

**"I Am Because We Are" – African Ethics, Ubuntu, and the Human-Centric Future
of 4IR**

Inaugural Lecture of Prof Tshilidzi Eric Nenzhelele

27 March 2026

Distinguished Guests, Esteemed Elders, Colleagues, Ladies and Gentlemen,
Ndi madekwana, Sanibonani. Dumelang. Jambo.

I welcome everyone to my inaugural lecture entitle "I Am Because We Are" – African Ethics, Ubuntu, and the Human-Centric Future of 4IR.

I battled with myself, asking, how do I start my inaugural lecture? Finally, a voice whispered into my ears, Radie. I immediately remembered my late friend and colleague, Prof Nkoana Simon Radipere. Let me start my inaugural lecture by paying tribute to Prof Nkoana Simon Radipere. A moment of silent please.

I am highly convinced that if he was still alive, Prof Radipere would have been in attendance of my inaugural lecture this evening. Prof Radipere and I shared an office when I was appointed as a lecture back in 2006. We became friends from that moment onwards. Before he collapsed at the entrance of the then AJH Van Der Walt building, now known as Nkoana Simon Radipere Building, he championed a course for entrepreneurship. It is the same course we are championing on his behalf in the College of Economic and Management Science and Unisa at large. Continue to rest in peace my friend Prof Radie. "I am today a full professor because of you."

I am because of, first, the village that gave birth to me, Tshitavha village which is led by my uncle, Prof Fhatuwani James Mundalamo. As the saying goes, "It takes a village to raise a child", I was raised by the community of Tshitavha village. It is in that village where I learned, "to love my neighbour as myself". It is that same village that taught me to share the little I have with others. The community of Tshitavha taught me, "Muthu ndi muthu nga vhathu". A person is a person because of other persons. It is this village that taught me to respect elders. In that village, I learned not to steal, lie, and plot evil against others. In this village, I learned that "Vhutulu ho la mufhomi", interpreted, he that put a tranquilizer on an arrow, will be killed by it. I owe my professorship to my village. Since I became a professor, I have concluded that my fellow villagers may not understand what it means to be a doctor or professor. Furthermore, they will not eat or dress my titles but they can benefit from the initiatives that I may bring to the village. Hence, the establishment of Tshitavha Community Development Trust which I am a trustee of.

“I am because of my parents.” This day would not have been possible without my parents, Fhulufhedzani and Mukondeleli, who raised me to be the person I am today. They taught me how to count money at an early age. Hence, I have become fond of the minister of finance of Uganda, Mr Matai Kasaija. “Money will come, money is here, I told you money.” My parents taught me farming – so that I don’t die of hunger. Moreover, they made me a shepherd. Looking after animals, taught me patience and calmness. Ms Masekgoa Lizzy Maluleka, my calmness which you trust so much, comes from being a shepherd. I needed to be calm to look after goats, cows, and donkeys. Otherwise, I would have gone mad.

“I am because of Sambandou Primary School.” My journey of education started at Sambandou Primary School, at Tshitavha villa under the leadership of Mr Malelelo. It is at this school where I learned discipline. I learned to arrive at school on time because failure to do so had heavy consequences. My bums are witnesses of consequences of late coming to school. It is this school where I learned how it feels to be number 1 in the classroom. My classmates fought to become second, third etc because they new number 1 was already taken.

“I am because of Tombolagole Secondary School.” The educational journey continued at Tombolagole Secondary School at Tshitavha village under the leadership of Mr Mulaudzi. It is in this school where I learned how to speak in front of people. I was trusted by the principal to represent the school in many educational events. That made me believe in myself. It elevated my confidence. I continued to be number 1 in class. My classmate ate dust. I appreciate all my teachers and classmates who helped me become who I am today.

“I am because of Unisa.” The University of South Africa. The University of the land. The only university that carries the name of our beloved country, South Africa. I joined Unisa as a student. After finishing my junior degree in record time of three years in Business Informatics, I was appointed as a postgraduate assistant in the School of Computing. It is here where I met computer scientist such as Prof Ruth De Villiers, the mother of Jonathan De Villier, the late Prof Van der Poll, Prof Venter to name a few. It is this school where I learned the “what ifs” in Delfi Programming. Even today, before I make decisions, I first have so many “what ifs”. This helps me to make accurate,

ethical and sound decisions. Unisa paid for my honours degree in Business Informatics. With my honours, I applied for vacant lecturers positions in the Department of Business Management. At the interview, I was grilled by the likes of Prof Tertia Botha, and Prof Raphel Mpofu. However, after all the grilling, they found me appointed and suitable to lecture Information Management. I joined the Department of Business Management under the leadership of Prof Tertia Botha. Whenever something did not go as planned, you would receive a call from Prof Botha, “Eric, come to my office now.” Then, you knew you were in trouble. But on my way to her office, I would device ways of sweet talking my way out of trouble. “But Prof, it’s not a train smash, we can work it out.” “Ok, be extra careful next time.”

It is in the Department of Business Management where I learned the word “Snazzy”. I used to dressed up in suits and looking all formal. This was summarized by Prof Annemarie Davis as “snazzy”. I stopped dressing up in suits when I learned that the world is in turmoil and crisis because of people in suits. I now wear simple, casual and relaxed. I even sit at the back seats – because this were real people who talk real stuff sit at. I am even a friend to people that everyone ignores – this is where I get pals of wisdom and intelligence.

It at the Department of Business Management and the College of Economic and Management Sciences where I learned strategy 101. I learned how to be in the future now – I can see 100 years from now. I can tell you what the consequences of your actions will be right now. Again, “what if” is a very important part of decision making. I grew from being a lecturer to full professor in the College of Economic and Management Sciences and reported to many line managers such as Prof Rene Pellissier who supervised my master’s to Cum Laude, Prof Watson Ladzani, Dr Lisebo Ntiso, Prof Athea Amadi-Echendu, Prof Marcia Mkansi, Prof Goonasagree Naidoo, Prof Thomas Mogale, Prof Maelekanyo Mulaudzi, and now Dr Mantepu MaseTshaba. It was not an easy journey. It required sacrifices, dedication, perseverance, never die spirit, and very important, action, “Nyito”. I must say, the colleagues I met since joining Unisa has been very friendly and very supportive. Prof KG Boya, I won’t mentioned what you did to stay awake when I was driving the car to the hotel in Cape Town. We had lots of fun with colleagues. We would go to Sun City, Emperor’s Palace and many other places under the leadership Prof Raphel Mpofu. All those moments made

academia enjoyable. I will forever be grateful to Unisa. It is this University that paid for my qualifications from Honours to doctorate. In fact, I am a product of Unisa as a student and an employee. I know the systems of Unisa as a student and employee. Unisa, thank you. Throughout my career here at Unisa, I worked under the leadership of three Vice Chancellors and Principals, namely, Prof Barney Pityana, Prof Mandla Makhanya, and now Prof Puleng LenkaBula. I am a very loyal member of Unisa. I have served this University for over two decades. When I finished my doctorate, I had a question that kept bothering, “so what now?”. The answer came weeks later, “be human”. It is this answer that helped me in my tenure as a chair of Department of Operations Management. We became a family. When I became a full professor, the same question came back, “So what now?”. The answer did come, “Serve your community, have practical, tangible, and visible impact. People don’t eat your qualifications, titles and positions.” That is because, “I am because we are.”

I would like to appreciate:

The former president of South Africa, and current chancellor of Unisa, His Excellency Dr Thabo Mbeki.

The Chairperson of Unisa Council Dr Dan Mosia.

The Principal and Vice Chancellor of Unisa, Prof Puleng LenkaBula

The acting VP:TLCESS, Dr Azwinndini Tshivhase

The acting Executive Dean of CEMS, Dr Mantupe MaseTshaba

The Deputy Executive Dean of CEMS, Prof Maelekanyo Mulaudzi

The Director of SMS, Prof Nthabiseng Moraka

The acting Director of SEFS, Prof Njabulo Mkhize

All chairs of departments in CEMS

All staff members of the CEMS

Parents

Sisters and brothers

Students

Friends and Family

Business partners

Ladies and gentlemen.

It is a profound honour to stand before you today. Standing here, I am not merely an individual speaking to a crowd. I am a culmination of my community—my ancestors, my mentors, my family, and this esteemed institution of Unisa. This, right here, is the first principle of our gathering: **Ubuntu**. "Umuntu ngumuntu ngabantu", "Muthu ndi muthu nga vhathu" – A person is a person through other persons.

I begin my tenure with a pledge to this philosophy, not as an abstract, archaic concept, but as the foundational compass for our journey into the Fourth Industrial Revolution (4IR) and beyond. We are living in a time where technology is breaking boundaries, but we must ensure it does not break our human spirit.

Ladies and gentlemen, I am a professor of Operations Management with specialisation in competitive intelligence, ethics, information ethics, artificial intelligence and digitalization, entrepreneurship and small businesses. I have published articles and presented papers in these fields. I have graduated master's and doctoral students in information ethics, information security, artificial intelligence, SMEs, corporate social responsibility, work engagement, and change management. I initiated Research Focus Areas (RFAs) in competitive intelligence during 4IR, 5IR, and beyond, and cryptocurrencies portfolio management during 4IR, 5IR, and beyond. These RFAs are aligned to the 4IR and digitalization catalytic niche area. Furthermore, I have initiated Short Learning Programmes in Cryptocurrency Portfolio Management, and Artificial Intelligence Management in Higher Education, which are led by Ms Zainab Aziz. In addition, I have initiated the upcoming short learning programme in Air Traffic Control which is going to be led by colleagues in Safety Management. This SLP is aligned to the catalytic niche area in aviation.

The topic of my inaugural lecture was triggered by a question I asked at the conference I attended last year in Namibia entitled International Conference of Finance and Sustainable Business. It is at that conference where I asked the question, "Who's ethics are we following?" It is this question that led me to engage with my PhD student, Mr Murembiwa Justice Mashau to embark on a project that looks into African ethics and Ubuntu during the 4IR era and beyond. Hence, the topic of this inaugural lecture is **"I Am Because We Are" – African Ethics, Ubuntu, and the Human-Centric Future of 4IR.**

South Africa and Africa at large still battle with the digital divide while 4IR was fast tracked by COVID-19. Post COVID-19, some people are still working from home however with challenges of network access and availability. Load shedding in South Africa posed challenges of digitalization and 4IR. How then do we say, “I am because we are” when other people still find it difficult to connect and access the network? Ubuntu becomes a far fetched dream in the era of 4IR and beyond. Hence, together with my PhD student Mr Mashau, we embarked on a systematic literature review to establish the influence of Ubuntu and African ethics on governance of Artificial Intelligence, public sector leadership, and policy-making in Africa. The results of this study will soon be published in a peer reviewed journal. To give you a sneak preview of the paper, here is the summary of it:

The study was qualitative in nature and a systematic literature review conducted. PRISMA model was followed. The study was limited to publications between 2021 to 2025. Only high-quality databases were used. To name a few, Science Direct, Proquest, and Scopus. Keywords included “Ubuntu”, “African ethics”, “4IR and 5IR”. Although 208 publications were found, quality assurance left the study with 90 publications to analyse. This study was guided by Responsible Innovation Theory which emphasizes inclusion mechanism, reflection processes, anticipatory governance, and responsiveness systems. According to this theoretical framework, 4IR is not aligned with Ubuntu and African ethics if it does not include everyone, not ethical, not audited to observe inclusiveness, it negatively affect the wellbeing of people, and does not evolve to cater for people’s needs.

The results revealed that publications on the topic of Ubuntu, African ethics, 4IR, and 5IR increased from 2021 to 2024 but dropped in 2025. The highest publication were in 2024 with 27. The publications were spread across many journals, to name a few, Africa Journal of Management, SA Journal of Human Resource Management, and South African Journal of Business Management. Most frequent words were, to name a few, Transparency and Accountability, Digital transformation and governance, African Ethics and Ubuntu Philosophy, and Decolonization and Indigenous Knowledge Systems. The themes of the study were:

1. Capacity-Building and Equitable Access

2. Data Sovereignty and Cultural Preservation
3. Inclusivity and Participation
4. Transparency and Accountability
5. Individualism Versus Communitarianism

The study had its limitations in that:

- It used English publications only
- Responsible Innovation Theory
- It was limited to publications between 2021 and 2025
- Only peer reviewed publications were used
- The study was not empirical

The study concluded that:

- Development and implementation of 4IR and 5IR should be informed by African ethics and Ubuntu principles to be relevant for Africa.
- Governance of 4IR and 5IR should be guided by African ethics and Ubuntu principles to be easily embraced by Africans.
- Ubuntu and African ethics should be at the centre of decolonization.
- Educational transformation and decolonization is incomplete without African ethics and Ubuntu.
- 4IR and 5IR will be more meaningful to Africa with the inclusion of African ethics and Ubuntu.
- Technologies are social activities where technologies are integrated into social structures of values, which preserve the humanity.

This study made the following recommendations:

- Africa must adapt to the 4IR and 5IR in a way that is consistent with African ethics and principles of Ubuntu.
- It is time to shift the focus from the technological development of AI to the ethical development and appropriate use of AI.

- The policy-making process of AI should be guided by the principles of ethics, data protection and job distribution as espoused by the Responsible Innovation Theory.
- Communities should be empowered to establish and manage community spaces where they can share practices, co-create knowledge and innovative solutions, and hence ensure that the 4th Industrial Revolution is people-centred and culturally sensitive.

As I draw this inaugural lecture to close, I want to say it like Bonang Mathepa, whistle, “Ke tsene, I am within.” I want to say it like Somizi Mohlongo, “I did what needed to be dided.” I want to say to you, becoming a full professor is not for special few. It is for those who want it more, work hard, sacrifice, selfless, and serve others. If I did it, you too can do it. Now that I have become a full professor, I will help others to become one. This is aligned with the principles of Ubuntu, “I am because we are.” Now that I have achieved full professorship, I want to assure everyone present in my inaugural lecture that, “the economy is now going to hhhhhhhhhhhh, whistle.” That’s how minister of finance of Uganda Mr Matai Kasaija puts it.

I would like to extend my heartfelt appreciation and gratitude to my mother, Fhulufhedzani, my father, Mukondeleli Nenzhelele, and my uncle, Prof Fhatuwani James Mundalamo, for being the cornerstone of my successes in education. Your never-ending support made this day possible. I will forever be grateful. To my entire family, your unwavering support did not go unnoticed. To my colleagues at CEMS and Unisa at large, your smiles and support kept me going. I would also like to appreciate the following professors who have inspired me to aspire to be a professor:

- Prof Rene Pellissier (my Master’s and doctoral supervisor)
- Prof Marcia Mkansi (my doctoral supervisor)
- Prof Fhatuwani James Mundalamo (my uncle)

You have inspired me to fall in love with professoriate.

I would like to acknowledge and thank my PhD student, Mr Murembiwa Justice Mashau, with whom this study was done.

I would like to thank all the audiences to my inaugural lecture. You have put all commitments aside to join me on my special occasion. You are all appreciated.

“Last, but not least, I want to thank me for believing in me. I want to thank me for doing all the hard work. I want to thank me for having no days off. I want to thank me for never quitting. I want to thank me for being a give and trying to give more than I receive.” Calvin Broadus Jr.

Ndo livhuwa, Thank you, Siyabonga, Ke a leboha, Ndiyabulela.

References:

- Agbakoba, J. C., Idachaba, P. A., Ichoku, H. E., Okechukwu, E., Olushola, O., & Chikezie, I. (2025). Postcolonial, Decolonial and Transcolonial Approaches to Development in Africa. *Modern Africa: Politics, History and Society*, 13(2), 5-26. <https://doi.org/10.26806/modafr.v13i2.525>
- Agbebi, M., Song, J., Mamman, A., & Baydoun, N. (2024). Afrocentric triple helix: A communal perspective on addressing Africa's economic and social challenges. *Africa Journal of Management*, 10(3), 351-382. <https://doi.org/10.1080/23322373.2024.2375951>
- Alexander, J. O. (2024). Human Agency in The Fourth Industrial Revolution: A Reflection on Adesanmi's TEDx Euston Talk. *African Journal of Rhetoric*, 16(1), 206-230.
- Akpojivi, U. (2024). Decolonising the Internet in Africa: A Policy Perspective. *Communicatio*, 50(2), 105-121. <https://doi.org/10.1080/02500167.2024.2426006>
- Attoe, A. D., & Chimakonam, J. O. (2023). Democratic Governance and the Digital Media in Contemporary Africa. *African Democracy*, 4.
- Ayalew, Y. E., Verdoodt, V., & Lievens, E. (2024). General Comment No. 25 on children's rights in relation to the digital environment: implications for children's right to privacy and data protection in Africa. *Human Rights Law Review*, 24(3), ngae018. <https://doi.org/10.1093/hrlr/ngae018>
- Bacq, S., & Aguilera, R. V. (2022). Stakeholder governance for responsible innovation: A theory of value creation, appropriation, and distribution. *Journal of management studies*, 59(1), 29-60.
- Bazana, S. (2025). Refusal as method: Reading business ethics backwards from conquest to compliance. *African Journal of Business Ethics*, 19(2), 62. <https://doi.org/10.15249/19-2-453>
- Benyera, E. (2021). On the Elusiveness of Epistemic Freedom in Africa and the Need to Unmask the Colonial Contract. In *Africa and the Fourth Industrial Revolution: Curse or Cure?*, 1-15. https://doi.org/10.1007/978-3-030-87524-4_1
- Boaheng, I. (2024). Ubuntu socio-political ethics and Ghana's journey to realizing the aspirations of Agenda 2063. *Social Sciences, Humanities and Education Journal (SHE Journal)*, 5(3), 484-503.

- Carman, M., & Rosman, B. (2023). Applying a principle of explicability to AI research in Africa: should we do it?. In *Conversations on African Philosophy of Mind, Consciousness and Artificial Intelligence*, 183-201. https://doi.org/10.1007/978-3-031-36163-0_13
- Chagwasha, M., Dzingirai, M., & Nyamwanza, T. (2025). Role of intergenerational cultural value creation and enforcement in fostering family business sustainability in emerging economies: evidence from Zimbabwean indigenous African business leaders. *Journal of Enterprising Communities: People and Places in the Global Economy*, 1-26. <https://doi.org/10.1108/JEC-09-2024-0183>
- Chapfika, B. (2025). Towards a relevant African philosophy of education. *Journal of Philosophy of Education*, 59(1), 142-164. <https://doi.org/10.1093/jopedu/qhae042>
- Chipango, E. F. (2025). Where intersectional feminism doesn't fit: Energy transition and Ubuntu feminism?. *Energy Research & Social Science*, 119, 103853. <https://doi.org/10.1016/j.erss.2024.103853>
- Chitando, E., Okyere-Manu, B., Chirongoma, S., & Dube, M. W. (2025). Introduction: Ubuntu, inequality and sustainable development. In *The Palgrave Handbook of Ubuntu, Inequality and Sustainable Development*, 3-32. https://doi.org/10.1007/978-3-031-69573-5_1
- Chmela-Jones, K., Cronje, J., & Snaddon, B. (2024). Posthuman communication design in South Africa. *Communicare: Journal for Communication Sciences in Southern Africa*, 43(1), 104-117.
- Dlakavu, A., Mathebula, J., & Mkhize, S. (2022). Decolonising and indigenising evaluation practice in Africa: Roadmap for mainstreaming the Made in Africa Evaluation approach. *African evaluation journal*, 10(1), 620. <https://doi.org/10.4102/aej.v10i1.620>
- Duvenage, A. (2025). Realising pedagogical love through ubuntu: Cultivating inclusion and undoing coloniality for pluriversity. In *Pedagogical Love in Adult Education: New Perspectives in Nurturing, Growth and Transformation*, 247-262. https://doi.org/10.1007/978-3-031-82046-5_13
- Eyaa, S., & Mugurusi, G. (2025). Rethinking contemporary supply chain theory using the Ubuntu African philosophy. In *Indigenous Supply Chain Management in Africa: Theory and Practice*, 41-66. https://doi.org/10.1007/978-3-031-94410-9_3

- Fourie, I., Bothma, T. J., Holmner, M., & Meyer, A. (2024). From tradition to fast pacing 4IR and Society 5.0, to embracing community librarianship: an evolutionary approach on how to prepare students. *Library Trends*, 72(4), 727-756.
- Gathogo, J. (2022). John Mbiti's Ubuntu Theology: Was it Rooted in his African heritage?. *Studia Historiae Ecclesiasticae*, 48(2), 1-22. <https://doi.org/10.25159/2412-4265/10292>
- Grobler, A., & Flotman, A. P. (2021). Servant leadership, team-based learning and hope and optimism: A sectoral comparative study. *South African journal of business management*, 52(1), 12. <https://doi.org/10.4102/sajbm.v52i1.2444>
- Grobler, A., & Powell, K. (2025). An exploration of Ubuntu leadership using interactive qualitative analysis. *Frontiers in Psychology*, 16, 1686493. <https://doi.org/10.3389/fpsyg.2025.1686493>
- Gwagwa, A., Kazim, E., & Hilliard, A. (2022). The role of the African value of Ubuntu in global AI inclusion discourse: A normative ethics perspective. *Patterns*, 3(4). <https://doi.org/10.1016/j.patter.2022.100462>
- Hossain, F., Ibrahim, M., & Yeboah-Assiamah, E. (2024). In search of Ubuntu in an African SME: A case of a transitional entrepreneur. *Africa Journal of Management*, 10(2), 150-175. <https://doi.org/10.1080/23322373.2024.2349482>
- Hungwe, J. P., & Waghid, Y. (2024). Redefining and reconfiguring the idea of a university: towards an African university of conscience, humanness and wonder. *South African Journal of Higher Education*, 38(5), 195-209. <https://dx.doi.org/10.2085/38-5-6743>
- Ishengoma, N. M. (2024). Transcending the Conventional Development Paradigm in Africa: What about the Afro-modernism Way?. *The African Review*, 1(aop), 1-26.
- Kaunda, C. J., & Kim, S. M. (2022). 'Samae Spirit' Assist toward 'Ubuntu Spirit' Model for Rural Adult Christian Education in Zambia. *Religious education*, 117(1), 33-49. <https://doi.org/10.1080/00344087.2021.1990474>
- Kgoale, T. J., & Odeku, K. O. (2024). An appraisal of selected salient human rights being impacted and altered by artificial intelligence (AI). *Obiter*, 45(3), 610-634.
- Knoetze, H. (2023). Opportunities and challenges of theological education and missional formation in the 4IR: A paradigm shift. *Transformation*, 40(3), 202-211. <https://doi.org/10.1177/02653788231163808>

- Knoetze Johannes, J. (2025). The Africa we Want: Family and Youth Ministry, Inequality, and Poverty. *Transformation*, 42(1), 14-23. <https://doi.org/10.1177/02653788241279219>
- Kroeze PhD IT, J. H. (2024). Digital Coloniality. An Ubuntu perspective. *Scandinavian Journal of Information Systems*, 36(2), 6.
- Kupangwa, W., Farrington, S. M., & Venter, E. (2025). Value sets of Business-owning families: An Indigenous African perspective. *Journal of African Business*, 26(1), 193-224. <https://doi.org/10.1080/15228916.2024.2352951>
- Kyei-Nuamah, D., & Peng, Z. (2024). Ubuntu philosophy for ecological education and environmental policy formulation. *Journal of Philosophy of Education*, 58(4), 540-561. <https://doi.org/10.1093/jopedu/qhae034>
- Lamola, M. J. (2021). Africa in the Fourth Industrial Revolution: A status quaestionis, from the cultural to the phenomenological. In *African Values, Ethics, and Technology: Questions, Issues, and Approaches*, 35-52. https://doi.org/10.1007/978-3-030-70550-3_3
- Lamola, M. J. (2022). The future of artificial intelligence, posthumanism and the inflection of Pixley Isaka Seme's African humanism. *AI & SOCIETY*, 37(1), 131-141. <https://doi.org/10.1007/s00146-021-01191-3>
- Le Grange, L. (2021). Covid-19 pandemic and the prospects of education in South Africa. *Prospects*, 51(1), 425-436. <https://doi.org/10.1007/s11125-020-09514-w>
- Lerutla, M., & Steyn, R. (2022). Distinct leadership styles and differential effectiveness across culture: An analysis of South African business leaders. *SA Journal of Human Resource Management*, 20, 1957. <https://doi.org/10.4102/sajhrm.v20i0.1957>
- Li, W., Yigitcanlar, T., Browne, W., & Nili, A. (2023). The making of responsible innovation and technology: An overview and framework. *Smart Cities*, 6(4), 1996-2034. <https://doi.org/10.3390/smartcities6040093>
- Lombard, A., Claassens, E., & Wessels, G. (2024). Hybrid Social Work Education in South Africa: A Human-Centered Balance. In *Social Work Education and the COVID-19 Pandemic*, 145-160.
- Makhanya, M. T. B. (2025). Artificial intelligence, decoloniality and epistemic justice in the South African public sector: Implications for human resource management in Industry 5.0. *International Journal of Business Ecosystem & Strategy* (2687-2293), 7(5), 165-176. <https://doi.org/10.36096/ijbes.v7i5.1030>

- Manyonganise, M. (2025). To Live or Leave: Rethinking Ubuntu and Migration in a Context of Uncertainty—The Zimbabwean Case. In *The Palgrave Handbook of Ubuntu, Inequality and Sustainable Development*, 423-438. https://doi.org/10.1007/978-3-031-69573-5_27
- Marnewick, C., Ika, L., & Bredillet, C. (2025). Caught between a rock and a hard place: how project practitioners navigate ethical tensions in decision-making. *International Journal of Managing Projects in Business*, 18(8), 189-221. <https://doi.org/10.1108/IJMPB-05-2025-0146>
- Mathu, L. K. (2025). From Eden to Ethics: African Theological Perspectives on Genesis 1–3, Artificial Intelligence, and the SDGS. *African Multidisciplinary Journal of Research*, 2(3), 465-482.
- Mashau, M. J., & Nenzhelele, T. E. (2026). Economic Impact of Cryptocurrency Technologies in the Era of 4IR and 5IR: A Systematic Literature Review. *International Journal of Applied Research in Business and Management*, 7(2).
- Mbozi, A. M. (2023). Autonomy plus communion: a double-dignity African efficient-based moderate cosmopolitanism. *Journal of Global Ethics*, 19(2), 114-134. <https://doi.org/10.1080/17449626.2023.2236632>
- Mbozi, A. (2024). Problematizing Western Reparations for Colonial Injustices: Clearing the Way for African Ubuntu Dignity Restoration. *Segni E Comprensione*, 38(108). <https://doi.org/10.1285/i18285368aXXXVIIIIn108p17>
- Mekgwe, L. N., & Mayer, C. H. (2025). Winnie Madikizela-Mandela: psychobiographical lessons learned for leadership in the fourth industrial revolution. *International Review of Psychiatry*, 37(5), 512-524. <https://doi.org/10.1080/09540261.2025.2541672>
- Modise, J. M. (2023). Value-based leaders uphold moral principles and serve as outstanding role models for police officers. *International Journal of Innovative Science and Research Technology*, 8(9), 2064.
- Mokhutso, J., Marumo, P. O., & Motswaledi, T. R. (2023). Ubuntu: An Antidote to Service Delivery Crisis and Political Instability in South Africa. *Journal of Nation-building & Policy Studies*, 7(2).
- Mokoena, K. K. (2024). A holistic ubuntu artificial intelligence ethics approach in South Africa. *Verbum et Ecclesia*, 45(1), 3100. <https://doi.org/10.4102/ve.v45i1.3100>

- Molise, N. A., Botma, Y., & Van Jaarsveldt, D. (2023). Cultural barriers and facilitators for transformative nursing curriculum transformation. *International Journal of Africa Nursing Sciences*, 18, 100550. <https://doi.org/10.1016/j.ijans.2023.100550>
- Mthuli, S. A., Singh, N., & Reddy, P. S. (2023). Political leadership and Ubuntu for public sector performance in South Africa. In *African Leadership: Powerful Paradigms for the 21st Century*, 27-43. <https://doi.org/10.1108/978-1-80117-045-120231004>
- Murove, M. F. (2023). African Communitarian Ethics and Spirituality. In *African Spirituality and Ethics: Decolonising a False Dichotomy*, 91-111. https://doi.org/10.1007/978-3-031-45590-2_6
- Muza, O. (2024). Innovative governance for transformative energy policy in sub-Saharan Africa after COVID-19: Green pathways in Egypt, Nigeria, and South Africa. *Heliyon*, 10(9). <https://doi.org/10.1016/j.heliyon.2024.e29706>
- Nanthambwe, P. (2025). Integrating African Indigenous Knowledge Systems (AIKSs) into Public Theology: Towards Contextualized Theological Engagement in Southern Africa. *Religions*, 16(7), 869. <https://doi.org/10.3390/rel16070869>
- Nayak, B. S. (2022). Decolonising Business Ethics from Eurocentric Philosophy and Advancing Radical Perspectives on Pluriversal African Business Ethics. In *Political Economy of Development and Business: Towards Decolonisation, Transformation and Alternative Perspectives*, 151-166. https://doi.org/10.1007/978-3-031-11093-1_11
- Ngcobo, T. E., & Mashau, T. D. (2022). The agency of the church during COVID-19 and beyond: Koinonia and ubuntu in the context of poverty and unemployment in South Africa. *HTS Teologiese Studies/Theological Studies*, 78(4).
- Nicolaidis, A., & Austin, A. C. (2022). Community engagement as an ubuntu transformative undertaking for higher education institutions. *Athens Journal of Philosophy*, 1(4), 185-202. <https://doi.org/10.30958/ajphil.1-4-1>
- Nkambule, B. I. (2023). Discourse on unequal power relations in knowledge sharing transactions at selected township schools in Nkangala Education District. *Discourse and Communication for Sustainable Education*, 14(2), 75-90. <https://doi.org/10.2478/dcse-2023-0019>

- Novikova, O. (2021). The Sharing Economy in the African Context: Implications for the Hospitality Industry. In *New Frontiers in Hospitality and Tourism Management in Africa*, 143-156. https://doi.org/10.1007/978-3-030-70171-0_9
- Ntsobi, M. P. (2024). A Holistic Barometer for Measuring the Impact of Science, Technology and Innovation in South Africa. *Medicon Engineering Themes*, 6(1), 3-18. <https://doi.org/10.55162/MCET.06.183>
- Ntuli, L. F. (2024). Governance, legacy, and digitisation in contextualising systems approaches for local knowledge and values preservation. A case study of South Africa. *Governance*, 26(2).
- Nukunah, C., & Eccles, N. (2023). Decolonising management education: An empirical study. *Critical Studies in Teaching and Learning (CriSTaL)*, 11(2), 1-29. <https://doi.org/10.14426/cristal.v11i2.2001>
- Nzabamwita, J., & Dinbabo, M. (2022). International migration and social protection in South Africa. *Cogent Social Sciences*, 8(1), 2144134. <https://doi.org/10.1080/23311886.2022.2144134>
- Okanda, E. O. (2024). Nyerere's philosophy of education for self-reliance and its implications for enhancing the socio-economic dimension of current Kenyan university education. *Futurity Philosophy*, 3(2), 4-24. <https://doi.org/10.57125/FP.2024.06.30.01>
- Okeke, N. M. (2025). The Crisis of African (Nigeria) Leadership and Development: A Trans-colonial Analysis. *Cultural Conflict and Integration*, 2(1), 26-35. <https://doi.org/10.55121/cci.v2i1.561>
- Oliver, E. (2021). Aligning praxis of faith and theological theory in theological education through an evaluation of Christianity in South Africa. *Acta Theologica*, 31, 25-47. <http://dx.doi.org/10.18820/23099089/actat.Sup31.3>
- Okyere-Manu, B. (2023). The place of the African relational and moral theory of Ubuntu in the global artificial intelligence and big data discussion: critical reflections. In *Elgar companion to regulating AI and big data in emerging economies*, 99-114. <https://doi.org/10.4337/9781785362408.00012>
- Onyango Ouma, S. (2025). African Liberation: Toward a Philosophy of Identity. In *Indigenous Systems, Colonialism, Colonial Legacies, and Africa's Economic Challenges: Why is Africa Failing?*, 199-230. https://doi.org/10.1007/978-3-032-00317-1_9

- Owen, R., Macnaghten, P., & Stilgoe, J. (2012). "Responsible research and innovation: From science in society to science for society, with society." *Science and Public Policy*, 39, 751-760.
- Pompper, D., & Adae, E. K. (2022). Public relations and sustainability across the African continent1: Using Afro-centric philosophies to remember what's been "forgotten or lost". In *The Routledge companion to public relations*, 276-288.
- Rennie, S., Litewka, S., Vayena, E., Chingarande, G., Mtande, T., Cengiz, N., ... & Moodley, K. (2024). Private commercial companies sharing health-relevant consumer data with health researchers in sub-Saharan Africa: an ethical exploration. *Policy studies*, 1-18. <https://doi.org/10.1080/01442872.2024.2403506>
- Rosa, M. (2023). Mathematics Education and Ubuntu Philosophy: The Analysis of Antiracist Mathematical Activity with Digital Technologies. In *Ongoing Advancements in Philosophy of Mathematics Education*, 381-408. https://doi.org/10.1007/978-3-031-35209-6_19
- Rouzaneh, D., & Savari, M. (2024). Redefining maladaptation to climate change: a conceptual examination of the unintended consequences of adaptation strategies on ecological-human systems. *Frontiers in Forests and Global Change*, 7, 1506295.
- Rulashe, T. (2024). A theory-based analysis of labour unions in the South African Public Service. *Otoritas: Jurnal Ilmu Pemerintahan*, 14(3), 751-771. <https://doi.org/10.26618/ojip.v14i3.15265>
- Sachikonye, C., & Ramlogan, R. (2024). A meta-theory of ubuntu: Implications for responsible leadership in Africa. *South African Journal of Business Management*, 55(1), 4342. <https://doi.org/10.4102/sajbm.v55i1.4342>
- Schmid, J., & Pennell, J. (2023). The potential of Family Group Conferencing as an expression of Ubuntu. *The Ubuntu Practitioner: Social Work Perspectives*, 264.
- Schroeder, D., & Ladikas, M. (2015). Towards principled responsible research and innovation: Employing the difference principle in funding decisions. *Journal of Responsible innovation*, 2(2), 169-183.
- Schutte, F., & Swart, E. (2025). The new kid on the block takes us to the fifth industrial revolution. *International Journal of Professional Business Review: Int. J. Prof. Bus. Rev.*, 10(2), 1.

- Schultz, C. (2021). The future and the role of human resource management in South Africa during the Fourth Industrial Revolution. *SA Journal of Human Resource Management*. <https://doi.org/10.4102/sajhrm.v19i0.1624>
- Seyama-Mokhaneli, S. (2024). Critical conscious leadership for decolonisation: a Black consciousness perspective of authentically transforming leadership. *Equality, Diversity and Inclusion: An International Journal*, 43(9), 71-87. <https://doi.org/10.1108/EDI-01-2023-0033>
- Stilgoe, J., Watson, M., & Kuo, K. (2013). Public engagement with biotechnologies offers lessons for the governance of geoengineering research and beyond. *PLoS Biology*, 11(11), e1001707.
- Stilgoe, J. (2015). *Experiment Earth: Responsible innovation in geoengineering*. Routledge.
- Struwig, J., Roberts, B. J., & Gordon, S. L. (2021). 'Dark Cloud with a Silver Lining'? The Prospect of a Rise in Material Values or a Post-Material Turn in Post-Pandemic South Africa. *International Journal of Sociology*, 51(1), 48-63. <https://doi.org/10.1080/00207659.2020.1826106>
- Tefera, G. M., Lemhani, M., David, I., & Majee, W. (2023). COVID-19 and migrant coping strategies: A person in environment perspective on experiences of Malawian migrants living in South Africa. *Journal of Social Service Research*, 49(4), 447-460. <https://doi.org/10.1080/01488376.2023.2236140>
- Toendepi, J., & Cele, K. (2024). Responsible leadership, an Afrocentric viewpoint: Leadership as a collective effort. *South African Journal of Business Management*, 55(1), 1-11. <https://doi.org/10.4102/sajbm.v55i1.4337>
- Tshabalala, N. (2024). 10 Impact of Artificial Intelligence on Library Services: Reflections on a Practical Project. *New Horizons in Artificial Intelligence in Libraries*, 185. <https://doi.org/10.1515/9783111336435-010>
- Ubalijoro, E., & Lee, S. (2022). Homo Ubuntu leadership for the twenty-first century. In *The study and practice of global leadership*, 51-66. <https://doi.org/10.1108/S2058-88012022004>
- Udo, E. J. (2023). A Reimagination of Dialogue and Democracy in Africa via an Afrocentric Reading of the Parable of the Sower (Lk. 8: 4–8). *Journal of Ecumenical Studies*, 58(3), 305-330. <https://doi.org/10.1353/ecu.2023.a907019>

- Ugar, E. T. (2023). Rethinking remote work, automated technologies, meaningful work and the future of work: Making a case for relationality. *Philosophy & Technology*, 36(2), 32. <https://doi.org/10.1007/s13347-023-00634-7>
- Uwizeyimana, D. E. (2021). The need and feasibility of a separate Africa-rooted programme evaluation approach. *African Journal of Development Studies*, 11(3), 101.
- Van Norren, D. E. (2023). The ethics of artificial intelligence, UNESCO and the African Ubuntu perspective. *Journal of Information, Communication and Ethics in Society*, 21(1), 112-128. <https://doi.org/10.1108/JICES-04-2022-0037>
- Vilakati, V. M., & Schurink, W. J. (2021). An explorative-descriptive qualitative-constructivist study of three African leaders' experiences and perceptions regarding the translation of shared African human values into leadership and business practice. *SA Journal of Human Resource Management*, 19, 12. <https://doi.org/10.4102/sajhrm.v19i0.1433>
- Waghid, Y., Terblanche, J., Shawa, L. B., Hungwe, J. P., Waghid, F., & Waghid, Z. (2023). Towards an Ubuntu university. *Springer Nature*. https://doi.org/10.1007/978-3-031-1886-2_7
- Warikandwa, T. V., Mnubi-Mchombu, C., Jorge, A., Libebe, E., Harris, C., & Ikwambi, P. (2023). Global citizenship and Southern Africa liberation history education in Southern Africa: A 21st century socio-legal perspective. *Cogent Social Sciences*, 9(1), 2207884. <https://doi.org/10.1080/23311886.2023.2207884>
- Warikandwa, T. V. (2024). Decolonising Labour Laws and Repossessing Subaltern Epistemologies: a Review of South African and Namibian Mineworkers' Fight for Labour Rights. *Obiter*, 45(1), 15-37.
- Wiegratz, J., Salverda, T., & Lanzano, C. (2024). Moral economies of capitalism in Africa. *Critical African Studies*, 16(1), 1-16. <https://doi.org/10.1080/21681392.2024.2346304>
- Zimba, Z., Shongwe, N., & Nyoni, S. (2025). Deconstructing social work in Africa: An autoethnographic approach. *Journal of Comparative Social Work*, 20(1), 14-46. <https://doi.org/10.31265/jcsw.v20i1.707>
- Zikargae, M. H., & Gessese, N. B. (2025). Navigating the influencing of Africa media ethical dilemmas in the Digital Age. *Ethiopian Journal of Language, Culture and Communication*, 10(1), 252-275. <https://doi.org/10.20372/ejlcc.v10i1.2606>

Zoogah, B. D. (2023). Contributions of Africa to management and organization science. *Africa Journal of Management*, 9(3), 283-314.
<https://doi.org/10.1080/23322373.2023.2232133>