking the idea of being
155 in general, thus ubu-ntu is the fundamental ontological and epistemological category in the African thought of
156 Bantu-speaking people (Ramose, 1999;Mabovula, 2011). The existential condition, namely being, is one and
157 is pivoted on ubuntu/hunhu ??Ramose,1999). Hunhu is the ontological, epistemological and moral fountain of
158 African philosophy hence he says:

159 The African tree of knowledge stems from ubuntu with which it is connected indivisibly. Ubuntu then is the
160 wellspring flowing with African ontology and epistemology.

161 Since ubuntu/hunhu is the fountain of African thought, it may therefore, be invoked to explain language and
162 conduct (Chimuka, 2001). ‘Munhu’, as part of hunhu (being) is a metaphysical entity, namely, the individual
163 human being. However, since life is a shared enterprise, munhu vunhu, namely, one’s humanity is affirmed as one
164 affirms the humanity of others and vice versa. According to ??bigi

4 Methodology

The primary data was obtained from CUT. The University community was taken as the population. A sample of 190 participants was picked using a simple random probability sampling method. A structured questionnaire was then used to collect data. CUT community was selected due to a number of reasons inclusive of proximity to the researchers, and that the institution does not have a client service charter and that primary data was collected using the qualitative research. The data was analysed using SPSS and an extent that Ararike (1999) argues that employees occupy geometric and anthropic space guided by ubuntu/unhu (Ndoda, 2013). As such, the CUT community denotes CUT's structures and their symbiotic functions.

The Philosophy of Ubuntu: Mhengu (2013) posits that the debate of Pan-African integration and content analysis. Data reliability and validity: Data reliability as a measure of internal consistency of the data constructs, was determined by means of the Cronbach's alpha (α) -an α coefficient above 0.7 is variables by mature respondents was deemed to be very high with 58% being degree holders and 26% holding diplomas and in the process of upgrading to degrees.

IV. As reviewed in Table 1.1 above, most of the surveyed respondents (43.3%) belong to the age group 30 -39 years, whilst the least number (0.6%) is aged between 16 and 20 years. Out of a total of 157 respondents, 22.9 percent were aged between 21 and 29 years; 22.3 percent fall under 40 and 49 years and 10.8 percent of the total respondents were above 50 years old. The data obtained from the study showed a gender imbalance where a greater proportion (61.8%) were male and 38.2 percent being female. The level of education of most of the sampled respondents was high as 58 percent were degree holders and 26 percent of them have diplomas, whereas the least number (3%) had A' Level with 12 percent having O' Level certificates. overall α coefficient was 0.776, which suggests that internal consistency of the data was good. In terms of data validity, the questionnaire targeted a tertiary institution where the level of conceptualization of considered reliable Mkhomba, Out of 157 total surveyed participants, respondents indicated that community gatherings related to ubuntu played a leading role in building the CUT community together. In support of the activities that bind the CUT community together, 50 respondents pointed out cultural activities, 52 out of 157 opted for religion, whereas 83 supported business practices, 50 noted family practices and the least (25 out of 157) noted youth activities. Based on the research findings as illustrated in Figure 2.2 illustrated on the previous page, majority (73%) of the sampled respondents indicated that ubuntu/unhu culture greatly contribute to corporate performance as employees tend to have high morale and productivity levels. Such positive trends towards cooperate performance has also fostered change and growth in organisations that values ubuntu/unhu for corporate value creation to the outside world. Furthermore the study found out that a relatively few The study reviewed that, out of 157 total sampled respondents, 129 pointed out that ubuntu/unhu fosters service quality, as shown in Figure 2.2 above, hence the need to be incorporated into organizational set-ups. Such a development would result in promoting customer orientation, however, a few respondents (15 out of 157) dismissed the arguments that ubuntu/unhu fosters service quality due to changes in the effects of globalization. However, the least number (13) of the surveyed respondents either agree or disagree to some extent on the impact of ubuntu/unhu culture in fostering service standards in organizations. The findings from the Table 1.3 above, indicated that majority (70.7%) of the respondents greatly value the incorporation of African culture into organizational set-ups for corporate sustainability. This can be done through providing a mechanism that supports indigenous knowledge systems (IKS) and processes in organisations and communities at large. A relatively lower proportion (16.57%) of the surveyed respondents remained neutral on whether African culture should be/or not be incorporated in organizational set-ups and the least (12.73%) of the total respondents did not realise the benefits of incorporating African culture in organizational set-ups due to lack of training in organisational processes and systems as these tend to be influenced by socio-cultural factors for wealth creation, innovation and technology (WIT).

5 Findings And Discussion

Values of Ubuntu: Cultural Policy of Zimbabwe (2007) advances a strong argument, in that, with everyone in the world having opened up to the global village and with all foreign culture forces knocking at our doorsteps, Zimbabweans need to rekindle customs, values and those of our norms that are capable of laying a solid foundation for the resuscitation of the spirit of respect, integrity, tolerance, compassion, ubuntu/unhu and at the same time fostering natural pride. The authors argue that, it is crucial that these virtues form the linchpin of our existence and are transmitted in all our postures so as to promote national identity which will enable the nation to adopt those global values that they would have assessed to have meaning in their Zimbabwean lives. The authors argue that social cohesion is elemental and the fulcrum, are a peoples system of values. Basing on this viewpoint and other advancements, we present the notion that adoption and integration of ubuntu philosophical framework for operations enhance the alignment of each individual staff and board member to the vision, mission and strategy (Ndoda, 2013). Furthermore, the authors argue that, The CUT Strategic Plan (2011 -2015) is silent on the element of customer/communities perspective as an element of strategy and service delivery, thereby creating a service performance gap within the system. The system could be based on ubuntu values which encapsulate the need for sustainable existence akin to the survival of CUT as a corporate organization striving to be 'the CUT above the rest' in the incessant world of competition. Gelfand (1973) and Chimuka (2001) When we speak of the teleology of the lymphatic system, of a human body, we are speaking about an end; the defence of a human system against bacterial invasion and the observable fact that the lymphatic system of the human body is a means

227 towards an end. The reaction to an attack on the human system, when an epidermis is broken, is not conscious,
228 but it does take place. In much the same way, the teleology of African (CUT) culture is not something of which
229 the individual is conscious; it is rather something of which the observer of African (CUT) culture becomes aware
230 the more he observes the people. The end of African (CUT) culture is survival. The means towards the end
231 hinge on the complexes of beliefs, practices, taboos, social conventions and so on, that have, in fact, succeeded
232 in assisting the people to survive as a people for a longer period of time.

233 Virtues considered fundamental for community life can be put into numerous "broad categories: 'kuzwanana'
234 (mutual understanding), 'kugarisana' (peaceful coexistence), 'kuwadzana' (fellowship), 'hushamwari' (friendship),
235 'kudyidzana' (this word captures the idea of mutual hospitality but is not reducible to it), and 'mushandirapamwe'
236 or 'shosholozwa' (co-operation) (CUT Survey data, 2013; Mubvumba, 2001: 32). These concepts express major
237 ubuntu values, which could be broken down into minor values; the function of which was to facilitate conduct
238 and survival in the community.

239 The Gade, (2011). Ubuntu adds to our understanding of leadership praxis contributing to the leaders' ability
240 to build and sustain community (Bennett, 2011). Ubuntu becomes a common denominator for Africans, much
241 like Confucianism is for the Japanese and the Chinese. Bennett (2011) adds that as a metanorm, ubuntu is
242 necessarily generalised and has a much broader scope, suggesting that it is a representation of the right way of
243 living akin to the notion of dharma.

244 Social harmony is at the heart of ubuntu, promoting cohesion (CUT Survey data, 2013; Bennett, 2011).
245 Unionism at best, is enshrined in tolerance (CUT Survey data, 2013). Furthermore, Mabovula (2011) notes that
246 tolerance is a value to be achieved by deepening people's understanding of the origins, evolution and achievements
247 of humanity on the one hand and through the exploration of that which is common and diverse in cultural
248 heritage on the other. Disagreements need not cause harm if there is tolerance and mutual respect for each
249 other and people's viewpoint in the community structure, much like in structures of CUT (CUT Survey data,
250 2013). Further, Mabovula (2011) argues that highlighting the importance of tolerance does not suggest that it
251 is the only value that community members should live by, or even that it is the most important. However, when
252 CUT communities make evaluations, it is important that these evaluations evolve from a continuous discussion
253 and debate between various role-players in the community bound by mutual respect. Bennett (2011) held that
254 fairness and civility were inseparable from ubuntu presupposing tolerance for those with whom one disagrees and
255 respect for the dignity of those with whom one is in dispute elevating

256 6 Global Journal of Management and Business Research

257 Volume XIV Issue II Version I Year () A Gade (2011) claims that the term 'quality' appears in descriptions
258 of ubuntu, and in many texts ubuntu is evidently considered to be a very positive quality which has potential
259 benefits if manifested in service excellence at CUT. The CUT community may possess qualities of ubuntu in
260 different extents and complexities, and thereby needing checks and balances in accordance with the principle of
261 moderation regulating conduct and central to understanding and bridging service delivery performance gap (CUT
262 Survey data, 2013). To this end, Gade (2011) informs that the concept of ubuntu/unhu also constitute the kernel
263 of African jurisprudence as well as leadership and governance tending to support remedies and punishments that
264 bring people together through a demonstration of 'ubuntu/unhu'. Ubuntu as a broad value expresses a unique
265 quality about a person, which elevates him/her to a plane of godliness, virtues pivotal in the portfolio of service,
266 standards and excellence. Ubuntu therefore, places service excellence in the hands of the community through
267 values embodied in ubuntu. It is the thesis of this article, therefore, that Zimbabwe at large, has an indigenous
268 philosophy, which could best guide and inspire thinking that once reclaimed and put into praxis, has the potential
269 to bridge service delivery performance gap, gaining resonance with policies formulated and implemented in order
270 to be consistent with Ubuntuism that ultimately would need to inform other models of development. We set
271 forth that affirming the values of ubuntu philosophy and aligning them to the vision of CUT could give character,
272 expand and entrench principles of restorative claiming of ubuntu and give unparalleled collateral to the institution.
273 Centralising ubuntu, in essence, as shown in Figure ??3 above, captures the philosophy, showing its permeation
274 in the vision, locking it in so that it is not lost. Against this backdrop, we present that there is need for
275 a comprehensive promotion of ubuntu through education given that the country is only just emerging from
276 economic, political and social instability era that was marked by tribal, racial segregation and discrimination,
277 subordination and domination, and exclusion. Education thus needs to articulate a methodology for developing
278 ubuntu social disposition (Museka, Phiri, Kaguda, & Manyarara, 2013; Khuzwayo, 2006 Ubuntu-oriented CCSC,
279 as illustrated in Figure ??4 on page 21, would equip CUT community with the tools to resolve the many problems
280 that come with being human and running a corporate organization with one of these tools being the attitude to
281 treat problems as challenges that need to be resolved through knowledge and understanding ??Letseka, 2011;
282 ??oE, 2000) rather than to be regarded as unbearable burdens that are to be endured without solution. Ubuntu-
283 oriented CCSC does not only enhance communication between management and employees, but provides a voice
284 too (Karsten & Illa, 2005), that is, participatory interaction with stakeholders producing voice and inventive ways
285 (Deetz, 2003) of transacting. The introduction of the ubuntu-oriented CCSC Framework would not replace the
286 transfer of knowledge, like management concepts from the other worlds, but have instead, the foreign approaches
287 supporting Afrocentric approaches as deemed necessary. Ubuntu then becomes the brand and label that covers
288 the way CUT community engage in service delivery. In that sense, ubuntu fit the socialization process as described

289 by Nonaka and Tekeuchi (1995) during which tacit knowledge becomes shared and concretised. Ubuntu therefore,
290 strives to reach beyond a purely managerial approach and strengthens an attitude of open conversation including
291 voices of all participants in the organization and building consensus through the 'wisdom circles'.

292 "Ubuntu embraces a set of social behaviours like sharing, seeking consensus and interdependent helpfulness
293 which, if recognised, valued and willingly incorporated in the culture of organizations, could exert considerable
294 positive outcomes on business results" (Karsten and Illa, 2005: 614). Ubuntu-oriented CCSC can be used to
295 dismantle the past organizational culture, promote the development of a new more inclusive culture and create
296 a set of leadership skills and competencies that enable these processes. Ubuntu values become the roots out of
297 which, a collective personhood and collective morality can flow (Colff, 2003).

298 internal and external clients, stakeholders and shareholders with a sense of ubuntu, which entails treating
299 them with justice and fairness (Letseka, 2011; kondo, 2007 Letseka, 2000). Ubuntu would articulate CUT
300 community's inter-connectedness, common humanity, and the responsibility to stakeholders and

7 Conclusion

301 The study has revealed general issues regarding the African philosophy of ubuntu and service excellence delivery.
302 The major theme governing the use of the Client Service Charter is "Umuntu ngumuntu ngabantu". The factor
303 Africanisation values addresses general issues related to the Africa socio-cultural environment anchored by ubuntu
304 philosophy, while the factor learning values recognizes that when employees are trained and gain indigenous
305 knowledge, their productivity and service performance delivery improve. The factor customer values focuses on
306 Africanising customer care and satisfaction, an attribute Zimbabweans are well known for (Ndoda, 2013)

308 .



11

Figure 1: Figure 1 . 1 :

309 1 2 3

¹© 2014 Global Journals Inc. (US)

²© 2014 Global Journals Inc. (US) civility as a precondition for good functioning of contemporary democratic societies.

³© 2014 Global Journals Inc. (US) Ubuntu and Client Service Charter Nexus

12

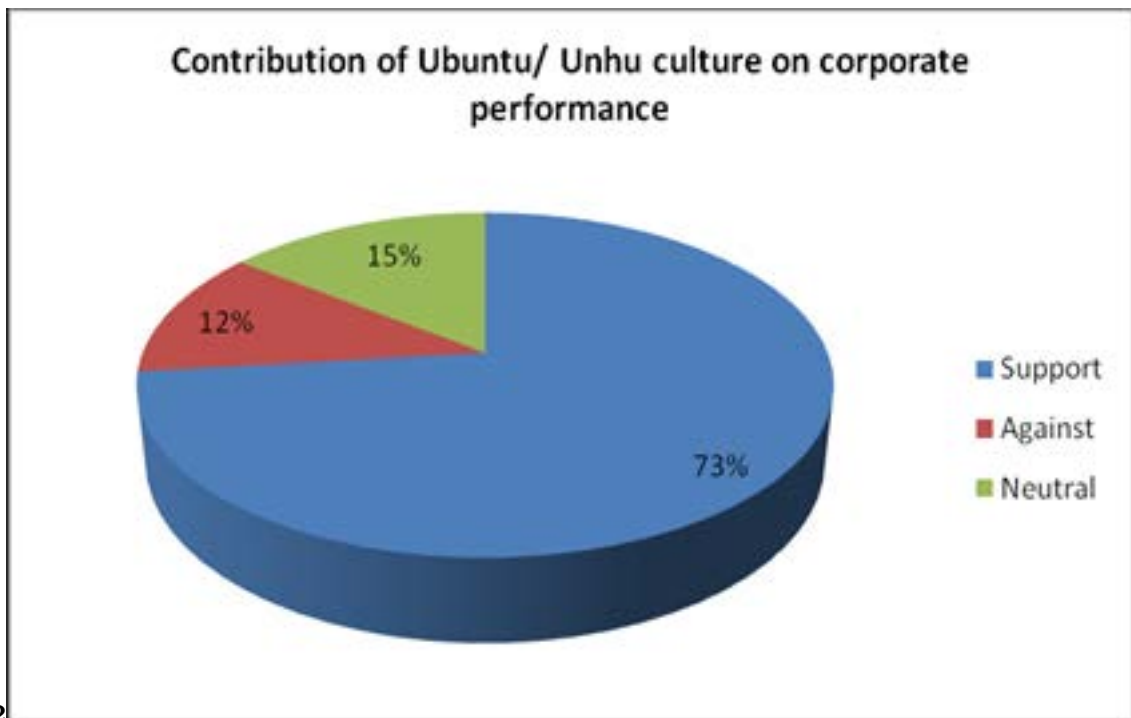


Figure 2: Figure 1 . 2 :

13

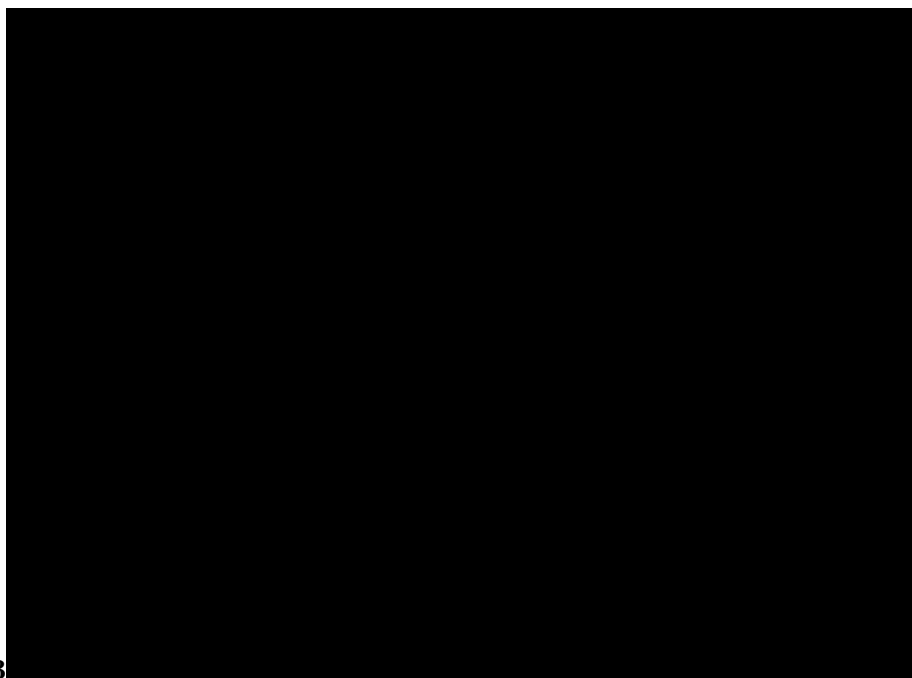


Figure 3: Figure 1 . 3 :



Figure 4: Figure 1 . 4 :

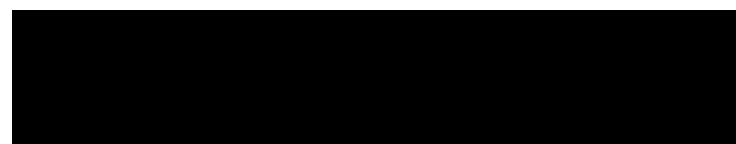


Figure 5:

1

1 : Demographic Distribution of Surveyed Respondents (N = 157)

Figure 6: Table 1 .

| Attribute | Frequency | Proportion of Respondents (%) |
|--------------------------------|-----------|-------------------------------|
| Age | | |
| 16 -20 | 1 | 0.6 |
| 21 -29 | 36 | 22.9 |
| 30 -39 | 68 | 43.3 |
| 40 -49 | 35 | 22.3 |
| 50 and above | 17 | 10.8 |
| Total | 157 | 100.00 |
| Gender | | |
| Male | 97 | 61.8 |
| Female | 60 | 38.2 |
| Total | 157 | 100.00 |
| Academic Qualifications | | |
| O' Level | 19 | 12.0 |
| A' Level | 5 | 3.0 |
| Diploma | 40 | 26 |
| Degree | 91 | 58 |
| Total | 157 | 100.00 |

157 respondents, a high response rate of 75% illustrated a good understanding, 19% showed a fair understanding with 6% exhibiting no understanding. An assessment of practice of ubuntu in the CUT community displayed a 61% of the respondents indicating ubuntu was inefficiently practiced, with 39% advocating that it was efficiently practiced. 76% of the CUT community is willing to embrace values of ubuntu, 14% tend to disfavour, and with 7% unsure and 3% were missing variables. A myriad of reasons were cited by

[Note: Case summaries: Basing on the case summary for understanding ubuntu, the results indicated that, out of respondents, as inhibiting the practice of ubuntu and these are illustrated in Table1.2 below: Source: Survey data, 2013.]

Figure 7:

1

Item

Figure 8: Table 1 .

- 2 3 Class system tending to dominate practices.
- 4 Belittling each other, with selfish tendencies taking root.
- 5 People are failing to appreciate being African.
- 6 7 Discrimination by qualification.
- 8 Lack of shared values.
- 9 12 Technology and modernity (societalization) have eroded ubuntu.
- 13 Community not united.

[Note: 14 Colonial education instilled a foreign culture at the expense of ubuntu.15 Loss of community memory.]

Figure 9: 1

1

Source : survey data

Figure 10: Table 1 .

shareholders that flows from connection. Ubuntu is a worldview that emphasises the commonality and interdependence of the members of the community. Umuntu ngumuntu ngabantu or "a human being is a human being because of other human beings" (CUT is a 'being' ngabantu) resonates with Mbiti's (1971) maxim I am, because we are; and since we are, therefore I am, which articulates social interdependence or a deep rootedness in community (Letseka, 2011; Chachine 2008; Adonis 2008). For Sindane (1994: 8-9), "ubuntu Development (Change inspires us to expose ourselves and Growth) the difference of their humanness so as to enrich our own" through service delivery. Ubuntu is a theory of right action in value creation (INNOVATION) to gain competitive advantage through the exploitation of new capabilities (ENTREPRENEURSHIP) thereby gaining a cutting edge for positive change (TECHNOLOGY) INNOVATION resulting in development (Figure 1.3 on t Capabilities -value Service Charter Framework is therefore the engine and elixir for service delivery transform

addressing challenges identified.
Competitive
advantage

UBUNTU

ENTREPRENEURSHIP
(Exploitation
of new
capacities for
profit)

a) Ubuntu-Oriented CUT Client Service C
(CCSC) Framework
Ubuntu has the potential to serve as public
policy. Persons living in communities that
ubuntu, would be marked by a commitment

Figure 11:

- 310 [Ndoda ()] *A critical Analysis of the 'Fit' Between Strategy and Structure as Determinant of economic*
311 *Performance in the Tourism and Hospitality Industry in Zimbabwe*, G R Ndoda . 2013. Harare. University of
312 Zimbabwe (Unpublished Thesis)
- 313 [Ramosé ()] *African Philosophy through Ubuntu*, M B Ramosé . 1999. Harare: Mond Books.
- 314 [Mbiti ()] *African traditional religions and philosophy*, J S Mbiti . 1971. New York; Doubleday.
- 315 [Murithi ()] 'An African perspective on peace education: Ubuntu lessons in reconciliation'. T Murithi .
316 *International Review of Education* 2009. 55 p. .
- 317 [Letseka ()] *An analysis of undergraduate Philosophy of Education Students' perception of African Philosophy*,
318 M M Letseka . 2012. University of South Africa (Doctoral Thesis)
- 319 [Annual Report. Chinhoyi: CUT Registry ()] *Annual Report. Chinhoyi: CUT Registry*, 2012. Chinhoyi Univer-
320 sity of Technology
- 321 [Meiring ()] 'As below, so above: A perspective on African Theology'. A Meiring . *HTS* 2007. 63 (2) p. .
- 322 [Chachine ()] 'Community, justice, and freedom: Liberalism, communitarianism, and African contributions
323 to political ethics'. I E Chachine . *Studies in Faith and Ideologies* 2008. (Unpublished PhD dissertation,
324 Department of Theology)
- 325 [Khuzwayo ()] 'Ending "occupation of our minds": A necessary tool to embrace ubuntuism in the teaching and
326 learning of mathematics'. H Khuzwayo . *Proceedings of the Twelfth National Congress of the Association for*
327 *Mathematics Education of South Africa. 3-7 July*, S Mathabatha, K Zimba, R Govender, M Kwena (ed.) (the
328 Twelfth National Congress of the Association for Mathematics Education of South Africa. 3-7 July) 2006. p.
329 . University of Limpopo
- 330 [Chimuka ()] 'Ethics among the Shona'. T A Chimuka . *Zambezia* 2001. 2001. (XXVIII (i))
- 331 [Samkange and Samkange ()] *Hunhuism or Ubuntuism: A Zimbabwe Indigenous Political Philosophy*, Stanlake
332 Samkange , Tommie-Marrie Samkange . 1980. Salisbury: Graham Publishing.
- 333 [Bessler ()] 'In the spirit of ubuntu: Enforcing the rights of orphans and vulnerable children affected by
334 HIV/AIDS in South Africa'. J D Bessler . *Hastings International and Comparative Law Review* 2008. 31
335 (1) p. .
- 336 [Ngunjiri ()] 'Lessons in spiritual leadership from Kenyan women'. F W Ngunjiri . *Journal of Educational*
337 *Administration* 2010. 48 (6) p. .
- 338 [Letseka ()] M Letseka . *Defence of Ubuntu*, 2012. 31 p. .
- 339 [Tutu ()] *No future without forgiveness*, D Tutu . 1999. London: Rider.
- 340 [Moahi ()] 'Promoting African indigenous knowledge in the knowledge economy exploring the role of higher
341 education and Libraries'. K H Moahi . *Aslib Proceedings: New Information Perspectives*, 2012. 64 p. .
- 342 [Khomba et al. ()] 'Redesigning an innovation section of the Balanced Scorecard model: An African perspective'.
343 J K Khomba , F N S Vermaak , D G Gouws . *Southern African Business Review* 2011. 15 (3) p. .
- 344 [Nyaumwe and Mkabela ()] 'Revisiting the traditional African cultural framework of Ubuntuism: A theoretical
345 perspective'. I J Nyaumwe , Q Mkabela . *Indilinga -African Journal of Indigenous Knowledge Systems* 2007.
346 6 (2) p. .
- 347 [Nyaumwe ()] 'Revisiting the traditional African cultural framework of Ubuntuism: a theoretical perspective'. L
348 J Nyaumwe , Mkabela . *Indilinga: African Journal of IKS* 2007. 6 (2) p. .
- 349 [SparkNote on David Hume ()] <http://www.sparknotes.com/philosophy/hume/> (accessed June 18
350 *SparkNote on David Hume*, 2013. p. . (SparkNotes LLC. 2005)
- 351 [Sa Gov] *Statutes of The Republic of South Africa-Constitutional Law. Constitution of The Republic of South*
352 *Africa NO. 108 OF 1996*, Sa Gov .
- 353 [Strategic Plan Chinhoyi: CUT Registry ()] 'Strategic Plan'. *Chinhoyi: CUT Registry*, 2011. 2011-2015. Chin-
354 hoyi University of Technology.
- 355 [Mabovula ()] 'The erosion of African communal values: a reappraisal of the African Ubuntu philosophy.
356 Inkanyiso'. N N Mabovula . *Jnl Hum & Soc Sci* 2011. 3 (1) p. .
- 357 [Gelfand ()] *The Genuine Shona: A Survival Value of an African Culture*, M Gelfand . 1981. Gweru: Mambo
358 Press.
- 359 [Gelfand ()] *The Genuine Shona: Survival Values of an African Culture*, M Gelfand . 1973. 1973. Gweru, Mambo
360 Press. p. 101.
- 361 [Gade ()] 'The Historical development of Written Discourse on Ubuntu'. C B N Gade . *South African Journal of*
362 *Philosophy* 2011. 2011. (3) p. .
- 363 [Mararike and Chivaura ()] *The Human Factor Approach to Development in Africa*, C G Mararike , V G Chivaura
364 . 1998. University of Zimbabwe: Harare

7 CONCLUSION

- 365 [Museka et al. (2013)] ‘The Prophylactics Debate: Is Unhu/Ubuntu an Alternative for Zimbabwe?’. G Museka ,
366 M Phiri , D Kaguda , B C Manyarara . *Zimbabwe Journal of Educational Research* 2013. March. 25 (1) p. .
- 367 [Bhengu ()] ‘The role of Ubuntu in Pan-African unity’. M J Bhengu . Durban.SA.[www.unisa.ac.za/](http://www.unisa.ac.za/contents/faculties/humanities/.../Publications)
368 [contents/faculties/humanities/.../Publications](http://www.unisa.ac.za/contents/faculties/humanities/.../Publications) *Africa Institute of Cultural Economy* 1999.
- 369 [Karsten ()] ‘Ubuntu as a key African management concept: contextual background and practical insights for
370 knowledge application’. L Karsten , Illa , H . *Journal of Managerial Psychology* 2005. 20 (7) p. .
- 371 [Metz ()] ‘Ubuntu as a Moral Theory: Reply to Four Critics’. T Metz . *South African Journal of Philosophy*
372 2007. 26 (4) p. .
- 373 [Broodryk ()] *Ubuntu in South Africa*, J Broodryk . 1997. South Africa. (LLD thesis UNISA)
- 374 [Bennett ()] *Ubuntu: An African equity*, T W Bennett . 2011. 14 p. . (PER/PELJ 1(14)4.)
- 375 [Broodryk ()] ‘Ubuntu: Life lessons from Africa’. J Broodryk . *Pretoria: Ubuntu School of Philosophy* 2002.
- 376 [Mbigi and Maree ()] *Ubuntu: The Spirit of African Transformation Management*, L Mbigi , J Maree . 1995.
377 Johannesburg: Sigma Press.