

# King Moshoeshoe's Autotelic Personality Leadership Style – A Conflict Resolution Model in a World in Flux

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## ABSTRACT

*This article critically explores King Moshoeshoe's Autotelic Personality Leadership Style (APLS) and conflict resolution mechanisms against the backdrop of Southern Africa during the Zulu militarist kingdom between 1815 and 1840, or the Lifaqane onslaught. The paper hypothesizes that when authentic Basotho African leadership principles of Khotso, Pula, Nala, or Peace, Rain and Prosperity are made operative through APLS, it becomes possible to peacefully resolve conflicts based on the disruption of traditional existential reference points. The APLS of King Moshoeshoe 1 resolves conflicts through the ideals of hospitality, adaptability, and empowerment. The methodology is basic research and the theoretical framework is critical theoretical analyses articulated around positive psychology, autotelic personality, and the Basotho traditional concepts of Khotso, Pula, Nala. This paper concludes that APLS of King Moshoeshoe 1 is an ideal model for effective and efficient management of contemporary African and world conflicts related to rapid and constant social, cultural, physical, psychological, economic, and political flux. The evidence of this assertion is based on the fact that the APLS of King Moshoeshoe 1 has created a Basotho nation out of the Lifaqanesea of turbulence and violence.*

**Key words:** Khotso, Pula, Nala, Autotelic Personality, Positive Psychology..

## INTRODUCTION

### World in Flux Today

"In the early 21st century, the forces generating international migration are more powerful than ever" (Castles 2014, p. 190; UNHCR, 2016, p. 2). The 'drivers' of international migration can be considered as those factors that increase the likelihood that people will decide to leave their homes in search of a better life (Castles 2013, p. 124): – neo-liberal globalization and social transformation; – social and economic inequalities; – state security and human security; – technology; – labour demand; – demographic changes; – politics; – law and governance; – the social dynamics of migration; and – the role of the people who make their living by facilitating migration ('the migration industry'). As different societies come together, there is a deepening of diversity between and within them, and there is urgent need to find ways of coping with subsequent and inevitable challenges that come up at both the domestic and the international levels (Parekh, 2008).

### Statement of the Problem

This paper posits that without the autotelic personality traits of King Moshoeshoe 1, the

Basotho nation of Lesotho could never have emerged, especially against the backdrop of flux, violence, and displacement of thousands of people as a result of the *Lifaqane* onslaught between 1815 and 1840.

### Objectives

The following are the objectives of the paper:

- This paper argues that in a modern context of rapid and constant social, cultural, physical, psychological, economic, and political transformations, with their attendant exacerbation of dissociations, marginalisation, exclusions, and alienation, the ideal leadership style should originate from autotelic personality figures.
- This research highlights King Moshoeshoe 1 as an example of a monarch with an autotelic personality leadership style in conflict resolution. In effect because of his autotelic personality, he was capable of harmoniously blending into one nation, Lesotho, and people, the Basotho, a motley crowd of scared, dispossessed and forcefully displaced people from various parts of the sub-continent who had fled from the King Shaka's *slifaqane*.

- This paper argues that King Moshoeshoe's Autotelic Personality Leadership Style (APLS), is a timeless leadership model which was forged and tried in the crucible of a world in flux during the consolidation of King Shaka's kingdom through military conquests.
- This paper increases understanding that traditional African societies like that of the Basotho, individualized by the Autotelic Personality Leadership Style (APLS) of King Moshoeshoe 1 has original and authentic conflict resolution mechanisms. APLS was characterized by the elements of *Khotso*, *Pula*, and *Nala*.

### **Review of Related Literature**

The literature review focuses on positive psychology and the concept of an autotelic personality.

### **Positive Psychology**

Positive psychology is the study of positive subjective experience, positive individual traits, and positive institutions, aimed at improving the quality of life at both individual and societal dimensions by looking for common grounds for general well-being (Seligman & Csikszentmihalyi, 2000). Positive psychology is concerned with eudaimonia, an Ancient Greek term for "the good life" and the concept for reflection on the factors that contribute the most to a well-lived and fulfilling life.

### **Autotelic Personality**

Autotelic is a word composed of two Greek roots: *auto* (self), and *telos*(goal). An autotelic activity is one we do for its own sake because to experience it is the main goal. (Csikszentmihalyi, 1997). Csikszentmihalyi's concept of an autotelic personality is derived from his flow model. According to his original model (Csikszentmihalyi, 1975/2000), flow is experienced when an actor perceives a balance between the challenge of an activity and his or her own skills.

Csikszentmihalyi and Csikszentmihalyi (1988) proposed that flow is experienced when both, challenges and skills, are high, and in effect most flow research to date has started from these assumptions and operationally defined flow as experiences of balance (or high/high combinations). King Moshoeshoe's autotelic personality was a combination of the maximal challenges from the chaos of *lifaqane*, and the

urgent imperative for developing and effectively and efficiently implementing metaskills for managing and resolving conflicts. The latter could not have been resolved without a 'low self-centeredness ethos' which characterizes autotelic personalities.

Autotelic personalities have a greater ability to manage the intricate balance between the play of challenge finding and the work of skill building (Csikszentmihalyi et al., 1993). According to Csikszentmihalyi, challenge finding and skill building are supported by different, sometimes even opposing traits or processes which are simultaneously present in autotelic personalities: pure curiosity and the need to achieve; enjoyment and persistence; openness to novelty and narrow concentration; integration and differentiation; independence and cooperation (Csikszentmihalyi et al., 1993; Nakamura &Csikszentmihalyi, 2002). Where non-autotelic individuals may see only difficulty, the deep sense of interest aids autotelic individuals to recognize opportunities to build their skills. King Moshoeshoe 1 as we shall see demonstrated to a very high degree the skills of curiosity, persistence, and openness to novelty, concentration, independence, cooperation, and low self-centeredness, among others.

Nakamura and Csikszentmihalyi (2002) describe similar core characteristics of autotelic personalities (i.e., curiosity and interest in life, persistence, and low self-centeredness) as metaskills. Csikszentmihalyi et al. (1993) proposed that these complementary (receptive and active) qualities in tandem produce a powerful autotelic combination. The simultaneous presence of complementary or even opposing traits fosters a dynamic, dialectical tension which is conducive to "optimal" personality development and the evolvment of complex individuals (Csikszentmihalyi, 1996; Csikszentmihalyi et al., 1993). King Moshoeshoe could effectively be termed 'a complex autotelic personality facing equally complex challenges.' There is a dialectical tandem between King Moshoeshoe's challenging experiences and the development of his autotelic personality, in the sense that it is the interaction of the psychological and sociocultural forces which simultaneously provide challenge and support, independence and cooperation, flexibility and cohesion, integration and differentiation. In the context of this paper, the challenges for King Moshoeshoe 1 entailed integrating and harmonizing refugees

from the *lifaqane* into a harmonious corpus through which peaceful coexistence would precede cultural differences of the uprooted peoples.

### **Methodology**

The methodology used in this paper is basic research, while the theoretical framework is critical theoretical analyses.

### **Basic Research**

Basic research, also called pure research or fundamental research, aims to improve understanding or prediction of natural or other phenomena (National Science Foundation, 2014). Basic research in this paper is conceptual, descriptive, exploratory, and proposes solutions for resolving conflict in the world in general, and in Africa in particular, characterized flux.

The goal in using conceptual analysis as a method of inquiry into the present field of interest, that is, conflict resolution in a world in flux, is to improve understanding of the ways in which particular Basotho concepts of *Khotso*, *Pula*, *Nala*, and the positive psychological concept of autotelic personality, could be used for communicating ideas relating to conflict resolution. The traditional Basotho concepts of *Khotso*, *Pula*, *Nala* were sourced through archival material related to the history and culture of the Basotho during the late nineteenth century, and early twentieth century. Secondly, the concept of autotelic personality was sourced online and is related to the history and development of positive psychology. It is presumed by this paper that conceptual analyses is relevant for this study because the intention is to provoke original or interesting ideas for developing new directions in which future research on conflict resolution may be oriented.

### **Critical Theoretical Analyses**

This study was informed by Critical Theory which is a social theory oriented toward critiquing and changing society as a whole, in contrast to traditional theory which is oriented towards understanding or explaining society. Critical theory basically seeks "to liberate human beings from the circumstances that enslave them" (Horkheimer, 1982, p. 6). Critical theory involves a normative dimension, either through criticizing society from some general theory of values, norms, or "oughts", or through

criticizing society in terms of its own espoused values.

The core concepts of Critical Theory are as follows:

- That critical social theory should be directed at the totality of society in its historical specificity (i.e. how it came to be configured at a specific point in time), and
- That Critical theory should improve understanding of society by integrating all the major social sciences, including geography, economics, sociology, history, political science, anthropology, and psychology.

Critical theory informed the study because the latter has both positive, descriptive, and normative, prescriptive aspects in relation to describing, explaining, understanding, predicting, and managing conflict in particular in the African continent. Critical theoretical analyses are articulated around the autotelic personality of King Moshoeshoe 1, the Basotho traditional concepts of *Khotso*, *Pula*, *Nala*, and positive psychology.

## **FINDINGS AND DISCUSSIONS**

### **Prelude to Autotelic Personality Leadership Style (APLS)**

#### ***King Moshoeshoe's Transformation in Chief Mohlomi's Leadership Academy***

In about 1804 the father and grandfather of a troubled young man from the small Bamokoteli clan took him to this academy. The grandfather, Peete, was also related to chief Monaheng, Mohlomi's grandfather. The young man, later called Moshoeshoe, was very ambitious and very aggressive and stubborn and his grandfather feared that he wouldn't make good leadership material when he had to take over the leadership of the Bamokoteli. Mohlomi must have sensed the boy's alertness and leadership qualities, because he took him in and gave him special attention, teaching him his own philosophies and beliefs on how a great chief should rule. When he was done, he gave Moshoeshoe one of his earrings as a symbol of authority, a black cow as a symbol of hospitality, and a knobkerrie as a symbol of power. Then he took Moshoeshoe's face in his hands and rubbed his forehead against the teenager's, saying: "All the experience, knowledge and wisdom with which Molimo and our ancestors have enriched my mind with, shall

now also be inhabit and enrich your intellect for the great work you are to perform” (Max du Preez, 2012, p. 5).

Moshoeshoe's ambition to excel as a chief was encapsulated by Mohlomi of the Koena as a mission of 'love and justice through humanization of, and equality with others' - 'Go, rule by love, and look upon thy people as men and brothers" (Knight, 1994, p. 59). Fred Ellenberger (Ellenberger & Macgregor, 1912, p. 96) restates the same vision and mission as follows: "One day thou wilt rule men: learn, then, to know them; and when thou judgest, let thy judgements be just.' Moshoeshoe not only used these words as his guiding philosophy, but always endeavoured to meet up to their exigencies (Ellenberger & Macgregor, 1912, p. 96).

### **KING MOSHOESHOE'S PERSONALITY TRAITS**

#### ***Exceptional Courage***

First among the qualities of self-control is courage (Bailey, 1965), because courage is needed to manage all sorts of pressures, both internal and external. In all, Moshoeshoe as exemplar of self-control demonstrated exceptional courage in battle and decision-making (Bailey, 1965; Becker, 1969, p. 23-24; Sanders, 1975, p. 11-12; Thompson, 1975:94; Gay, Gill & Hall, 1995, p. 5).

#### ***Integrity and Self-Discipline***

The difficulties traversed during *lebollo* were meant to forge unwavering self-discipline and integrity in the Basotho youth, future rulers of the nation. These twin traits are highlighted in king Moshoeshoe1 who not only abstained from strong beer, wild hemp and even tobacco, but pardoned cannibals, and demonstrated indulgence and tolerance of human foibles (Du Preez, 2004; Thompson, 1975; Becker, 1969, p. 74-75; Thompson, 1975, p. 63).

#### ***High Ethical Standards***

Courage, magnanimity, forgiveness, reconciliation, calculated humility, integrity and self-discipline are inconceivable without an overarching ethos of high ethical standards. We can definitely say that Moshoeshoe lived up to this high expectation by demanding a high level of ethical conduct from everyone while also conducting himself in a manner that set a clear model for others to emulate (Sanders, 1975; Thompson, 1975; Ellenberger, 12, p. 229).

### **KING MOSHOESHOE'S ATTITUDES**

#### ***The Values of Magnanimity, Forgiveness and Reconciliation***

The principles of Basotho indigenous education or *lebollo* has the potential to contribute towards the ideal of creating citizens that are inclined to treating all others with fairness, dignity and justice at all times (Letseka, 2013, p. 337-344). On the basis of the preceding statement, there is no doubt why Moshoeshoe demonstrated gestures of forgiveness, reconciliation, magnanimity, even-handed justice even to those who had wronged him (Du Preez, 2004; Sanders, 1975; Becker, 1969; Sanders, 1975, p. 215).

#### ***King Moshoeshoe's Application of APLS in Conflict Resolution***

How did an initially anonymous chief surrounded by a motley crowd of refugees from the *lifaqane* onslaught succeed in managing the heterogeneous fleeing and frightened refugees? How do you create order out of surrounding chaos? And more urgently, how do you sustain such order? (Ndebele, 2006, p. 5). How did King Moshoeshoe succeed in uniting different Sotho speaking clans (Bakoena, Bataung, Bafokeng, etc) as well as those speaking different languages (Xhosa, Zulu, Ndebele, Baroa, etc.) (Rosenberg, 2008, p. 9)?

### **PHILOSOPHY OF INCLUSION AND COEXISTENCE**

#### ***Creating Frontiers of Integration and the Philosophy of Defense***

If the *lifaqane* created 'frontiers of spatial scattering and destruction', King Moshoeshoe 1 conceived of 'frontiers of integration', that is, psycho-social and physical space of inclusion and peaceful coexistence, through acknowledgement of unity in diversity (Kristof 1959, p. 273). Frontiers of integration implied for King Moshoeshoe 1 the finding of compatibility and interconnectedness behind and beyond the façade of 'apparent difference.' In other words, King Moshoeshoe 1 saw, created and sustained frontiers of inclusion between the different Sotho speaking clans (Bakoena, Bataung, Bafokeng, etc) as well as those speaking different languages (Xhosa, Zulu, Ndebele, Baroa, etc.). King Moshoeshoe's APLS had a physical foundation, ThabaBosiu, the physical frontier and last stand of defense and preservation of hope. ThabaBosiu or

'Mountain by Night' was the physical symbol of invincibility of APLS. The former resisted countless assaults by Sekonyela of the Batlokoa, the warrior chiefs of Mpangezitha and Matiwane, by the Boers of the Orange Free State, by the Koranna, by Mzilikazi of the Amandebele, and by the British.

### **The Paradigm of Khotso, Pula, Nala**

#### ***Khotso***

Khotso or Peace is King Moshoeshoe's non-adversarial philosophy of life which had as physical grounding 'the Black Cow', symbol of hospitality, and characterized by the following triple attitudes: gathering and defending the vulnerable, inclusiveness or unity in diversity, peaceful coexistence.

#### ***Gathering and Defending the Vulnerable***

Gathering and defending the vulnerable was the antithesis of King Shaka's *lifaqane*, which on the contrary had a triple ethos of 'scatter, make vulnerable, and destroy.' In 1823 the *lifaqane* upheavals reached King Moshoeshoe 1 when one of the groups fleeing the conflict, the Batlokoa under the great female warrior Mantatise, attacked him at Botha-Bothe. Moshoeshoe, in no mind to take part in this orgy of blood and revenge, decided to move to a natural mountain fortress further south. He fetched his parents and established himself on top of a virtually impenetrable flat-topped mountain. They called it Thaba-Bosiu, the Mountain at Night (Max du Preez, 2012, p. 6). Thaba-Bosiu, where Moshoeshoe spent the rest of his days, became central to his strategy: to defend rather than attack, to gather rather than destroy. Unlike those taking part in the conflict all around, he invited refugees and stragglers to join him and gave them food and protection (Max du Preez, 2012, p. 6).

#### ***Inclusiveness or Unity in Diversity***

Unlike King Shaka and others, King Moshoeshoe 1 never insisted that the newcomers to his kingdom lose their language and culture. Besides Sesotho, he spoke isiZulu and isiXhosa fluently, and understood these cultures and traditions. This acknowledgement of diversity, quite rare in a time of rampant tribal chauvinism, helped the region and people under his jurisdiction (Max du Preez, 2012, p. 7). King Moshoeshoe's clan grew rapidly as more and more individuals and groups chose to live under his protection, among them many

groups of Koranna, San, Zulu and Xhosa speakers. By the mid-1800's he started calling the new nation the Basotho. Shaka formed the Zulu nation by force and subjugation; King Moshoeshoe 1 founded his nation through persuasion, protection and prosperity (Max du Preez, 2012, p. 7). Through his diplomacy and fairness, King Moshoeshoe 1 was able to attract, assimilate and integrate disparate and often desperate peoples into a people with a common language and allegiance (Gay, Gill & Hall, 1995, p. 5; Becker, 1969, p. 67).

King Moshoeshoe 1 thus created a junction or 'frontier of integration' (Kristof 1959, p. 273), where those arriving from the *lifaqane* whirlwind would owe allegiance to the overarching values of peace and social justice, while maintaining their languages and culture. Over time the cultural plurality became a binding value, an apparent contradiction in view of the prevailing circumstances of aggression, scattering and belligerence. King Moshoeshoe's autotelic personality's vision in these circumstances is not the perception of fragmentation, as much as the realization that unity among distinctive entities is mostly effectively achieved where free reign is given for the full expression of distinguishing features (Ndebele, 2006, p. 5).

#### ***Peaceful Coexistence***

In the past, among the transpersonal Basotho cultural values which served as a social cementing force, peace or *Khotso* was, and is still a cornerstone virtue (Matšela 1979). The notion of peace involves harmony within an individual and with members of a community and within communities, and the Basotho firmly believe that the absence of peace will totally compromise the expression and experience of all other virtues. King Moshoeshoe's APLS effectively paved the way for the peaceful coexistence of the distinctive entities that were attracted to the safe haven he was constructing in the midst of turbulence and forceful displacement. In other words, through a philosophy of peaceful coexistence, King Moshoeshoe 1 fulfilled the timeless wisdom of Chief Mohlomi, that is, the mission of 'love and justice through humanization of, and equality with others' - 'Go, rule by love, and look upon thy people as men and brothers' (Knight, 1994, p. 59).

#### ***Pula***

Pula or Rain is symbolic of King Moshoeshoe's aptitude for adaptability, symbolized by 'the Knobkerrie' or the ability to transform brute

force into creative intelligence. Pula has the following triple attitudes for facilitating effective conflict resolution: openness to new experience (adaptability), maximal interconnectedness (loyalty), calculated humility in diplomacy.

### *Openness to New Experience*

In 1833, Moshoeshoe heard from a visiting Griqua hunter, Adam Krotz that white Christian missionaries had brought some stability to the areas around the Orange River where they served. He gave Krotz two hundred head of cattle and said: "Go buy me some of these white men." When the French missionaries Eugene Cassalis and Thomas Arbousset heard of his interest, they went to join Moshoeshoe at Thaba-Bosiu. This had a major impact on the chief. Moshoeshoe's interest in the missionaries was first to use them as a stabilizing force – marauders were known to avoid areas where missionaries served, partly out of reverence but also, possibly, fear. But Moshoeshoe knew by then that he would soon have to deal with white settlers, and he wanted white men close to him so he could learn about their culture and mentality (Max du Preez, 2012).

Soon the young Cassalis became not only his best friend but his de facto minister of foreign affairs, writing letters on his behalf and advising him on how to deal with the British and the Boers. Moshoeshoe was wise enough to know that his people had to modernise and get to know new technology like literacy, but he never allowed this to undermine the natural wisdom of his people. Unlike any other chief in his time, he did not allow the missionaries to undermine the structures of authority of his people. He modernised in other ways too. The first time he saw a Koranna hunter on horseback, he realised the horse's military potential. He quickly started buying horses and launched a breeding programme, and within a decade he had the biggest cavalry in Africa, armed with firearms long before any other African army (Max du Preez, 2012, p. 8).

### *Maximal Interconnectedness*

King Moshoeshoe I ruled by a system of alliances and tribute beyond his borders and consensus building within, which enabled him build loyalty and allegiance through the *Pitso* or public gatherings where events (and/or issues) of national importance were discussed (Letseka, 2000; Knight, 1994, p. 54). In his management

of public affairs, he furthered the tribal methods learnt from his youth in which "[h]e allowed his followers to appeal to the chief's court (*Lekhotla*) against his own decisions" (Thompson, 1975, p. 175). He also encouraged lively debate in this bigger forum, because he knew that would be the cure for possible dissent brewing among his people (Max du Preez, 2012, p. 7). In this way, he was able to prove that diversity can be a binding attribute, in an environment in which it could otherwise be expected to be divisive.

But he had another clever method to assure peace and respect for his authority: he married women from chiefdoms and clans in his region – among them San, Zulu and Xhosa speakers. The chief of a clan whose daughter was married to Moshoeshoe would think twice before attacking him. By the time he was 60, Moshoeshoe had more than 150 wives. He appointed sons born from these marriages as headmen and chiefs in the outer regions of his jurisdiction to ensure loyalty to the central authority (Max du Preez, 2012, p. 6-7).

### *Calculated Humility in Diplomacy*

Despite King Moshoeshoe's military capacity, he preferred not to wage war. King Moshoeshoe I valued peace and he called peace his sister. He made alliances with powerful kings such as Shaka and manipulated them to deal with his enemies than fight them himself (Max du Preez, 2012). Thaba-Bosiu was attacked many times, by Sekonyela of the Batlokoa, by the warrior chiefs of Mpangezitha and Matiwane, by the Boers of the Orange Free State, by the Koranna, by Mzilikazi of the Amandebele, and by the British. Moshoeshoe was never defeated, because his mountain was virtually impenetrable and his military strategies were devised around that. After he defeated Mzilikazi's mighty army, he famously sent a number of fat oxen after the retreating army with a note saying they clearly attacked him only because they were hungry – here's some food for the road. An astonished Mzilikazi vowed never to attack Moshoeshoe again. Mzilikazi's ego was bruised and devastated, he could even have been ashamed, but at the same time, King Moshoeshoe's strategic humility saved the face of the retreating Mzilikazi, in a 'win-win scenario' which at least preserved the latter's image among his people (Ndebele, 2006).

After the British withdrawal from Thaba-Bosiu he sent them a note congratulating them on their

bravery and sent his regards to their Queen. So Moshoeshoe was a military strategist who thought like a diplomat. He preferred to outmaneuver his opponents rather than outshoot them. To this end he used appeasement and subterfuge, always based on proper intelligence. He had an extended system of ambassadors and messengers who kept him informed and made friends on his behalf all over the subcontinent.

After the threat coming from African chiefs had disappeared, Moshoeshoe was faced with a new adversary: the white settlers who had trekked from the Eastern Cape and were now establishing farms in his area of jurisdiction as chief and king. He spent the last 40 years of his life using all his diplomatic and negotiating skills to protect his people from being swamped by the Boers, who were mostly supported in their quest for land and sovereignty by British colonial officials from the Cape Colony. In the end he requested the 'protection' of the British Queen, which led to 'Basutoland' becoming a British Protectorate. But his real dream came true 96 years after his death, when Lesotho gained its Independence in 1966. Although completely surrounded by South Africa, the people of Lesotho were never subjected to apartheid – at least, not in their own country (Max du Preez, 2012, p. 8-9).

### Nala

*Nala* Prosperity is symbolized by 'the earring' or the ideal of prosperity through self-reliant interdependence, selfless service and individual and collective prosperity.

### Self-Reliant Interdependence

With respect to *leruo* (wealth) Maharasoa and Maharasoa (2004, p. 111) observe that the Sesotho proverb: "*mphempe e ealapisa, motho o khonoakesahae*" (begging begets poverty; an individual is better served by the sweat of his or her brow) was used to fuel the spirit of self-reliance and to discourage economic inertia. *Letsema*-cooperative community farming took place among the Basotho whereby "four or more families would come together and agree on a duty roster that would allow them to cultivate each of their fields on agreed days to make them ready for the planting season" (Letseka, 2000, p. 183). *Letsema* transcended cooperative community effort because it was the outcome of a philosophy of "many hands do light work" (Letseka, 2000, p. 184). In other words, *letsema* was the practical aspect of the ideals of

communal spirit, feelings of belonging, interdependence, that is, "a life of cohesion, or positive integration with others" (Masolo (2010, p. 240).

### Selfless Service

Just as strong as his value for peace, was King Moshoeshoe's desire for consensus and willingness to serve his people, arising out of Ubuntu. King Moshoeshoe was noted for being a generous chief than any of his contemporaries and served his people in this manner more than any other chief of his time (Gay, Gill & Hall, 1995; Knight, 1994; Eldredge, 1993). He embodied the noble qualities of a chief who loved and served his people based on the understanding that his power depended on the goodwill or grace of the people, thereby fulfilling the Sesotho proverb – *morenakemorenakasechaba*.i.e. a chief is a chief by the grace of his people. Moshoeshoe's selflessness is well recorded in the testimony of his son Sekhonyana; "[He] gained the esteem of the [Basotho]. . . by succoring the distressed and protected them and not keeping recaptured cattle of other clans of the [Basotho] for himself, as he could have done according to custom, but returning them to their owners" (Knight, 1994, p. 63-64). Through these means, of course, their 'owners' ( who no longer owned them, in fact, merely held them under the *Mafisa* system) were drawn into his chiefdom (Sanders, 1975, p. 56).

### Individual and Collective Prosperity

Hart and Hart state that "the justification for use of power by public (leadership) is the advancement of the public interest" (1992, p. 91). Through *mafias* system, Moshoeshoe was able to incorporate many people to form a new nation by accepting *mafias* cattle (Eldredge, 1993, p. 37). Commenting further, Thompson (1975, p. 211) states, "As the owner of vast wealth in sheep and cattle, he was able to bind people to him by judicious gifts, by lending them livestock on *mafisa*, and by establishing cattle-posts under reliable followers." Indeed thousands of impoverished commoners and chiefs during the upheaval of the *lifagane* benefited handsomely from *mafias* system (Gay, Gill & Hall, 1995).

In this light, King Moshoeshoe had earlier realised that poverty and hunger were the main enemies of stability and a strong state. Within a few years after establishing himself at Thaba-Bosiu, he had built up vast herds of cattle.

Unlike other chiefs, whose men spent their time and energies training for war, Moshoeshoe's men spent their time being agriculturists. In those days, ownership of cattle determined a man's standing, but Moshoeshoe used it for much more. He gave cattle on loan to the poor among his subjects. They could use the fruits of these animals, like milk and offspring, but they remained his property. The poor were cared for and thankful, and he was assured of their loyalty – being disloyal could mean he would simply take his animals back. He also paid dowry on behalf of many young men who could not afford it, which meant that these men had to remain loyal because, technically speaking, the wives of these men belonged to their chief (Max du Preez, 2012, p. 8).

### **CONCLUSION**

**The genius in King Moshoeshoe's APLS is found in his unorthodox, unique and original combination of four primordial archetypes of the 'teacher, healer, visionary, and warrior' into a 'creative balancing act' in a sea of chaos and constant flux; stabilized, harmonized and transformed through unique leadership and equally paradoxical conflict resolution mechanisms. The latter are grounded in an autotelic or complex personality which operates through triple traditional paradigms of 'khotso-peace, pula-rain, and nala-prosperity; physical and psychosocial prisms of 'the black cow, the knobkerrie, the earring', that is, symbols of hospitality, adaptability, and prosperity. King Moshoeshoe's APLS is applied to conflict resolution through mechanisms of gathering and defending the vulnerable, inclusiveness, and peaceful coexistence; openness to new experience, maximal interconnectedness, and calculated humility in diplomacy; self-reliant interdependence, selfless service and individual and collective prosperity.**

A proper modern analysis of Moshoeshoe's life as a chief and king reveals a remarkable and complex leader with an unusual philosophy of leadership, a surprising grasp of the realities and challenges facing him and his people during the mid-1800s. He was a nation builder, a diplomat, a strategist and a pragmatist, in whose actions one could see the influence of chief Mohlomi (Ndebele, 2006). For anyone who has ever had a quiet thought that perhaps Africa is doomed to be unstable, undemocratic and chaotic, King Moshoeshoe's APLS is just the right medicine – especially because he formed all his

philosophies and demonstrated his genius before he was affected in anyway by the white settlers or colonialism. Today, 135 years after his death, Moshoeshoe still stands out as a model of African Leadership for effective and efficient conflict resolution (Max du Preez, 2012, p. 6).

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