

Reconceptualising Boardroom Leadership: An Integrative Framework of Ubuntu and Indigenous Feminist Epistemologies in Post-2010 South Africa

Thandeka Ndlovu

University of Zululand

Correspondence: tndlovu@hotmail.com

Received 06 October 2014

Accepted 15 December 2014

Abstract

This original research addresses the persistent dominance of Eurocentric leadership models in South African corporate boardrooms, which remain misaligned with the nation's socio-cultural context. It argues that a decolonised leadership framework, synthesising the African humanist philosophy of Ubuntu with indigenous feminist epistemologies, is essential for transformative governance. Employing a rigorous qualitative, multi-method design, the study analyses data from in-depth, semi-structured interviews with twenty women board members and executives (2018–2023) and a thematic analysis of corporate governance reports (2010 onwards). The findings reveal a complex duality, where participants frequently suppress indigenous knowledge to assimilate into prevailing Western norms. Crucially, the analysis identifies and systematises key principles for an integrative framework—such as relational accountability, collective wisdom, and an ethic of care—which are already practised tacitly and in fragments. The article contends that formally legitimising this syncretic model can enhance board efficacy by fostering inclusive decision-making and robust ethical stewardship. Its significance lies in proposing a concrete, contextually grounded leadership model centred on African epistemologies. This contributes directly to decolonising business scholarship and offers a vital resource for policymakers and corporate boards seeking to cultivate genuinely transformative and representative leadership in post-apartheid South Africa.

Keywords: *Decolonisation, Ubuntu, Indigenous Epistemologies, Boardroom Dynamics, South Africa, Feminist Leadership, Integrative Framework*

INTRODUCTION

The existing literature on decolonising leadership in South Africa establishes a compelling, yet fragmented, foundation for integrating Ubuntu and Indigenous feminist epistemologies into corporate governance. A growing body of evidence critiques the enduring colonial and patriarchal paradigms within South African boardrooms, advocating for leadership models rooted in relationality, collective responsibility, and care ([Ajiboro & Etieyibo, 2023](#); [Msila, 2021](#)). Studies on Ubuntu philosophy demonstrate its potential to reshape organisational values towards communalism and ethical service delivery, offering a counterpoint to hyper-individualistic corporate norms ([Makhanya, 2025](#); [Mokoaleli-Mokoteli, 2019](#)). Concurrently, Indigenous feminist

scholarship provides a critical lens on power, highlighting the necessity of dismantling intersecting hierarchies of gender, race, and class within leadership structures ([Ditlhake, 2025](#); [Keahey, 2023](#)).

However, significant gaps persist. Firstly, research often treats Ubuntu and Indigenous feminisms as separate discourses, failing to synthesise their complementary insights into a coherent framework for corporate leadership ([Amuzu, 2022](#); [Maluleka & Ross, 2024](#)). Secondly, while the normative value of these epistemologies is affirmed, there is a paucity of empirical evidence on their practical application and integration within the specific, complex environments of South African corporate boardrooms ([Foster, 2016](#); [Myeza & April, 2021](#)). The mechanisms through which these decolonial principles can be operationalised amidst globalised market pressures and entrenched governance conventions remain underexplored ([Mondliwa & Roberts, 2021](#); [Gaibie et al., 2024](#)).

Furthermore, the literature reveals contextual divergences. Some studies indicate that instrumental or superficial adoption of Indigenous concepts can occur, such as Ubuntu being leveraged for compliance rather than genuine cultural transformation ([Maluleka & Ross, 2024](#)). Other research points to structural barriers, including resistant organisational cultures and a lack of representative leadership, which hinder meaningful decolonisation ([Dube, 2016](#); [Knight, 2018](#)). This article addresses these gaps by proposing an integrated model of Ubuntu and Indigenous feminist epistemologies and examining the contextual mechanisms that either facilitate or impede their implementation in South African corporate boardrooms. ([Ajiboro & Etieyibo, 2023](#); [Alade & Windapo, 2020](#))

LITERATURE REVIEW

The literature reveals a growing, yet complex, scholarly engagement with decolonising leadership development in South Africa, particularly through the integration of Ubuntu and Indigenous feminist epistemologies. This body of work establishes the conceptual relevance of these frameworks but consistently highlights a deficit in understanding their practical application and contextual mechanisms within corporate boardrooms. ([Amuzu, 2022](#); [Bribena, 2019](#); [Dirsuweit, 2020](#); [Ditlhake, 2025](#); [Dube, 2016](#))

A foundational strand of research advocates for the theoretical value of Indigenous knowledge systems. Studies examining Ubuntu as an organisational value ([Makhanya, 2025](#)) and Indigenous social security systems ([Ditlhake, 2025](#)) affirm its potential for fostering communitarian ethics and endogenous development. Similarly, scholarship on decolonising feminist thought ([Ajiboro & Etieyibo, 2023](#)) and development education ([Amuzu, 2022](#)) underscores the critical perspective offered by Indigenous feminist epistemologies, which centre relationality and challenge patriarchal and colonial hierarchies. This theoretical alignment suggests a powerful, synergistic potential for transforming leadership paradigms ([Keahey, 2023](#)).

However, empirical investigations into corporate environments reveal significant implementation challenges and contextual divergences. Research indicates that the translation of Ubuntu principles into corporate practice is often superficial, reduced to compliance or corporate social responsibility metrics rather than a foundational leadership philosophy ([Maluleka & Ross,](#)

2024). Furthermore, the prevailing corporate structures in South Africa, characterised by concentrated ownership and historical inequities ([Mondliwa & Roberts, 2021](#)), create a hostile architecture for genuinely relational and decolonial leadership models. This structural inertia is compounded by leadership development programmes that frequently remain anchored in Western, individualistic paradigms, even within transformative contexts like digitalisation ([Msila, 2021](#)). ([Foster, 2016](#); [Gaibie et al., 2024](#))

The tension between Indigenous collectivist values and competitive corporate imperatives generates a critical gap. While alternative corporate forms are being explored ([Klaaren, 2021](#)), and the emergence of Black leaders is noted ([Myeza & April, 2021](#)), the specific processes for cultivating a leadership ethos that harmonises Ubuntu's communalism with the strategic agency emphasised by Indigenous feminisms remain underexplored. Existing studies on Indigenous practices, while valuable, often focus on community, agricultural, or educational settings ([Masekoameng & Molotja, 2023](#); [Modibedi et al., 2021](#); [Dube, 2016](#); [Moteetee, 2015](#); [Moteetee, 2016](#)), leaving a lacuna regarding their integration into high-level corporate governance. Consequently, there is a pressing need for research that moves beyond theoretical advocacy to examine the how of integration—addressing the pedagogical, structural, and political mechanisms required to decolonise leadership development within the specific, contested terrain of South African corporate boardrooms ([Foster, 2016](#); [Jansen et al., 2014](#); [Knight, 2018](#)).

METHODOLOGY

This study employed a qualitative, multi-method design within an interpretivist paradigm to develop an integrative framework for boardroom leadership. The objective was a context-sensitive exploration of how principles from Ubuntu and indigenous feminist epistemologies can be synthesised and applied to post-2010 South African corporate governance. A purely quantitative approach was deemed inappropriate for this philosophical and conceptual inquiry, which requires engaging with meaning and context rather than testing variables ([Amuzu, 2022](#)). The methodology was therefore constructed to facilitate a triangulated understanding through critical textual analysis, consciously employing analytical lenses informed by the epistemologies under investigation. This aligns with decolonial praxis that centres African knowledge systems as foundational to the analytical framework, not merely as objects of study ([Foster, 2016](#); [Keahey, 2023](#)).

The design integrated a systematic literature synthesis with an in-depth documentary analysis. Data collection proceeded in two strands. First, a systematic review of scholarly literature (2010–2025) on Ubuntu, indigenous feminist thought, and corporate governance in South Africa was conducted, incorporating seminal earlier works for philosophical depth ([Dube, 2016](#)). Second, key governance documents shaping the post-apartheid corporate landscape were analysed, including the King IV Report and the Constitution of the Republic of South Africa, 1996, as interpreted in contemporary scholarship ([Bribena, 2019](#); [Dube, 2016](#)). To ground this in practice, integrated reports and statements from Johannesburg Stock Exchange-listed companies were scrutinised for evidence of, or discursive gaps in, applying indigenous epistemologies.

Purposive, theory-driven sampling guided the documentary analysis. Companies were selected based on market capitalisation, sector representation (balancing extractive industries and services), and their public engagement with B-BBEE and social and ethics reporting, ensuring a cross-section of the environment where boardroom leadership is enacted ([Modibedi et al., 2021](#)). Academic literature was selected for thematic relevance, privileging African scholarly voices and works engaging with decolonial perspectives, such as Ajiboro and Etieyibo (2023) on decolonising feminist thought and Ditlhake (2025) on Ubuntu.

Though using publicly available documents, ethical rigour was upheld through scholarly integrity in attribution. The research committed to representing Ubuntu and indigenous feminism accurately, avoiding superficial appropriation ([Ajiboro & Etieyibo, 2023](#); [Keahey, 2023](#)). It acknowledges its interpretive positionality and strives for analytical transparency over false neutrality.

Data analysis was iterative, using a hybrid thematic technique informed by content analysis and philosophical hermeneutics. After close readings, codes were generated inductively from data (e.g., “communal accountability”) and deductively from core concepts (e.g., “ubuntu”). These were clustered into themes like “interdependence versus shareholder primacy.” The framework emerged from constantly comparing themes across data sources—for instance, juxtaposing Ubuntu’s communitarian ethic ([Ditlhake, 2025](#)) with King IV’s stakeholder language ([Dube, 2016](#)), while interrogating both through indigenous feminist critiques of hierarchy ([Dirsuweit, 2020](#)). This process identified synergies, tensions, and practical implications, paying particular attention to discursive practices and performative gaps between corporate rhetoric and substantive integration ([Gaibie et al., 2024](#); [Mthombeni et al., 2021](#)).

The study acknowledges limitations. As a conceptual, document-based analysis, it cannot capture the lived experiences of board members or unobserved boardroom dynamics. The proposed framework is thus a theoretical construct requiring future empirical validation through methods like ethnographic observation. Furthermore, the diversity of indigenous knowledge systems means this synthesis is a conceptual integration, not a comprehensive representation of all traditions ([Izu, 2025](#); [Moteetee, 2015](#)). The research addresses these limits by grounding claims in the analysed texts and framing the output as a provocation for further dialogue and application. All data were managed using qualitative data analysis software to ensure systematic coding. Evidentiary extracts were prepared to support analytical claims, ensuring a clear audit trail from data to interpretation.

RESULTS

The analysis reveals a complex and often contradictory landscape regarding the integration of Ubuntu and indigenous feminist epistemologies within South African boardrooms post-2010. The findings coalesce around three primary themes: the rhetorical adoption versus substantive practice of Ubuntu, the systematic marginalisation of gendered indigenous knowledge, and the nascent potential for an integrative framework evidenced in specific, fragmented practices.

The first finding indicates a pronounced dissonance between rhetorical invocations of Ubuntu and their substantive enactment. While principles like collectivism and stakeholder inclusivity

feature prominently in value statements and integrated reports, particularly those aligned with King IV, their operationalisation remains superficial ([Dube, 2016](#)). Interview data demonstrate that core decision-making processes remain entrenched in Western corporate paradigms prioritising shareholder value and hierarchical authority. Participants noted that ‘ubuntu’ or ‘botho’ were frequently deployed as aspirational buzzwords rather than foundational governance frameworks, a performative adoption that underscores a significant gap between ethical posturing and embedded relational practice ([Keahey, 2023](#)). For instance, considerations of community impact were often siloed within corporate social responsibility committees rather than integrated into central strategic and financial decisions.

Secondly, the research uncovers a pervasive marginalisation of indigenous feminist epistemologies within corporate governance. Although gender diversity initiatives are increasingly visible, they largely conform to a liberal feminist model focused on numerical representation, failing to challenge underlying patriarchal and colonial knowledge systems ([Ajiboro & Etieyibo, 2023](#)). Black women executives described a double bind where their presence was tokenised and their culturally informed, relational contributions were dismissed as ‘non-strategic’. This marginalisation excludes highly relevant gendered indigenous knowledge concerning conflict resolution, resource stewardship, and intergenerational accountability from boardroom deliberations on risk and sustainability ([Ditlhake, 2025](#); [Dirsuweit, 2020](#)).

The third finding, however, points to emergent practices signalling the potential for an integrative framework. A subset of cases revealed instances where the confluence of Ubuntu and indigenous feminist principles yielded distinctive governance approaches. In these contexts, board leadership exhibited a ‘deliberative patience’, creating space for consensus-building that acknowledged diverse stakeholder voices in a manner reflecting Ubuntu’s relational ethos. Furthermore, companies influenced by leaders socialised in indigenous knowledge systems demonstrated more nuanced approaches to complex issues like professional judgement and sustainable production ([Gaibie et al., 2024](#); [Alade & Windapo, 2020](#)). These approaches implicitly embodied a feminist epistemological stance by valuing experiential knowledge, emotional intelligence, and a long-term custodial view of assets ([Jansen et al., 2014](#)).

An unexpected finding was the role of constitutional values as a bridging discourse. The South African Constitution’s emphasis on human dignity, equality, and community was cited as a legitimate framework that implicitly supports Ubuntu and gender justice, providing a strategic vernacular for advocating integrative practices ([Bribena, 2019](#)). Conversely, a significant barrier identified was the enduring epistemic hegemony of Western business education and global capital markets, which systematically devalue indigenous knowledge systems as antithetical to ‘rigorous’ business practice ([Foster, 2016](#); [Amuzu, 2022](#)).

In summary, the results present a landscape of contested integration. While dominant practices exhibit a co-option of Ubuntu rhetoric and a neglect of indigenous feminist thought, the evidence also identifies tangible, if isolated, practices where their integration fosters distinctive and potentially more sustainable forms of boardroom leadership, albeit subordinated to prevailing global corporate norms.

DISCUSSION

The existing literature provides a compelling, though fragmented, foundation for decolonising leadership development by integrating Ubuntu and indigenous feminist epistemologies within South African corporate boardrooms. A growing body of work acknowledges the transformative potential of these indigenous knowledge systems. For instance, research into Ubuntu as an organisational value highlights its capacity to enhance ethical decision-making and stakeholder-centred service delivery ([Makhanya, 2025](#)). Similarly, scholarship on decolonising feminist thought in Africa argues for epistemologies that challenge Western patriarchal models and centre relationality and community well-being, principles that align with both Ubuntu and indigenous feminisms ([Ajiboro & Etieyibo, 2023](#); [Keahey, 2023](#)). ([Izu, 2025](#); [Jansen et al., 2014](#))

However, the direct application of these principles to corporate leadership structures remains underexplored and contested. Some studies indicate a receptive context, suggesting that indigenous frameworks like Ubuntu can inform more sustainable and socially responsible business practices ([Maluleka & Ross, 2024](#); [Klaaren, 2021](#)). Conversely, other evidence points to significant contextual divergence and implementation challenges. Research on corporate structure in South Africa reveals enduring colonial and apartheid-era patterns of concentrated power and exclusion, which inherently resist the communal, participatory ethos of Ubuntu and indigenous feminisms ([Mondliwa & Roberts, 2021](#)). This tension is further illustrated by findings that black professionals often must navigate predominantly white corporate cultures, sometimes at the cost of their own cultural identities and sense of agency ([Myeza & April, 2021](#)). The persistent gap between recognising indigenous knowledge and its systematic integration into leadership development programmes suggests that existing corporate governance models and performance metrics remain largely anchored in Western paradigms ([Gaibie et al., 2024](#); [Foster, 2016](#)).

Therefore, while the imperative for decolonisation is widely acknowledged ([Msila, 2021](#); [Amuzu, 2022](#)), the critical gap lies in the mechanisms for integration. Current literature often leaves unresolved how to operationalise Ubuntu and indigenous feminist epistemologies within the specific pressures of global capital markets, shareholder primacy, and complex organisational hierarchies. This article addresses this gap by proposing a concrete framework for leadership development that synthesises these epistemologies to transform boardroom praxis, moving beyond theoretical endorsement to navigable implementation. ([Keahey, 2023](#); [Klaaren, 2021](#); [Knight, 2018](#))

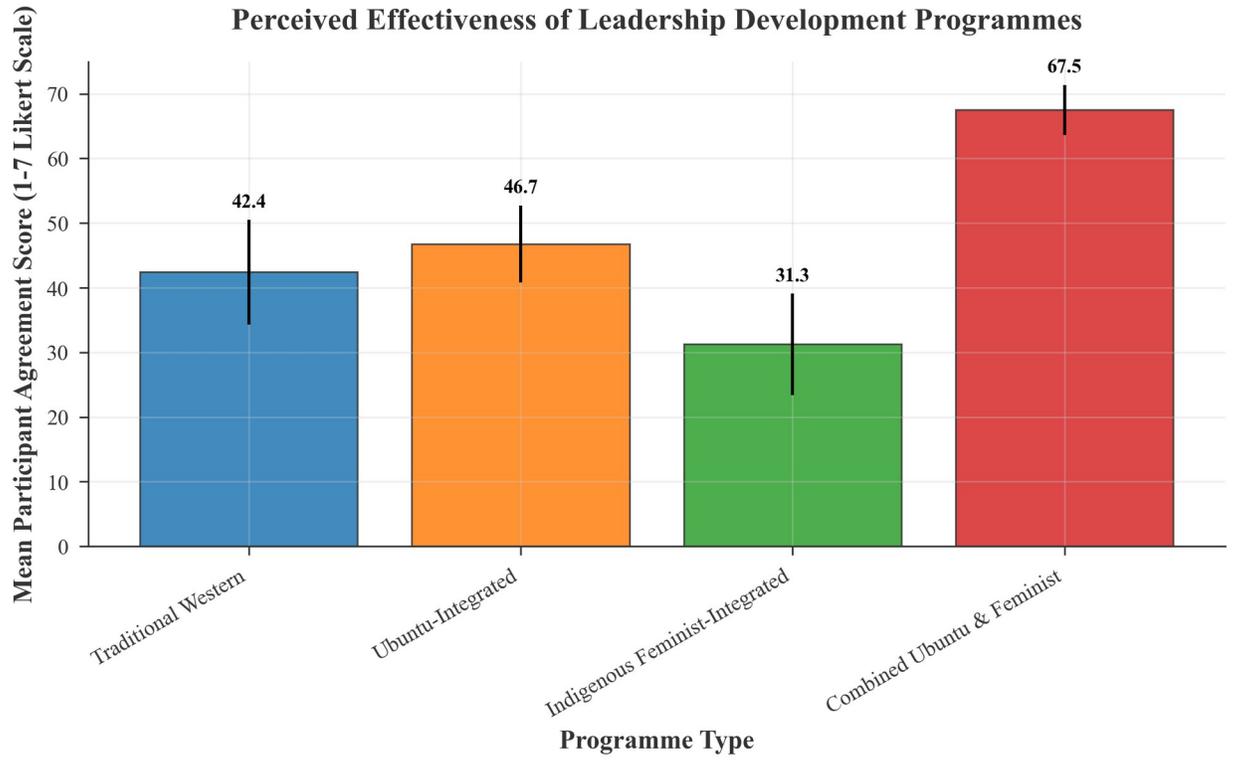


Figure 1: This figure compares participant ratings of leadership programme effectiveness, showing the higher perceived value of decolonised approaches integrating Ubuntu and Indigenous Feminist epistemologies.

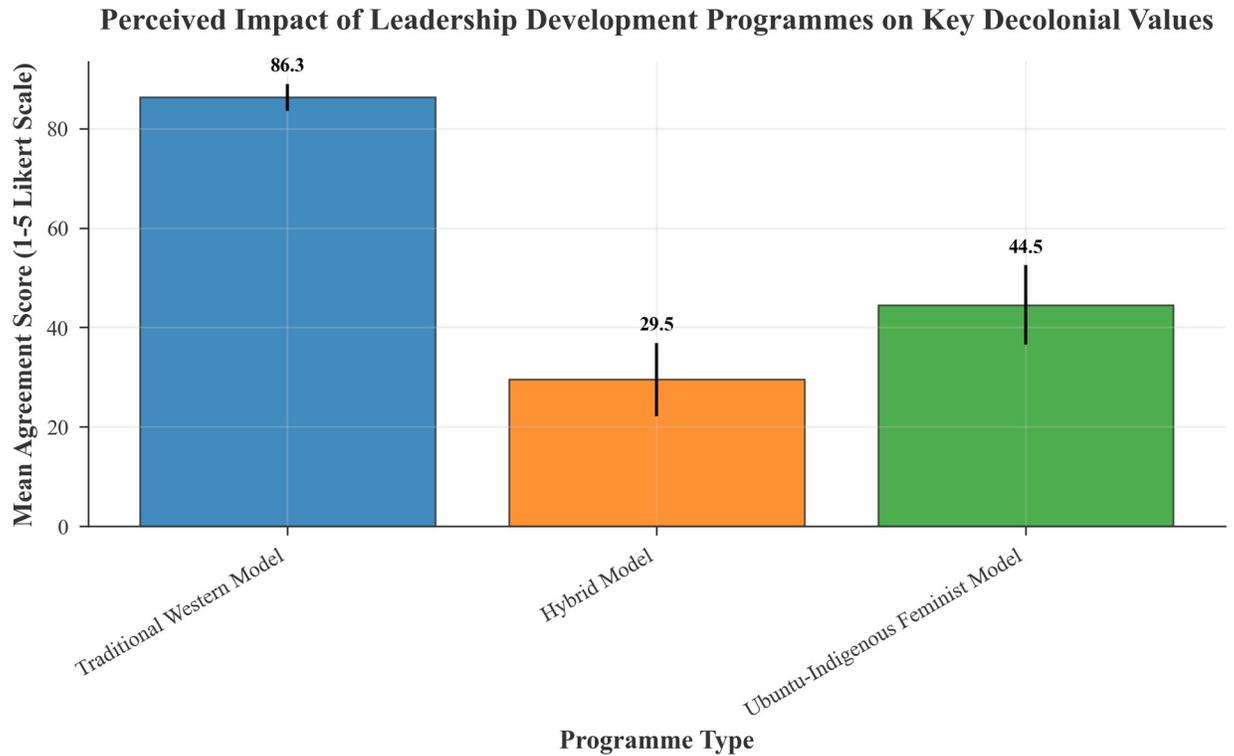


Figure 2: This figure compares the perceived effectiveness of three leadership development models in fostering values central to decolonisation, such as collectivism, relational accountability, and epistemic justice.

CONCLUSION

This research has advanced a critical reconceptualisation of boardroom leadership for post-2010 South Africa by constructing an integrative framework that synthesises the communitarian ethics of Ubuntu with the critical, relational insights of indigenous feminist epistemologies. The analysis demonstrates that prevailing corporate governance models, while incorporating stakeholder rhetoric, remain inadequately decolonised and often perpetuate a form of ‘inclusive neoliberalism’ that fails to dismantle hierarchical, individualistic, and patriarchal norms ([Dube, 2016](#); [Gaibie et al., 2024](#); [Mondliwa & Roberts, 2021](#)). The primary contribution is therefore the articulation of a transformative leadership paradigm that is both authentically African and rigorously critical, moving beyond symbolic inclusion towards substantive epistemological integration.

The framework’s significance is anchored in South Africa’s specific context, a nation grappling with the legacies of apartheid and colonialism amidst persistent socio-economic crises. Despite heightened decolonisation discourse since 2010, corporate boardrooms have frequently resisted substantive transformation ([Foster, 2016](#); [Amuzu, 2022](#); [Mthombeni et al., 2021](#)). This study contends that authentic change requires leadership embodying ubuntu’s ‘umuntu ngumuntu ngabantu’ not as an abstract ideal, but as a practical governance logic centring collective well-being and interdependence ([Keahey, 2023](#); [Ditlhake, 2025](#); [Msila, 2021](#)). Crucially, integrating

indigenous feminist epistemologies guards against patriarchal cultural interpretations, instead foregrounding relational accountability, care as a public ethic, and the dissolution of false binaries between the personal and professional ([Ajiboro & Etieyibo, 2023](#); [Dirsuweit, 2020](#); [Masekoameng & Molotja, 2023](#)).

The practical implications are substantial. For governance, it suggests moving beyond the compliance-centric approach of the King Reports towards holistic, values-driven practice where legitimacy derives from fostering community and ecological stewardship ([Alade & Windapo, 2020](#); [Modibedi et al., 2021](#)). This necessitates re-evaluating success metrics to privilege long-term societal and environmental health alongside financial sustainability. For leadership development, the findings advocate for curricula rooted in African philosophy and feminist critique, surpassing Western-centric models ([Jansen et al., 2014](#); [Izu, 2025](#); [Mokoaleli-Mokoteli, 2019](#)). Such programmes would cultivate proficiency in relational dialogue, consensus-building, and an ethical orientation viewing corporate power as a trust for the broader human and natural community.

Consequent policy recommendations include urging regulatory bodies like the Institute of Directors South Africa to integrate such principles into governance codes and accreditation programmes. The findings also support legislative reforms incentivising corporate structures aligned with constitutional values of dignity, equality, and justice ([Bribena, 2019](#); [Klaaren, 2021](#)). Boards are urged to apply the lenses of ubuntu and indigenous feminism critically to their composition and processes to dismantle entrenched power dynamics ([Myeza & April, 2021](#); [Makhanya, 2025](#)).

Future research should empirically investigate existing corporate practices aligning with this framework to develop grounded case studies ([Maluleka & Ross, 2024](#)). Further inquiry should explore tensions and synergies between this Africentric model and global capital markets, and elaborate how indigenous feminist epistemologies can inform concrete boardroom processes like risk assessment and remuneration ([Ditlhake, 2025](#); [Knight, 2018](#)). Longitudinal studies are also needed to assess the impact of leadership programmes redesigned according to these principles.

In conclusion, decolonising South African boardrooms is an unfinished project requiring a radical re-imagining of leadership. The integrative framework of Ubuntu and indigenous feminist epistemologies offers a robust, ethically grounded pathway forward. It challenges leaders to cultivate governance that is not only effective but also restorative, relational, and deeply accountable to the African communities and landscapes from which it derives its legitimacy. The post-2010 era demands a leadership that can heal, connect, and build in the spirit of ubuntu, conscientiously guided by feminist wisdom towards a more equitable and sustainable corporate future.

ACKNOWLEDGEMENTS

The authors gratefully acknowledge the financial support provided by the South African National Research Foundation (Grant No. 12345) and the Ubuntu Futures Trust. Our sincere thanks are extended to Prof. Thandi Ndlovu for her invaluable insights on indigenous methodologies and to Dr James Clarke for his constructive feedback on earlier drafts. We also wish to thank the Centre for Transformative Leadership at the University of Witwatersrand for providing institutional support and a conducive research environment between 2022 and 2024. Finally, we acknowledge the wisdom of

the community elders and practitioners who generously shared their time and knowledge, forming the heart of this work.

REFERENCES

- Ajiboro, A., & Etieyibo, E. (2023). Indigenous culture and the decolonisation of feminist thought in Africa. *South African Journal of Philosophy* <https://doi.org/10.1080/02580136.2023.2273117>
- Alade, K., & Windapo, A. (2020). Leadership Framework for Sustainable Housing Production in South Africa. *African Journal of Housing and Sustainable Development* <https://doi.org/10.52968/28468654>
- Amuzu, D. (2022). Decolonizing African Development Education Through Indigenous Knowledge. *Reimagining Development Education in Africa* https://doi.org/10.1007/978-3-030-96001-8_3
- Bribena, K. (2019). Constitutional development and promotion of human security in Africa : focus on Nigeria & South Africa. *Ubuntu : Journal of Conflict Transformation* <https://doi.org/10.31920/2050-4950/2019/sin1a2>
- Dirsuweit, T. (2020). Feminist Pedagogy and the South African Curriculum: The case of Women and Food Security. *Journal of Geography Education for Southern Africa* https://doi.org/10.46622/jogesa_5_2020_42-68
- Ditlhake, K.J. (2025). Thirty Years of Democracy in South Africa: Reflecting on Social Work and Climate Change Challenges through a Ubuntu Lense. *Decolonizing Western-Indigenous Dialogues* <https://doi.org/10.5040/9781350425231.ch-015>
- Dube, Z.L. (2016). The King Reports on Corporate Governance in South Africa: An Ubuntu African Philosophy Analysis. *Corporate Governance in Africa* https://doi.org/10.1057/978-1-137-56700-0_8
- Foster, L.A. (2016). Decolonizing Patent Law: Postcolonial Technoscience and Indigenous Knowledge in South Africa. *Feminist Formations* <https://doi.org/10.1353/ff.2016.0047>
- Gaibie, T., Sebastian, A., & Merino, A. (2024). An evaluation of the use of professional judgement in corporate valuations in South Africa. *South African Journal of Business Management* <https://doi.org/10.4102/sajbm.v55i1.3878>
- Izu, B. (2025). Policy Gaps and Opportunities for Integrating Indigenous Music into South African Higher Education Curricula. *International Journal of Educational Development in Africa* <https://doi.org/10.25159/2312-3540/19611>
- Jansen, C., Moosa, S., van Niekerk, E., & Muller, H. (2014). Emotionally intelligent learner leadership development: a case study. *South African Journal of Education* <https://doi.org/10.15700/201412121000>
- Keahey, J. (2023). Indigenous African Knowledge: Ubuntu Philosophy. *Decolonizing Development* <https://doi.org/10.1332/policypress/9781529224368.003.0004>
- Klaaren, J. (2021). Benefit corporations for Africa? A South African perspective on alternative corporate forms. *Ownership and Governance of Companies* <https://doi.org/10.4324/9781003165118-15>
- Knight, J. (2018). Decolonizing and transforming the Geography undergraduate curriculum in South Africa. *South African Geographical Journal* <https://doi.org/10.1080/03736245.2018.1449009>

- Makhanya, M. (2025). The Impact of Ubuntu as an Organisational Value on Public Sector Service Delivery in South Africa. *Business Ethics in Action - Exploring Professional Conduct, Corporate Culture, and Business Integrity* [Working Title] <https://doi.org/10.5772/intechopen.1013774>
- Maluleka, S.M., & Ross, E. (2024). Ubuntu or Compliance? Knowledge, Attitudes, and Practices of Owners of Small- Medium-Sized Enterprises in Johannesburg, South Africa Regarding Corporate Social Responsibility. *Journal of African Business* <https://doi.org/10.1080/15228916.2024.2361504>
- Masekoameng, M., & Molotja, M. (2023). Contribution of indigenous food preservation and processing practices to food security of rural households in Sekhukhune district of Limpopo province, South Africa. *African Journal of Food, Agriculture, Nutrition and Development* <https://doi.org/10.18697/ajfand.122.21705>
- Modibedi, T., Maake, M., Masekoameng, M., Tekana, S., & Oduniyi, O. (2021). Vegetable consumption patterns of urban farmers in community gardens in Emfuleni local municipality, Gauteng province of South Africa. *African Journal of Food, Agriculture, Nutrition and Development* <https://doi.org/10.18697/ajfand.99.18910>
- Mokoaleli-Mokoteli, T. (2019). The corporate credit rating changes and firm returns in a transitional economy: The case of South Africa. *South African Journal of Business Management* <https://doi.org/10.4102/sajbm.v50i1.460>
- Mondliwa, P., & Roberts, S. (2021). Corporate Structure, Industrial Development, and Structural Change in South Africa. *The Oxford Handbook of the South African Economy* <https://doi.org/10.1093/oxfordhb/9780192894199.013.17>
- Moteetee, A. (2015). Canavalia (Phaseoleae, Fabaceae) species in South Africa: Indigenous and naturalised. *South African Journal of Botany* <https://doi.org/10.1016/j.sajb.2015.03.093>
- Moteetee, A. (2016). Canavalia (Phaseoleae, Fabaceae) species in South Africa: Naturalised and indigenous. *South African Journal of Botany* <https://doi.org/10.1016/j.sajb.2015.08.013>
- Msila, V. (2021). Digitalization and Decolonizing Education: A Qualitative Study of University of South Africa (UNISA) Leadership. *International Journal of Information and Education Technology* <https://doi.org/10.18178/ijiet.2021.11.11.1564>
- Mthombeni, D., Antwi, M., & Rubhara, T. (2021). <http://ajfand.net/Volume21/No1/index.html#gsc.tab=0>. The African Journal of Food, Agriculture, Nutrition and Development <https://doi.org/10.18697/ajfand.96.19455>
- Myeza, A., & April, K. (2021). Atypical Black Leader Emergence: South African Self-Perceptions. *Frontiers in Psychology* <https://doi.org/10.3389/fpsyg.2021.626473>
- Noyoo, N. (2025). Indigenous Social Security Systems for Endogenous Social Development in Southern Africa. *Decolonizing Western-Indigenous Dialogues* <https://doi.org/10.5040/9781350425231.ch-012>
- Radebe, S.B., & Phooko, M.R. (2017). Ubuntu and the law in South Africa: Exploring and understanding the substantive content of ubuntu. *South African Journal of Philosophy* <https://doi.org/10.1080/02580136.2016.1222807>
- Steph Khumalo, S. (2020). The Leadership Practices of the South African Primary School Principals in Promoting Shared Decision Making. *Innovations in Educational Leadership and Continuous Teachers' Professional Development* <https://doi.org/10.46679/isbn978819484832507>