

LEADERSHIP

THE ART OF INSPIRING AND MOTIVATING OTHERS

Foreword



I am absolutely touched, profoundly humbled and deeply honoured indeed to congratulate Ps. Xolani Mthembu on his truly distinguished contribution in his work, ‘Leadership - the art of inspiring and motivating others’! Leadership is not about a title or corner office but about impact, influence and inspiration. The timing could not have been better, especially in education where very little has changed in the way that we teach. At a time of Increasing complexity of universities leading to professionalisation of management and leadership; evolving job profiles are influencing need to continuously learn and update skills through formal, non-formal and informal education; growing corporate investments in online learning by leading internet and media companies is complemented by large, established corporations who are breaking down the “corporate wall” and sharing in-house knowledge; new crowd-sourced content is altering course structure and approach to learning, with growth of numerous crowd-sourcing platforms in education; diversification of funding sources where falling state-level financial support in many countries and aggressive fundraising campaigns are raising competition for funds; blurring lines between work and study is driving changes in curriculum and role of cities

in higher education; modular degrees are offering students greater choice and ability to acquire specific expertise, led by major online education platforms; increased emphasis on creativity, emotional intelligence and cognitive flexibility is leading to new teaching models emphasising applied learning; globalisation is leading to increased competition for talent and preference for varied international higher education experiences and technology is changing the teaching and learning process and impacting all functions of the university value-chain in fundamental ways

The world is about to be jolted back, that from Aristotle and through the Middle Ages, economics - 'the science of the human being in society' was not about making money but rather about working and living together well in accordance with the good. It is often about the distribution of scarce resources and determines how we locate, measure and create value. Economics bears better fruits when it takes into account the breadth of these resources, namely time, food, water, wealth, faith, love, hope, integrity, respect and kindness. It is about attractive visions of the future, relationship networks, ecological resources and ensuring that both the advancement of and advantage to one person need not be at expense of the other. It is about confronting head on questions that today can no longer be avoided, not as a disengaged lone warrior living in your own time but as a part of a millennial tradition enacting life within a much larger framework. It is much more than ethical, sustainable and just economics but encompasses our view

of humanity - the innermost being of the individual - which in turn determines how we structure our inter-dependent economic, social, ecological, cultural and political systems. It is about releasing both better humans and a more humane economy that consequently takes the whole of creation into account. It is life to the people. Economics must answer the deepest questions of all, namely, how did Adam Smith's - the moral philosopher and father of modern economic theory - undergo two important shifts that would transform economics fundamentally to take on as its objective, the rational, autonomous, self-interested individual and the discipline to cease to ask questions about what is good but preferring to ask questions about what is useful - thus becoming a utilitarian science concerned mainly with the increase of utility which in practice meant wealth? Thus, becoming narrowly focused on formalising and measuring utility- to maximise the satisfaction that individuals derive from consuming goods and services - aiming to imitate the new science of physics, whose predictive successes impressed everyone! The notion of economics is one of a more relational, social and public economy as opposed to only the individualistic paradigm - concerned with public not individual happiness. What it is to be truly human, what kind of society do we actually want to live in, what does 'a better life for all' really mean to us and can as many other people as possible participate in the economy and how come the profit (critical as is) motive is such a defining characteristic of today's economic thinking?

It is not just what other people do, nor only concern corporations, banks, senior executives and start-ups. A holistic and integral view of economics is that all of us can contribute to the household with our sweat equity, skills and talents. A healthy society needs a strong economy and a strong economy needs a healthy society. It is both high level and strategic on the one hand as well as pragmatic and practical on the other. Capitalism's absolute belief in the market has become a religion! The market - a place of genuine human encounter is there for us, not we for the market - that is a totally independent higher being that decides and regulates but that it is no one other than ourselves - as source of inspiration, strength and well-grounded hope who describe, define and shape it. There is an increasing conflation of the economy, culture and society such that the market economy suddenly becomes a market society where economic principles and values inordinately dominate all areas of life like religion, politics, culture, environment, safety, peace, education, healthcare, history, philosophy and the arts. Nature, environmental and climate crises are not due to humanity's failings but to the failure of the economic system as a whole. It is rooted in the way our systems are structured - which are in the process of both creating an uninhabitable world and destroying the future, where, as much as half of humanity may not have a home in 50 years - and because of their centrality in generating and solving these crises, they must therefore be integrated into society's solid institutions giving real life. These crises are global crises of primarily social justice, relationships, social

inequality and poverty. The lack of nation building, social cohesion, community life foster instability and leave a void within the human soul. Society has destroyed the social, cultural and spiritual capital that has been accumulated over generations and as consequence, young people are poorly equipped to deal with their inner life. All of us live within a geoeconomics and sociopolitical architecture that constrains the kinds of choices - recycle more, use public transportation, take fewer flights, eat less meat, etc. - we can realistically make no matter how hard we individually try beyond giving up smoking. Therefore, a full appreciation of how differentiated responsibilities are, is critical both to social justice and to understanding realistic solutions.

Business that has colluded in the suppression of green innovation and continues to benefit from a system that limits the choices of customers has more responsibility than citizens that are not sovereign, rational and totally free agents. Extraction and burning more fossil fuels is inimical to a liveable future. This is the same way that the abolishment of slavery was predicated on the appreciation that a civilised society is one in which there is no such collective system as a market for human beings not just appealing to the individual slave owner's conscience, morality and higher values to make them give up their individual slaves. Values need to be built into the system which has been transformed so as to absolutely eliminate the commodification of human life. There is a problem and it is not sustainable when your own employees can't afford the

goods and services that you provide. Dietrich Bonhoeffer opines that, 'the ultimate responsible question is not how I extricate myself heroically from a situation but how a coming generation is to go on living.' Therefore, what is asked of us is to make sure that we set up our economy and society in such a way that it will still be suitable for future generations. Paradoxically, the most important lesson is that we have to see the environment not as competition but as a source of possible partners for cooperation and collaboration. Those who generously share ideas, approaches and reflections as well as to paint a compelling, clear and attractive picture of the future can invite others to join them in embarking on a journey and will, therefore find many partners.

Trust is the one success factor that we often overlook - where one's word and a handshake count much more, saves trouble, time and money than a contract. Trust is based on lived values. Business is therefore, not just about profit maximisation, obsession with just shareholders' returns nor creating value only in terms of money but also about a much broader stakeholder community, shared value as well as a community of values and of common resources. This is about the graduation from a risk of being exploited by a few to one that has the potential to provide a better quality of life to a greater multitude of people; from an economic system that has been designed to protect us from risk and from each other to one where we trust more in human beings than contracts and laws - where the community has value and people can interact face to face despite the risks such interactions

entail. It is ultimately about common purpose and greater good. The time is now to repurpose economics integrally and get back to its core - where all are celebrated and not just tolerated. It calls for a compelling vision, environmental and social justice and a new moral imagination focused on both the meaning and dignity of human life. We must rediscover the abundant power of economics as an aspect of political and moral philosophy and therefore, a humanistic discipline 'to order our life together in society', to restoring all our society's virtues, building inclusive economic growth, meaningful economic participation by all, to shape life and society for common good and greater purpose. Business is especially well equipped to lead wisely, identify completely with human nature itself where it not takes but regularly gives because sometimes generosity is needed more than cost benefit analysis, , serve as a resource for the universe and a new humanism to renew our collective imagination about who we are as human beings, language of value and our vision of the good for everyone. We must look beyond ourselves and beyond our own house. Kings lead, establish order and regulate the chaos!

Bonang Mohale is the Chancellor of the University of the Free State, Former President of Business Unity South Africa (BUSA), Professor of Practice in the Johannesburg Business School (JBS) in the College of Business and Economics and Chairman of two listed entities, The Bidvest Group Limited and ArcelorMittal as well as Swiss Re Corporate Solutions Africa and SBV Services! He is a member of the Community

of Chairpersons (CoC) of the World Economic Forum and author of the two best-selling books, “Lift As You Rise“ and “Behold The Turtle”! In November 2001, he received the PRESIDENTIAL AWARD for his “Servanthood in South African Industry & the Economic Empowerment of Previously Disadvantaged Individuals”.

He is the recipient of the:

- * African Union’s ‘Lifetime Achievement Award’ 2024 at the Africa Career & Gala Awards’ in recognition of exceptional contribution and achievement’.
- * 2024 Society for Industrial & Organisational Psychology of South Africa (SIOPSA) ‘Special Presidential Business Leadership Award’ for commitment to ethical leadership, social justice and economic transformation
- * 2023 ME-Vision Academy Award’s ‘Exclusive Recognition in Successful Leadership’ for consistently leading self and people successfully; successfully leading as a senior executive & CEO; successfully leading society in various impactful roles and contribution to mentoring & inspiring future successful

He has been included in the Reputation Poll International’s (RPI) 2023 list of the ‘100 Most Reputable Africans’. The selection criteria are Integrity, Reputation, Transparency, Visibility and Impact.

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Prologue



Leadership has remained an essential quality throughout the ages. Aristotle and modern-day company heads alike have been commended for their ability to bring people together around a common goal. Still, what does it take today to be an excellent leader? How do we improve in our capacity as effective guides? After much consideration of these issues, it is clear that in our current social climate, there exists an urgent need for inspirational leadership capable of motivating others like never before. Sadly, though expectedly, with some elected officials or community figures, their top priority is personal interest rather than serving those who elected them into the office or role; such conduct prompts detachment by some leaders from their teams.

I have written this book, *Leadership the art of inspiring and motivating others*, to address these issues. To that end, this book will serve as a resource for aspiring leaders of all stripes.

Within these pages, we'll examine the fundamentals of leadership and hone in on the skills that are essential for motivating and inspiring your team. We'll discuss the importance of honesty, resilience, flexibility and clear vision

and then provide some practical guidance for developing these qualities in yourself and others.

In addition, we will talk about how good leadership affects not only individuals but also groups and communities. We'll discuss the impact of leadership and the pressure that comes with being in charge.

I wrote this book to encourage the next generation of leaders to make a difference in the world and to assist others in developing their own leadership abilities. Inspiring and leading others is a skill that everyone can learn to improve upon.