



**North-West University Business School
MBAD 821
LEADERSHIP**

Contact 8 / Study unit 8

***Emerging perspectives on leadership
And Leadership in Africa***

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Module information

Module code	MBAD 821
Module credits	16
Module name	Leadership
NQF	9
Qualification	MBA
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Module outcomes

- **After completion of the Leadership module, the student will:**

- Provide and integrate specialist knowledge to enable engagement with, critique current leadership research or practices, and practically apply a *comprehensive and systematic knowledge base* of key terms, principles and theories on leadership;
- Use a wide range of specialised skills in identifying, conceptualising, designing and the *use of methods, techniques and technologies of enquiry*, to address, complex and challenging real world issues appropriate to leadership and write up a *research report*;
- Design and implement a strategy for processing and managing information, in order to conduct a comprehensive review of leading and current research, use the resources of academic and professional or occupational discourses to communicate and defend substantial ideas that are the products of research or development, and use a range of advanced and specialised skills and discourses appropriate to the field of leadership, to communicate effectively in a multi-cultural environment and with people at different levels of knowledge or expertise; and
- Have the capacity to *operate independently and take full responsibility* for his or her own work, account for leading in applying introspection and reflexivity and initiate processes and implement systems, ensuring responsible leadership through effective, efficient and ethical governance practices.



Topics

- African leadership
- Hofstede's dimensions of cultural difference;
- The Sub-Saharan leadership style according to the GLOBE project;
- The African value profile and resultant leadership style according to Blunt and Jones (1997);
- Jackson's (2004) 'instrumental-humanist' distinction that maps closely to Western and African management styles;
- The connotations linked to "African Leadership";
- Leadership as an individual and group variable;
- Communal versus individual modalities of work;
- The philosophical constructs of the different global paradigms to illustrate the underlying leadership values that exist;
- Ubuntu: A model for South African leadership;
- African modes of leadership
- Comparison of white and blacks (managers) in cultural dimensions;
- Individualism and collectivism;
- Difference in perception of time
- Cultural intelligence

Study outcomes

- **After studying this study unit, you should be able to:**
 - Describe the four broad categories of leadership theory can be identified;
 - Hofstede's dimensions of cultural difference;
 - Describe the Sub-Saharan leadership style according to the GLOBE project;
 - Discuss the African value profile and resultant leadership style according to Blunt and Jones (1997);
 - Explain Jackson's (2004) 'instrumental-humanist' distinction that maps closely to Western and African management styles;
 - Explain the connotations linked to "African Leadership";
 - Distinguish between leadership as an individual and group variable;
 - Discuss the concept of servant leadership;
 - List and explain the characteristics of a servant leader;
 - Discuss the association between servant leadership and employee outcomes;
 - Discuss the concept of authentic leadership;
 - List and explain the characteristics of an authentic leader;
 - Discuss the association between authentic leadership and employee outcomes;

Study material

- April, K., & Peters, K. (2011). Communal versus individual modalities of work: A South African investigation. *Asia Pacific Journal of Business and Management*, 2(1), 5-36.
- Bolden, R., & Kirk, P. (2009). African Leadership: Surfacing New Understandings through Leadership Development. *International Journal of Cross Cultural Management*, 9(1): 69–86.
- Fitzsimons, D., James, K. T., & Denyer, D. (2011). Alternative approaches for studying shared and distributed leadership. *International Journal of Management Reviews*, 13(3), 313-328.
- Ling, Q., Liu, F., & Wu, X. (2016). Servant Versus Authentic Leadership: Assessing Effectiveness in China's Hospitality Industry. *Cornell Hospitality Quarterly*, 1, 1-16.

Bolden, R., & Kirk, P. (2009). African Leadership: Surfacing New Understandings through Leadership Development. *International Journal of Cross Cultural Management*, 9(1): 69–86.

African Leadership: Surfacing New Understandings through Leadership Development.

Four broad categories of leadership theory

- Essentialist theories
- Relational theories
- Critical theories
- Constructionist perspective

Four broad categories of leadership theory

- **Essentialist theories**

- broadly **objectivist perspective** on leadership whereby
 - it is presented in a rather **unproblematic way**
 - as something done by 'leaders' to 'followers'.
- The **trait and behavioral models dominant** until the 1970s (e.g. Blake and Mouton, 1964; Stogdill, 1974)
 - **typify this approach,**
 - as do subsequent **situational and contingency** perspectives (e.g. Fiedler, 1967; Hersey and Blanchard, 1977) and,
 - to a considerable extent, '**transformational**' leadership (e.g. Bass, 1985).
- In each case, **good leadership** is represented as either
 - residing in the **personal qualities** of the leader,
 - the **behaviors** they enact and/or
 - the **functions** they perform.
- Without doubt this **remains the most prevalent approach** to leadership and
 - fuels research that aims to identify **what constitutes an effective leader** and what they do,
 - in order to inform **leader selection, appraisal and development.**

Four broad categories of leadership theory

- **Relational theories**

- leadership **resides not within leaders** themselves
 - but in **their relationship with others**.
- In a review of this literature Uhl-Bien (2006: 668) **defines leadership** as
 - “a social influence process through which emergent coordination (i.e. **evolving social order**) and change (i.e. **new values, attitudes, approaches, behaviors, ideologies, etc.**) **are constructed and produced**”.
- leadership is **no longer regarded as an attribute** of individuals but
 - “is **probably best conceived as a group quality**,
 - **as a set of functions** which must be **carried out by the group**” (Gibb, 1954, cited in Gronn 2000: 324).
- It calls for **recognition of the emergent nature of leadership processes** and
 - the **distributed nature of expertise and influence** (Bennet et al., 2003).
- **Research and development** within this **paradigm aims** to bring about
 - a more **inclusive approach** to leadership that
 - **recognizes the contribution** of a **wide range of actors** as well as
 - **contextual and systemic factors** in shaping leadership practice (Bolden et al., 2008).

Four broad categories of leadership theory

- **Critical theories**

- take a more **skeptical perspective** on leadership by
 - exposing the **underlying dynamics of power and politics** within organizations.
- Gemill and Oakley (1992), **describe leadership** as
 - “an alienating **social myth**” that is used
 - to **maintain status relationships** and
 - **legitimize the unequal distribution of power and resources**.
- From this perspective a **search for the essence of leadership is misguided** –
 - whilst **accounts of leadership may abound** they are more likely to be
 - the **product of wider social and psychological processes**
 - than **evidence of the existence of leadership per se**.
- Alvesson and Sveningsson (2003: 359), **propose that**
 - “thinking about leadership **needs to take seriously**
 - **the possibility** of the **non-existence of leadership** as a **distinct phenomena**”.
- The **primary concern of research** from this perspective is
 - **how workers can liberate themselves from**

Four broad categories of leadership theory

- **Constructionist perspective**

- draws attention to the manner in which the **notion of 'leadership' is utilized**
 - to **construct shared meanings** that enable **people to make sense of their predicament** (Ospina and Sorenson, 2006).
- In this view a debate as to **whether or not leadership exists is sterile** –
 - through invocation alone, **narratives of leadership affect** how **social systems operate** and,
 - as a result, the **lives of people within them**.
- leadership is **fundamentally regarded** as
 - a **process of sense making** (Weick, 1995; Pye, 2005) and
 - **leadership development** as a means by which **participants can reframe their understandings** (Fairhurst, 2005; Foldy et al., 2008).

Dimensions of cultural differences

Hofstede, 2001

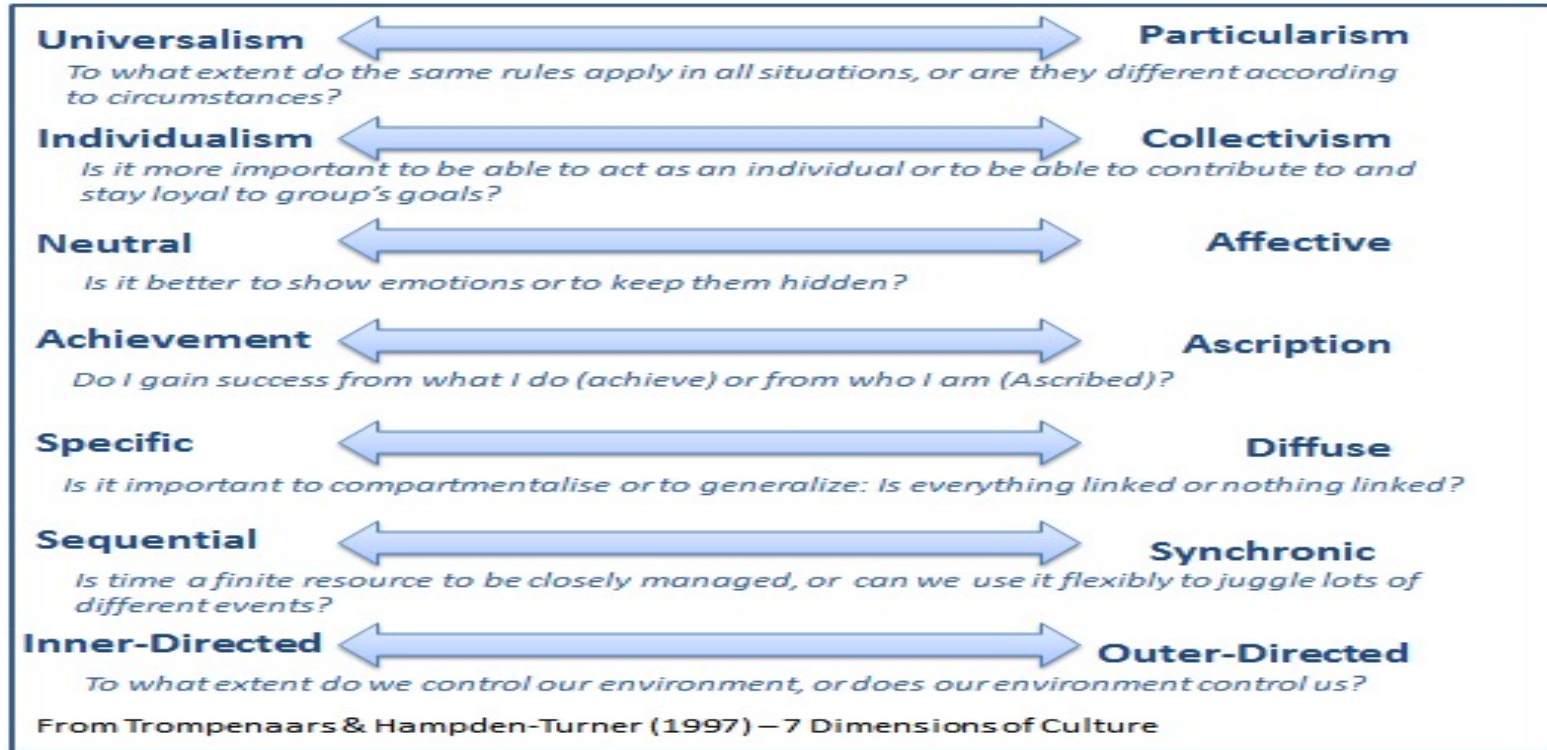
- Power distance,
- Uncertainty avoidance,
- Individualism/collectivism and
- Masculinity/femininity),
- Long- versus short-term orientation

House et al., 2004.

- Humane orientation and
- Assertiveness

Dimensions of cultural differences

Trompenaar & Hampden-Turner, 1997



Sub-Saharan leadership style according to the GLOBE project

- Empirical data on the nature of leadership in this region is fairly limited.
- The GLOBE study presents just
 - one page on sub-Saharan Africa and limited findings in its analysis of empirical data (House et al., 2004).
- Within this study, data were collected in
 - Namibia, Nigeria, South Africa (Black sample), Zambia and Zimbabwe.
- Findings indicated
 - high ratings against the 'humane orientation' value dimension and
 - mid-range scores across all eight other scales.
- On leadership styles, a preference was shown for
 - charismatic/value based,
 - team orientated,
 - participative and humane approaches although,
 - perhaps with the exception of the last, this is no different from profiles across much of the rest of the World

Sub-Saharan leadership style according to the GLOBE project

- Hofstede's data on this region is divided into three areas:
 - West Africa (Ghana, Nigeria, and Sierra Leone),
 - East Africa (Ethiopia, Kenya, Tanzania, and Zambia) and
 - South Africa (see www.geert-hofstede.com).
- Similar cultural value profiles are demonstrated for both the West and East African samples (although with a greater deviation from the mid-range for West Africa),
 - with a relatively high score for 'power distance',
 - low scores for 'individualism' and 'long-term orientation' and
 - mid-range scores for 'masculinity' and 'uncertainty avoidance'.
- South Africa demonstrates a rather different profile,
 - with moderate 'power distance' and 'uncertainty avoidance' and
 - high 'individualism' and 'masculinity'
 - although it is possible that these findings are skewed by a mixed race sample (White and Black samples giving quite different profiles in the GLOBE study).

African value profile and resultant leadership style according to Blunt and Jones (1997)

- These authors argue for a **distinctively African approach**, and
- they paint a rather **negative** and **generalized picture**
- where **leadership and management** is influenced by
 - highly centralized power structures,
 - high degrees of uncertainty,
 - an emphasis on control mechanisms rather than organizational performance,
 - bureaucratic resistance to change,
 - acute resource scarcity,
 - individual concern for basic security, and
 - the importance of extended family and kin networks.
- The **resultant leadership style tends** to be
 - **authoritarian/paternalistic, bureaucratic, centralized, conservative, change resistant and reluctant to deal with issues of performance** (ibid: 19).

Jackson's (2004) 'instrumental-humanist' distinction that maps closely to Western and African management styles

- He demonstrated that African managers tend to be
 - highly skilled in many aspects of management and leadership,
 - in particular dealing with cultural diversity and multiple stakeholders and
 - enacting 'humanistic' management practices.
- In outlining the differences between Western and African approaches to management he introduces the notion of 'locus of human value' which contrasts
 - "an instrumental view of people in organizations
 - which [perceives] people as a means to an end, and
 - a humanistic view of people which
 - sees people as having a value in their own right" (ibid: 26).
- For Jackson the 'instrumental-humanist' distinction
 - maps closely to Western and African management styles,
 - whilst avoiding many of the pitfalls of a 'developing-developed' world typology or
 - the excessive simplicity of the 'individual collective' model.

Jackson's (2004) 'instrumental-humanist' distinction that maps closely to Western and African management styles

- For Jackson (2004: 28-29), **key values that shape leadership and management in sub-Saharan Africa include**
 - sharing,
 - deference to rank,
 - sacredness / purity of commitment,
 - regard for compromise and consensus, and
 - good social and personal relations.
- Furthermore, he **highlights the 'hybrid' nature of management and leadership practice in Africa** –
 - shaped through a complex and
 - multi-layered social, cultural and historical context

Jackson's (2004) 'instrumental-humanist' distinction that maps closely to Western and African management styles

- Hybridity in this context is **not regarded as copying Western practices** or
 - attempting a **return to idealized notions of 'traditional' leadership** but,
 - rather offers a **means for adaptation and change**.
- As Westwood (2001: 274-275) remarks when citing the work of Bhabha (1995)
 - *"hybridity has a positive element since the colonized is partly appropriating the colonizer. In mimicry there is no direct correspondence, no perfect reproduction, the hybrid is, just that, it remains different... [and as such], it slips away, attains its autonomy and comes back to confront and challenge the dominant party."*
- Recent years have seen a **call for an "African Renaissance"**,
 - whereby **Africans are urged to liberate themselves** from **colonial and post-colonial thinking** and to re-engage with an **African value system** (Mulemfo, 2000; Ntibagirirwa, 2003).
- These ideas have **found resonance across the continent** and
 - have subsequently been **applied to business and**
 - **community leadership** (e.g. Mbigi, 2000; 2005),
 - with **educational reform a fundamental pillar** (Obiakor, 2005).

Afro-centric view of leadership

- ... requires the rejection of many aspects of “Western culture”
 - with its narrow, arrogant, empty, materialistic values of hamburger and cocaine” (Mbigi, 2005: v) and
- A reconnection with African “indigenous knowledge”
 - with its emphasis on solidarity and interdependence.
- Such an aspiration, however, is interesting in the light of the hybridity argument and raises serious questions as to
 - (a) how this Afro-centric knowledge can be (re)discovered,
 - (b) how it can be captured and conveyed and,
 - (c) the extent to which it will resonate with the lived experience of modern Africans across and beyond the continent.

“Does the term ‘African Leadership’ have any distinctive characteristics for you?”

- The **concept of “African leadership”** provoked a **predominantly positive reaction**
- Leadership **previously** associated with **negative images** was giving way to a **more inspiring and optimistic future**
- The term “African Leadership” **remained associated** with **predominantly negative connotations**.
- (25%) were **either relatively neutral**, seeing **leadership in Africa** as **no different from elsewhere**, or just **different by nature of its context**.
- In just one case was the question itself **considered inappropriate** and “African leadership” **perceived as holding discriminatory undertones**.

“Does the term ‘African Leadership’ have any distinctive characteristics for you?”

- The **question itself is considered inappropriate** and “African leadership” **perceived as holding discriminatory undertones**
- *“This term makes me wonder **why we are trying to classify leadership in the context of Africa.** **Why do we not talk of European, America, Chinese leadership?** Why African Leadership? What are the **assumptions that inform this question?** This is what we should interrogate. **We should not talk of African leadership but Leadership in Africa.** For me the term African Leadership connotes **some form of racial/continental discrimination.** Africa is a land of great leaders that compare at par with any in any part of the world, **so for me they are just leaders.**”* (Female, Project Director, Nigeria, age 40-44)

Meanings of African Leadership

- Working with the **tensions of multiple leadership images**
 - The study found that **multiple concepts and experiences of leadership** were frequently held **by the same individual(s)** and **co-existed with varying degrees** of comfort.
 - “I live in a society where **masculinity has a negative influence** on leadership. The household leadership is a typical example. As a daughter of a polygamous family, **my father always made decisions** for the family without the input of any of his wives. It is believed that, **a man has to be weak to allow** his wife/wives to make decisions, even in situations **where our father had little or no knowledge** of the situation. Such an **inferiority complex** among our mothers had made it difficult for them to make **meaningful contributions** even in vital community activities. I think this has been a **major challenge** especially when I look back and see how our lives could have been much better if only our mother/s had been part of the decision making process of our rearing. **Education has not changed that philosophy that much**. As a woman, I am sure that the more educated I become, the more likely I am to be placed in a leadership position, **and the less likely I am to get a husband**, because men frown at the notion of women having too much leverage in decision making. Thus the need to acquire subtle education just modest enough to have a job, with a deep caution of **not been more educated than your potential husband**. Hence we are caught within this edge. I am sure that, **liberation for women in Africa, is not only unlimited access to education**, but **removing the stigma**, so that education becomes **empowering not only for a job and elevation in the formal society**, but at the same time in our personal lives.” (Female, Receptionist, Sierra Leone, age 25-29)

Meanings of African Leadership

Working with the tensions of multiple leadership images

From ... Leadership is ...	To ... Leadership is
Intimidating and inaccessible	Desirable and achievable
Beyond my capability	Possible within the capacities I have and what I have learnt on this program
Exclusive (for men, elders, the select few)	Inclusive (for women, young people, everyone)
Distant/aloof	In touch with local concerns
For senior people in politics & organizations	For everyone in all communities
About being the best	About being engaged
For personal gain	For the benefit of the community

Meanings of African Leadership

Working with the tensions of multiple leadership images

From ... Leadership is ...	To ... Leadership is ...
About heroic/charismatic individuals	About groups of people working together
Exercising personal power	Mobilizing action within the community
Influencing from a position of hierarchical authority	Influencing from wherever you are in the system
About dictating	About connecting
About maintaining order and control	About embracing chaos and uncertainty to let new things emerge
Individualistic	Collective and interconnected
Based on who and what you know (elitism)	Based on who and what you are (authenticity)
About making decisions and setting rules	About stimulating a dialogue
About the problems we currently face	About creating a more positive future

Meanings of African Leadership

Constructing new identities as leaders.

“Leadership, I have come to realize and understand, has nothing to do with the office you occupy. Leadership essentially has to do with your ability to influence, inspire and motivate others. Whatever level of influence you exercise is leadership in action. Leadership is therefore creating an environment for yourself and others to take the lead. As a leader I am beginning to work in such a way that my behavior aligns with my principles. I am constantly reminding myself of the fact that I need not be at the forefront, but if by my behavior and actions I'm able to influence and enable others to be their best then to me that is leadership. It means obvious and whole hearted commitment to helping followers.” (Female, Lawyer, Nigeria, age 30-34)

Meanings of African Leadership

Constructing new identities as leaders.

- Within these **reconstructed views** of leadership a **number of common themes** can be identified, including:

(3) *Leadership is relational*: e.g. “I have noticed that you can never think you are settled as a leader. **You have to go back to listen to the community**, to analyze, to ask them what they want you to do for them, **not what you want to do for them**” (Female, Artist and Assistant University Lecturer, Tanzania, age 25-29).

(4) *Leadership is for the service of the community*: e.g. “I can see that my own **role is to make positive changes** in my community with the purpose to contribute for the **positive changes in all my country.**” (Female, Administration Manager, Mozambique, age 30-34)

April, K., & Peters, K. (2011). Communal versus individual modalities of work: A South African investigation. *Asia Pacific Journal of Business and Management*, 2(1), 5-36.

Communal versus individual modalities of work: A South African investigation.

Contextual value and belief systems

- 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

- Is 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.
- 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).
 - 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.

Hofstede (1985) national culture study

- According to his national culture study
- Unlike the more **self-serving and individualist paradigm** of the West, 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.

Hofstede (1985) national culture study

- 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**.

Ubuntu: A Model for South African Leadership

- Mbigi (2002, p. 20) - The **values of African leadership**:
 - 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

Ubuntu: A Model for South African Leadership

- Central to Afrocentric management is the concept of Ubuntu - the **community concept of management**.
- Ubuntu is not a management style or a business technique,
 - but an epistemology,
 - a **humanistic philosophy** - an African humanism,
 - which **focuses on people** and
 - **provides some guidelines** for leadership style and management practices.
- Ubuntu, literally translated, means: "**I am because we are**".
- It is an expression of our **collective person-hood** and **collective morality**.

Ubuntu: A Model for South African Leadership

- Simply put, it implies encouraging individuals to **express themselves through the group**
 - through group support and commitment,
 - acceptance and respect,
 - cooperation and consensus,
 - caring and sharing and solidarity (Khoza R. 1994; Mbigi L. 1995; Mbigi L. 1997, Thomas & Schonken, 1997, Booysen, 1999; Prime 1999).
- Ubuntu is **opposed to individualism** and insensitive competitiveness,
 - but it is also **not comfortable with collectivism**,
 - which stresses the importance of the social unit to the point of **depersonalising the individual**.
- At the same time, **Ubuntu places great emphasis** on
 - concern for people, as well as on
 - good behaviour and
 - working for the common good.
- It is also argued that the **heart and soul of Ubuntu** is
 - the **solidarity principle**, group conformity and care in the face of survival challenges, based on
 - **unconditional group** compassion, respect, dignity, trust, openness and cooperation.

Ubuntu: A Model for South African Leadership

- The implications of an Ubuntu-oriented leadership style
 - include **not only teamwork** down to grassroots level,
 - but also the **encouragement of team members** or followers
 - to **sacrifice their personal gain/goals** for the gain/goals of the group.
- This style includes
 - creative cooperation,
 - open communication,
 - team work and
 - reciprocal moral obligations (Khoza, 1994; Avolio, 1995; Mbigi, 1995).

Ubuntu: A Model for South African Leadership

- In South Africa there appears to be
 - both an individualistic and a communalistic orientation,
 - depending on whether the group is white, black, Asian or coloured.
- Koopman (1994:41-42) states, in agreement with Avolio, that
- **Whites** primarily have designed exclusive institutions
 - that give primacy to the individual and his or her development and self-fulfilment
 - and serve to foster liberal democracy.
- **Blacks**, conversely, believe that
 - man is very much part of the societal fabric and
 - see the need for individuals to find their place in a societal structure,
 - to play their particular role in it and, to a large extent,
 - subordinate themselves to societal needs,
 - the result being inclusive organisations.

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
Trust	Leadership and Communication	Participative governance systems 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 dependents, pension beneficiaries, training and develop opportunities for family, access to other perks

African Modes of Leadership Summary

Ubuntu Value	Organisational system / structure / process	Impact
Collective Storytelling	Strategy and Scenario Planning	Co-creation of new ideas and new memories of the future
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

African Modes of Leadership Summary

Ubuntu Value	Organisational system / structure / process	Impact
Connectedness	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

African Modes of Leadership Summary

Ubuntu Value	Organisational System / structure/process	Impact
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)

Hofstede: Collectivism / Individualism

- South African **black** managers are **more collectivistic** than South African white managers, who are more individualistic.
- The essence of the **individualism/collectivism cultural dimension** is **independent versus interdependent behaviour**, being a loner or a team player; pursuit of individual goals, freedom and self-interest versus conformity and concern for collective rather than individual interests.
 - *Blacks are collectivistic - go back to the tribe to obtain input – are experienced as being indecisive.*
 - *Whites are individualistic - obtain input from team players and then take decisions.*
 - *Blacks emphasise the team above the individual'.*
 - *Whites focus on skills and individuals.*
 - *The black leader takes responsibility for the whole team.*
 - *Whites are autocratic dictators.*
 - *Blacks are communal, democratic and inclusive.*
 - *Afrocentric - more communal way of doing things, joint problem-solving. The contact with the employee is through his/her family. Leader rather than dictator - usually elderly experienced person.*

Hofstede: Collectivism / Individualism

- At the organisational level, **individualism** is reflected in
 - the encouragement of workers to work independently,
 - competition among employees for recognition and rewards,
 - lack of social relationships among employees, and
 - tolerance for individuality.
- In **individualistic cultures**, as in the white culture in this sample,
 - the management of the individual is more important than that of the group.
 - support might be valued when needed,
 - but unwelcome when not needed or perceived not to be needed.
- Achievement-oriented and directive leadership would be key leader behaviours;
 - incentives and recognition should be given to individuals.

Hofstede: Collectivism / Individualism

- **Collectivism** is reflected in
 - team work, lack of competition among individuals, encouragement of conformity, consensus decision making, cooperation, collaboration and interdependence of activities.
- **Group and social harmony** are emphasised, as opposed to individual rights.
- In **collective cultures**, as in the black culture in South Africa,
 - leadership should respect and encourage employees' group loyalties;
 - incentives should be given collectively, and
 - their distribution should be left to the discretion of the group.
- **Successful leaders** are expected to
 - be more supportive and paternalistic, for example
 - maintaining the harmony of the work group,
 - solving workers' personal problems and
 - being generally helpful and considerate.
 - It is the management of the group that is the most important.

Hofstede: Future orientation

- **White managers** show a higher **future orientation** than black managers.
- The **future versus present orientation cultural dimension reflects** the degree to which cultures encourage and reward future-oriented behaviours such as
 - planning, preparing for future events, investing in the future and delay of gratification.
- In contrast, a **present orientation**
 - encourages spontaneity,
 - living for the moment,
 - immediate action and gratification and
 - does not place much emphasis on planning.
- **A past orientation**
 - encourages preservation and tradition, and
 - fosters a sense of history that gives meaning to the present.
- At the organisational level, **future orientation manifests**
 - in long-term forecasting and planning,
 - goal setting,
 - investment in research and development, and
 - allocation of resources to professional development of employees and managers.

Hofstede: Future orientation

- Coldwell and Moerdyk (1981), Meeding (1994), Boon (1996), Prime (1999) and Collier and Bornman (1999), stress the differences between
 - the **linear, sequential or monochronic** perception of time by whites and
 - the **cyclical, synchronic or polychronic** perception of time by blacks.
- A **linear concept of time**, that is shared by the whites,
 - is more event-related than continuum-related.
 - Time is tangible and divisible in this view.
 - Time commitments are taken seriously, and
 - time is seen as a narrow line consisting of discrete, consecutive points.
- The dominant temporal **horizon is the future**, into which consciousness projects.
 - Planning and sticking to the plans and schedules once made are important.
 - Future planning is important.

Hofstede: Future orientation

- Alternatively, if time is viewed as **synchronic, polychronic or cyclical** it is possible to do several things at the same time.
- Time is viewed as a **wide ribbon**,
 - allowing many things to take place simultaneously;
 - time is flexible and intangible.
- Time commitments is **seen as desirable** rather than absolute.
- **Plans can easily be changed** and
 - more value is placed on the satisfactory completion of interaction with others
 - than on time commitments.
- Because of the polychronic or cyclical concept of time,
 - black managers would tend to have a preference for past and immediate or present orientation and
 - would not necessarily focus on planning or
 - making preparations for events to happen in the future (Berger 1996; Collier & Bornman 1999; Prime 1999).

Hofstede: Humane orientation

- Black managers achieved higher scores than white managers on the humane orientation
- The humane orientation/inhumane orientation cultural dimension reflects the degree to which society encourages individuals to be, and rewards them for
 - being, fair, altruistic, generous, gentle and kind to others. Humane orientation is probably related to such practices as the establishment and enforcement of human rights, norms and laws, and is inversely related to their violation, as well as to aggressiveness and hostile actions.
- At the organisational level, humane orientation is reflected in
 - fairness, healthy working conditions, respect for employees and concern for people.
- At the organisational level, inhumane orientation is reflected in
 - the exploitative and punitive treatment of employees and the neglect of employee welfare.
 - Employees are viewed as "instruments" or workers, rather than people.

Cultural Frameworks

Contrasting High-Context and Low-Context Cultures

High-Context

- Establish social trust first
- Value personal relations and goodwill
- Agreement by general trust
- Negotiations slow and ritualistic

Cultures:

- ① Chinese
- ② Korean
- ③ Japanese
- ④ Vietnamese

Low-Context

- Get down to business first
- Value expertise and performance
- Agreement by specific, legalistic contract
- Negotiations as efficient as possible

Cultures:

- ① German
- ② Swiss
- ③ Scandinavian
- ④ North American

Source: M Muntz, "Cross-Cultural Communication for Managers." Reprinted from *Business Horizons*, May-June 1993. Figure 3, p 72. © 1993 by the Foundation for the School of Business at Indiana University. Used with permission.

Typology of progress-prone and progress-resistant cultures

Factor	Progress –Prone Cultures	Progress-Resistant Cultures
World view		
1. Religion	Nurtures rationality, achievement; promotes material pursuits ; focus on this world ; pragmatism	Nurtures irrationality; inhibits material pursuits; focus on the other world ; utopia
2. Destiny	I can influence my destiny for the better	Fatalism, resignation, sorcery
3. Time orientation	Future focus promote planning, punctuality, deferred gratification	Present and past focus discourages planning, punctuality, savings
4. Wealth	Product of human creativity, expandable (positive sum)	What exists (zero-sum)
5. Knowledge	Practical , verifiable; facts matters	Abstract , theoretical, cosmological, not verifiable; debate matters

Typology of progress-prone and progress-resistant cultures

Values, virtues	Progress –Prone Cultures	Progress-Resistant Cultures
6. Ethical code	Rigorous within realistic norms ; feeds trust	Elastic, wide gap twist utopian norms and behaviour = mistrust
7. The lesser virtues	A job well done, tidiness, courtesy, punctuality matter	Lesser virtues unimportant; love, justice , courage matters
8. Education	Indispensible; promotes autonomy , heterodoxy, dissent, creativity	Less priority; promotes dependency , orthodoxy

Typology of progress-prone and progress-resistant cultures

Economic behaviour		
9. Work / achievement	Live to work: work leads to wealth	Work to live: work does not lead to wealth; work is for the poor
10. Frugality / stinginess	The mother of investment and prosperity	A threat to equality
11. Entrepreneurship	Investment and creativity	Rent-seeking
12. Risk propensity	Moderate	Low; occasional adventures
13. Competition	Leads to excellence	Aggression; A threat to equality and privilege
14. Innovation	Open; rapid adaption	Suspicious; slow adaptation
15. Advancement	Merit, achievement	Family, patron, connection

Typology of progress-prone and progress-resistant cultures

Social behaviour		
16. Rule of law / corruption	Reasonably law abiding; corruption is prosecuted	Money, connections matter; corruption is tolerated
17. Radius of identification and trust	Strong identification with the broader society	Stronger identification with narrow community
18. Family	The idea of 'family' extends to the broader society	The family is a fortress against the broader society
19. Association (social capital)	Trust, identification breed cooperation, affiliation, participation	Mistrust breeds excessive individualism, anomie
20. The individual / the group	Emphasizes the individual but not excessively	Emphasizes the group
21. Authority	Dispersed; check and balances, consensus	Centralized: unfettered, often arbitrary
22. Role of elites	Responsibility to society	Power and rent seeking; exploitative
23. Church-state relations	Secularized; wall between church and state	Religion plays a major role in civic sphere
24. Gender relationship	If not a reality, equality at least not inconsistent with value system	Women subordinate to men in most dimensions of life
25. Fertility	The number of children should depend on the family's capacity to raise and educate them	Children are the gifts of God; they are an economic asset

Thank you