COMMUNAL VERSUS INDIVIDUAL MODALITIES OF WORK:
A SOUTH AFRICAN INVESTIGATION

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ABSTRACT

This paper explores some of the underlying principles of the Afro-centric paradigm, encapsulated by humanistic- and communalist principles. Suggestions on how South African Modes of Leadership could be incorporated into the workplace are presented, and explored further in conjunction with the results of the workplace survey that was designed to test what makes people feel valued in the workplace. These dimensions are explored and gaps identified where the current perceived state does not match the desired or expected state. Differences between these dimensions are highlighted where possible attitudinal obstacles could be encountered, and suggestions are put forward as to how these may be overcome.

Keywords: Ubuntu; interconnectedness; values, motivation, communication; learning.

INTRODUCTION

This section outlines some of the philosophical constructs of the different global paradigms to illustrate the underlying leadership values that exist, and places the study into a broader context. The importance of understanding these differences in a South African context is discussed, and the motivation for introducing African Modes of Leadership (AML) into organizations is presented.

It is well-known that through the effects of globalization, the world has become a smaller place. Multinational companies (MNCs) are spanning the globe, increasing their markets and developing their territorial footprints and often applying the philosophical constructs of their native lands to the host regions where they do business. However, Western, Northern, Eastern and African paradigms are rooted in different and often contrasting cultures (Mbigi 2002; Theimann & April 2006). Applying well-known, mainly Anglo-American, management techniques often prove less effective when transplanted elsewhere, as a nation or region's culture is rooted in their contextual value and belief systems (April & Blass 2010; Shen 2004; Lindholm 1999; Huo & Von Gilnow 1995; Burnes 1991).

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While the Northern (European) construct values rationality and scientific thinking, as famously expressed by Descartes with: "*Cogito, ergo sum*" – I think, therefore I exist or rather "I am because I think I am", Western (North American) philosophy can be described as more individualistic and self-serving and expressed by the phrase: "I am because I, the individual hero, dream and do". Eastern (mainly Japanese) 'Kaizen' philosophy, on the other hand, is more collectivist with a focus on continuous improvement to attain perfection: "I am because I improve" – while key writers (April & Ephraim 2010; Theimann, April & Blass 2006; Nussbaum 2003; Mbigi 2002; Horwitz et al. 2002; Ahiauzu 1986) claim that the African philosophy is inherently collectivist in nature and is encapsulated in the concept of Ubuntu: "I am because we are; I can only be a person through others" (Mbigi 2002, p. 20; Louw 2001; Ramose 1999; Broodryk 1995; Mbigi & Maree 1995).

African Renaissance, a key part of the post-Apartheid intellectual agenda, is a concept famously popularized by South African ex-President Thabo Mbeki in his "I am an African" speech in May 1996. African Renaissance is a call to the African people and nations to solve the many problems facing Africa (Thiong'o 2009) and, together with the heralded transformation of African colonies in 1950 to South Africa's democracy in 1994, have led to an increased interest in Africa and in the value sets and culture that make it unique, with suggestions being made that there are many valuable lessons contained in the African thought patterns that Western civilizations can learn from (April & Shockley 2007; Theimann et al. 2006; Nussbaum 2003; Mbigi 2000). However, it is in the South African economic context that understanding these principles is particularly important to this paper.

The South African business environment is made up of a cross-section of industries represented by local, national and international companies. Historically, predominantly Western or Anglo-Saxon type management principles have been adopted in the workplace (Theimann et al. 2006). However, the changing nature of the workforce (from an ethnic, gender, ability, sexual orientation, religious and generational point of view) as well as the changing nature of work (moving from an industrial-, to an information-based- and now emotionally-based economy where organizations depend increasingly, if not exclusively, on the emotions and knowledge of their employees and stakeholders for survival and success – and where creativity and innovation become the main sources for sustained competitive parity and advantage) requires the interrogation of current management practices for their validity and efficacy (Peters 2003; Ilgen & Pulakos 1999; Howard 1995), particularly as many of the traditional theories do not consider the dynamics of these variables.

THEORETICAL BACKGROUND

The introductory section has outlined where South Africa is positioned from a cultural-leadership perspective, and indicated some of the changing workplace dynamics that are relevant to organizational success. The following section introduces us to the concept of ubuntu, which is a useful philosophical construct to examine as it invites us to think about the basis of much of modern management theory and its application in diverse cultural settings with different underlying value sets. Importantly, African and South African leadership models, while

understood in the broader African society as a cultural model, have not had many empirical studies conducted on it and is not widely written about.

Ubuntu: A Model for South African Leadership

Unlike the more self-serving and individualist paradigm of the West, as described by Hofstede (1985), in his national culture study where strong individuals and achievers in Western society are valued, the African leadership paradigm is characterized by a purposeful emphasis on people and their dignity and takes a deeply entrenched collectivist perspective which is reflected in the concept of ubuntu which, literally translated means: "I am because we are; I can only be a person through others" (April & Ephraim 2010; April & Shockley 2007; Van Der Colff 2003; Nussbaum 2003; Mbigi 2002).

While caution must be exercised when reviewing Hofstede's (1985) study, as his sample was drawn from one multinational case, it is regarded as one of the most influential studies on cultural differences. In his report, Hoftstede (1985) suggested that national cultures could be clustered along the lines of their similarities across a range of variables. These included the prevailing sense of individualism or collectivity, the degree of centralization or autocratic leadership and levels of hierarchy (also known as power distance), and the degree to which uncertainty is tolerated or avoided. According to Hofstede's (1985, p. 347-8) theory, collectivism refers to a preference for a "tightly-knit social framework in which individuals can expect their relatives, clan, or other in-group to look after them, in exchange for unquestioning loyalty". This is contrasted with the concept of individualism, which is defined as a preference for a "loosely knit social framework in a society in which individuals are supposed to take care of themselves and their immediate families only". At face value, this would seem typical of Western and African constructs respectively, however, ubuntu goes beyond mere loyalty to a deep-seated sense of belonging and purpose that comes through community. Mbigi (2002, p. 20) outlines some of the key values of African leadership as follows:

- Respect for the dignity of others
- Group solidarity – an injury to one is an injury to all
- Teamwork – none of us is greater than all of us
- Service to others in the spirit of harmony
- Interdependence – each one of us needs all of us

Unlike more individualistic societies, where there is a greater emphasis on self-interest (Erez & Early 1993), the African cultural paradigm considers the needs of the group first, believing that in so doing, individual needs and desires will be met. As a result, team rewards would take precedence over individual rewards. The consequences of rewarding individuals in this collectivist society could result in social punishment and sabotage of performance (Theimann 2003; Mbigi 2002).

Customs, traditions, rituals and symbols establish the governance procedures within the African interconnected-system and the leaders are the custodians of culture, and the systemic environment in which such culture sustains itself and flourishes (and, as such, have a high sense of personal- and other destiny and self- and other-awareness) (Nussbaum, Palsule & Mkhize

2010; Robins 2007b). Rather than simply impose rule, the leader, who would have grown up among the people and within the context, would therefore truly lead by listening and assessing the collective opinions and aspirations of both the council and the people, thereby affirming their identities within the system and demonstrating respect for their deeper connectedness with things much larger than themselves and their self-interests, as well as acknowledging and respecting their humanity (April 1999). Additionally, deep understanding of the interconnectedness of the system and its stakeholders, as well as the sensitive and intelligent custodianship of the customs, rituals and symbols are vital in how particular sectors of the leader's followership will respond on any given issue or challenge (Gergen, McNamee & Barrett 2001; April 1999). Typically, within the council, issues are discussed and debated relentlessly until there is a shared understanding and consensus is reached that accommodates the minority positions to ensure justice and societal sustainability (April & Shockley 2007). "Compromise, persuasion, discussion and accommodation, listening and freedom of speech are the key elements of the African leadership paradigm" (Mbigi, 2002, p. 21). Paradoxically, there is also an extreme deference to authority which, when viewed through Western lenses, could be viewed as creating an autocratic environment or, as Robins (2007a) calls it, 'dysfunctional hierarchies'. However, when considered in the context of the collectivist paradigm where the "autocratic" decisions are being made, when the starting point of the decisions is a fundamental understanding of, and action for, the communal good, this dimension takes on a different pallor.

Some of the fundamental principles of ubuntu, such as putting the community and the common good before the individual, can be seen to have similar aspects to contemporary (although not fully mainstream) Western leadership notions such as servant-, spiritual- and transformational leadership (Nussbaum et al. 2010; April et al. 2010; Robins et al. 2009; Autry 2004; Howard 2002; Korac-Kakabadse, Kouzmin, & Kakabadse 2002; Bass 1999; Bass & Steidlmeier 1999; Block 1996; Fairholm 1996; Etzioni 1993; Greenleaf 1977). However, this very emphasis on the collective sets these leadership styles apart from the more 'individualist' traditional management constructs that are typified in the more 'scientific management models' that have developed over the last 50 years (Ghoshal 2005; April & Hill 2000). Ghoshal (2005, p. 77) contends business schools have endeavoured to make business studies a branch of social sciences over the last decade and as such have adopted a "scientific approach of trying to discover patterns and laws, and have replaced all notions of human intentionality for explaining all aspects of human performance". He further asserts that bad management theories have been developed over several decades that have a pessimistic view of people as purely self-interested beings at their core. While he suggests that common sense and empirical evidence suggest otherwise, this negative pessimism has become a self-fulfilling prophesy, as management theorists have adopted a "narrow version of positivism" and combined this with relatively unsophisticated scientific methods (April & Blass 2010). This more scientific approach to management research has, according to Ghoshal (2005, p. 79), resulted in management theories being "overwhelmingly causal or functional in their modes of explanation" which exclude any human, emotional or spiritual phenomena and are therefore dehumanizing in practice. Ghoshal further contends that a pessimistic paradigm pervades management theory that is based on an assumption that people are purely self-interested beings that stems from a liberalism ideology, as expressed by Friedman (2002) as 'freedom' as the ultimate goal and the 'individual' as the ultimate entity in society. Similar criticisms about the ethno-rootedness of pervasive organizational theory and, as a result, the applicability of such theory into different ethnic cultures have been raised over the last

decade (April & Blass 2010; Theimann et al. 2006; Trompenaars & Hampden-Turner 2004; Thomas 2003, Deresky 2000; Trompenaars 1993).

This section has compared and contrasted the Afro-centric cultural paradigm of ubuntu with the more scientific management approach that has come to typify much contemporary, and dominant, management theory. The following section explores some ways that African Modes of Leadership (AML) can be incorporated into organizational life and the possible impact on individual and organizational behaviour, structures and systems.

African Modes of Leadership (AML)

Appendix 1 summarizes the principle values of AML and what organizational systems, structures or processes they would potentially affect. As mentioned previously, what sets AML apart is the fundamental belief in the inherent goodness of human beings, their connection to each other, their environment and something larger than themselves, as well as the agape love, respect and dignity that should be accorded to every person. Placing such high regard on the value that each individual contributes to the success or well-being of the whole, invites examination as to what makes the individual feel valued in the organizational context. This is important in order to understand the interrelationship between the individual and the collective, and the impact it has on various organizational practices. For the purposes of this paper, therefore, the key dimensions relating to personal and organizational values, motivation, communication, learning and performance have been studied. Suggestions for individual and organizational change, as well as possible obstacles and consequences of these, will discussed in further detail in the results and discussion section of this paper.

METHODOLOGY

Data Collection and Questionnaire

The data was collected by web-based questionnaire. A web link was sent via electronic mail to a random sample of people in various organizations requesting their participation in the survey, as well as their assistance in sending the link on to their respective colleagues and associates in order to get a broad sample from different industries and perceptions of people at different organizational levels. Fifteen hard copy surveys were distributed within a call centre at a financial institution, and the completed results captured onto the web survey. The data was captured directly into a SQL database and converted to an Excel spreadsheet.

The survey was designed in three distinct sections. The first section consisted of questions 1-24, and was designed to establish the current and expected state of certain value-related dimensions in the workplace, as well as their relative importance (Appendix 2). These dimensions were measured on a scale of 1 to 7. The questionnaire was adapted from a gap analysis model presented by Parasuraman et al. (1994) & Elbert (1990 in Grobler, Wärnich, Carrell, Elbert & Hatfield 2002) which explored respondents perceptions on dimensions related to values, learning and growth, communication and performance measures. Each dimension consisted of three

arguments, the current state (*how much is there now?*), a desired future state (*how much should there be?*) and importance (*how important is this to me?*). This analysis sought to identify 'gaps' between the current and expected values of variables, as well as the importance of that variable.

The second section, questions 25-31, was designed to accommodate an open style of questioning in an attempt to tease out what things are important to people in their jobs, and what makes them feel valued in order to ascertain what some of the motivators of performance and whole-person contribution at work might be. Finally, the questionnaire included a section to record the demographics of the participants (questions 32-38).

Statistical Analysis

Altogether 122 completed anonymous questionnaires were received, 16 were discarded due to a response rate of less than 50% in questions 1-24. In addition, 10-17 questionnaires were not included in the ANOVA and proportion analyses due to the lack of background demographic information (such as age, ethnicity, etc.) provided. Overall, therefore, the data of between 89 and 96 responses were included in the final statistical analyses.

The variables, their coding and explanations are summarised in Table 1. The questionnaires suitable to study were subjected to various frequency analyses according to age, gender, ethnicity, industry, work experience, and work level.

The results were obtained by performing an analysis on the *current* state values (ANOVA), the gap between *current* and *expected* or desired future state values, and rank frequencies for questions 25-31. A confirmatory factor analysis, with Cronbach Alphas, was carried out on the value dimensions to analyze a posteriori whether the questions asked actually measured their intended dimension, in order to ascertain the validity and reliability of the questionnaire as a research instrument. Cronbach alpha's higher than 0.7 was considered valid, and p-values less than 0.05 were regarded as statistically significant. Statistical analyses were performed using Statistica 7.0 software. All distributions were assumed to be normally distributed and no non-parametric tests were conducted.

RESULTS

General Descriptive Statistics by Demographic Variables

For determining the general statistics, the questionnaires analyzed consisted of between 95 and 97 respondents as demographic data was not indicated for approximately 10-13 questionnaires. The final set of respondents consisted of 60 females and 29 males. The age category number 3 (30-34 years of age) was over-represented compared to other categories (33 individuals vs. 8-18 in other categories). Age category 7 was merged with category 6 to increase the sample size and create and age category 45+. The general descriptive statistics are summarized in Table 1.

TABLE 1: General descriptive statistics by demographic/background variables and breakdown by gender

Variable	Category	No.	No. of females	No. of males	Missing/ Comments
Persons		106	65	29	11
Age					11
	1 = 18-24	8	8	0	
	2 = 25-29	12	8	4	
	3 = 30-34	33	27	6	
	4 = 35-39	18	7	9	
	5 = 40-44	12	3	7	
	6 = 45-49	7	4	3	
	7 = 50-54	3	3	0	AgeCat 7 merged to AgeCat 6
	8 = > 55	0			
Ethnicity					11
	Black African	9	7	2	
	White	63	41	22	
	Brown	13	9	4	
	Asian	4	3	1	Excluded
	Oriental	0			
Industry					
	1. Retail	1		1	Excluded
	2. FMCG	2	2		Excluded
	3. Media/marketing/advertising	40	28	12	
	4. Technology	6		6	
	5. Academia	3	2	1	Excluded
	6. Motoring	1		1	Excluded
	7. Financial Services	14	11	3	
	8. Consulting	9	7	2	
	9. Manufacturing	3	2	1	Merged to "other'
	10. Other: please specify	16	13	3	
Work Experience					12
	1. 0 – 2 years	10	9	1	
	2. 3 – 4 years	7	6	1	
	3. 5 – 6 years	11	7	4	
	4. 7 – 9 years	12	9	2	1 missing
	5. 10 – 14 years	24	15	9	
	6. 15 – 19 years	15	8	7	
	7. 20 – 24 years	10	6	4	
	8. Over 25 years	6	5	1	
Work Level					12
	1. Consultant	9	5	4	
	2. Contractor	0			
	3. Full time Employee	39	31	8	
	4. General Manager	1		1	Excluded
	5. Manager	29	17	12	
	6. Managing Director/CEO	5	3	2	
	7. Part-time Employee	3	3		Cautious
	8. Supervisor/team leader	7	4	3	
	9. Trainee	1	1		Excluded

It must be noted that the small number of female respondents (less than or equal to 5) in age category 5 (40-44 years), as well as males in the age categories 2 (25-29) and 6 (45+), 'Black African' and 'Brown' may cast a doubt to the ANOVA multiple comparison results, and should therefore be assessed accordingly. In addition, ethnicity group 'Asian' was only represented by 4 individuals and was therefore excluded from the analysis. Moreover, 'Industry' sectors 3, 4, 7, 8, and 10 contained an adequate number of individuals to be analyzed whereas, if broken down by

gender, male respondents amounted to less than 5 in sectors 7, 8, and 10 (Financial Services, Consulting and Other). All Work Experience categories consisted of more than 5 individuals, whereas Work Level categories 'General Manager', 'Part-time Employee', and 'Trainee' comprised less than 5 individuals. The variable relating to number of direct reports did not show a statistical significance in TOTa/b/ c and were therefore not studied further.

Analysis of Variance and Factor Analysis

In order to establish a unique measure for each question/dimension, questions 1-24 were pooled together (averaged) so that new variables were formed: TOTa (total average of 'Now/Current' questions, i.e., 1a, 2a, etc.), TOTb (total average of 'Should be/Expected' questions, i.e., 1b, 2b, etc.), and TOTc (total average of 'Importance' questions, i.e., 1c, 2c, etc.). Possible differences in these variables, caused by demographic variables, were then identified by subjecting these TOT variables to one- and two-factor ANOVAs.

The ANOVA analyses revealed several statistically significant differences in TOTa, TOTb, and TOTc variables (Appendix 3). Most notably, all TOT variables showed significant differences between 'Black Africans' and 'Whites', and among 'Industries' whereas TOTb was only affected by 'Age' (overall 40-44 year olds had lower expectations on the measured dimensions than 18-24 year olds, $p < 0.05$). TOTc was influenced by 'Gender' (females averaged overall higher importance ratings than males), 'Work Experience' (people with 7-9 years work experience rated lower than those respondents with 0-2, 3-4 and 20+ years of experience) and 'Work Level' (full-time employees rated lower than consultants).

A factor analysis was employed in order to test whether the intended grouping of questions (dimensions) matched with that of the experimental data (confirmative factor analyses), and in order to find other 'hidden factors' which would explain the variation within the questions. Moreover, by using factor analysis, the total variation could be explained with a smaller number of variables, which simplifies the analysis.

By defining different cut-offs for the Eigenvalues, 5-7 factor solutions were identified. However, the 5-factor solution explained 69.5%, the 6-factor analysis 73.5%, and 7-factor analysis 77.2%. However, even though the 7-factor solution (Eigenvalues > 0.8) explained 77.2% of variation, it began to dilute questions into different dimensions as compared to 5-factor solutions (Eigenvalues > 1.0) or 6-factor solutions. Therefore the 6-factor solution (Eigenvalues > 0.9) was chosen, as on balance it explained the variation as well as provided an adequate number of dimensions.

The factor analysis (Principal component, Varimax normalised, Eigenvalues > 0.9, factor loadings > 0.58) for the current state (a) indicated six main factors, which are shown in Appendix 4 (6-Factor Solution). These six factors were in general accordance with the intended grouping of the questions/dimensions namely:
> F1: Ubuntu values relating to the treatment of people
> F2: Shared vision and values
> F3: Ceremonies and Rituals
> F4: Performance Measurement Systems

F5: Growth and Development
F6: Diversity, learning and mentoring

These factors are, in order of importance (by Eigen value): Factor 1 explained 43.9% of the variation, Factor 2 explained 9.9%, and the remaining 4 factors from 3.9-6.0%. Together six factors explained 73.5% of the variation. The Cronbach's alpha measures the internal reliability and consistency of questions. It was determined both for the original set of questions, and sets obtained from factor analysis (Appendix 5). All values exceeded 0.7, which indicates a fair consistency between questions and their measured dimension.

The factor analysis was also carried out on the Expected (b) and Importance (c) question sets. While a slightly different grouping of questions emerged, similarities existed particularly in the dimensions relating to ubuntu Values, Shared Vision and Values and Growth and Development. The six factor values on the Expected question sets explained 66.7% of variation (Factor 1 explained 35.2% and Factor 6 explained 4.2%) and the Importance questions explained 73.7% of the variation (Factor 1 explained 41.8% to Factor 6 which explained 4.3%). The factors that emerged from the Current state questions (a) were therefore considered for the analysis.

Gap Analysis

The gap between the Expected and Current value was determined by subtracting the Current value from the Expected value in selected categories (ethnicity, age, gender and ethnic-gender). These questions were then ranked in order of gap size, so that the questions that resulted in the biggest and smallest gaps could be identified. These two groups of questions were then compared to identify similarities and differences.

DISCUSSION OF SURVEY RESULTS

The results of the survey will now be discussed. However, due to the nature of the random sampling methodology and the bias towards White female respondents, these results must be used with caution for inferential purposes, and serve rather to highlight possible future research areas. Further, the ethnicity of respondents proved to be an important variable where the most significant differences in perceptions among employees were measured. The section that follows will highlight these differences and discuss any possible obstacles these dimensions raise in terms of the integration or introduction of African modes of leadership in the South African workplace.

Section 1: Distinctive Differences

Due to the unrepresentative nature of the sample (with a bias towards White females), the gap analysis was undertaken on multiple levels. On a gender level, no significant overall differences emerged between males and females, however, at an ethnic level, large differences were noted.

The largest gaps between the desired state (how much should there be) and the current state (how much is there now) were seen among 'Black African' respondents, with the gap being an average of 3.2 points (on a seven point scale). The smallest gap was among the 'White' respondents, where the average gap was only 1.9 points. However, similarities existed across groups only on question 4 (gap greater than 2.5 points), which relates to the level of trust among employees and management (see Factor 1). Larger gaps were also recorded among the 'Black' and 'Brown' respondents in terms of questions 11 and 23, which related to opportunities for advancement and promotion and alignment between individual, team and organizational goals respectively. Other significant differences from an ethnic point of view were in the areas relating to personal growth and development (see Factor 5), as well as ceremonies or group activities that make them feel like part of the team (Factor 3). The largest gap among the 'White' respondents related to whether the performance appraisal system motivates them (2.8 – see Factor 4).

In terms of the areas where there was the smallest gap (i.e., the current state and expected state were closer), the question relating to the alignment of personal and company values (Q2) exhibited a consistent narrow gap, suggesting the importance of personal and organizational value alignment in job selection. Interestingly, 'Black' females exhibited the largest gap of all ethnic-gender combinations on whether they have the opportunity to contribute openly and express their point of view in meetings, which was a generally smaller gap dimension in the other groups. This is perhaps indicative of the African cultural system which, while a matriarchal one, has a high power distance.

Factor 1: Ubuntu Values

Overall, the 'Black' respondents in the sample scored generally lower than 'White' respondents on all dimensions in the *current state* (how much is there now), with the exception of question 2 (my personal values are in keeping with the company values). 'White' and 'Brown' respondents mapped very similarly. As the survey was particularly designed to test values in keeping with more African or ubuntu principles, this suggests that there is a keener awareness of the lack of these values in the workplace by this group. However, all ethnic groups mapped very similarly in the *importance state* (how important is this to me) with 'Black' respondents generally tending to score slightly higher (average 6.6 'Blacks' vs. 5.8 'Whites', p-value<0.05 and 6.2 'Brown', p-value 0.062), which indicates that there is a common view of the importance of these values being represented in the workplace (Appendix 3).

When measuring the dimensions in terms of the *expected* state (how much should there be), once again similar scoring patterns emerged between ethnic groups; however, the 'White' respondents scored lower in the dimensions relating to diversity (Q10), developing shared vision and values (Q14) and the ceremonies and rituals questions (Q18 and Q19 – see Factor 3). This raises a concern about possible obstacles that may arise when trying to introduce AML in the South African workplace. While corporate South Africa remains predominantly White, raising awareness about the broader diversity and inclusion issues and educating particularly White employees about the fundamental values that underpin the African cultural paradigm are essential to gaining an understanding of these differences, and to the deeper meaning and impetus these dimensions carry.

Overall, the *most important* dimensions to all respondents also emerged in the factor analysis in, what we have termed Ubuntu values and, in particular, were related to the importance of people to the company (Q9) as well as fairness in dealing with employees (Q7), with a total average 6.6. This was followed by trust and respect among employees (Q4 + Q5) and opportunities for personal and professional growth and development (Q12 + Q13 – see Factor 5), which both had a total average 6.4. The largest overall gap between the current and expected states were related to trust (Q4), with an average 2.9 point gap.

A Question of Trust

The fact that the question relating to trust among employees and managers was rated as the most important dimension by all respondents, yet it was the one dimension with the biggest gap between a current and expected state, is both a triumph (in that it was an equally-rated dimension) and a tragedy (that the gap was so large). It therefore presents both challenges and opportunities for both individuals and organizations.

In his work on stewardship, in which the collective/common good is at the core, Block (1996) speaks of trust being the issue that credibility in leadership is most dependent on. Trusting and caring relationships have been identified as being central to the development of an ethos of honesty, integrity and fairness (Hurley 2006). Trust is acknowledged to be the root of success or failure in a relationship, particularly cross-cultural ones (Alves, Lovelace, Manz, Matsypura, Toyasaki & Ke. 2006) and has been described as the "emotional bank account between two people" (Covey 1990, p. 31) that enables them to have healthy, engaging relationships. When there is trust, people communicate openly and productively and with empathy and synergy. Trust can be said to be the basis of all social institutions and is also integral to the idea of social influence and is, therefore, a vital ingredient for clear communication (April 1999) and, while not explicitly mentioned in the ubuntu literature, is an assumption that stems from the humanistic perspective where there is a fundamental trust in human nature (Williams 2001).

Low levels of trust therefore, may present of one the largest individual and organizational obstacles for introducing AML into the South African workplace. This could result in employees being reluctant to openly express their ideas and opinions, or contribute their knowledge, expertise and creative thoughts openly as they will suspect others of being less receptive and cooperative, and viewing them through differential lenses. In addition, low levels of trust could lead to individuals being highly suspicious of the motives of the individual or organization if any new initiatives (such as AML) are presented. Consequently, these initiatives would not be embarked on with much enthusiasm, and the initiator may find it difficult to motivate employees as they question the true intent of the initiative.

Factor 2: Shared Vision and Values

Factor 2 relates to a general understanding of company values and opportunities to participate in setting larger group or organizational values. Interestingly, no statistical differences existed

across age, gender or ethnicity; however, differences were noted in the different work industries. Respondents from FMCG/Retail scored lower (2) than Consultants (5.4), with the gap being 3.3 for retail and -0.1 for Consultants. This is the only group, and dimension, where the current state and expected state have equal values. This could be due to the nature of consultancy work, or possibly due to the size of the consultants business (if they were independent consultants one would expect them to have set the company values and have a general understanding of them).

Factor 3: Ceremonies and Rituals

Statistically, differences were also apparent between ethnicities in the questions relating to ceremonies and rituals (Factor 3) in all three states (current, expected and importance). 'White' respondents generally did not place a high value on ceremonies and stories (Q18 and Q19), which were two of the highest scoring dimensions for 'Black' respondents in the sample, which merits further reflection.

Thiemann (2003) draws on earlier work by Senegalese psychiatrist Sow to explain the important role of symbolism and mysticism in the African thought system. She contends that, as mystical thinking is the major source of common-sense knowledge in African societies, "arguments that are supported with proverbs are automatically accepted as valid and true" (Thiemann, 2003, p. 21). The importance of communicating in this more symbolic way is prescribed by Nussbaum et al. (2010), April & Shockley (2007), Mbigi (2000), April (1999), Turner (1995) and Swidler (1986). They contend that the role of leadership is to affirm existing values and the identity of people through affirming ceremonies, rituals and language, and also to collectively create new, and aspirational, mythical rituals, dialogics and structures while showing the link to the old and trusted ones. In addition to the traditional Western approach of constantly displaying the values of an organization, organizations should also encourage practices, such as ceremonies, rituals and collective language development, to embody inclusive values, norms and social practices (not just present them), e.g., employees need to collectively paint them, dance them, sing them, create poetry and use poetic language to describe them, eat together to dialogue them, and mentor the new employees in them. It would seem therefore that communicating through ceremonies and rituals, within the workplace, is at once highly desired by 'Black' people and deeply misunderstood by 'White' people, which is a challenge in itself.

The workplace presents a range of opportunities for communicating in more ritualistic manners – from regular group or team meetings to more large-scale conferences or strategic planning sessions. Modern strategy literature refers to the importance of creating memories of the future through being different, innovative and using different tools/technologies in the present (Pillkahn 2008; Hamel 1996) and finding ways of converting tacit to explicit knowledge (Gorelick, et al. 2004; Nonaka 1991) in order for it to be widely understood. Devolving the corporate vision and strategy throughout the organization is a perennial challenge and creating stories, myths, metaphors and proverbs about the organizational history, core values and goals is a powerful tool to accomplish this. Organizations have, of late, become familiar with techniques such as scenario-planning and back-casting, which are ways in which possible futures are imagined and connected to important things from the past and present. This technique or process can be communicated to employees through myths, dance, metaphors, and symbols which they

understand or wish to understand. This, however, does require the organization to think very differently about the way they work, communicate and garner the discretionary effort (April & Smit 2010; April et al. 2009) of its employees, and presents exciting opportunities. As Mbigi (2000, p. 29) states, "Collective creativity has a high degree of collective self-confidence and cultural identity". Co-producing, not only the larger organizational story but, everyday communication or strategic messages through drama, bodywork, artwork, symbols and metaphors has the potential to tap into the creative soul of the organization. Creating space for this to happen is perhaps the largest obstacle in this regard, and would probably be best initiated at an annual conference, also termed bosberaad (Afrikaans) or indaba (Zulu), where organizational stakeholders are out of their familiar routine and usual surroundings.

Factor 4: Performance Measurement Systems

The largest gap among the 'White' respondents related to whether the performance appraisal system motivated them (2.8 – Appendix 2). Due to the unrepresentative nature of this sample, these differences were explored further from an ethnic-gender perspective. The largest gap between both 'White' males and females existed around the performance management system, and whether it measures their whole value and whether it motivates. While a significant gap existed among both 'Black' males and females in this regard, it was not one of the dimensions with the biggest gap, but does warrant further investigation as dimensions associated with performance management systems, such as opportunities for advancements and promotion, alignment between individual, team and organizational goals and personal growth and development, all showed significant differences when analyzed, and will be discussed in more depth later (see Factor 5). Also, this dimension scored consistently low across all industry types.

Performance management systems was developed from the performance appraisal system and popularized in the 1980s as part of the total quality management (TQM) wave. The focus of TQM was for continuous improvement of the system and, as such, continual improvement from a performance perspective would require development of both the context (organizational, group or team) and the individual employee (Hackman & Wageman 1995). The traditional performance appraisal systems therefore, in the context of TQM, did not provide an environment for continuous improvement and were too focused on past and individual performance (Powell 2006). One of the major criticisms of the performance appraisal system was that it destroyed team work, emphasizing the individual rather than the team and, in so doing, "denied the reality of the team" (Spangenberg, 1994, p. 8). These criticisms eventually gave rise to performance management systems (PMS).

Several definitions of performance management exist, most of which concur that performance management systems employ a set of instruments or techniques to affect organizational performance. Fay (1990, p. 346) defines performance management as "a set of techniques used by a manager to plan, direct and improve the performance of subordinates in line with achieving the overall objectives of the organization", while DeNisi (2000, p. 121) defines it as "the range of activities engaged in by an organization to enhance the performance of a target person or group." Neely et al. (1995, p. 80) go a step further by defining a PMS as the "set of metrics used to quantify both the efficiency and effectiveness of action".

As mentioned earlier, in the context of AML, the concept of rewarding individuals with only workplace rewards for individual performance is anathema to a value system based on the aggregated individual, the collective and the social community – even if it was practically possible. The imposition of traditional performance management systems into environments where different value sets are at play therefore requires further research, as while it is theoretically possible to reward team performance in a performance management system through rewarding individuals on their team performance or rewarding teams on their performance for competitive behaviour, rewarding individuals for being good team players, and doing so without regard for the need for collaboration by the individual and demonstrable broader social reward for his/her 'thick ties', additionally creates conflicting motivations and confusing identity and clan / community alliance dilemmas for individuals (Theimann et al. 2006; Theimann 2003; Lawler 2003). Such conflicts, within the individual, could lead to a lack of cohesive team behavior, a tendency for less risk, knowledge development and sharing – all crucial components of creativity and a foundation of trust or alternatively, in reaction to deal with such confusion and 'thin ties', pathways for potential destructive- and non-aligned, organizational action. To be true to the principles of African humanism therefore, the organization together with all of its stakeholders (individuals, teams and local community and clans) need to agree on standards and targets, as well as reward systems that work for all, after much collective dialogue and debate has taken place and consensus is reached (Mbigi 2000).

The inherent complexity and interdependency of the individual vs. team vs. community/clan conundrum is highlighted by Molleman & Timmerman (2003, p. 93) when they claim that the "creation of innovation and highly complex products usually requires such a diversity of knowledge and abilities that it is not realistic to expect a single worker to have all the required knowledge and to master all required skills". In terms of performance management therefore, focusing on the individual when they are highly dependent on co-workers and their communities/clans may inhibit performance and make it difficult to attribute successes, in terms of innovation, knowledge creation, learning and growth, to individual workers. Equally, incorporating qualitative facets of performance (such as learning and development), as well as social facets (such as trust, power and politics), are becoming increasingly important and is an area that needs careful consideration (Price 1996).

Factors 5+6: Growth and Development, Learning and Mentoring

The dimensions relating to both personal and professional growth and development were among the highest rating dimensions on the Importance question (6.4). As mentioned earlier, larger gaps between the current and expected states were recorded among the 'Black' and 'Brown' respondents for these dimensions. It must be noted, however, that the ambiguity of Q11 "Opportunities for advancement/ promotion/recognition", which forms part of this Factor, raises concerns about which of the three dimensions is being responded to. However, that aside, opportunities for growth and development from a personal and professional level were consistently highly rated.

It is interesting to note that the factor analysis separated the dimensions of personal and professional growth (Factor 5) from learning and mentoring (Factor 6), and suggests therefore that respondents may not consider learning and mentoring as a means to gaining personal or professional growth and development. Once again, this provides both a challenge and opportunity for organizations. While the importance of job-related skills training cannot be undermined, almost more importantly is personal development training or interventions. The African paradigm requires a deep sense of personal destiny or self-awareness (Mbigi 2002), and incorporating personal growth training strategies into the skills development plan would be a good first step (April & April 2007).

Mbigi (2000), as well as Gorelick et al. (2004), also writes about the concept of learning-by-doing, which involves reflective action learning, situated activity, and embodied knowledge and wisdom, and more fairly reflects in subjective, dynamic nature of African learning. This is akin to a more Heideggerian approach to being in the world, in which complex agency and reciprocal, interactive coping occupy centre stage. Allied to that is learning-by-teaching. Importantly, it is a practice that needs to be embedded in the fabric of the organization and needs to go beyond traditional formal mentor programmes. Creating mentoring circles, led by elders and storytellers, and an environment where each person in the organization gets to mentor and be mentored are approaches that could start to develop a stronger sense of relevant learning. The concept of transferring knowledge through teaching others is also a key principle to employ in the so-called knowledge-based economy, and a mainstay of the African oral tradition. From a Western perspective, Lawler (2003, p. 275) argues that knowledge-based organizations need to be able to "attract and retain individuals with the right knowledge, motivate them to learn what is critical to their organization's competitive position, and motivate them to develop and use knowledge in ways that create competitive advantage". From an African perspective, Onyeozili (2002) encourages organizations to additionally draw on griots (African storytellers), praise singers and entertainers to help all employees, not just the "right ones", memorize and embody critical knowledge and wisdom. This emphasis on learning and knowledge sharing, as one of the more intrinsic motivators, provides an opportunity for a more facilitative or coaching management system.

Additionally, in keeping with the principles of ubuntu, this system of learning and development needs to extend beyond the direct workplace. There is an African proverb that says, "He who learns, teaches", and it s important therefore to create opportunities for, and encourage, employees to mentor, coach and/or teach individuals in the broader community. Providing active support for these initiatives has the benefit of cementing the knowledge in the mind of the teacher, sharing the knowledge for the good of the organization and nurturing the future in the broader community. Organizations could be encouraged to nominate a community day per month, where the employee can take the day to go and teach, or learn, either within the organization or the broader community. The potential benefits of expanding the scope and horizon of employees is enormous, however getting organizational buy-in may be more problematic and would probably be best initiated in smaller groups or business units first.

When the gap analysis is viewed through an Age lens, these dimensions appear with the wider gaps in the 25-29, 35-39 and 50+ age groups, and across industries in the Retail/FMCG (average 3.3) and Financial Services (average 2.8) sectors. Consultants exhibited the smallest gap

(average 0.5), which is possibly due to the nature of the work where continuous learning is a feature of the job. However, this is an area that requires further research.

Gap Summary

Below is a summary of questions with biggest and smallest gaps between current and expected states among ethnic/gender splits:

TABLE 2: Biggest and smallest gaps between current and expected states among ethnic/gender splits

	Biggest gap (issue)	Gap	Smallest gap (issue)	Gap
Female – Black	Trust among employees and management	4.33	Personal values in keeping with company values	1.38
Female – White	Performance appraisal system motivates me	2.7	Opportunities to set own goals	0.8
Female – Brown	Trust among employees and management	3.8	Opportunities to contribute openly in meetings	1.6
Male – Black	General understanding of the company values (Q1), and the values are communicated through ceremonies, stories or special occasions (Q18)	5.0	Opportunities to set own goals	1.0
Male – White	Performance appraisal system motivates me	3.1	There are awards, ceremonies and group activities that make me feel like part of the team	0.6
Male – Brown	Celebration of diversity	3.0	Personal values in keeping with company values	0.5

Section 2: Key Motivators

The first two questions (Q25+Q26) in this section were open-ended, and attempted to take a more qualitative perspective on the factors people liked about their jobs and were important to them. Thirteen different dimensions emerged in the responses to the question, which was then coded for analysis (Appendix 6).

What They Like

In listing things that they *liked about their jobs*, the highest responses in the first rank related to the amount of challenge, as well as the people and relationship issues (whether with clients or colleagues). The highest responses on the second rank was also people and relationships, followed by the work environment and type of work, while the third rank valued people, the type of work and the respect for the contribution or the sense of adding value. Cumulatively, therefore, people and relationships was the most important issue, followed by the environment and type of work.

The fact that people and relationships rated so highly, among all respondents, speaks to the universal appeal of the African philosophical construct, which is founded on the principle of the inherent interdependency of people through relationships. In order to foster and encourage

relationship-building in organizations, opportunities need to be created for conversations and dialogue (April 1999), as well as opportunities for reflection and personal growth (April & April 2007). Creating the space for people to contribute freely and openly in forums and meetings is an important first step, and can be achieved through a participative process of flexible agendas and skilled facilitation.

What Is Really Important?

On the question on *what is important* to people in their jobs, the overall rating for this question (aggregate of all ratings) was the need for honesty, trust, fairness and respect (9.7%), which further highlights the need for trust and respect as outlined earlier.

In terms of the individual ranking, ranked in the first position was responsibility or accountability (11.32%), followed by value, relevance, contribution or a sense of making a difference (10.37%). On closer inspection, an ethnicity breakdown revealed that this was the single most important dimension among 'Black' respondents (18.2%), while 'White' respondents quoted job satisfaction as the most important dimension (8.1%).

Founder of Southwest Airlines, Herb Kelleher, has been quoted as saying that deeply ensconced in our hearts is the need for significance. Realizing that it therefore takes more than money to attract, retain and motivate staff is key (April et al. 2009). Grobler et al. (2002) writes about the concept of quality of working life, and Hoggett & Thompson (2002) elaborates on 'democracy of emotions', both refer to the extent to which an employee's personal and social needs are met through their work – a concept that requires further consideration in organizations, particularly as it relates to AML. Organizations need to be aware of how the individual employees are finding meaning at work, as well as provide them with opportunities to "make a difference" within the broader community. Starbucks, for example, contributes $10 for every hour one of their employees (partners) volunteers to an organization, thereby encouraging their involvement in the larger community and supporting it financially.

In addition, the broader stakeholder interests need to be considered and ways of broadening the benefit system to include the extended family/community/clan investigated. This could be done through extending profit sharing, medical aid dependant rules, pension beneficiaries and training and development opportunities to the broader family unit/clan. As all benefits carry a financial cost to the company, individuals wishing to initiate such changes in an organization may be faced with obstacles relating to the financial implications. However, in the case of beneficiaries for medical aid or other benefits, if a beneficiary may be nominated, extending this beyond own child dependants could be done if a reasonable limit is imposed.

Individual Recognition vs. Leadership Living their Values

The survey also tested dimensions relating to what is important, and what makes people feel valued at work in a structured sense. Respondents were presented with a list of 13 variables and asked to rank the three most important to them in order of importance (Q27-Q31). In this regard, the survey revealed that recognition was the most important dimension (19.8%), followed by the

job challenge (ranked number 1) and in the second ranked position, salary and job challenge ranked highest. On further analysis, a significant difference was recorded between male and female responses to the dimension "I am valued". Overall it was more important for males that they were valued than females (p-value 0.048). Further, when reviewing the responses from an ethnic perspective, a very interesting result emerges. While overall *recognition* was the most important dimension, from an ethnic perspective, the fact that the *leadership lives the values* was rated highest (44.4%) among 'Black' respondents, followed by the fact that management could be trusted (25%) and recognition, job challenge and the fact that they are valued did not rate at all (0%).

Although these results are purely descriptive and cannot be used for inferential analysis, the stark contrast in the ranking of these values is a blatant reminder of the differing cultural values and the dimensions in relation to the collectivist constructs of the African paradigm vs. the individualist construct of the Anglo-Saxon one. 'White' respondents rated recognition as most important (the attention on the 'I'), while the 'Black' respondents rated the fact that leadership should live their values for the best interests of the greater group most highly. Individual recognition is not very important in the purest interpretation of ubuntu culture (I am only a person through you, so why recognize me?). This, once again, calls into question the efficacy of many HR systems that are designed to motivate and reward staff individually, and require serious reconsideration in the South African workplace.

Considering that no 'Black' respondents rated the dimension "I am valued" as being important to them at work (i.e., in their top 3), probing as to what makes people feel valued at work (Q30-Q31), poses an interesting conundrum as to whether this is in fact relevant. The inclusion of this dimension could possibly be construed as researcher bias, and is an element that could potentially have been explored upfront if the research question could have been approached in a qualitative manner before a quantitative research instrument was designed.

Performance (Q27)

In terms of performance (Q27), the overall consensus was that it should be recognized by financial rewards (36.8%), followed by advancement/promotion (22.6%). Conversely, the least attractive option seemed to be via award ceremonies (0.9%). While this may be due to the 'White' female bias of the sample base, it is an important point to note as this may be a potential barrier to introducing more ceremonial type events into the workplace, as their value is not apparent in broader terms. In terms of gender differences, the only significant difference in responses to the variables was for the dimension of value, relevance, contribution, making a difference (p-value 0.026), with females rating this significantly higher than men.

Team (Q28)

An important dimension in the African vs. traditional Anglo-Saxon paradigm is that of the collective vs. the individual. In this sense, the survey attempted to test what activities make people feel like part of a team. The survey responses overwhelmingly revealed that the

respondents felt part of a team when they talked and listened to one another (44.3%). While the responses to this question showed a slight bias towards females, this was not significant. This is an important dimension to consider in the African Leadership Model, as conversation and dialogue, combined with an open expression of feelings are central to this paradigm (Mbigi 2000; April 1999). Interestingly, the desire for opportunities for open expression rated relatively highly in overall importance (6.2), but was a dimension where a large gap existed with 'Black' females compared to the other groups. The other high rating dimensions also related to group discussions and inclusion in meetings, which further suggests the importance of conversation and dialogue to a genuine sense of team.

Ubuntu inspires us to expose ourselves to others, to encounter the difference of their humanness so as to inform and enrich our own (Sindane 1994). Conversation is the primal way that human beings have thought together and dreamt together for centuries. It is through this primal act of listening and talking that we react to what is going on in the world, and move towards a greater awareness of what we care about, what we are talking about or struggling with at a very personal level, which also contributes towards levels of self-awareness (Burns & Engdahl 1998; Townley 1995). However, African conversation additionally demands that, because of the deep respect of others' humanity, we seek to listen deeply for the *particularities* of the beliefs and practices of others – seeking to extend the traditional definition to: "A human being is a human being through (*the otherness of*) other human beings". For post-Apartheid South Africans of all colours, creeds and cultures, ubuntu dictates that, if we were to be fully human and mature, we need to recognize the genuine otherness of our fellow citizens.

Creating the space for all voices to be heard in an unthreatening and safe environment, without fear of retribution or reprimand, is vital for the necessary consensus-building and sense of team (Nafukho 2006). Providing opportunities for the youngest or most inexperienced to speak first in order not to have to contradict what an elder might say, as well as provide forums and platforms for them to reflect and sense-make, aids this process. Leaders, in this paradigm, have to learn the difficult task of 'stepping back', 'allowing for immaturity to show itself in the younger, less experienced ones', 'to allow for the outbursts and ramblings of youth', and 'to nurture wider awareness" (April & Shockley 2007; Young 2002, p. 248).

CONCLUSION

The purpose of this study was to explore ways in which African Modes of Leadership could be incorporated into the South African workplace. The underlying principles of this leadership paradigm are reflected through the lens of ubuntu, which is based on a fundamentally humanistic premise of respect and dignity for all. In exploring the issues that are important to people in the workplace and identifying what makes them feel valued, a strong correlation was drawn between the dimensions that made people feel valued and the principles of ubuntu.

While distinct differences were observed between different ethnicities, ages, genders and work types, the people-centred dimensions identified as being central to the ubuntu philosophy, such as respect, trust, fairness and openness, were considered important across all sub-groups. However, differences in perceptions were measured among the different ethnic groups,

particularly relating to dimensions of ceremonies and rituals, performance management and growth, development, learning and mentoring. These differences served to highlight areas where possible attitudinal obstacles could be encountered, and suggestions given on how these may be overcome. The research highlights the need for further work with regard to current HR systems and practices, particularly as they are based on a set of assumptions that focuses on the individual and do not consider the importance of the collective or broader community/clan.

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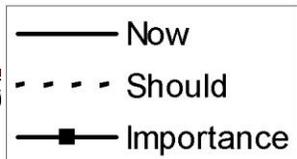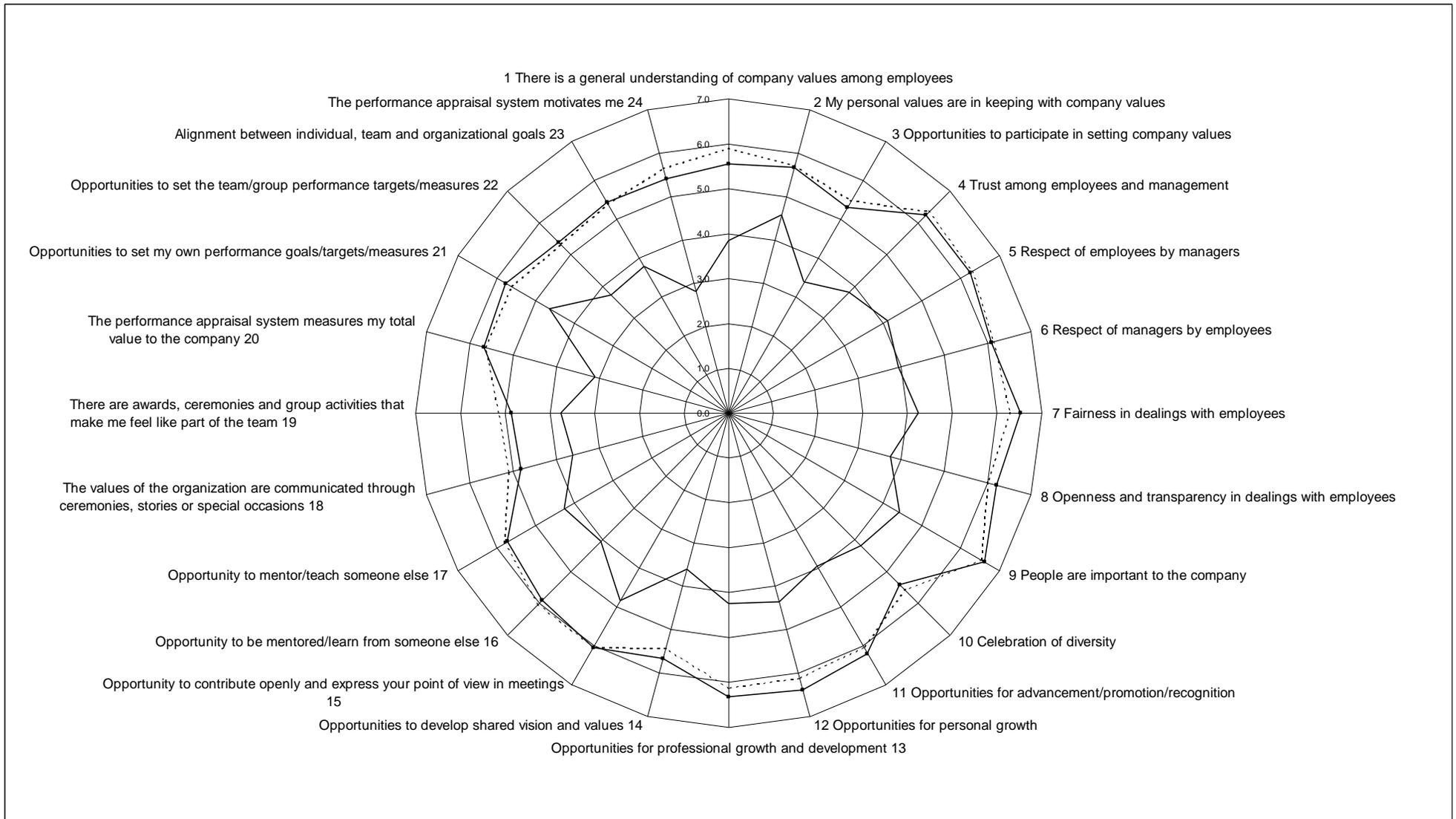Robins, N 2007a, 'The dark side of ubuntu', *Mindshift*, vol. 3, no. 3, pp. 13.

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APPENDICES

Appendix 1: African Modes of Leadership Summary

Ubuntu Value	Organisational system/structure/process	Impact
Love Dignity Unconditional Respect	Values	Development of shared vision and values On constant display: affirmed through ceremonies and symbols
		Participative governance systems
Trust	Leadership and Communication	Leaders live the values Open communication Providing opportunities for open communication Transparency Participation
Community	Collective stewardship	Awareness of broader stakeholder interests Rewards and pay linked to the community/collective Benefit systems recognize importance of extended family/community, e.g., medical aid dependants, pension beneficiaries, training and develop opportunities for family, access to other perks
Collective Storytelling	Strategy and Scenario Planning	Co-creation of new ideas and new memories of the future
		Sharing of information, knowledge and skills so that every employee is a strategic thinker and doer
Consensus/agreement / shared understanding	Dialogue Decision-Making	Flexible agendas – allow space for individual issues Broad inclusion in dialogue and meetings – facilitation skills Participative approach Indabas
Connectedness	Leadership style	People orientation Create a sense of belonging Group/team work
	Social networks	Recognise importance of social networks Collaboration Use to provide social intelligence to assist with diversity
	Team	Development of team spirit through rituals Collective development of team rewards

	Ceremonies and Rituals, e.g. Prize-giving Gift giving Oath taking (induction) Functions Meetings Conferences and get-togethers Mass strategic forums Team building Value-sharing Workshops	Be all-encompassing and inclusive Have strategic themes Ceremonial aspects of sharing food, music, dancing Create a sense of togetherness Telling and creation of myths Rituals of renewal, bonding, conflict reduction
	Performance Management systems	Pay/reward Individual vs. team Measuring or motivating Understanding key motivators/drivers and building it into the PMS Impacts on creativity and innovation
Diversity	Recruitment and Selection	Value differences Access to equal opportunities Team composition
Interdependence and a learning culture/spirit	Training and development	Learning by doing (reflective action learning) Learning by teaching (mentoring circles) Discovery of personal destiny (self-awareness) through personal growth training strategies Self-directed learning (coaching skills)

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Appendix 2: Q1-Q24 Radar Presentation of Questions 1-24

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Appendix 3: Summary of Annovas

Summary table of ANOVA analysis of TOTa, TOTb, TOTb and 6 dimensions obtained from factor analysis by **Current**. All marked differences have p-value < 0.05. Gray highlighting indicates very low number of individuals in order to make statistically relevant conclusions.

	ANOVA			6 Factor **Current**					
				Q2,4-10	Q1,3,22	Q18-19	Q20,24	Q11-13	Q10,16-17
	TOTa	**TOTb**	**TOTc**	**F61a**	**F62a**	**F63a**	**F64a**	**F65a**	**F66a**
Age	Ns	**5<1 (5.6<6.2)**	Ns	**5<4 (3.5<4.7) (4-3;0.051)**	Ns	Ns	**(3-1;3.0-4.3;p-value 0.052) 4-1 (2.8-4.3) (5-1;3.0-4.3; p-value 0.078)**	Ns	**2-1 (3.5-5.2) 3-1 (3.8-5.2)**
Gen	Ns	Ns	**Fem>Male (6.1>5.7)**	Ns	Ns	Ns	Ns	Ns	Ns
Eth	**Bl<W (3.1<4.0)**	**Bl>W (6.3>5.8)**	**Bl>W (6.6>5.8) (Br>W; 6.2>5.8;p-value 0.062)**	Ns	Ns	**Bl<W (2.5<3.7) Bl<Br (2.5<3.9)**	Ns	**Bl-W (2.3-4.2) Br-W (3.8-4.2)**	**W>Bl (4.2>3.1) (3>1;4.2>3.1;p-value 0.068)**
Ind	5-4 6-5 **3<8 (4.0<4.9)** 8-5 **7<8 (3.8<4.9) 10<3 (3.0<4.0) 10<4 (3.0<4.4)** 10-6 **10<7 (3.0<3.8) 10<8 (3.0<4.9)**	6-5	**10>4 (6.1>5.4)**	8-3 (5.4-4.0) 8-5 **8-7 (5.4-3.8)** 8-9 **8-10 (5.4-3.5) 10-4 (3.5-4.9)**	8-3 (4.8-3.6) 8-5 **8-7 (4.8-3.7)** 8-9 **8-10 (4.8-2.6) 10-7 (2.6-3.7) 10-4 (2.6-4.0) 10-3 (2.6-3.6)**	6-5 6-8 6-10 **10-3 (2.8-4.0)**	5-3 **10-3 (2.4-3.5)**	(3-1;4.0-1.0: p-value 0.056) 4-1 6-1 8-1 **8-3 (5.6-4.0) 10-3 (2.6-4.0) 10-4 (2.6-4.7)** 10-6 **10-7 (2.6-3.7) 10-8 (2.6-5.6)** 6-5 8-5	**10-3 (3.3-4.2) 10-4 (3.3-4.9) 10-8 (3.3-4.8)** 9-4 9-8
WExp	Ns	Ns	**4<1 (5.5<6.2) 4<2 (5.5<6.4) 7>4 (6.2>5.5)**	Ns	**7-6 (4.4-3.2)**	Ns	Ns	**7-2 (5.0-3.2) 7-3 (5.0-3.3) 5-3 (4.4-3.3)**	Ns

			8>4 (6.4>5.5)					**8-5 (2.9-4.4)** **7-6 (5.0-3.6)** **8-7 (2.9-5.0)**	
WLev	Ns	Ns	**3>1 (6.0>5.4)** 4>1 (6.1>5.4)	9-1 9-4 9-5 9-8 **6-3 (5.3-3.7)**	**6-3 (5.0-3.2)** **6-7 (5.0-2.7)** **6-8 (5.0-3.2)**	**6-3 (1.9-3.8)** **6-5 (1.9-3.7)**	Ns	**5-3 (4.2-3.3)** **6-3 (5.1-3.3)**	Ns
NoP	Ns	Ns	Ns						Ns	
Age-Gen	**Yes**			**Fem4-Male3** **Fem4-Fem3** **Fem4-Male3** **Fem5-Fem4** **Male5-Fem4** **Fem6-Fem4** **Male6-Fem3** **Male6-Fem5** **Male6-Fem6**	**Between Fem4 and Fem2, Male2, Fem3, Male3, Male4, Fem5, Fem6**	Ns	**Between Fem1 and Fem3, Male4, Fem5** **Between Male6 and Male2, Fem3, Male4, Fem5**	**Fem4-Fem2** **Male6-Fem2** **Male6-Male3** **Fem4-Male3** **Male4-Fem4** **Male6-Male4** -	**Fem1-Fem2** **Fem1-Male2** **Fem1-Fem3** **Fem1-Male3** **Fem1-Fem6**
Eth-Gen	Ns			Ns	Ns	**BlMale-WFem** **MlMale-BrFem** **BlMale-WMale** **BlMale-BrMale**	Ns		**BlFem-WFem** **BlFem-WMale** **(BrFem-BlFem;0.07)**	Ns
Age-Eth	**Yes**			Ns	**Bl3-Br1**	**Bl3-Br1** **Bl4-Br1** **Bl3-W2** **Bl3-W3** **Bl3-W4** **Bl3-Br4**	ns		yes	**W1 differs to Bl2, W2, Bl3,W3,Bl4,Br5,W6** **Bl2-W5** **W5-Bl3** **Br5-W5**

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ANOVA table of 6 dimensions by **Expected**.

	6 Factor **Expected**					
	Q2,4-10	Q1,3,22	Q18-19	Q20,24	Q11-13	Q10,16-17
	F61a	**F62a**	**F63a**	**F64a**	**F65a**	**F66a**
Age	**6>5 (6.6>6.0)**	Ns	Ns	**Ns**	1>5 (6.5>5.6) 2>5 (6.4>) 3>5 (6.2>) 6>5 (6.3>)	**6>5 (6.2>5.6)**
Gen						
Eth	Ns	Ns	**Bl-W (6.2-5.1)**	Ns	Ns	Ns
Ind						
WExp						

ANOVA table of 6 dimensions by **Importance**.

	6 Factor **Importance**					
	Q2,4-10	Q1,3,22	Q18-19	Q20,24	Q11-13	Q10,16-17
	F61a	**F62a**	**F63a**	**F64a**	**F65a**	**F66a**
Age						
Gen						
Eth	**Bl>W (6.9>6.2)**	**Bl>W (6.2>5.4) Br>W (6.2>5.4)**	**Bl>W (6.3>4.8) Br>W (5.8>4.8)**	**Bl>W (6.9>5.5)**	Ns	**Bl>W (6.4>5.7)**
Ind						
WExp						

Appendix 4: 6-Factor Solution

Factor Loadings (Varimax normalized) (Lynn04 with F1_5 Aug 07) Extraction: Principal components (Marked loadings are >.600000)

	Factor	Factor	Factor	Factor	Factor	Factor
1a	0.295406	**0.618815**	0.265155	-0.050469	0.148919	0.120049
2a	**0.711256**	0.160654	0.005877	0.233024	-0.059095	0.190376
3a	0.387259	**0.586524**	0.138033	0.014473	0.160552	0.236876
4a	**0.694290**	0.301960	-0.076839	0.015847	0.375974	-0.074718
5a	**0.760454**	0.195010	-0.035018	0.078252	0.344621	0.036328
6a	**0.637028**	0.298303	0.160721	0.197085	0.092085	-0.085820
7a	**0.798262**	-0.005264	-0.002089	-0.043555	0.371025	0.149435
8a	**0.769397**	0.304164	0.110179	0.095470	0.109906	0.186608
9a	**0.798050**	0.001679	0.105095	0.074801	0.325673	0.219716
10a	0.189270	0.316272	0.102308	-0.151280	-0.077234	**0.638306**
11a	0.351147	0.170499	0.093665	0.111538	**0.783375**	0.112648
12a	0.340706	0.185632	0.055249	0.216586	**0.797894**	0.162182
13a	0.256245	0.243617	0.175873	0.183915	**0.806667**	0.139749
14a	0.471667	0.367345	0.243970	0.077720	0.346580	0.402567
15a	0.352608	0.456845	0.311187	0.042308	0.500374	0.211054
16a	0.064446	0.196440	0.140083	0.375625	0.255364	**0.692112**
17a	0.135608	0.059586	0.129778	0.218903	0.411390	**0.730678**
18a	0.042047	0.048343	**0.896226**	0.089703	0.061225	0.146551
19a	0.028438	0.276503	**0.744839**	0.261512	0.145813	0.090178
20a	0.150216	-0.050299	0.319215	**0.729733**	0.273202	0.157222
21a	0.109990	0.507637	-0.066115	0.407330	0.467332	0.305721
22a	0.108233	**0.600515**	-0.074609	0.490494	0.299881	0.222285
23a	0.350616	0.583449	0.217311	0.199840	0.359739	0.237903
24a	0.154337	0.108746	0.123573	**0.853577**	0.072271	0.022277
Expl.Var	4.981249	2.724059	1.923930	2.215760	3.630393	2.166230
Prp.Totl	0.207552	0.113502	0.080164	0.092323	0.151266	0.090260

Appendix 5: Cronbach Alphas

Cronbach's alphas for original set of questions and dimensions obtained by factor analysis.

Set	Dimension	Questions	Cronbach's alpha A	B	C
Q1	Shared vision and values	1-3,9,10,14	.815147	.712195	.807848
Q2	Ubuntu Values	4-8,15	.899224	.812123	.855893
Q3	Growth and Development	11-13	.899224	.868821	.844563
Q4		16-17	-		
Q5	Ceremonies and Rituals	18-19	-		
Q6	Performance Measurement	20,24	-		
Q7	Goals/individuals/team	21-23	.824015	.817212	.850427

Accordance table between a posteriori factor analysis derived dimensions and original dimensions.

Set (Factor 6a)		Questions	Cronbach's □	Closest Match	Questions	A Cronbach's □	B	C
F1	Ubuntu Values	2, 4-9	.917411	Q2	4-8,15	.899224	.812123	.855893
F2	Shared Vision and Values	1,3,22	.714932	Q1	1-3,9,10,14	.815147	.712195	.807848
F3	Ceremonies and Rituals	18,19		Q5	18-19	-		
F4	Performance Appraisal system	20,24		Q6	20,24	-		
F5	Growth and Development	11-13	.932237	Q3	11-13	.899224	.868821	.844563
F6	Diversity, learning and mentoring	10,16,17	.718034	Q4	16-17	-		
				Q7	21-23	.824015	.817212	.850427

Appendix 6: Q25-26 Coded Dimensions

Q25 coded dimensions:
Three things you like about your job

0= missing
1= challenge
2 = creativity
3 = people (clients, colleagues, relationships)
4 = flexibility
5 = diversity
6 = learning, development and growth
7 = environment
8 = type of work
9 = respect for contribution/adding value or making a difference
10 = independence/autonomy
11 = interaction/involvement
12 = responsibility/authority
13 = salary

Q26 coded dimensions:
Three things that are important to you in your job

0= missing
1 = job satisfaction
2 = recognition
3 = salary/reward
4 = honesty, trust, fairness, respect
5 = responsibility/accountability
6 = value, relevance, contribution, making a difference
7 = flexibility/freedom
8 = independence
9 = team work/belonging
10 = learning, growth and development
11 = creativity, innovation and challenge
12 = people/relationships
13 = environment
14 = other