



The Preached Servant Leadership in Africa: A Comparison between What Political Leaders Pronounce and Do

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<http://dx.doi.org/10.18415/ijmmu.v10i7.4990>

Abstract

The article will address the challenge of servant leadership and the accompanying accountability expectations. This paper argues that South African politicians are grappling with fitting in the notion of servant leadership and accountability. There is a high expectation when the politicians assume office that as per their campaign mantra of being a servant to the people, they will live up to such promise. However, politicians endure eccentric to those they serve and those who expect a benefit from such service, leading to a lack of orthodoxy by politicians to servant leadership as promised during their election campaigns. Servant leadership and accountability are two sides of the same coin; however, they serve as a nut and bolt of a well-functioning democracy. The two are inseparable. The study takes a theoretical approach and will compare and contrast, as well as be based or supported by, stewardship philosophy and its goals. Regardless of this, the analysis of the literature basis for its premise, argument, crux, and objective, as well as the drawing up of results and conclusions, are all necessary steps in the process. The paper reveals that South African politicians are antagonized and branded by a lack of servant leadership and accountability. The paper further reveals that the politicians display a lot of arrogance and do not care once elected and only come back toward the election. This paper proposes for tightening and modifying all legal prescripts that regulate how politicians should communicate with voters and forcing them to engage citizens between elections.

Keywords: *Servant Leadership; Accountability; Stewardship; Politicians; Public Participation*

1. Introduction

While at the workplace, executives should not be regarded as masters, but rather as servant leaders who should serve the organization by serving its employees (Thompennars & Voerman, 2010). Their employer is their employer, whether they are elected or appointed, and their employer can be found in any government or government agency and any company, hospital, or diocese. Their responsibility is to put their preferences, likes and dislikes aside for the organisation's good (Thompennars & Voerman, 2010).

In the South African environment, with its different cultures and extremities on so many terrains of life, the good leader should also be a good servant (Ross, Matterson & Exposito, 2014). With the previous authoritarian leadership culture in South African politics and business, the new leadership style may require adjustment. Still, there is, frankly, no alternative to anyone (Jenkins, 2014). The new definition of leader credibility would not allow it, nor would the policy of transparency, participation and many new ways of doing business.

But does not servant leadership mean the capitulation of power decision-making and all the functions leadership used to exercise in an authoritarian manner? However, the answer is how it would be done in the future will be decidedly different. One of the leading minds on servant leadership, Robert Greenleaf, firmly believes that leadership starts as a feeling and a desire to serve others (Greenleaf, 2003). According to him, the tiniest streams and rivers are the ones that are ultimately responsible for forming the largest rivers.

“This observation is also an apt way of conveying my belief that the growing number of practitioners or servant leadership has increased a trickle to a river. On a global scale, it is not the year a mighty river. However, it is an expanding river that has a deep current. The servant-leader concept continues in its influence and impact. We have witnessed an unpatrolled explosion of interest in and practice of servant leadership during the past decade.”

The terms "servant" and "leader" are typically considered to be antonyms of one another. (Crippen, 2012). A paradox emerges when two opposites are brought together creatively and meaningfully (Crippen, 2012). In this concept, the words servant and leader have been brought together to create the paradoxical idea of servant leadership (Crippen, 2012). The fundamental concept behind servant leadership is one that is consistent with both logic and common sense. (Crippen, 2012). Since the Industrial Revolution, managers have tended to view people as objects, institutions have considered workers as cogs within a machine (6

In 1970, Greenleaf was the first person to use the term "servant leadership" (Greenleaf, 2022). The idea of the servant as a leader came partly out of Greenleaf's 50 years' experience working to shape large institutions (Greenleaf, 2022). However, the event that crystallised his thinking came in the 1960s when he read Hermann Hesse's short novel, *Journey to the East*, an account of a legendary journey by a group of people on a spiritual quest (Greenleaf, 2022).

After reading this book, Greenleaf concluded that authentic leadership emerges from those whose primary motivation is a deep desire to help others Greenleaf highlights the need for a new form of leadership model in each and every one of the writings that he has had published. This model places an emphasis on helping others, including workers, customers, and the community, as the highest priority. (Greenleaf, 2003). Servant leadership emphasises increased service to others, a holistic approach to work, building a sense of community, and sharing power in decision-making (Crippen, 2012).

1.1. Theoretical Underpinnings

As a technique of demonstrating an argument, the article is founded on the foundations of stewardship theory. Donaldson and Davis were the pioneers of the stewardship theory (1991 & 1993). The word "stewardship" has become popular in policy discussions on the proper roles and duties of industry, government, and people in different economic and environmental governance processes (Saner & Wilson, 2003). As a critique of most of the literature's presumption of agent selfishness and shirking, which in the public sector may be an "awful caricature" (9). The steward acts as a supervisor, manager, trustee, and custodian; nevertheless, the steward is not the actual owner of the property. Stewards are tasked with a variety of responsibilities, including the management of finances, vineyards, products, and property; It is expected of stewards that they will be faithful, that is, that they will be responsible and handle things in such a way that the funds, talents, or pounds will produce interest. (Kgatle, 2018). The

administration of something that has been entrusted to one's care in a cautious and responsible manner is an example of stewardship (Saner & Wilson, 2003).

The stewardship theory describes situations in which personal interests do not drive managers, but stewards whose motivations align with their superiors' aims. Being a good steward is keeping something in safekeeping for the benefit of others (12). It's about 'ordering the distribution of power.' Consequently, stewards choose cooperation to patriarchy, empowerment to reliance, and service to self-interest. Stewardship is defined as the "responsibility to deliver effective and efficient services that fulfill the requirements of all citizens [customers] of South African public sector organizations" (Wilkes, 1998; Kgobe & Mamokhere, 2021). When a work is delegated from a principal to an executive, stewardship theory examines ways to assure responsibility (Schillemans & Bjurstrøm, 2019). In many cases, servant leadership principles emerged due to an organization's success in encouraging and practicing accountability (Wilkes, 1998).

When a person dedicates themselves to something that is not directly related to them, they are engaging in service, which may then become an integral part of the process of leadership. Additionally, it is anticipated of stewards that they would be trustworthy and loyal (Hian, 2010). No house owner, for example, would entrust his family and estate to a manager for an extended length of time if the man's integrity was questioned. Stewards are organically driven to operate for the greater benefit of their organization by higher-level demands. They feel a connection to the organization and support its goals; they are dedicated to seeing the organization achieve its goals and are willing to make personal sacrifices to do so (Miller & Breton-Miller, 2006). Instead of the more self-serving and opportunistic incentives provided by agency theory, stewardship suggests that the major motivations of organizational leaders are to serve the best interests and mission of the organization. Stewardship is the opposite of agency theory (Pearson & Marler, 2010).

Servant leaders are trustworthy when it comes to stewardship. A trustworthy leader does not have a credibility gap. When a servant leader serves as a steward in an organization, they will ensure that everything is in order before they depart. A steward is the person who is the first to arrive and the last to go in a company. As a consequence of this, politicians and other officials in the government are charged with the responsibility of taking good care of the nation's resources that are placed under their control while they are in office (Motubatse, Ngwakse & Sebola, 2017; Kgobe & Mamokhere, 2021). They believe that good stewardship is best demonstrated through responsibility in the management of public resources. Various perspectives have been used to examine the governance of public sector agencies (Schillemans & Bjurstrøm, 2019).

The purpose of this study is to investigate the seeming contradiction of having both a leadership and a service role.

2. Research Materials and Methods

This essay is based on a qualitative research methodology that took the shape of a document review and was carried out by the authors. We drew our data from previously published papers, reports, journals, books, and academic and popular literature on the topic of servant leadership. Some of these sources were peer-reviewed, while others were not. The data that were obtained were examined using a method called thematic content analysis, as is outlined by Anderson (2017). Through the use of data triangulation, we were able to assure the credibility, confirmability, and dependability of the data.

3. Result

3.1. Paradox and Pathway

Life is full of inquisitive and meaningful paradoxes (Echols, 2009). Servant leadership is one such paradox (Echols, 2009; Crippen, 2012). It provides a framework within which many thousands of known and unknown individuals are helping to improve how those who do the work in many institutions are treated (Echols, 2009). Servant leadership accurately offers hope and guidance for a new era in human development and the creation of better and more caring institutions (Crippen, 2012).

Servant leadership is one such paradox. It provides a framework within which many thousands of known and unknown individuals are helping to improve how those who do the work in many institutions are treated (Echols, 2009; Crippen, 2012). Servant leadership truthfully offers hope and guidance for a new era in human development and the creation of better and more caring institutions (Echols, 2009; Crippen, 2012).

3.2. What Is the Servant Leader?

Greenleaf once stated that the first step to being a servant leader is to become a servant. It begins with the natural instinct that one wishes to serve first, as he wrote in the servant as a leader (Greenleaf, 2022). Then one has no option but to desire to lead, given the reasonable choice (Companaro, 2002). The distinction may be seen in the amount of care that the servant takes to ensure that the needs of others, particularly those with the highest priority, are met first (Companaro, 2002). The most crucial issue that has to be asked is whether or not people who are operated on evolve as human beings; whether or not, while being serviced, they grow healthier, wiser, more approachable, more independent, and more inclined to become operators themselves (Companaro, 2002).

It is essential to emphasize that servant leadership is not a short-cut solution to complex problems (Companaro, 2002). Also, it is not something that can be easily ingrained into an organization in a short amount of time (Companaro, 2002). Instead, core leadership is an attitude to life and work that is long-term and transformative in nature (18). Simply said, a manner of being has the potential to bring about constructive change across our society (Companaro, 2002).

3.3. The Characteristics of Servant Leaders

The concept of servant leadership examines the reality of power in day-to-day life, as well as its legitimacy, the ethical constraints that it faces, and the positive outcomes that may be achieved via the efficient use of energy (Crippen, 2012). After giving Greenleaf's early works careful consideration over a period of time, a list of 10 qualities associated with servant leaders eventually materialized (Greenleaf, 2003). These qualities are essential for the growth of servant leaders, and they are in no particular order.

In addition to their ability to listen, leaders have long been praised for their ability to communicate and make decisions (Gandolfi & Stone, 2018). There are certainly vital talents for the servant leader, but in order to be effective, these skills need to be bolstered by a profound dedication to listening intently to the perspectives of others. The servant leaders attempt to ascertain the will of the group and then assist in clarifying that will. They make an effort to remain open-minded while listening to what is said and what is not stated (Gandolfi & Stone, 2018). Listening also entails coming in touch with one's own internal voice and making an effort to comprehend what one's body, spirit, and mind are trying to convey to one another (Gandolfi & Stone, 2018). It is crucial to the development of the servant leader to listen, and to regularly set aside time for reflection on what was heard (Crippen, 2012).

Empathy. The leader who serves others makes an effort to understand and empathize with those they lead. People have to feel embraced and acknowledged for the particular and distinct spirit that they

possess. Even if one does not approve a co-worker's behaviour or performance, they are still viewed as persons, and one thinks that they have good intentions even if one does not accept them as humans (Ross, Matterson & Exposito, 2014). Listening is a talent that successful servant leaders have developed along with their empathy (Wong and Davey, 2007).

Healing. The process of becoming more skilled at healing is a potent agent of change and integration. The capacity of servant leadership to promote healing in both the servant and the served is one of its many admirable qualities (Crippen, 2012). A great number of individuals have had their spirits crushed and have experienced a wide range of emotional traumas. Despite the fact that this is an inevitable feature of being human, servant leaders are aware that they have the ability to contribute to the healing of individuals with whom they come into touch (Crippen, 2012). According to what Greenleaf had to say about the topic, "there is something subtle transmitted to one who is being served and led if, implicit in the covenant between a servant leader and led, is the awareness that the desire for wholeness is something they share."

Awareness. The servant leader is strengthened by awareness on a general level, particularly knowledge of themselves. Making a commitment to raising awareness can be nerve-racking since one is never sure what they will learn in the process. A person who is aware is also better able to comprehend problems that concern ethics and values. It makes it possible to look at most situations from a more integrated and complete vantage point. According to what Greenleaf found, "knowledge is not a supplier of consolation; rather the contrary, in fact" (Greenleaf, 2003). It is both a jolter and a shaker of one's consciousness. Those that are able to lead effectively are typically wide awake and somewhat unsettled. They are not people who are looking for comfort. They are at peace with themselves on the inside.

Persuasion. In order to make choices inside an organization, another trait of servant leaders is to rely on their ability to persuade others rather than on the power that comes with their position (Jenkins, 2014). A servant-leader is someone who concentrates on convincing people to do what they want rather than trying to compel them to do what they want. This element exemplifies one of the most striking contrasts between the traditional authoritarian style of leadership and the model of servant leadership (Jenkins, 2014). The servant-leader is a useful person to have inside organizations because of their ability to establish agreement.

The capacity of servant leaders to imagine big visions is something they work hard to cultivate. In order to be able to look at an issue or an organization from a conceptualizing viewpoint, one must be able to think beyond the daily reality that they face. This is a quality that must be honed through discipline and experience for many people in leadership positions. The conventional model of leadership places an emphasis on meeting immediate, task-related objectives. The leader who also aspires to be a servant leader has to expand their way of thinking so that it incorporates conceptualization on a wider scale.

Talent to anticipate the expected conclusion of a scenario that is difficult to define but easy to recognize is closely connected to conceptualization. This ability allows one to conceptualize the likely end of a situation that is difficult to define. The moment one sees it, they are able to identify it without any difficulty. Foresight is a quality of a servant leader that enables them to appreciate the truths of the present, the implications of the lessons learned in the past, and the likely outcomes of the choices they will make in the future. These are the lessons from the past; the realities of the present; and the likely consequence of a decision. In addition to this, it has strong ties to one's intuitive mind. One might make the educated guess that having a natural talent for foresight is one of the attributes of a servant leader that one is born with. Every other quality may be improved by intentional effort. Regrettably, there is not a great deal of literature available on the topic of foresight. It is still a relatively uncharted territory in the field of leadership studies, but it is certainly one that merits the utmost care and consideration.

The idea that people have worth apart from the actual contributions they make in the workplace is the foundation of the concept of servant leadership. This philosophy underpins the concept of servant

leadership. As a result, servant leaders have a strong commitment to the development of every individual within the context of their circumstance. The servant-leader is someone who understands the immense responsibility that comes with doing everything in their power to foster personal, professional, and spiritual development in those around them. When put into practice, this may involve, but is not limited to, taking concrete actions such as making funds available for personal and professional development, taking a personal interest in the ideas of and the suggestions from everyone, encouraging workers' involvement in decision-making, and actively assisting workers who have been laid off in finding other employment. In addition, this may involve taking personal interest in the ideas and suggestions from everyone. On the other hand, this is in no way limited to the behaviors that have been outlined above in any manner.

Building community. The intuitive knowledge that much has been lost in recent human history as a result of a change in which massive institutions, rather than small communities, have become the dominant shapers of human lives is possessed by the servant-leader. This is something that the servant-leader has. This shift has occurred as a result of the efforts that have been made to foster community. This shift has occurred as a result of a shift in which large institutions have become the primary shapers of human lives (Abroramadan, Dahleez & Hamad, 2021). Because of this understanding, the servant leader is motivated to look for ways to foster a sense of community among the individuals who are employed by a particular organization (Abroramadan, Dahleez & Hamad, 2021). The concept of servant leadership holds that a genuine sense of community may be developed inside organizations and other types of institutions (Abroramadan, Dahleez & Hamad, 2021). Greenleaf was quoted as saying, "All that is needed to rebuild community as a viable life form for many people is for enough servant-leaders to show the way not by mass movements, but rather by each servant-leader demonstrating their unlimited liability for a quite specific community-related group." Greenleaf was referring to the fact that each servant-leader would have to demonstrate their unlimited liability for a particular community-related group (Greenleaf, 2003).

3.4. The Image of an African Politician

(Achebe, 1984) claimed in his book "The Trouble with Nigeria" (1998) that the problem with Nigeria is simply and squarely a leadership failure. As a result, we argue that Africa and South Africa in particular are no different from Nigeria when it comes to leadership issues. The terms African leader and African politician are used interchangeably in this article to prevent misunderstanding. It is undeniable that many African leaders have failed to fulfil their obligations (Ikeke, n.d.). Corruption, poverty, injustice, and lack of legitimacy and accountability have continued to be the images of Africa and its leadership (22:727). According to Sebola (2019), Africa's reigning political elites continue to alienate other possible political opponents in terms of economic and political access for fear of losing their political party in the future. According to Aliye (2020), these leadership failures are due to a lack of leadership that links with social values and cultures. To achieve socio-political and economic growth, a continent with complex socioeconomic and political difficulties as Africa demands leaders with quality and vision (Sebola,2019).

Mayanja (n.d.), believes that bad leadership, as reflected by chronic human rights violations, weak governance, dysfunctional institutions, patronage, election fraud, ethnic manipulation, corruption, and power personalization, obstructs the spread of peace and social justice. In Africa, poor leadership and governance have mostly been witnessed with Presidents, who have been in power longer than intended (Sebola,2019). There has been an established correlation between longer stay in Presidential office and the collapse of such countries' economic, social, and political system (Fraser, 2017). Powerful political elites, profit from the state, prey on the weak, plunder national resources for personal gain, and deprive citizens of collective goods like medical care, a good education, and jobs (Mayanja, n.d.). Africa is in absolute catastrophe today because African leaders have failed to adjust to the realities of a changing world (Chinedu & Onuorah, 2018).

Africa remains politically, economically, and socially undeveloped due to poor leadership, leaving a legacy of poverty and famine, civil wars, and deadly conflicts. However, (Ikeke, n.d.) agrees that while African leaders/politicians are in government, they (African leaders/politicians) corruptly enrich themselves and their cronies, depriving their countries of much-needed infrastructural development. Many African leaders lack an ethical commitment to good governance, human rights and the rule of law, and responsibility and accountability, all of which might ensure that Africa's riches are used for the benefit of its residents. Many African presidents' lives have been marked by greed and corruption, authoritarianism and dictatorship, a neglect for the rule of law and human rights breaches, and so on (Ikeke, n.d.). According to Fagbadedo (2019), African politicians are more political predators than liberation warriors against colonialism's legacy.

3.5. Applying the Characteristics of Servant Leadership

These ten qualities of servant leadership are by no means all there is to know about the topic. Nevertheless, the list conveys the power and potential that this idea brings to people who are open to being hit, invited, and challenged. Moreover, these servant leadership characteristics are being applied in significant ways in several essential areas.

The primary focus is on servant leadership as a philosophical framework and paradigm for institutions (Abroramadan, Dahleez & Hamad, 2021). Serving others is at the heart of servant leadership, which transcends traditional hierarchies and is practiced by a diverse range of people in a wide range of organizations. In recent years, a number of organizations have gotten rid of their traditional hierarchical decision-making structures and have instead adopted a model based on servant leadership (Abroramadan, Dahleez & Hamad, 2021). A group-focused approach to analysis and decision-making is one of the basic tenets of servant leadership, which aims to bolster organizations and make society better (Crippen, 2012; Abroramadan, Dahleez & Hamad, 2021). In addition to this, it highlights the fact that the traditional, top-down style of leadership is inferior to the power of persuasion and the pursuit of agreement. Some people have compared this to inverting a hierarchical pyramid in their thinking about the situation. According to the principles of servant leadership, an organization's top priority should be to make a good contribution to both its workforce and its community (Crippen, 2012). The pursuit of profit shouldn't be the primary goal.

The concept of servant leadership is one that a considerable number of individuals who are working in a range of organizations have come to identify as beneficial and accept. This is due to the fact that the idea of servant leadership has gained popularity in recent years (Crippen, 2012). The idea of servant leadership is gaining traction in the corporate world, with an increasing number of companies using it either as a central tenet of their overarching philosophies or as the foundation for their mission statements. Some companies have begun to recognize servant leadership as an essential framework that is both helpful and necessary for ensuring the long-term effects of related management and leadership strategies such as continuous quality improvement and systems thinking. This recognition is a step in the right direction for these companies because servant leadership is both helpful and necessary. This shift in perspective came about as a result of the fact that servant leadership is a relatively new concept. CQI and ST are both examples of these methods. Some companies have started to recognize the importance of servant leadership by seeing it as a vital framework that is both useful and required for assuring the long-term (Abroramadan, Dahleez & Hamad, 2021). If an organization is interested in effecting significant change, it may be in its best interest to begin with the concept of servant leadership as the basic knowledge, and then build on that concept using any of a variety of methods linked to the topic (Abroramadan, Dahleez & Hamad, 2021).

Many well-known authors, philosophers, and leaders have been impacted by the concept of servant leadership. According to what Max Du Preeze has said, servant leadership is something that must be experienced, comprehended, believed, and put into practice. According to Peter Senge, he recommends

that individuals read Robert Greenleaf's book on servant leadership before reading any other book on leadership. Senge claimed that he urges people not to bother reading any other book about leadership unless they have first read Greenleaf's work. He is of the opinion that it is the clearest and most practical statement on leadership that he has ever come across.

A second key application of servant leadership is its important function as the theoretical and ethical underpinning for trustee education. This application is at the forefront of the concept of servant leadership. Greenleaf has published a significant body of work on servant leadership, specifically in relation to the functions of boards of directors and trustees inside organizations (Abroramadan, Dahleez & Hamad, 2021). The concept of servant leadership implies that board trustees need to completely revamp the way they approach their responsibilities (Crippen, 2012). Trustees who strive to operate in the role of servant leaders have the potential to assist in the development of outstanding depth and quality (Abroramadan, Dahleez & Hamad, 2021).

The third application of servant leadership concerns is deepening the role in community leadership organisations. In his work, Greenleaf posited that it would be safe to develop just three indeed managed large institutions, one in the private sector, one in the public sector and one in the ad one in the non-profit sector (Greenleaf, 2022). He believed that such excellence in management would be achieved through an organisational culture of civility routinely utilising community mode.

The fourth application involves servant leadership and experiential education. During the past 25 years, experiential education programmes of all sorts have sprung up virtually every university. As a result, experiential education or learning by doing or action learning is now part of most educational experiences.

The fifth of servant leadership concerns its use in both formal and informal education and training programmes. This takes place through leadership and management courses at universities and corporate training programmes such as this one. In addition, several undergraduate and graduate courses on management and leadership incorporate servant leadership within their course curricula.

The use of servant leadership in various programs geared at personal development and change is the sixth way in which it may be put to use. The concept of servant leadership may be applied on both the individual and the organizational level (Crippen, 2012). For people, it presents an opportunity for personal progress on a variety of fronts, including academically, emotionally, professionally, and spiritually. One of the most notable benefits of servant leadership is that it motivates individuals from all walks of life to be more proactive in their search for chances to lead and serve others, which has the potential to improve people's quality of life across the board (Crippen, 2012).

3.6. African Political Leaders and Accountability

According to (Jendia, 2015), African leaders confront various issues relating to accountability. Many African presidents are unaccountable and refuse to leave power unless driven out by the military or a popular uprising (Chinedu & Onuorah, 2018). African leaders are almost completely devoid of public life reasonability. It will be difficult for a country to develop if its leaders are not responsible for the day-to-day operations of the country's public affairs. Third, African leaders refuse to embrace the evolving fact that public posts are only given to them for public use, and as such, they owe the public an account of how they administer their offices. The fact that we have a very powerful governing party that controls over two-thirds of national authority and all but one of the provinces makes securing accountability in South Africa more challenging (Kgatle, 2018).

According to Kgatle, (2018), excessive authority creates contempt for the people, impunity, and a lack of accountability. For instance, through the media platforms, we noticed the refusal to account for and undermine the Republic of South Africa Constitution by the former president of South Africa, Mr

Jacob Zuma (Kgobe & Mamokhere, 2021). Furthermore, despite 27 years of democratic rule, the South African public sector continues to face severe difficulties of public accountability and corruption. As a result, South Africa faces several issues in terms of lack of accountability (Munzhedzi, 2018). However, the greater issue with South Africa's present political leadership is that there is no public accountability (Kgatle, 2018).

4. Discussion

As was mentioned before, this leads one to the inevitable conclusion that the servant leader is, first and foremost, a servant. To become a servant-leader, one must first have the instinctive desire to put others' needs ahead of their own. Then, one arrives at the decision to strive to lead by conscious choosing. That individual is strikingly distinct from the one who took the lead initially, maybe as a result of the requirement to satisfy an exceptional power desire or obtain material goods. After the structure of the leadership has been formed, such individuals will have the option to serve at a later time. There are two extreme types: the leader who comes first and the servant who comes first. In between them are the mixtures that make up a portion of the limitless diversity that is the human nature.

The servant is concerned first and foremost with seeing to it that the highest priority demands of other people are met. This is what sets them apart from the master. This is the exam that is both the best and the hardest to conduct. Are those who are serviced able to develop as individuals? While they are being taken care of, do they improve in ways such as being healthier, smarter, more independent, and more willing to become servants? And how does this impact those in society who have the fewest advantages? Will they profit, or will they at the very least not be denied any further?

All of this rest on the assumption that the only way to change society or make it go is to produce enough people who will change or cause to go. The urgent problem of today, the disposition to venture into immoral and senseless wars, destruction of environment, poverty, alienation, discrimination, overpopulation, exists because of human failures, individual failures, one person at a time, one action at some time failures.

If civilization is able to emerge unscathed from all of this, as is commonly believed to be the case, then the system will be whatever proves to be the most successful. The constructors will look for valuable pieces wherever they may be and will also develop new ones without making reference to the ideological tint of any existing components. And the context of those who bring it on will be all males and women who are touched by the endeavour will grow taller and become healthier, stronger, and more independent while also being more predisposed to serve.

Comparisons with Other Countries and Results of Research by Other Scientists

Although numerous evaluations imply that characteristics of servant leadership may be found across cultures and that the concept of serving is universal (Langhof, 2020). Various cultures support different aspects of servant leadership to varying degrees. The researchers discovered that leaders in Australia demonstrated more real self-expression than leaders in Indonesia (Langhof, 2020). Indonesian leaders, on the other hand, shown responsible morals and transformative impact (Langhof, 2020). Leadership is also not a one-size-fits-all proposition; it varies according to events and places (Pallavi, 2020). This is however different to South Africa with its diverse cultures and extremes, a good leader must also be a good servant (Ross, Matterson & Exposito, 2014). With apartheid's authoritarian leadership in South African politics and industry, the new approach may need modification as there is no alternative that remains in this regard (Jenkins, 2014). It should however be noted that servant leadership is not a fast remedy nor can it be swiftly instituted (Abroramanan, Dahleez & Hamad, 2021). Servant leadership is a transformative approach to life and work. Essentially, a style of being that can influence

society. Therefore, sustainable leadership comes from the ability to coordinate one's life in service to others.

In other studies, it was discovered that the empirical evidence for increased performance, including work engagement via servant leadership, was uncovered (Langhof, 2020). A Servant Leader affects followers, who in turn impact their followers (Langhof, 2020). Scholars claim that creating followers is an essential component of servant leadership behaviour, and so on, suggesting that servant leadership may produce future Servant Leaders, and so on. Again, the process of followers becoming Servant Leaders may be described in terms of social learning theory (Langhof, 2020). We infer that followers become Servant Leaders by imitating their managers' behaviour (Langhof, 2020). Because of the reinforcement process, they are even more inclined to execute servant leadership if it is rewarded by greater employee or business performance (Langhof, 2020). Thus, servant leadership may expand in two ways. First, managers may pass on servant leadership to followers through generations, who will become servant leaders themselves in the future (Langhof, 2020). Second, servant leadership may be distributed top-down across hierarchical levels (Langhof, 2020). It was further revealed that the context of municipal governments in the United States, servant leadership provides a comprehensive and inclusive approach (Pallavi, 2020). The servant leadership framework provides as a blueprint for county and local governments to use when designing and delivering servant leadership training and development programmes (Pallavi, 2020).

The work is conceptual, and an in-depth empirical research will provide new and updated insights. People are dynamic creatures, and as a result, live in an enticingly complex leadership environment. Because of this, there are opportunities for future research in this field.

Conclusion

In the South African context and environment, which is characterised by different cultures and extremities on so many terrains of life, the good leader should also be a good servant (Ross, Matterson & Exposito, 2014). With the previous culture under apartheid of authoritarian leadership in South African politics and business, the new leadership style may require adjustment. Still, there is, frankly, no alternative anymore (Jenkins, 2014).

It is also evident that servant leadership is not a quick fix approach. Nor it can be quickly instilled within an institution (Abroramadan, Dahleez & Hamad, 2021). Instead, servant leadership is a long-term, transformational approach to life and work at its core. In essence, a way of being that has the potential for creating positive change throughout society. Therefore, it can be concluded that the power of sustained leadership emanates from the capacity to make alignment to a person's life in the service of fellow human beings. Because this was not a sponsored research, there was no need for financing, and as a result, there are no acknowledgements. This means that there is no potential for a conflict of interest.

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