



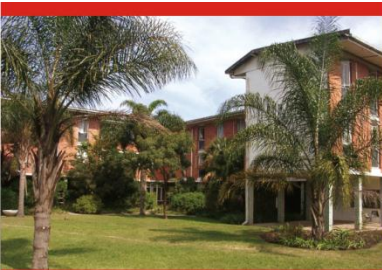
UNIVERSITY OF TM
KWAZULU-NATAL

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Inclusive Leadership: Theory and Practice of Complementarity Consciousness

Dr FA Ruffin

Discipline of Public Governance
School of Management IT & Governance



EDGEWOOD CAMPUS



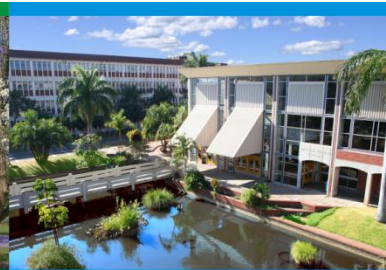
HOWARD COLLEGE CAMPUS



NELSON R MANDELA SCHOOL OF MEDICINE



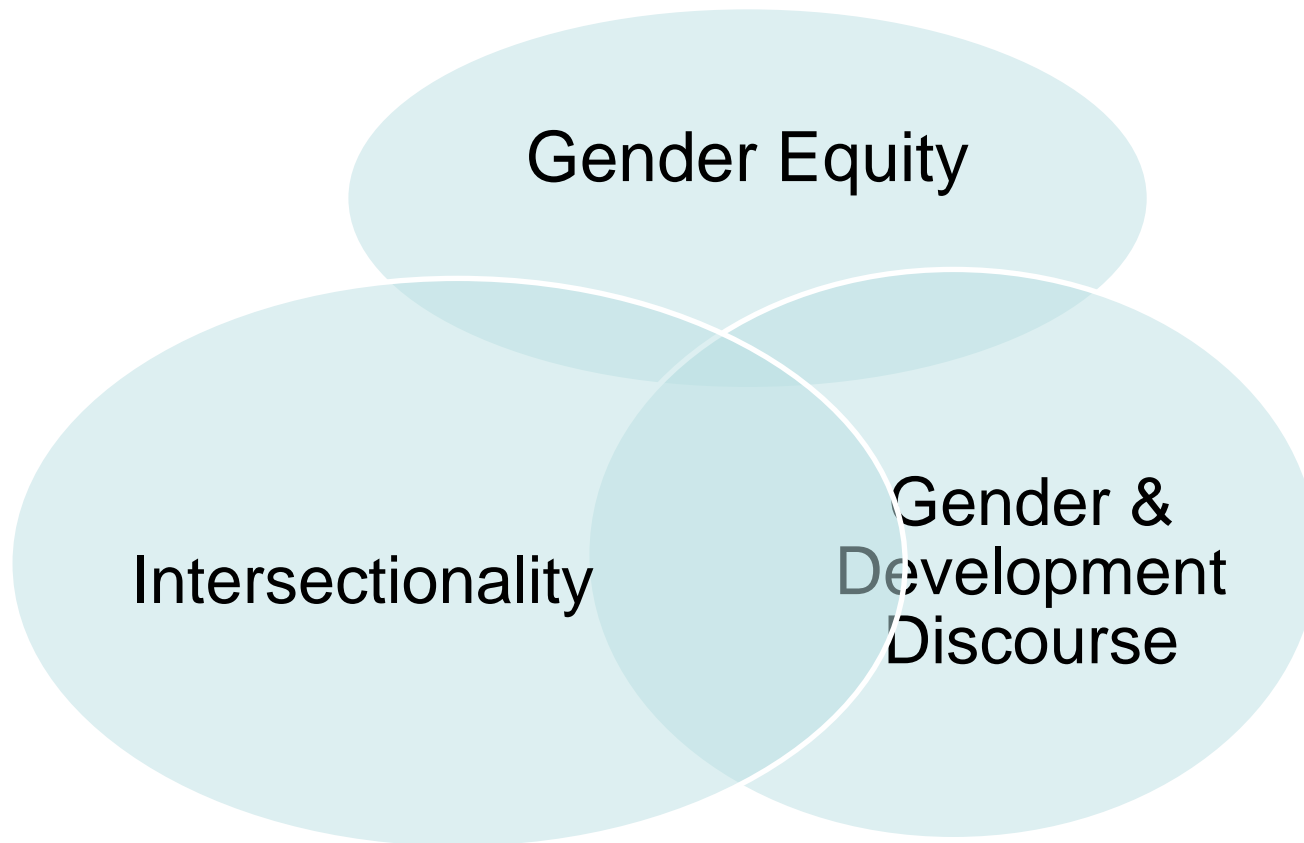
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INSPIRING GREATNESS

Gender Equality



Women Empowerment

Western Feminisms

- Gender relations have a patriarchal nature
- Distinction between public and private life
- Personal is political
- To do/be 'like' men
- Minimal inclusion of men, if any
- Ancient - nomadic

African Feminisms/Womanisms

- Inclusion of men
- Centrality of motherhood
- Family sustainability
- Ancient – sedentary
 - Comparable worth
 - Equal liberty
 - Harmonious dualism
 - Changed during slave trade, colonization, apartheid

Inclusive Leadership Paradigm

Welcomed Differences

Collective Identity

Robust Solutions

Gender in African Indigenous Knowledge Systems

“The Africans had produced a civilization where men were secure enough to let women advance as far as their talent, royal lineage and prerogatives would take them” (Diop 1978:iii).

Gender in indigenous African society revolved around “harmonious dualism” and the matriarchal regime was not involuntarily imposed upon men but “accepted and defended by men” (Diop 1978:120).

GENDER IN AIKS

- In pre-colonial Namibia men and women were seen as “inhabitants of different spheres in a complementary social duality” (Becker, 2006:34).
- Nzegwu (2012:15) found that among Ibo men and women, a “dual-sex political system was underpinned by egalitarian ideas on which citizenship rested”.

Loss of Complementarity Consciousness in Governance

Sustainability of colonization and apartheid

Lack of cohesiveness in gender-conscious team building

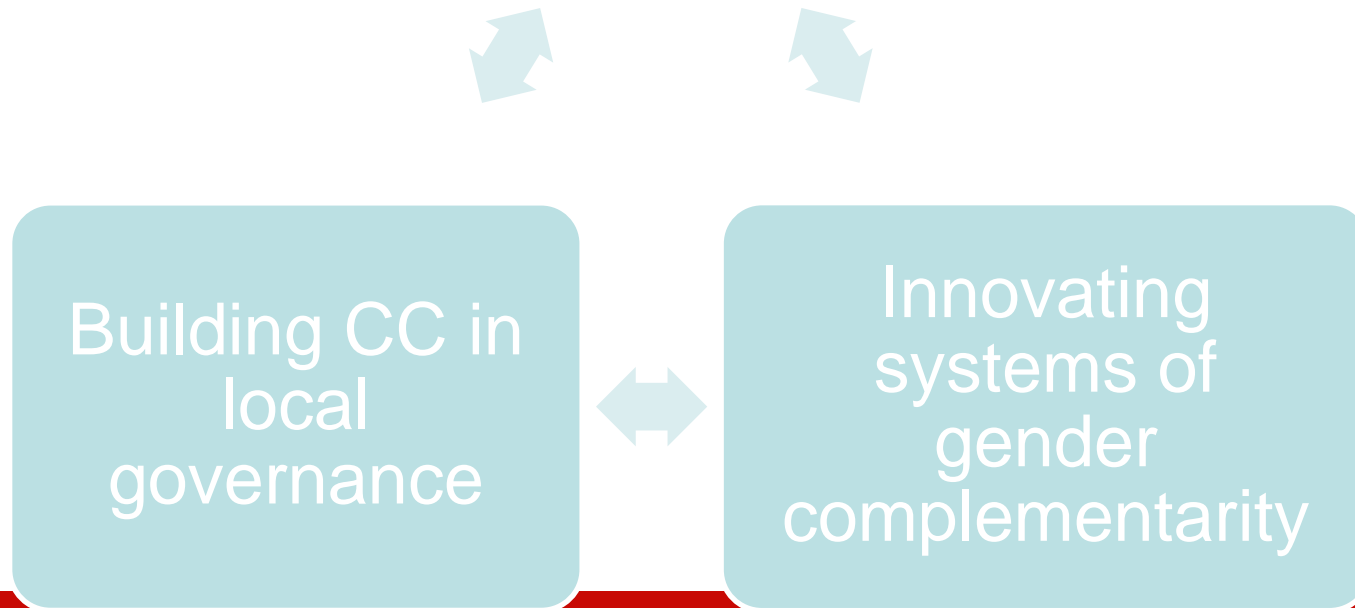
Unmet targets and deadlines

Delayed socio-economic development

Inhibited participatory democracy

Complementarity Consciousness as Inclusive Leadership

Global Governance by municipalities



INSPIRING GREATNESS