Formation of Positive Organizational Climate: Integration of Ubuntu Diversity Management in Banks

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Formation of Positive Organizational Climate: Integration of Ubuntu Diversity Management in Banks

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Abstract

A positive organizational climate requires incorporating the notion of Ubuntu into workforce diversity management. Ubuntu in the banking business is essential for improved workforce diversity management and a better workplace climate for women. Employees look for a healthy and positive organizational climate in their workplace settings. Nelson Mandela and Mother Teresa are ideal examples of Ubuntu; they lived a life of selflessness and humanity. In today's competitive world, the concept of Ubuntu is not widely accepted in banking. Banks are vying for new customers, market share, and business loans. Bank services include credit card processing, reconciliation and reporting, cheque collection; payroll; and deposit. They do not have time to think about Ubuntu. The banking sector's operations are tedious, causing tension among employees. Stress is lethal in COVID-19. Using various literature reviews, this study shows how stress can be lethal during COVID-19. Globally, the value system of Ubuntu and Gandhian ideologies are abandoned in favour of monetary gain, resulting in a cruel society. Violence against minority discrimination and black oppression still prevails in our society. Suppression and tyranny have always existed, but COVID-19 triples their impact. One solution is to bring forth Ubuntu. Even if it is too late, we can still revive our society. With Africa's great diversity, fostering unity is the key to peace and growth. The best way to achieve peace and progress is to employ Ubuntu's values. One continent, one philosophy could be a way out for Africa, but it would necessitate contributions from all African leaders.

Keywords: Ubuntu, Bank, COVID-19, Africa, Diversity

Introduction

'*I am because We are*' (Mbiti, 1969)is the true meaning of Ubuntu, and in an organizational setting, it may be philosophized as organizations value their employees. Employees look for a healthy and positive organizational climate in their workplace settings. Nelson Mandela and Mother Teresa are ideal examples of Ubuntu as they lived a life of selflessness and humanity. The 'self' is created due to the prevailing circumstances in society or an organization. A person must work in a positive organizational climate to nurture the

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'self' in such a positive vibration. By incorporating Ubuntu into their daily lives, the community can play an unavoidable role in preventing gender-based violence (GBV) and domestic violence (DV) in society or organizations.

To mobilize society with the virtues of Ubuntu, the community would need the attitude of Nelson Mandela, and selfless, committed, dedicated, and focused work is required to promote the philosophy of Ubuntu. The African heritage of Ubuntu is a global truth; it is a way of life. Nelson Mandela is a symbol of liberation in Africa and the globe, and inspiration for tolerance and humanity. In a 2006 interview, when asked to define Ubuntu, Nelson Mandela responded: "A traveller through a country would stop at a village and he did not have to ask for food or for water. Once he stops, the people give him food, and entertain him. That is one aspect of Ubuntu, but it will have various aspects."[1] What we learn from Mandela is that in the context of Ubuntu, people are helpful, cooperative, generous, merciful, altruistic, and philanthropic by nature. People who grow up in such a society are good. They learn or acquire new behaviours to sustain and survive; society can either positively or negatively influence them. The Africans say, "It takes a village to grow a child". In the context of "*I* am because *We* are," the "self" creation happens within the society where we grow. If society is cruel, one may learn or acquire the behaviour of cruelty to survive. In the same way, if one experiences altruistic behaviour from the society, he or she will be altruistic by nature. So, by following Ubuntu's virtue, we can create a happy and harmonious society and organization. Thus, this organizational climate or social climate will be conducive for all. The climate in a workplace is formed by the members of the organization. It is our duty and role to form a harmonious work environment for the members from diverse backgrounds such as gender, race, colour, individuals of other nationalities and religious backgrounds, language, and education, among others. Banking organization employees are individuals from diverse backgrounds, and equality, opportunity, and growth should have equal priority for all, irrespective of their differences. As a child learns from the parents and its surroundings, the creation of the 'self' happens during the child's lifespan. As the child grows up, he or she experiences varied circumstances in society, where positive and negative instances shape the individual accordingly. But there is a prime role of society in the creation of an individual, which is also referred to as 'self.' Positive words will create positive vibes. Irrespective of any negative situations in our lives, if we tackle them with positive hopes and aspirations, the outcome will be *positive* (James 3:9-12, from "the same mouth comes blessings and cursing").

It is the situation that forces a circumstance to outpour. If we boil water, it will become hot and if we place it in a refrigerator, it will become cold. It is upon us how we act in a circumstance and what conducive environment society gives to an individual that will determine the formation of an individual. An individual is the by-product of the society he or she lives in. However, in his book *The Art of Forgiveness, Lovingkindness and Peace* (2002), Jack Kornfield explains the ritual of an African forgiveness. Among the Bemba tribe of South Africa, people who misbehave are isolated from the rest of the community, placed in the middle of the village, alone and with no chains on him. Work is suspended and everyone in the town gathers around the alleged offender in a wide circle. It is at this point that the tribe begins speaking to the accused individually, reciting all his charitable deeds from his long and successful career. Everything that can be remembered with any degree of accuracy is relayed. Each one of the positive qualities, deeds, strengths, and kindnesses is deliberately and exhaustively rehearsed and repeated. This ritual may go on for days. The ritual concludes with the dissolution of the tribal ring. It concludes with a feast, and a formal welcome back into the tribe for the individual. This means that with a positive attitude, it is possible to create a conducive working environment both at work and in society.

Mother Teresa left her position as a principal and decided to work for the slums and the poor. Mother Teresa said, "I am from the very beginning, I wanted to serve the poor, purely for the love of God", and this is one way of following the virtues of Ubuntu. Mother Teresa cared for people who were rejected by society. In her words, "The fruit of silence is prayer; the fruit of prayer is faith; the fruit of faith is love; the fruit of love is service; the fruit of service is peace."[2] She is an example of 'living compassion' towards humanity.

A Literature Review

Baloyi (2010) opines that people in South Africa prioritize respect, dignity, and decency. Rape, sexual harassment, and sexual assault are all on the rise in our free society, and that is a cause of concern. According to media reports, women are allegedly raped and abused regularly. As per statistics, most couples will have to deal with the emotional fallout from an extramarital affair at some point in time. There must be a society-wide investigation into what has gone wrong for individuals to abuse and degrade the lovely gift of a sexual connection as the police endeavour to apprehend those responsible. Scholars believe that patriarchal structures have a strong effect on this complex issue in some African societies. Most rapists are well-known members of the community, according to the data. This study looked at the idea that women are seen as sexual objects and how that leads to sexual offenses. There are reasons why our society is having this problem, so it was important to investigate it.

According to Siwila (2015), people in Africa think that community life is fundamental to their culture. In African culture, it extremely important to reside in a clan or community. Within such a context, groups exchange Indigenous knowledge on a wide range of topics to improve the quality of life for everyone. Even if this trend is diminishing, there are still places where people manage to live in harmony with this way of life.

Individualism is more popular than community living. In the past, communal life meant working together for the common good from a woman's standpoint. Having a child and raising a child were viewed as community events requiring companionship and collaboration among women, which brought women together frequently. It examines the significance of Indigenous knowledge in African women's conceptions of maternity and how that knowledge affects communal life throughout the continent's communities. Maternal and infant mortality rates are at an all-time high today, making communal childbirth unavoidable for women. Using the notion of liminality, the author explains how the transition from conception to delivery is defined as a rite of passage and how society supports the concept of communal life by aiding the mother and child. The importance of liminality and collaborative activity in the theologizing of motherhood is highlighted throughout the text. The paper adds to the amount of knowledge on motherhood and maternal health traditionally held by African women theologians.

A child is born innocent. A child is genderless. It is the society that labels a child to a specific gender. Society correlates that the child looks like the father or the mother, and they may go to the length of their grandfather and grandmother. It is the society that projects an image at the same time. Society has an opportunity to project a positive image, and positive vibes, and they can bring positive circumstances.

In reading T. Deane (2018), South Africa has one of the world's highest rates of sexual offenses while having one of the most inclusive and progressive constitutions. This study examines the prevalence of sexual violence against women and its origins, trends, and problems in research, policy, and practice. It examines the causes of sexual assault and the reactions to it in a mostly South African setting. This study examines the role those societal

traditions and norms play in the conduct of sexual violence by looking at various reports and reviews of the literature. The author derived from examining a well-known rape case that legislative change alone may be insufficient in dealing with sexual offenses holistically. It also discussed how governments' lagging reactions to sexual violence have allowed such cases to go unpunished. This article highlights the importance of a comprehensive approach to ending sexual assault. Additionally, the extent to which the South African judiciary has applied the constitutional right to freedom from violence through relevant case law is examined, and a brief explanation of legislative developments regarding sexual offenses is provided. Through the reaffirmation of violence against women as a human rights violation, it attempted to draw attention to the critical connections that exist between the law, public policy, and service provision for victims of gender-based violence. Further, it is recommended to change people's attitudes and views about sexual violence and improve assistance for those who have been affected.

From a Zimbabwean perspective, M. Zengenene, M and E. Susanti (2019) state that Harare in Zimbabwe is a hotbed for domestic abuse against women and girls. According to Zimbabwe's Constitution, Section 25 mandates that the State and all government agencies at all levels shall safeguard and create institutions that take preventative measures against violence. Yet, despite this acknowledgment, violence against women and girls, both politically motivated and domestic, continues to be widespread in the country. Domestic violence against women and girls is a violation of Zimbabwe's constitution and any international treaties, conventions, charters, and optional protocols about women's rights. This study reveals that women are more vulnerable to violence in Zimbabwe because of the country's lengthy history of violating the human rights of both sexes. Men in Zimbabwe are the only ones who commit violence against women, so many things put women and girls at risk. The policymakers and scholars, as well as the women's organizations, development practitioners, and all other bodies responsible for women's issues, should focus on reducing and eliminating violence against women and girls as part of a comprehensive and long-term development strategy in Zimbabwe and throughout the continent of Africa. In this article, which offers revolutionary answers to the current crisis, Althusser's notion of Repressive State Apparatus explains violence against women and girls in this article. According to the findings of this study, women, and girls in Zimbabwe's capital city of Harare are disproportionately targeted by violence, despite national and international legislation.

Ubuntu in Business Organization

Ubuntu can provide a competitive edge to a company; it is also known as a notion that acknowledges others. Once upon a time, the South African mining industry faced an acute crisis and a strike, and the request of native African workers was denied by management. While the employees appealed to management to come and talk to them, many employees were suspended. Culturally, the face-to-face dialogue was a crucial part of dispute resolution for the group of African employees in this case. Addressing someone in person shows them that you have esteem and concern for them. By adhering to this fundamental idea, executives could have easily avoided the protest and spared the organization a significant amount of money. In this example, the organization failed to implement Ubuntu or understand Ubuntu to solve the matter (Mangaliso, 2001). From the perspective of Ubuntu, management should view the organization as a community and comprehend the importance of management for the common benefit. African leadership requires a management theory that is compatible with their community traditions. In the case of such a theory, there would certainly be a gap between management theory and practice or between management practice and management culture. This kind of thinking is required not just for moral fortitude and societal harmony, but also for economic creation. Ubuntu stresses how important it is to use the African

people's natural tendency to work together when making management strategies and practices (Lutz, 2009).

Ubuntu and Diversity

Obodozie, O. J. (2014), Nigeria employs the spirit and culture of Ubuntu. In the words of Mbeki and Kwesi Kwaa Prah, the author argues that diverse ethnicity is the root cause of Africa's underdevelopment. He also asks how to bring forth development by utilizing diversity where he mentions the diversity of Nigeria, which has 500 languages and dialects, 12 political parties, 250 ethnicities, and 36 states. The author also opines that environmental degradation and pollution are vivid in the Niger Delta; specifically, the Rwandan tragedy of 1994, where millions were murdered in just three months. It is one of the most violent incidents in the world, which significantly reflects the absence of Ubuntu in the Nigerian part of Africa and the whole of Africa in general. The report says that violence is perpetrated on women, children, and weaker, minorities, where suppression, fear, and oppression are the channels used for much of the violence. India has more than 1652 languages,[3] but only 22[4] are recognized in the eight schedules of the Indian constitution; according to the Parliamentary committee report of 1997, Koch Rajbongshi[5] almost lost its Koch Language,[6] and only in the border areas of Assam[7] is some prevalence of the existence of the Koch Language.[8] The recent violence, and political murder in West Bengal (Post-election) over women and children is evidence that unlike in Nigeria, or Africa, the prevalence of violence against women exists in India, which means that there is no concept of Ubuntu that exists in India, a nation of Gandhi who preached nonviolently Gandhi started his career in Africa, and sure, to some extent, got influenced by the concept of Ubuntu. By putting Ubuntu at the centre of attention for the development of humanity, it can be said that Ubuntu can unite the entire continent by taking a one-continent and one-philosophical approach.

Discussion

As Africa has Ubuntu, India has Gandhian Philosophy of Nonviolence, but today we can see a lot of violence against women, children, and the elderly in India, especially after the post-election in West Bengal.[9] The Governor visited from one house to another in the affected area of North Bengal[10] and took note of the violent incidents, and his initiatives were partially successful. The African continent's Rwandan tragedy of 1994, in which three million people were murdered in just three months, is one of the most horrible examples of organized murder in human history. Bringing law and enforcement is one way to solve the problem, but the other way that the Governor of West Bengal used to mobilize the narrative globally about the horrific incidents that occurred in West Bengal towards women, children, and elderly people somehow worked because the image of the West Bengal people was marked with the question mark. So far, culturally, the West Bengal people are referred to as "*Bhodro Log*"[11] in India, which is a subtle way to give respect. African works of literature have mentioned how, during the COVID-19 period, schools were closed, and teenage girls were forced to marry or conceive. Domestic violence incidents in Africa increased. Gender-based violence in Africa increased, especially during the COVID-19 lockdown.[12] This symbolizes that Ubuntu had been forgotten in Africa, and the same incident occurs globally. The majority rule and the suppression of the majority persist in the twenty-first century, and the minority are suppressed all the time. The Koch Rajbongshi community has been demanding ST[13] since the 1960s, but the Indian system has been playing vote bank politics with the Koch Rajbongshi community under the guise of providing ST (Schedule Tribe)[14]; minorities are always exploited by the majority. The Koch Rajbongshi community is from the north-eastern part of India. During the COVID-19 Lockdown, they were subjected to atrocities and brutality. Despite Gandhiji's efforts, Indians have chosen the path of violence

instead of adhering to India's fundamental worldview, which is built on peaceful resistance. Daily market fights in numerous regions of the African continent are not reported as incidents of violence in police stations; they are overlooked as usual occurrences. Only instances with severe casualties are reported because of their nature, and most settlements take place off the record with a bundle of sugarcane and a small recompense, but this is not a complete solution to the problem. The concept of forgiveness has been widely misapplied.

Conclusion

The creation of a pleasant work environment necessitates the incorporation of the concept of Ubuntu into the management of workforce diversity. Ubuntu in the banking industry is vital for better workforce diversity management and a more positive work environment for women. Employees seek a healthy and good corporate climate in their work environments. Mother Teresa and Nelson Mandela are notable examples of Ubuntu; they led lives of selflessness and kindness. Positive words generate optimistic vibrations; regardless of any unfavourable occurrences in our lives, and if we approach them with positive goals and desires, the outcome will be positive. From the perspective of Ubuntu, management should view the organization as a community and comprehend the importance of management for the common benefit. By putting Ubuntu at the centre of attention for the development of humanity, we can unite the entire continent by taking a one-continent, one-philosophy approach. With Africa's great diversity, fostering unity is the key to peace and growth. The best way to achieve peace and progress is to employ the values of Ubuntu. One continent, one philosophy could be a way out for Africa, but it would necessitate contributions from all African leaders.

Notes

[1] Taken from the newspaper article "Life hacks: Ubuntu" by Mary Attard. Retrieved from https://timesofmalta.com/articles/view/life-hacks-ubuntu.898321
[2] Taken from the blog article Mother Teresa and silence: Finding God among the poor by Mae Elise Cannon. Retrieved from https://www.worldvision.org/blog/mother-teresa-silence-god-among-poor
[3] The Times of India, News Service. (1975, Oct 24). 14 main languages & 1,652 dialects in India. *The Times of India (1861-Current)* Retrieved from https://lavasalibrary.remotexs.in/historical-newspapers/14-main-languages-1-652-dialects-india/docview/739062705/se-2?accountid=38885
[4] Languages Included in the Eighth Schedule of the Indian Constitution. (2019, June 14). In *Department of Official Language*. Retrieved from https://rajbhasha.gov.in/en/languages-included-eighth-schedule-indian-constitution
[5] Koch Rajbongshi is one of the Indigenous tribes of Northeast India, who are also termed Rajbanshi in North Bengal (India) and Nepal, and Koch in Meghalaya, and Bangladesh.
[6] Koch Language is spoken by the Koch Tribe of Assam, West Bengal, Meghalaya, Bangladesh, Nepal, and Bhutan.
[7] Assam is a state located in the northeastern part of India. Previously, parts of Assam were part of the Koch Dynasty and Kamarupa Kingdom.
[8] Kamatapuri language is one of the ancient languages which was prevalent in the Kamatapur Kingdom ruled by the Koch Kings. The foundation of modern Assamese and Bengali languages evolved from the Kamatapuri language.
[9] West Bengal is one of the states of India.
[10] North Bengal is presently a part of West Bengal. Before the merger of the North Bengal area with West Bengal, it was part of the Koch Behar Princely State.
[11] Bhodro Log refers to gentlemen in one of the languages spoken in India and Bangladesh, it is a general way of addressing any person in West Bengal (India) and Bangladesh as a symbol of respect.
[12] African Union Commission (AUC), UN Women, OHCHR and UNFPA. Gender Based Violence in Africa during the COVID-19 Pandemic. In *UN Women Africa*. Retrieved from

https://africa.unwomen.org/en/digital-library/publications/2020/12/gbv-in-africa-during-covid-19-pandemic

[13] Talukdar, S. (2019, January 21). Sword of Constitution (ST) Amendment Bill, 2019 hangs over Sarbananda Sonowal as Assam CM walks tightrope over expansion of Scheduled Tribe list. Retrieved September 29, 2021, from https://www.firstpost.com/india/sword-of-constitution-st-amendment-bill-2019-hangs-over-sarbananda-sonowal-as-assam-cm-walks-tightrope-over-expansion-of-scheduled-tribe-list-5932951.html

[14] Article 366 (25) of the Constitution of India defined scheduled tribes as "such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be scheduled tribes for the purposes of this constitution".

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