The conceptualisation, development and validation of an Ubuntu leadership measure within a Southern African organisational context

by

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DECLARATION

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The conceptualisation, development and validation of an Ubuntu leadership measure within a Southern African organisational context

I declare that the above thesis is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

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ABSTRACT

This study explored the nature of Ubuntu leadership through the perspectives of South African organisational leaders, and an Ubuntu leadership instrument was developed that was empirically tested on a large scale using advanced statistical techniques to confirm validity. A systematic literature review over a 25-year period was used to explore how Ubuntu leadership manifests itself in an organisational context in literature. The study then followed an exploratory sequential design starting with the collection and analysis of qualitative data using Northcutt and McCoy's Interactive Qualitative Analysis (IQA) (2004), followed by a development phase where the qualitative findings were translated into a measure which was then tested quantitatively. During the qualitative phase, data was collected from three focus groups of 9 – 17 organisational leaders. The outcome of each IQA focus group was a systems influence diagram which provided a visual picture of Ubuntu-style leadership through the eyes of the organisational leaders. The qualitative findings were used to develop an instrument with good psychometric properties that was administered to a sample of 2 129 public and private sector employees and subjected to factor analysis, scale reliability, invariance analysis, group differences using t-tests and ANOVA, confirming convergent and discriminant validity using correlations and testing for common method bias using IBM SPSS. The results show that Ubuntu in an organisational leadership context can be measured in a reliable and valid manner in the South African multicultural and diverse organisational context. The findings are optimistic in stimulating future empirical research around the measure and assessing how organisational Ubuntu leadership affects positive organisational behaviour.

KEY WORDS:
Organisational Ubuntu leadership; systematic literature review; Interactive Qualitative Analysis; mixed method; exploratory sequential design; leadership instrument; scale validity and reliability; empirical research; positive organisational behaviours; Southern African organisational context

DEDICATIONS

This work is dedicated to my Lord and Saviour, Jesus Christ. Thank you for this amazing opportunity and journey. I am a better person for it and believe this study will impact the narrative around Ubuntu in an organisational context in Africa positively.

To my wonderful husband. Your love and belief in me inspire me to keep growing and learning while staying true to who I am. Thank you for being by my side and encouraging me all the way.

I also dedicate this work to my late Dad and Uncle, who both fought cancer so bravely. You would have supported me all the way and I know you are proud of this achievement. I miss you!

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1.1   THE IMPORTANCE OF ORGANISATIONAL LEADERSHIP

Leadership is regarded as a critical function of an organisation and has inspired considerable debate in literature. For example, Walumbwa, Avolio and Aryee (2011) assert that a country's economic performance depends on the effectiveness of the leadership and management practices that serve to unlock workforce potential and effectively implement organisational strategic goals. Similarly, Muchiri (2011) contends that the importance of the leadership role in attaining and sustaining individual, unit and organisational effectiveness is gaining recognition in today's fast-paced and dynamic work environment. More recently, Olutoye and Asikhia (2022), in a systematic literature review, found that effective leadership has a significant positive influence on organisational behaviour as a moderator of corporate performance. The field of leadership research offers many different perspectives and definitions of leadership. The key variables affecting this are the characteristics of the leader, the follower and the situation (Yukl, 2013; Yukl & Gardner, 2020).

1.2   THE IMPORTANCE OF CONTEXT

According to Walumbwa *et al*. (2011), the effectiveness of leadership and managerial practices is culturally contingent. Grobler and Singh (2018) agree that context influences the cultural and social exposure of leadership. This view is shared by Malunga (2006), who reasons that leadership must be rooted in influential cultural heritages, while Mbigi (2007) claims "we can only see what our cultural paradigms allow us to see" (p. 294). More recently, Lerutla and Steyn (2022) suggest that leadership styles and their

effectiveness based on cultural background have long been a subject of interest in leadership literature. As such, contextualising leadership and management and exploring the role of cultural paradigms is an important part of organisational leadership.

It has been well over two decades since South Africa became a democracy. This has resulted in challenges for leadership and management as the corporate landscape is becoming more diverse and inclusive of all race groups (Booysen, 2001; Booysen, 2016). Nevertheless, although leadership in Africa bears many similarities to that in other regions of the world, cultural and contextual factors have a significant part to play in its construction and enactment (Bolden & Kirk, 2009). Yawson (2017) agrees with these views and contends that even though there have been changes in the leadership demographic in South Africa, there is still a dominance of Eurocentric leadership practices in many organisations in South Africa. Tauetsile (2021) joins this debate by suggesting that embracing African values could overcome management problems in African organisations. Mangaliso, Mangaliso, Ndanga and Howard Jean-Denis (2021) and Zondo (2022) suggest that management principles need to embrace cultural nuances.

1.3   THE AFROCENTRIC AND EUROCENTRIC DEBATE

In general, Eurocentric leadership is seen as more individualistic in nature with a "work orientation and emphasis on free enterprise, liberal democracy, materialism, individual self-sufficiency, self-fulfilment and development, exclusivity, planning and methodology" (Booysen, 2001, p. 54). On the other hand, Afrocentric leadership, emphasises "collective solidarity, inclusivity, collaboration, consensus and group significance, concern for people as well as working for the common good, structure through rituals and ceremonies, patriarchy, respect and dignity" (Booysen, 2001, p. 54). It is agreed that historically, South African business leaders led Eurocentric companies based on Western value systems but found themselves leading a more collectivist and less competitive multicultural workforce (Shrivastava, Selvarajah, Meyer & Dorasamy, 2014). Several authors argue that if South African organisations are to survive, a creative synergy and integrated

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approach need to be found, where the Eurocentric and Afrocentric leadership styles are valued as equally important (Booysen, 2001; Penceliah & Mathe, 2007; Swartz & Davies, 1997; Van der Colff, 2003; Walumbwa *et al.*, 2011; Yawson, 2017). More recently, Osa (2019) has proposed a culture and value-based model of leadership that combines the ideals of African traditional leadership styles, trait theories, the Ubuntu philosophy and Western democratic ideals.

Ubuntu is generally considered to be a unique Afrocentric approach to leading and managing which captures the essence of what it means to be human by focusing on people and their dignity (Bolden & Kirk, 2009; Grobler & Singh, 2018; Malunga, 2006; Mbigi, 2007; Penceliah & Mathe, 2007; Walumbwa *et al.*, 2011; Zondo, 2022). Furthermore, the notion of African leadership is often emotive, promising a more positive future, where inclusive leadership can drive social change. Africans aspire for participative leadership founded on humanistic principles which value individual differences, authenticity and serving the community (Bolden & Kirk, 2009; Karsten & Illa, 2005; Mangaliso *et al.*, 2021; Osa, 2019; Van der Colff, 2003; Zondo, 2022). Lovemore Mbigi is a frequently cited scholar in African leadership and management literature who argues that people are at the heart of African culture, and crafting Ubuntu into organisational leadership can positively affect an organisation's competitiveness (Mbigi, 2007). Mangaliso (2001) and Mangaliso *et al.* (2021) agree with this view and suggest that Ubuntu can provide a competitive advantage to companies that are willing to explore its principles and practices and that embracing the Ubuntu worldview is able to offer positive outcomes for organisations in Africa. Penceliah and Mathe (2007) and Malunga (2006) emphasise that African leaders are faced with the dilemma of adapting to modern developments and organisational culture while preserving the elements of Ubuntu. In addition, Brubaker (2013) contends that there is a need for further discussion on the precise nature of Ubuntu within organisations and whether it can be conceptualised as a distinct model of leader behaviour with discriminant validity. This view is shared in more recent literature (Evans, Littrell, Lamb & Kirkman, 2021; Lerutla & Steyn, 2021; Molose, Thomas & Goldman, 2019; Tauetsile, 2021). Thus, there is a need for more rigorous research to understand and operationalise the Ubuntu philosophy and uncover how it

informs management practices that ultimately promote effectively leading and managing people (Walumbwa *et al.*, 2011).

1.4   UBUNTU LEADERSHIP

This leads to the question of what exactly the nature of Ubuntu is within an organisational context. In seeking to understand how literature views the nature of Ubuntu, the researcher observed thus far that there is disagreement on the precise nature of Ubuntu within an organisational context. This observation is shared by Lerutla and Steyn (2021). This includes views of international as well as local authors.

1.4.1   Ubuntu as a communal philosophy or worldview

The most common view of Ubuntu is interchangeably referred to as a communal philosophy or worldview (Brubaker, 2013; Gade, 2012; Mbigi, 2007; Muchiri, 2011; Ndlovu, 2016; Ntibagirwa, 2018; Osa, 2019; Sigger, Polak & Pennink, 2010; Shrivastava *et al.*, 2014; West, 2014; Yawson, 2017; Zondo, 2022). Mbigi (2007) unpacks this view using five social values of survival, solidarity, compassion, respect and dignity. Several other authors conceptualise Ubuntu using the elements of compromise, conformity, persuasion, discussion and accommodation, collective unity, listening and freedom of speech (Brubaker, 2013; Mbigi, 2007; Penceliah & Mathe, 2007). In line with this perspective, Ubuntu is commonly referred to in literature as "*umuntu ngumuntu ngabantu*", a Xhosa proverb which means a person is a person through others (Akpey-Mensah & Muchie, 2019; Asamoah & Yeboah-Assiamah, 2019; Mangaliso *et al.*, 2021; Matolino & Kwindingwi, 2013; Mbigi, 2007; Penceliah & Mathe, 2007; Yawson, 2017; Zondo, 2022).

In keeping with this view, Poovan, Du Toit and Engelbrecht (2006) developed a conceptual model depicting the influence of Mbigi's social values (survival, solidarity, compassion, respect and dignity) on team effectiveness. The study found that the social values of Ubuntu can have a positive impact on certain team characteristics and lead to team effectiveness. As such, the authors refer to Ubuntu as a value-based style of leadership. Ndlovu (2016) asserts that Ubuntu is concerned with building relationships and working together. Ndlovu explored the leadership experiences of 10 women NGO leaders in Zimbabwe using portraiture qualitative research. All the study respondents believed their leadership was influenced by the cultural values of Ubuntu. These cultural values included morality and ethics, awareness and empowerment, commitment to the growth of the people and collectivism, listening and transformation, self-sufficiency and compassion. In addition, Molose *et al.* (2019) propose a theoretical measurement scale using the four broad concepts of Ubuntu: compassion, survival, group solidarity, and respect and dignity.

In a study which sought to answer the specific question, "What is Ubuntu?", Gade (2012) explored the nature of Ubuntu among South Africans of African descent. The study findings present Ubuntu using two perspectives: Firstly, as a moral quality of a person and secondly, as a phenomenon, philosophy or worldview to which people are interconnected. Ntibagirwa (2018) agrees with this view and argues that the only way to be seen as having Ubuntu is through being moral. In addition, Ubuntu must be seen as a metaphysical concept of being ethical and sound and, as such, is a philosophy, an ethic or humanism in which people are interdependent, interconnected and mutually responsive.

1.4.2 Ubuntu in cultural leadership literature

Ubuntu leadership within organisational contexts has also been discussed in cross-cultural leadership literature. Wanasika, Howell, Littrell and Dorfman (2011) describe Ubuntu leadership by referring to Nelson Mandela and how his leadership style

demonstrated Ubuntu through respect and inclusion of all stakeholders in negotiations and decision-making. Their study included a review of existing literature, a qualitative analysis of historical and media reports, and quantitative data from the Global Leadership and Organisational Behaviour Effectiveness (GLOBE) project in sub-Saharan Africa, which sampled 818 black managers. The sample represented 263 organisations across Namibia, Zambia, Zimbabwe, Nigeria and South Africa. GLOBE was a research programme which examined the inter-relationships between societal culture, organisational culture and organisational leadership (Wanasika *et al.*, 2011). The overarching goal of GLOBE was to develop and empirically test a theory to describe, understand and predict the impact of specific cultural variables on leadership and organisational processes and their effectiveness (House, Javidan, Hanges & Dorfman, 2002). Wanasika *et al.* (2011) found that the sample rated strongly on Hofstede's cultural dimensions of assertiveness, power distance and group collectivism. In addition, Ubuntu was evident in high levels of group solidarity, paternalistic leadership and humane-oriented leadership. Humane-oriented behaviour was strongly endorsed and regarded as essential to outstanding leadership, particularly in the Nigerian and Zambian samples. The GLOBE humane-oriented leadership dimension includes two leadership sub-dimensions of modesty and humane-oriented behaviour. These leaders are regarded as supportive, considerate, compassionate and generous. However, Wanasika *et al.* (2011) contend that there are distinct similarities between humane orientation and Ubuntu.

1.4.3 Ubuntu as "humaneness"

Several authors agree with Wanasika *et al.*'s view (2011) that Ubuntu can be conceptualised as humaneness. Mangaliso (2001) describes Ubuntu as a pervasive spirit of caring and community, harmony and hospitality, respect and responsiveness that individuals and groups display for each other (p. 24). Similarly, Zondo (2022) refers to Ubuntu as "a spirit of humaneness, caring and community, harmony, hospitality, and mutual respect among individuals and groups. It shows in the thinking and behaviour of

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African people towards others" (p. 1). This is in line with Broodryk's view (2006a, 2006b) that caring, sharing, respect and compassion − basic values of humanness − can be practical tools for determining the status of humane presence in an organisation. According to Sigger *et al.* (2010), the core of the Ubuntu concept lies in humaneness. The authors used the terms *Ubuntu* or *humaneness* interchangeably in their study, which aimed to assess the extent to which the management style of African managers can be classified as Ubuntu. Their instrument was referred to as the Humaneness Measurement Tool and is based on Mbigi's social values of survival, solidarity, compassion, respect and dignity. In the book, "*Attuned leadership. African humanism as compass*", Khoza (2012) presents a concept of attuned leadership, based on African humanism and identifies four aspects of attuned leadership: 1) being self-attuned as a leader and emotionally intelligent; 2) being attuned to the needs and aspirations of followers; 3) being ethically attuned to best practice and morally centred; and 4) being attuned to history, the present and destiny (p. 62).

1.4.4 Ubuntu in ethical leadership theory

A further way of explaining Ubuntu is through an ethical lens. Using a philosophical interpretation of Ubuntu, Thaddeus Metz developed a moral theory grounded in Southern African worldviews through his Principle of Right Action. Metz's theory states that an act is right in so far as it produces harmony and reduces discord, and an act is wrong to the extent to which it fails to develop the community (Metz, 2007; Metz, 2011). Similarly, Woermann and Engelbrecht (2017) suggest that Ubuntu is an indigenous ethical tradition which challenges thinking around business ethics. In their critical review of literature, they proposed an alternative to libertarian stakeholder theory which they call relation-holder theory, due to the network of relationships an organisation holds with its employees, customers, suppliers, regulators and the community. Using an Ubuntu perspective, organisations have a moral responsibility to affirm and enhance the humanity of those they employ through caring, responsive and compassionate relationships. In addition,

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Woermann and Engelbrecht (2017) used Metz's Principle of Right Action to formulate an Ubuntu heuristic to guide decision making in maintaining the relationships between an organisation and its relation-holders. The authors highlight that the moral significance and potential contribution of Ubuntu for business will only be apparent once there is a clear understanding of the normative content of Ubuntu, i.e. what Ubuntu leaders should do. Keeping to an ethical stance on Ubuntu, there are growing calls to carefully consider the positive attributes of Ubuntu together with the potentially negative attributes, for example corruption (Lerutla & Steyn, 2021), exclusive and discriminatory practices (Booysen, 2016) and tribalism (Malunga, 2006). The potentially exclusionary nature of Ubuntu is further explored under 2.2.3.

1.5   UBUNTU LEADERSHIP LITERATURE

A further observation made by the researcher is that empirical work has been limited in conceptualising Ubuntu leadership as a distinct model of leadership behaviour with discriminant validity. This concern is shared by several authors (Brubaker, 2013; Evans *et al.*, 2021; Grobler & Singh, 2018; Lerutla & Steyn, 2021; Molose *et al.*, 2019; Poovan *et al.*, 2006; Shrivastava *et al.*, 2014; Sigger *et al.*, 2010; West, 2014).

The literature reviewed includes critical reviews, argumentative and reflective essays, qualitative studies and a few quantitative studies.

1.5.1 Critical reviews and essays

Critical reviews of Ubuntu leadership are evident and include that of Woermann and Engelbrecht (2017), who addressed the extent to which Ubuntu contributes to ethical thinking by developing an Ubuntu heuristic for organisational decision making. This was

based on Metz's Principle of Right Action. Added to this are Yawson's conceptual overview of leadership development in South Africa (2017); West's critical analysis of the role Ubuntu can play in business and ethics (2014); Muchiri's proposal of a general framework for explaining leadership in sub-Saharan Africa (2011); Walumbwa *et al.*'s historical, philosophical, economic and socio-political perspective in their analysis of leadership and management in the African context (2011); Wanasika *et al.* (2011) who examined managerial leadership and its cultural and historical foundations in sub-Saharan Africa using existing literature, a qualitative analysis of African media reports and the quantitative results from the GLOBE project; Asamoah and Yeboah-Assiamah (2019) who aimed to unpack the paradox between the Ubuntu philosophy culturally calling on individuals to promote the welfare of society vs the poor performance of African leaders and government regimes; Rivers (2019) who reviewed autocratic, paternalistic and charismatic leadership in three collectivist cultures, thereby suggesting that leadership effectiveness in sub-Saharan Africa is linked directly with care for others, which is not often connected to autocratic leadership; and Nicolaides and Duho (2019) who sought to investigate how an African culture which embraces Ubuntu can tolerate unethical business practices. The literature also presents argumentative essays on the concept of Ubuntu (Meylahn, 2017; Nell, 2017). A debate worth noting at this stage is between Matolino and Kwindingwi (2013) and Metz (2014) who argue whether this is the end of Ubuntu or just the beginning. Reflective essays are also available (Malunga, 2006; Nkomo, 2011; Ntibagirwa, 2018), as well as applied management articles (Broodryk, 2006a, 2006b; Mangaliso, 2001; Mangaliso *et al.*, 2021).

1.5.2 Qualitative studies on Ubuntu

Qualitative studies are apparent. Ndlovu (2016) explored the leadership experiences of 10 women NGO leaders using portraiture qualitative research, while Gade (2012) interviewed a diverse group of South Africans of African descent in order to uncover different ideas about what Ubuntu is. In addition, Bolden and Kirk (2009) reported on a study of 300 participants across 19 sub-Saharan countries using an action inquiry

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approach; Poovan *et al.* (2006) developed a conceptual model based on Mbigi's values and analysed the effect of Ubuntu leadership on team effectiveness; Van der Colff (2003) used a case study to explain the significance of values in traditional Western concepts of leadership to show how Ubuntu applies in "real-world" management; Molose *et al.* (2019) proposed a theoretical measurement scale of Ubuntu using qualitative interviews based on the four broad concepts of Ubuntu (compassion, survival, group solidarity, respect and dignity); Lerutla and Steyn (2021) identified eight elements of African leadership and proposed a multi-dimensional definition of African leadership; and Akpey-Mensah and Muchie (2019) conducted a study that revealed a mentorship programme underpinned by compassion, cooperation and love can empower female academics to be equally competitive with their male counterparts.

1.5.3 Quantitative studies on Ubuntu

There have been various attempts to conduct quantitative studies on Ubuntu leadership. For instance, Shrivastava *et al.* (2014) empirically tested the influence of Ubuntu on excellence in leadership held by South African managers. The Ubuntu construct was defined using the personal qualities of inclusive communication, inclusive morality and impartiality. These elements were grounded in the agreement about Ubuntu values in previous literature. The study found strong support for the influence of inclusive communication, some support for the influence of impartiality, and no support for the influence of morality on excellence in leadership.

Sigger *et al.* (2010) earlier had conducted a quantitative study in Tanzania entitled "Ubuntu or humaneness as a management concept". The purpose was to measure the extent to which the style of African managers can be classified as Ubuntu, i.e. the presence of Ubuntu within an organisation. Based on Mbigi's social values, a 42-item questionnaire, named the Humaneness Measurement Tool, was developed. The measure was found to be reliable, but the small sample size and insufficient statistical processes used to validate the measure are a cause for concern. What is interesting is

that respondents in the sample indicated that they would prefer to give an explanation to some of their answers.

Brubaker (2013) further developed a 12-item measure of Ubuntu-related leadership after a review of management literature and further exploratory work on what the construct entails. The measure was used to examine the strength of the relationships between servant leadership and Ubuntu-related leadership behaviours with leader effectiveness in Rwanda. The results indicated the internal consistency alpha as .91 and found that servant leadership and Ubuntu-related leadership both have a significant and positive relationship to leader effectiveness. There was, however, mixed evidence of discriminant validity between servant leadership and Ubuntu-related leadership, and despite providing sufficient reliability, the development of the scale was light in terms of substance due to the small sample size (n = 103) and insufficient statistical processes that were used to validate the instrument.

Grobler and Singh (2018) validated a leadership behaviour taxonomy within Southern Africa using an empirical paradigm with a cross-sectional design and quantitative analysis. The total sample consisted of 1 767 participants from the private sector, public sector and state-owned enterprises. The purpose of the study was to review the characteristics that underpin Afrocentric leadership found in literature and empirically validate these characteristics using the Management Practices Survey (MPS) (Yukl, 2012; Yukl, Gordon & Taber, 2002). The reconfigured taxonomy was exposed to extensive statistical processes to validate the instrument. Results confirmed the original conceptualisation of leadership in terms of the MPS by Yukl *et al.* (2002) and Yukl (2012), but with the addition of the unique African meta-category.

Recent studies include that of Tauetsile (2021), who assessed the relationship between social resources and employee engagement mediated by Ubuntu. The sample consisted of 438 participants from private and public sector organisations in Botswana. Ubuntu was measured using 13 items from Sigger's scale (2010). Findings revealed that high levels of Ubuntu enhance the strength of the relationship among supervisor support, colleague support and employee engagement. Evans *et al.* (2021), using a sample of working adults

in Ghana, Kenya and Zambia, assessed whether leader preferences vary by gender and if there are cross-national differences between countries using the Leader Behaviour Description Questionnaire-XII (LBDQXII), a theoretical model of explicit leader behaviour. The authors found that generalisations about leadership in Africa as a whole, for example, collectivism and compassion, do not fully sum up the finer concepts of effective leadership behaviours in Ghana, Kenya and Zambia. Lerutla and Steyn (2022) measured leadership styles (transformational, transactional and laissez-faire) with race as a proxy for cultural background on a sample of 1 140 respondents from 19 organisations in South Africa to assess if the effectiveness of these leadership styles is perceived differently by subordinates. Findings suggested that leaders are perceived to behave similarly in terms of leadership styles and effectiveness, regardless of cultural background.

1.5.4 Instrument development

Further observations made by the researcher are that Ubuntu leadership instruments developed using inductive reasoning and grounded in the views of South African organisational leaders are inadequate. For instance, Brubaker (2013) and Sigger *et al.* (2010) developed their instruments based on Mbigi's social values, while Shrivastava *et al.* (2014) and Grobler and Singh (2018) based their instruments on previous literature. This observation is in line with Muchiri (2011) and Yawson (2017), who call for grounded mixed method studies, where leadership is understood from the perspectives of leaders at grassroots level. A few empirical studies were conducted within a Southern African organisational context (Evans *et al.*, 2021; Grobler & Singh, 2018; Shrivastava *et al.*, 2014; Tauetsile, 2021). This observation was also highlighted by West (2014) who proposed that the exploration of the nature of Ubuntu using a local perspective will assist with continued clarification. Recent literature is still calling for more evidence-based research of leadership theory in an African context and submitting that the development of an instrument grounded in the views of South African leaders is still lacking. Molose *et al.* (2019) maintain that little attention has been given to the development of scales that

conform to the conceptualisation of Ubuntu. Their study proposed a theoretical measurement scale for the four broad concepts of Ubuntu (compassion, survival, group solidarity, and respect and dignity). The scale was not empirically tested. Tauetsile (2021) used 13 items from Sigger *et al.* (2021) to assess the relationship between social resources and employee engagement mediated by Ubuntu.

1.6   GAPS IN KNOWLEDGE

In light of the Ubuntu leadership literature reviewed thus far, there are several gaps which form the basis of the problem statement underpinning this study:

- There is a lack of agreement as to the nature of Ubuntu leadership within a Southern African organisational context.
- There are limited empirical studies on Ubuntu leadership within a Southern African organisational context.
- Of the Ubuntu leadership instruments that have been developed, grounding them in the views of Southern African organisational leaders is lacking.

1.7   PROBLEM STATEMENT

Literature exists on leadership within the African context. However, there is consensus among researchers that further conceptualisation of Afrocentric leadership, specifically the precise nature of Ubuntu within organisational contexts, is required (Brubaker, 2013; Grobler & Singh, 2018; Lerutla & Steyn, 2021; Shrivastava *et al.*, 2014; Sigger *et al.*, 2010; West, 2014). Ubuntu is presented using varying explanations, for example authors such as Gade (2012), Metz (2014) as well as Woerman and Engelbrecht (2017) position Ubuntu as an ethical theory within an organisational context. Several authors explain Ubuntu using cultural leadership literature (Dorfman, Javidan, Hanges, Dastmalchian &

House, 2012; Wanasika *et al.*, 2011). Others refer to Ubuntu as humanism or as a personal philosophy or value system (Broodryk, 2006a, 2006b; Khoza, 2012; Mangaliso, 2001; Mbigi, 2007; Sigger *et al.*, 2010; Zondo, 2022). The most popular view, however, is to describe Ubuntu as a communal philosophy or worldview (Brubaker, 2013; Gade, 2012; Mangaliso *et al.,* 2021; Mbigi, 2007; Muchiri, 2011; Ndlovu, 2016; Ntibagirwa, 2018; Sigger *et al.*, 2010; Shrivastava *et al.*, 2014; West, 2014; Yawson, 2017; Zondo, 2022). Nevertheless, despite these differing views, none of the authors have validated an Ubuntu leadership construct grounded in the perceptions of organisational leaders.

Methodologically, much of the literature consists of reviews and essays (Matolino & Kwindingwi, 2013; Mangaliso *et al.*, 2021; Metz, 2014; Muchiri, 2011; Nicolaides & Duho, 2019; Nkomo, 2011; Rivers, 2019; West, 2014; Woermann & Engelbrecht, 2017; Yawson, 2017). Other approaches have used qualitative studies (Bolden & Kirk, 2009; Gade, 2012; Lerutla & Steyn, 2021; Molose *et al.*, 2019; Ndlovu, 2016; Poovan *et al.*, 2006; Van der Colff, 2003). A few researchers have attempted to empirically test Ubuntu leadership within an organisational context (Brubaker, 2013; Evans *et al.*, 2021; Grobler & Singh, 2018; Lerutla & Steyn, 2022; Shrivastava *et al.*, 2014; Sigger *et al.*, 2010; Tauetsile, 2021). However, these studies did not ground their measures in the perceptions of leaders in South Africa, and the development of the scales in the studies by Sigger *et al.* (2010) and Brubaker (2013) was light in terms of substance due to small sample sizes and insufficient validation of their instruments. The problem is therefore that firstly, Ubuntu has not been fully conceptualised within an organisational context, and secondly, there is no empirical instrument to explore or measure Ubuntu leadership within Southern African organisational contexts.

1.8   PURPOSE AND OBJECTIVES

This study fills this gap by exploring the nature of Ubuntu leadership through the perspectives of South African organisational leaders and developing an Ubuntu

leadership instrument which was empirically tested on a large scale using advanced statistical techniques to confirm validity. An exploratory sequential design was used. This entailed a three-phase mixed method design which started with the collection and analysis of qualitative data. This was followed by a development phase, where the qualitative findings were translated into a measure or scale which was tested quantitatively (Creswell & Plano Clark, 2018). More specifically, the nature of Ubuntu style leadership was explored using Northcutt and McCoy's Interactive Qualitative Analysis (IQA) (2004). IQA is a structured systems approach to conduct qualitative research. During the qualitative phase, data was collected from three focus groups of organisational leaders. The outcome of each IQA focus group was a systems influence diagram providing a visual picture of Ubuntu-style leadership through the eyes of the constituents (Bargate, 2014). These findings were used to develop an instrument with good psychometric properties which could be administered to a large sample. During the quantitative phase, data was collected from a sample of employees from several public and private organisations in Southern Africa to validate and test the affinities identified at IQA level. According to Creswell and Plano Clark (2018), the primary intent of an exploratory sequential design is to develop and apply a quantitative measure that is grounded in the qualitative data. As a result, the integration between the qualitative and quantitative phases of the design occurs by means of a measure grounded in the culture and perspectives of the participants, i.e. it is relevant to the group being studied (Creswell & Plano Clark, 2018).

Thus, the objectives of this research were:

1. To conceptualise Ubuntu leadership within a Southern African organisational context.
2. To develop a valid and reliable measure of Ubuntu leadership within an organisational context.
3. To determine the similarities and differences between Ubuntu leadership in an organisational context with the general conceptualisation (philosophy) of Ubuntu.
4. To determine the statistical relationship between Ubuntu leadership, as measured with the new instrument and other relational leadership paradigms such as empowering

leadership, servant leadership, leader member exchange (LMX), authentic leadership and transformational leadership.

5. To determine the statistical relationship between Ubuntu leadership, as measured with the new instrument and various positive organisational behaviour constructs such as sense of coherence, work self-efficacy, organisational knowledge capability and organisational culture profile.

1.9 RESEARCH QUESTION AND SUB-QUESTIONS

Given the problem statement, purpose statement and objectives of the research, the following main research question emerged:

What are the Ubuntu leadership elements, as grounded in the perceptions of South African organisational leaders, to be used in developing a valid construct and measure?

The sub-questions were as follows:

Sub-question 1: *What is Ubuntu leadership philosophy from a cultural perspective?*

Sub-question 2: *How does Ubuntu leadership manifest itself in an organisational context?*

Sub-question 3: *What factors comprise leaders' perceptions of Ubuntu leadership within an organisational context?*

Sub-question 4: *How do these factors relate to each other in a perceived system of cause and effect?*

Sub-question 5: *How do the different focus group experiences of Ubuntu leadership compare with each other?*

Sub-question 6: *To what extent are the relationships identified at qualitative level generalisable to a larger sample of organisational leaders?*

Sub-question 7: *Can the construct be measured by means of a valid and reliable instrument?*

1.10 THEORETICAL FRAMEWORK

This study was grounded in systems theory and relational leadership theory, as it followed a mixed method exploratory design where a measure of Ubuntu leadership grounded in the views of organisational leaders was developed and then empirically tested.

1.10.1 Systems theory

Mele, Pels and Polese (2010) define systems theory as "a theoretical perspective that analyses a phenomenon seen as a whole and not as simply the sum of elementary parts" (p. 3). This supports Northcutt and McCoy's assertion (2004) that systems are made up of individual elements (meaning) and the relationship between the elements. With IQA, the chosen approach for the qualitative phase of the study, the focus was on social systems. Here, "meaning" answers the questions of "what makes things happen and why?" (p. 40), and relationships are defined as "perceived cause and effect, or influence, among the elements" (p. 41). The IQA describes the elements and relationships between them in such a way as to depict patterns of influence. The outcome of this process is a system influence diagram (SID) presenting the elements and relationships between them. The SID was used to develop the Ubuntu leadership measure.

1.10.2 Relational leadership theory

It was proposed that this study be grounded in relational leadership theory, an emerging conception of organisational leadership. According to Yukl (2013), relational leadership is part of an "evolving social order that results from interactions, exchanges, and influence processes among many people in an organisation" (p. 291). The focus is on the social processes and patterned relationships that explain how collective unity can accomplish shared objectives within an organisation; in other words, interpersonal relationships are more important than formal charters, structures, policies and rules. Uhl-bien (2011) presents a similar view on relational leadership and defines it as a "social influence process through which emergent coordination (i.e. evolving social order) and change (e.g. new values, attitudes, approaches, behaviours, and ideologies) are constructed and produced" (p. 77). Uhl-bien (2011) describes two perspectives of relational leadership, namely an entity perspective and a relational perspective. Both emphasise relationships, but the entity perspective focuses on the leader and follower as individuals, whereas the relational perspective focuses on the collective dynamic. Collective unity, the importance of relationships and social influence processes are highlighted by Yukl (2013) and Uhl-bien (2011), which indicates that relational leadership shows promise as a grounding for an Ubuntu leadership construct.

1.11 RESEARCH DESIGN AND METHODOLOGY

1.11.1 Philosophical assumptions

It is important for a researcher to understand the assumptions and lens that they are using to approach their research. According to Saunders, Lewis and Thornhill (2009), a researcher's philosophy or worldview contains important assumptions about the way in which they view the world. These assumptions underpin the research strategy and methods chosen in the study and are influenced mainly by the researcher's view of the

relationship between knowledge and how it is developed. As this study aimed to conceptualise and measure Ubuntu leadership behaviours within an organisational context, the research flowed from a constructivist worldview as well as a positivist philosophical stance. Constructivism sees reality as being socially constructed, i.e. the understanding of a phenomenon is formed by the subjective views of participants (Creswell & Plano Clark, 2018; Saunders *et al.*, 2009). Positivism informs the attainment of empirical objectives and is often associated with quantitative approaches, where theory is delimited to certain variables that are empirically observed and measured (Creswell & Plano Clark, 2018). As a result, this study required a qualitative phase followed by a quantitative phase to answer the research question, i.e. an exploratory mixed method design was used. The researcher concurred with Creswell and Plano Clark's stance (2018) that a worldview relates to the study context and type of mixed method design. As such, there is flexibility to use a worldview which best fits the context of the study. In addition, multiple paradigms can be used in a mixed method study, where the paradigm used relates to the type of mixed method design. Consequently, this study employed a constructivist worldview in the first phase of the research to conceptualise Ubuntu leadership behaviours within an organisational context, i.e. the qualitative phase. The study then shifted to a positivist worldview during the second phase of the research which validated an Ubuntu leadership measure, i.e. the quantitative phase. Following this mixed method approach, enhanced validity within the research as data was drawn from several sources, these being organisational leaders during the qualitative phase and private and public sector employees during the quantitative phase. Creswell and Plano Clark (2018) refer to this validity strategy as triangulation, where convergence and corroboration are achieved by comparing findings from qualitative data (exploring a phenomenon) with the quantitative results (confirming the results). To bridge the gap between the perceptions of the organisational leaders and private and public sector employees, Blau's social exchange theory (1964) and Bandura's social learning theory (Bandura, 1977) needed to be considered. According to social exchange theory, stable leadership depends on power and the subordinates' legitimating approval of it. Based on social learning theory, new patterns of behaviour can be acquired through direct experience of others' behaviour or by observing or imitating others.

Based on the discussion above, it is important to highlight that an emic/etic approach was used when developing and validating the Ubuntu leadership measure. The emic approach provides an inside perspective, where culture is understood from the perspectives of the individuals as well as from the system of psychological thought within the social group (Helfrich, 1999; Morris, Leung, Ames & Lickel, 1999). This supported the researcher's decision to use IQA to develop the Ubuntu leadership measure. The emic (culture-specific) aspects of the construct within this context were made evident as the measure was grounded in the perceptions of organisational leaders (constituents) and IQA followed a structured systems approach which provided a visual representation of Ubuntu leadership. During the subsequent quantitative phase of the study, an etic approach was followed, where the developed measure was validated by testing relationships identified at IQA level and determining whether Ubuntu leadership is a distinct construct with discriminant validity. This was based on the perspective of the observer, i.e. private and public sector employees. This phase of the study also determined whether the construct could be generalised to a larger population.

1.11.2 Research designs

According to Newman, Benz and Ridenour (1998), the search for knowledge or "truth" is the purpose of research. In addition, behavioural research is made up of a combination of qualitative and quantitative approaches, and design validity is more likely to be built into studies where the researcher is open to both approaches. They proposed the notion of a qualitative-quantitative research continuum as opposed to viewing the two research approaches as separate and distinct. Neither approach is viewed as better; rather, the best approach is the one that is most effective for reaching the "truth", namely a qualitative, quantitative or an integrated approach (Newman *et al*, 1998).

A qualitative approach is used when observing and interpreting reality using inductive reasoning to develop a theory that will explain what was experienced. Induction emphasises gaining an understanding of the meaning which those who are close to a

research context attach to an event or phenomenon (Creswell & Plano Clark, 2018; Saunders *et al.*, 2009). On the other hand, a quantitative approach falls under empirical studies and is used when a researcher begins with a theory or hypothesis and then tests for confirmation or disconfirmation of the hypothesis using deductive reasoning. Deduction is a highly structured approach which moves from theory to data. The researcher is independent of what is being researched, and the focus is on explaining causal relationships using statistical analysis (Creswell & Plano Clark, 2018; Saunders *et al.*, 2009).

Thus, the objective of this study was twofold: firstly, to conceptualise Ubuntu leadership within an organisational context, and secondly, to develop and validate an Ubuntu leadership measure grounded in the perceptions of organisational leaders. As such, the research followed a three-phase exploratory sequential design, preceded by a systematic literature review:

- IQA where qualitative data was collected and analysed;
- The development of an Ubuntu leadership measure;
- Validation of the measure using quantitative analysis.

As the initial stage of this study sought to develop a measure based on the insight and subjective reality of organisational leaders, the relevant qualitative research approach employed inductive reasoning, i.e. theory follows data (Saunders *et al.*, 2009). The measure was then subjected to quantitative analysis to assess its validity and reliability. As a result, this phase of the research used deductive reasoning. According to Creswell (2014), a mixed method facilitates the development of a better measurement instrument by first collecting and analysing qualitative data and then administering the developed instrument to a sample. Consequently, the instrument was grounded in the views of the study participants and integrated the qualitative and quantitative phases of the study (Creswell & Plano Clark, 2018).

Before briefly outlining the specific methodology for each phase, it is worth noting the challenges of mixed method research. Creswell (2014) highlights the need for extensive data collection, the time demands of analysing qualitative and quantitative data, the need for the researcher to be familiar with quantitative and qualitative forms of research and, due to the complexity of the design, the need for clear, visual models to understand the details and the flow of research activities in the design. Leedy and Ormrod (2015) further state that combinations of the methods are only limited by the nature of the research problem. In addition, the researcher must decide how to integrate, interpret and report the qualitative and quantitative findings and whether they will be weighed equally or not. The researcher considered these challenges and was confident that the methods chosen would mitigate them.

1.11.3 Literature review

Using existing literature, Ubuntu leadership is presented from a cultural perspective and organisational context in five sections. Firstly, Ubuntu philosophy in general is discussed by presenting a few seminal perspectives. This is followed by a discussion of Ubuntu philosophy from a cultural leadership perspective in response to the first research sub-question. Literature exploring the potential exclusionary nature of Ubuntu is then discussed, followed by the presentation of the results of a systematic review which explored how Ubuntu leadership has been portrayed in organisational contexts. The review concludes with a discussion on Ubuntu leadership in organisational contexts since June 2019, which was after the systematic literature review ended.

1.11.4 Methodology for phase 1: Interactive Qualitative Analysis

In keeping with the study's constructivist and positivist philosophical stance as well as the systems theory theoretical foundation, the qualitative phase employed Northcutt and

McCoy's structured systems approach known as Interactive Qualitative Analysis (IQA) to answer the sub-questions posed:

- How does Ubuntu leadership manifest itself in an organisational context? (sub-question 2)
- What factors comprise leaders' perceptions of Ubuntu leadership within an organisational context? (sub-question 3)
- How do these factors relate to each other in a perceived system of cause and effect? (sub-question 4)
- How do the different focus group experiences of Ubuntu leadership compare with each other? (sub-question 5)

Dialectical logic, i.e. looking at something from multiple perspectives, is one of the major underpinnings of IQA and, as such, appeals to a mixed method researcher. The work done by Northcutt and McCoy (2004) was a reconciliation of the constructivist and positivist paradox and put forward seven dimensions where the qualitative and quantitative approaches differed. These dimensions included assumptions about reality (beliefs) and values (epistemological and ethical preferences) and how they interact to form a researcher's meaning of rigour.

IQA is a system as a representation of a particular reality, and its purpose is to describe the diverse elements of a social system and the relationships between them in such a way as to present patterns of influence. To gain this insight, IQA uses group processes as a data collection device (Bargate, 2014; Northcutt & McCoy, 2004). The developers' argument was that those closest to a phenomenon are well suited to build a graphic picture of the system's influences and outcomes by identifying themes and how they related to one another (Bargate, 2014).

Constituents (participants) are selected based on their membership of a particular group and their level of power over and knowledge of the phenomenon being studied (Northcutt & McCoy, 2004). Both inductive and deductive reasoning are used during the three main stages in IQA. Initially categories of meaning or affinities are socially constructed by the constituents through induction. The affinities are then defined and refined by the

constituents (induction and deduction). Finally, the constituents deductively explore the relationship between the constructs and prepare a picture of the system, formally known as a system influence diagram (SID) (Bargate, 2014; Northcutt & McCoy, 2004). The outcome of IQA in the current research resulted in a visual representation of Ubuntu leadership, prepared through the eyes of South African leaders.

1.11.5 Interactive Qualitative Analysis in leadership literature

At this stage it is worth reporting on several studies where IQA was used as a methodology. For example, Bargate (2014) investigated IQA as a methodology to understand how Managerial Accounting and Financial Management students experienced learning in a particular programme. The study constituents were a purposive sample of 15 students who participated in an 18-week writing-intensive tutorial programme. Ackermann (2014) also applied IQA in his study entitled "Self-regulation strategies of white adult male students who grew up with emotionally absent fathers". Through IQA, themes were identified and used to systematically construct a hypothetical model showing the cause-and-effect relationships between the themes. A purposive, convenience sample of nine participants took part in the study. Sanchez (2007) used IQA to analyse the experiences of undergraduate literature students in Second Life, an online Metaverse. A total of 18 students produced a systems model which included ten affinities with one primary driver and one primary outcome. More recently, Sibanda and Grobler (2023) used IQA to determine if there are spiritual leadership elements that exist in South Africa that are different from the Western stance of the theory to be used in developing an instrument.

1.11.6 **Methodology for phase 2: Instrument development**

The next stage of IQA involves the investigation of individual reality using interviews, where the researcher engages in dialogue with each respondent. Northcutt and McCoy (2004) acknowledge that time constraints may prevent individual interviews (p. 168), and if this is the case, extra care should be taken during the affinity phase of the IQA to ensure that the affinities are classified and described correctly. The researcher decided to conduct three IQA focus groups to ensure that the demographic distribution of the focus groups represented the composition of the South African workforce and satisfied the IQA criterion of distance and power in relation to Ubuntu leadership. This resulted in additional time constraints, leading to the decision to not conduct individual interviews. Consequently, extra care was taken during the affinity phase to ensure a rigorous outcome. In addition, the data generated in the latter stages of IQA and represented by the inter-relationship diagrams (IRDs) and SIDs was used to inform the scale items of the Ubuntu leadership measure that was empirically tested on a large scale using advanced statistical techniques to confirm validity. This ensured that the measure was grounded in the views of the constituents, as each affinity was clearly defined by the constituents during the axial coding process using data from a brainstorming phase.

The measure was developed following the rigorous procedures of instrument-scale development recommended by DeVilles (2003), Creswell and Plano Clark (2018) and Barry, Chaney, Stellefson and Chaney (2011). The outcome of this phase of the exploratory mixed method research was an Ubuntu leadership measure grounded in the perceptions of organisational leaders which served to integrate the qualitative and quantitative datasets.

1.11.7 **Methodology for phase 3: Quantitative analysis**

The quantitative phase of the research design determined whether Ubuntu leadership is a valid construct and measure. This phase was multi-sectorial, with Southern Africa as the geographical context. A cross-sectional design was used, where respondents from different groups in several private and public sector organisations were sampled and compared at a point in time (Leedy & Ormrod, 2015). Data was generated through surveys, where the developed measure was administered to a large sample drawn from the population of public and private sector employees in Southern Africa. Access to the organisations and respondents was achieved by including master's students as co-researchers, functioning as fieldworkers who each targeted a sample of employees within their organisation. A large sample size enabled the researcher to conduct statistical tests and potentially make claims about generalisation to the population in question (Creswell & Plano Clark, 2018).

Pallant (2020) defines the validity of a scale as "the degree to which it measures what it is supposed to measure" (p. 7). The approach during this stage was highly structured, with the measure being subject to exploratory factor analysis and confirmatory factor analysis (EFA and CFA), scale reliability, invariance analysis, group differences using t-tests and ANOVA, and testing for common method bias using the IBM SPSS to determine internal consistency and construct validity (IBM Corp, 2020). Convergent and discriminant validity were confirmed through assessing whether the Ubuntu leadership measure correlated as expected with other relational leadership styles, positive organisational outcomes and a marker variable.

This phase of the research provided data to answer the last two sub-questions of this study:
- To what extent are the relationships identified at qualitative level generalisable to a larger sample of organisational leaders? (sub-question 6)

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- Can the Ubuntu leadership construct be measured by means of a valid and reliable instrument? (sub-question 7)

1.12 ETHICAL CONSIDERATIONS

Ethical clearance (see Appendix A) was obtained from Unisa's Research Ethics Committee reference number 2020_SBL_DBL_004_FA. The researcher met the ethics requirements in the following ways:

- Ethical clearance was applied for after the literature review and methodology chapters of the thesis were complete.
- Data collection for the qualitative phase only went ahead when Unisa's Research Ethics Review Committee granted permission.
- During the qualitative phase, the researcher obtained formal approval to conduct the focus group from each relevant executive via email when the IQA took place within an organisation for focus groups 1 and 3 (see Appendix B). For the second focus group, individuals were directly invited to take part via email. With all focus groups, a comprehensive information sheet was sent to the participants which explained: (1) the importance and purpose of the research, (2) that taking part in the research was voluntary and (3) that by attending the IQA focus groups they would have given consent to their participation (see Appendix C). At the start of each focus group, during the introductory phase, the constituents were reminded of this and were requested to complete a demographic form so that the researcher could understand the IQA samples better. The information recorded included the industry and sector represented (public, private, SOE) as well as gender, age, highest education, race, years in a leadership role and how often they were in contact with other leaders (see Appendix D). While the form did not ask for each person's name, it was highlighted at this point that due to the nature of a focus group, confidentiality could not be guaranteed. The researcher also requested that the sessions be recorded to ensure transparency and assist with data analysis.

- During the quantitative phase, the co-researchers, functioning as fieldworkers obtained formal approval from the relevant executive in their organisations.
- A comprehensive information sheet was given to all potential respondents for the quantitative phase explaining: (1) the importance and purpose of the research, (2) that participating in the research was voluntary and anonymous and (3) that by answering the questions and submitting the survey they would be giving their consent to participate (see Appendix E). This information sheet highlighted the importance of confidentiality through explaining that each participant's name would be randomly drawn from a list of all employees in their organisation. In addition, since in this study was voluntary, the participant was under no obligation to consent to participate. If the participant did decide to take part, they would receive the information sheet to keep for future reference. Only Professor Anton Grobler, the promoter of this research, and myself, Kerryn Powell, would have access to the hard-copy questionnaires. Any information that was obtained in connection with this study and that could be identified with the participant would remain confidential and be disclosed only with the participant's permission or as required by legislation (Mental Health Care Act 17 of 2002). Confidentiality, however, was not a concern in this phase of the research as the questionnaires would be answered anonymously and individual identifiers would not be requested. Once the data was captured and all identifiers removed, the information was stored on a password-protected computer. Only the data that was clear of all identifiers may be viewed by the statistician involved in this study as well as other researchers. The hard-copy questionnaires were destroyed once quality checks had been done and the electronic data will be retained for a period of five years.
- All written data from both phases of the research will be stored in a secure location and all electronic data will be stored on a password-protected computer.

1.13 RESEARCH DELINEATIONS

This study focused on Ubuntu leadership within organisations in Southern Africa. IQA participants were organisational leaders in South Africa and the sample for the quantitative phase consisted of private and public sector employees from Southern African organisations.

1.14 CONTRIBUTION OF THE STUDY

The contribution of the study is the conceptualisation of Ubuntu leadership within the Southern African organisational context, and the development and validation of a measure. This will aid future research by providing a valid method for assessing Ubuntu leadership and therefore makes an important contribution to the literature addressing leadership models in Africa. In addition, this study provides a clearer picture of Ubuntu leadership behaviours within an organisational context, which has implications for Ubuntu leadership and team development in Southern Africa. As a result, it is important for current organisational leaders, human resource professionals, and learning and development practitioners.

1.15 CHAPTER COMPOSITION

The thesis consists of the following chapters:

Chapter 1:   Orientation of the research

Chapter 2:   Systematic literature review

Chapter 3:   Methodology

Chapter 4:   IQA data analysis and instrument development

Chapter 5:   Quantitative data analysis and validation of the organisational Ubuntu leadership instrument

Chapter 6:   Conclusions, limitations and recommendations

CHAPTER 2: SYSTEMATIC LITERATURE REVIEW

2.1   INTRODUCTION

This literature review aimed to explore how Ubuntu leadership has been portrayed in organisational contexts. According to Tranfield, Denyer and Smart (2003), a literature review is a key tool used to manage the diversity of knowledge within management research and to map and assess relevant intellectual territory. Rocco and Plakhotnik (2009) warn that a paper will drift if there is no framework of literature discussing the history and big ideas of the field under discussion. Similarly, the purpose of a literature review is to consider what others have done in similar areas to the researcher's own topic of investigation and get to know this literature extremely well so that a researcher can more effectively address their research problem (Leedy & Ormrod, 2015). However, some literature reviews can be biased by the researcher and can lack thoroughness and rigour (Callahan, 2014; Tranfield *et al.*, 2003).

To overcome this challenge, this review is partitioned into five sections. Firstly, Ubuntu philosophy in general is discussed by presenting a few seminal perspectives. This is followed by a discussion of Ubuntu philosophy from a cultural leadership perspective. Literature exploring the potential exclusionary nature of Ubuntu is then discussed, followed by the presentation of the results of the systematic review which explored how Ubuntu leadership has been portrayed in organisational contexts over a 25-year period. The review concludes with a discussion on Ubuntu leadership in organisational contexts since June 2019, when the systematic literature review ended.

2.2   DISCUSSION

2.2.1   Ubuntu philosophy in general

Ubuntu within organisational contexts has been a subject of increasing interest both prior to South Africa's first democratic elections in 1994 and subsequently. Ubuntu is a literal translation for collective personhood and collective morality (Mbigi, 1997). Due to the material circumstances of poverty and powerlessness, it has developed out of marginalised communities that survive on the principles of collective solidarity and brotherly group care rather than self-sufficiency (Mbigi, 1997; Mbigi & Maree, 2005). Mbigi and Maree (2005) go on to say that collective unity is not new or peculiar to Africa. All dispossessed groups practise this concept of Ubuntu wherever they are in the world – a concept of brotherhood and collective unity for survival among the poor. Ubuntu, within a community, permeates every aspect of love and is expressed in the collective. In Africa this is expressed through singing, dancing, effort in work, storytelling, funerals, expression of grief and wailing, respect and acceptance, sharing and compassion, hunting, initiation and war rites (*toyi toyi*), celebration, rituals and worship (Mbigi, 1997).

In the academic discourse on Ubuntu in an organisational context, there is agreement on researchers' seminal descriptions of Ubuntu, i.e. Mangaliso (2001), Mbigi (1997) and Mbigi and Maree (1995). Mangaliso (2001) defines Ubuntu as "humaneness, a pervasive spirit of caring and community, harmony and hospitality, respect and responsiveness that individuals and groups display for one another" (p. 24). Molose, Goldman and Thomas (2018), Sloan Black and Geletkanycz (2006) and Sulamoyo (2010) are authors referring to this definition. Mbigi (1997) and Mbigi and Maree (2005) suggest that Ubuntu is best expressed by the Xhosa proverb, "*umuntu ngumuntu ngabantu*", which means "I am because we are", i.e. I am only a person through others. In addition, Mbigi and Maree (2005) identify five key values underpinning Ubuntu, namely survival, compassion, solidarity, dignity and respect. The authors conceptualise these values using collective

fingers theory, which is based on an African proverb: "a thumb, although it is strong, cannot kill on its own. It requires the collective cooperation of the other fingers to do this" (p. 110). Bertsch (2012), Geldenhuys and Veldsman (2011) and Molose *et al.* (2018) are authors referring to the description of Ubuntu by Mbigi (1997) and Mbigi and Maree (1995).

In addition to explaining what the concept of Ubuntu is, these seminal authors go on to propose that Ubuntu has a place within an organisational context. For example, Mbigi (1997) maintains that the collective solidarity in African life needs to be expressed in modern forms of business entrepreneurship, business organisations and management in order to build a competitive developed nation, and competitive institutions as well as organisations. Mangaliso (2001) agrees with Mbigi's perspective and argues that Ubuntu can give competitive advantage to companies that incorporate its principles and practices. Mbigi and Maree (2005) assert that it is important to build on indigenous cultural practices and positive contributions from all cultures. In addition, managerial reality is not objective and absolute, but rather relative and culturally determined, i.e. some management practices are formed by the collective cultural experience of the people. Mbigi and Maree (2005) propose that Africa draw on its triple cultural heritage from Africa, the East and the West, in other words, harness the social experience and innovation of the African people and align them with successful management techniques from the East and the West.

These seminal perspectives indicate that Ubuntu philosophy is an essential component of leadership in African organisations. Ubuntu from a cultural leadership perspective will now be discussed.

2.2.2 Ubuntu philosophy from a cultural leadership perspective

Geert Hofstede's research on identifying work-related cultural differences in more than 50 countries around the world in the 1980s has strongly influenced the academic discourse on cross-cultural leadership (Yukl, 2013). In his study, Hofstede (1984) asserts

that management skills are culturally specific – a management technique or philosophy appropriate in one national culture is not necessarily appropriate in another. He found that virtually all less economically developed countries are more collectivist, where there is a preference for a tightly knit social framework in which individuals expect their relatives, clan or other in-group members to look after them in exchange for unquestioning loyalty. However, economically developed countries are more individualist, where there is a preference for a loosely knit social framework in society where individuals take care of themselves and their immediate families only. A similar result emerged with the power distance dimension, when members in a society accept that power in institutions and organisations is distributed unequally, although to a lesser extent (Hofstede, 1984).

House *et al.* (2002) built on Hofstede's culture dimensions in their GLOBE research programme which focused on culture and leadership in 61 nations. Using a survey of middle managers in the food processing, finance and telecommunications industries, the national cultures and attributes of effective leadership were examined. The culture dimensions included performance orientation (the degree of encouragement and reward group members receive for performance improvement and excellence) and future orientation (the degree to which there is engagement in future-oriented behaviours like planning, investing in the future and delaying gratification). Other dimensions were assertiveness (the degree to which social relationships are assertive, confrontational and aggressive), power distance (the degree of expectation that power should be equally shared) and humane orientation (the degree to which fair, altruistic, friendly, generous, caring and kind behaviours are encouraged and rewarded). Institutional collectivism involved the degree to which organisation and societal institutions encourage and reward the collective distributions of resources and collective action; in-group collectivism entailed the degree to which individuals express pride, loyalty and cohesiveness in their organisations and families. Finally, uncertainty avoidance involved the degree to which social norms, rituals and bureaucratic practices are used to alleviate the unpredictability of future events and, gender egalitarianism was the degree to which gender role differences and gender discrimination are minimised (pp. 5 – 6).

The dataset generated by the GLOBE project also included identified behaviours and characteristics of outstanding leaders in the participating countries (Wanasika *et al*., 2011). These culturally endorsed implicit leadership theories comprised the dimensions of charismatic/value-based (the ability to inspire, motivate and expect high performance outcomes from others based on core values) and team orientation (emphasising effective team building and the implementation of a common purpose among the team members). Further dimensions identified were participative (the degree to which managers involve others in making and implementing decisions), humane oriented (reflecting compassion, generosity and supportive and considerate leader behaviours), autonomous (independent and individualistic leadership) and self-protective (a focus on ensuring the safety and security of the leader). Wanasika *et al*. (2011) used the GLOBE quantitative results from Nigeria, Namibia, Zambia, Zimbabwe and a black sample from South Africa, together with an analysis of existing literature and a qualitative analysis of African media reports, to examine managerial leadership and its cultural and historical foundations in sub-Saharan Africa. Their findings revealed several characteristics of sub-Saharan culture which the authors concluded have important implications for outstanding leadership attributes in the cluster. First was "a spirit of Ubuntu", which recognises the importance of human interdependence and harmony in all social relations and is consistent with the humane-oriented leadership dimension from the GLOBE study. Second was "a religious and spiritual orientation towards life", which the authors suggest is consistent with GLOBE's charismatic/values-based leadership style as well as servant leadership. Third was "in-group solidarity", which the authors propose is addressed by GLOBE's dimension of in-group collectivism, which measured pride, loyalty and cohesion of the respondents to their families and organisations. The authors suggest that Nelson Mandela, South Africa's first democratically elected president, demonstrated the African cultural value of Ubuntu through respect and inclusion of all stakeholders in negotiations and decision making. Much of his leadership style was universally endorsed in the GLOBE study of business organisations. The authors go on to describe Mandela's leadership style as a "dedicated, inspirational and disarming leadership style characterised as charismatic/value based with a strong emphasis on boundary spanning, ethical behaviour and indigenous cultural values" (p. 240).

There is support in the literature for the Wanasika *et al.'s* perspective (2011) on the Ubuntu philosophy from a cultural leadership perspective. Earlier studies include that of Booysen (2001), who examined the differences between white (Eurocentric) and black (Afrocentric) South African managers using the GLOBE questionnaire. Booysen (2001) is of the opinion that Ubuntu is not a management style or a business technique, but an epistemology, a humanistic philosophy and an African humanism based on the values of solidarity, group conformity and care, group compassion, respect, dignity, trust, openness and cooperation that guides leadership and management. Booysen's study further revealed that white and black managers differed in their approaches to leadership. White managers' leadership was congruent with Eurocentric leadership in that they valued performance orientation, uncertainty avoidance, future orientation, assertiveness and gender egalitarianism more than blacks. Black managers' leadership was more Afrocentric in that they valued collectivism and humane orientation more than whites. Littrell and Nkomo (2005) agree with Booysen (2001), referencing the study and suggesting that Afrocentrism is typified in the concept of Ubuntu which values collectivism and group centredness in contrast to individualism.

Studies published around the same time as Wanasika *et al.* (2011) include Dorfman *et al.* (2012), who directly refer to the Wanasika *et al.* findings about what is known and what has been learned about leadership from the GLOBE project. Penceliah (2011) also explored leadership by highlighting Eurocentric, Afrocentric and Asian-centric approaches to leadership. This author suggests that the black and white respondents may have been socially diverse to some extent. Nevertheless, it was evident that both groups also subscribed to a national culture; collectivism appeared to underpin their approach to leadership and humanism, or Ubuntu was central to leadership in South Africa.

Another cross-cultural study of leadership that revealed similar findings to the GLOBE project was called LEAD (Leadership Effectiveness and Motivation in Africa and the Diaspora). According to Ford and Miller (2014, p. 270), LEAD was a multiphase research project designed to inform management and leadership practices in several countries in

Africa as well as throughout the Diaspora located in the Caribbean, Canada and the United States. The "Diaspora" was regarded as "having African roots", i.e. participants of the study were all of African descent or were Africans living outside of the continent of Africa. Ford and Miller (2014) suggest that the findings from the GLOBE studies are comparable with those from the LEAD project. For instance, characteristics such as charismatic, visionary, being a good communicator and team-mindedness were regarded as key effective leader traits by the participants. In addition, there was a preference for a humanistic or Ubuntu approach to leadership beyond South Africa and encompassing other African countries and the African Diaspora.

Based on these studies on cultural leadership in Africa, it can therefore be concluded that the Ubuntu philosophy from a cultural perspective is humane oriented, values based and collectivist.

2.2.3 The potential exclusionary nature of Ubuntu

Several authors have voiced concern over the potential exclusionary nature of Ubuntu. Malunga (2006) discusses positive and negative elements of Ubuntu and asserts that its village/community level understanding has failed to transcend this stable and predictable environment. Malunga specifically points out six areas where this may be the case: tribalism developing out of loyalty to kinship; a disrespect for term limits in office due to the belief that kings and chiefs rule for life; the desire to accumulate as much wealth as possible and possibly succumb to corruption due to the fear of an unpredictable future; the high value placed on relationships leading to wasteful expenditure on births, weddings, initiation ceremonies and burials; the development of a blind loyalty to old ideas as a result of respecting elders; and the desire for survival of the village undermining the need for radical change in response to changing environments (p. 2). Kamoche (2011) indicates that Ubuntu's relational existence can inform human resource practices, leadership styles, motivational theories, effective teamwork and organisational

commitment, but it is important to identify which aspects can make a potentially positive contribution and which aspects need to be treated with caution. An example given is the negative consequences associated with nepotism (p. 3). Walumbwa *et al.* (2011) agree with this stance, saying that research needs to carefully separate the positive and potentially negative attributes of Ubuntu. Wanasika *et al.* (2011) and Dorfman *et al.* (2012) accept that the spirit of Ubuntu is consistent with humane-oriented leadership, where interdependence and harmony in all social relationships within one's tribe or in-group are important. In addition, Ubuntu encompasses the dignity of people, reciprocity in social relations and a desire for tolerance and forgiveness. According to these authors, the culture of corruption, poverty, tribalism and violence are as a result of high power-distance and in-group collectivism. Here, "top civil servants and private sector executives seem to put family and personal interests first, ethnic interests second and corporate interests third" (Wanasika *et al.*, 2011, p. 236). Matolino and Kwindingwi (2013) go on to argue that Ubuntu as an ideology is not well rooted in the ethical experiences of modern people. In addition, it lacks capacity and context as a conceived ethical solution and code of ethics. Similarly, Booysen (2016) argues that although Ubuntu can be seen in a positive light in that it is a relational and inclusive concept, it could lead to exclusive and discriminatory practices. Booysen advocates making leaders aware of this so that Ubuntu within an organisational leadership context is practised in a way that discourages the potential for exclusion. More recently, Nicolaides and Duho (2019) question how an African culture which espouses Ubuntu can tolerate unethical business practices. In their view, leadership is a moral service and leaders need to exist in truth and sincerity and avoid self-serving behaviours. In addition, leaders need to have vision and be forward thinking in how they lead and value the interconnectedness they share with society (p. 1717). Using a systematic literature review, Asamoah and Yeboah-Assiamah (2019) found that corruption and poor leadership in Africa is anti-cultural, anti-human, anti-ethical and anti-African – those who practise these behaviours only profess to be true Africans and are not true Africans. They agree that the Ubuntu philosophy calls on individuals to promote the welfare of society, but African government regimes and leaders do not perform well when it comes to the use of government resources and creating the best conditions for collective human welfare. In a qualitative study aimed at comprehensively defining African

leadership, Lerutla and Steyn (2021) concluded that African leadership is multi-faceted and includes both praiseworthy and concerning aspects. They interviewed 121 adult students from 14 sub-Saharan countries and identified eight themes of African leadership, one of which was named "brokenness". This theme referred to corruption, non-transparent trade and the irresponsibility aspect of African leadership.

Now that the Ubuntu philosophy in general has been explained, discussed from a cultural leadership perspective and its potential exclusionary nature explored, what follows is a presentation of the results of the systematic literature review which explored how Ubuntu leadership has been portrayed in organisational contexts.

2.2.4 Exploring Ubuntu leadership in organisational contexts – A systematic review

2.2.4.1 Introduction

In keeping within this study's positivist philosophical stance, the systematic review methodology used in medical science and pioneered by the Cochrane and Campbell Collaboratives was used to achieve a rigorous and evidence-informed literature review. The systematic review approach synthesises the research in a systematic, transparent and reproducible manner (Callahan, 2014; Tranfield *et al.*, 2003). Nightingale (2009), a medical researcher, agrees with this perspective and explains that systematic reviews are designed to identify all research related to a given topic. Methodologically, systematic reviews are protocol driven and rigorously conducted to give a balanced and unbiased summary of the literature that minimises the effect of selection, publication and data extraction bias. Nightingale (2009), however, suggests that selection bias can occur when identifying the inclusion and exclusion criteria for the studies. Publication bias can also occur if the method of identifying the relevant studies is not sensitive enough, and data extraction bias can arise during the process of the review when the data is extracted.

The initial stage of the review involves planning, where the need for the systematic review is identified and a review protocol is developed (Tranfield *et al.*, 2003). This is supported by Nightingale (2009), who describes the protocol as clearly defining the aims and objectives of the review, the inclusion and exclusion criteria for the studies, how the studies will be identified and the plan of the analysis. Tranfield *et al.* (2003) further put forward that a management review protocol can contain a conceptual discussion of the research problem and a statement of the problem's significance rather than a defined research question. In addition, the approach of the review should not be too closely planned, as management reviews are often regarded as a process of exploration, discovery and development. Tranfield *et al.* (2003) also prefer a more flexible approach for management studies. Within the flexible approach, the researcher clearly states what is intended by the systematic review at the outset but can modify the plan if changes are made during the course of the review, as long as explanations are provided. This will enable the researcher to produce a protocol that does not compromise the ability to be creative during the review process while being less open to researcher bias.

2.2.4.2 Aim of the systematic review

It followed, therefore, that the aim of this study should be the departure point for this systematic literature review. The research problem outlined in Chapter 1 was that there was no empirical instrument to explore or measure Ubuntu leadership within Southern African organisational contexts. The study attempted to fill this gap by exploring the nature of Ubuntu leadership through the perspectives of South African organisational leaders. An Ubuntu leadership instrument was developed which was empirically tested on a large scale using advanced statistical techniques to confirm validity. As a result, this systematic literature review investigated how Ubuntu leadership has been portrayed in organisational contexts.

2.2.4.3 Data collection

As established in Chapter 1, Ubuntu leadership within organisational contexts is a developing field of research with a variety of literature presented. To avoid selection and publication bias, the selection criteria were not rigid, so as to ensure that all research relevant to the aim of the systematic review was included. In addition, these criteria were benchmarked with previous studies as far as possible.

The first inclusion criterion was the time frame from 1994 to the end of June 2019, i.e. over 25 years. This time frame was chosen, as the discourse on the role of Ubuntu leadership within organisations gathered momentum after South Africa's first democratic elections in 1994. Further selection criteria included published, peer-reviewed theoretical and empirical studies within an organisational context. The rationale behind this decision was that much of the Ubuntu leadership literature includes critical reviews, argumentative essays and reflective essays in addition to empirical studies. These publications are often based on an author's experience or opinion and may not be fully developed or based on sound theory and empirical methods. However, since these publications represent much of the Ubuntu leadership discourse and because several authors have called for more empirical studies, these publications were included. In addition, "organisational context" was applied as leadership or management within an organisation, regardless of sector, industry or type. Articles on political and religious leadership or management were not included.

A computerised search covering eight databases was conducted to increase the likelihood of locating studies which satisfied the inclusion criteria. The databases were Wiley Online Journals, Taylor & Francis Online Journals, Emerald Journals, SAGE Journals Online, EBSCO (Business Source Ultimate, Academic Search Ultimate, Masterfile Premier and Psycharticles), SA ePublications, Science Direct and ProQuest (ABI Inform). The databases were searched using the following phrases: Ubuntu leadership or management; Afrocentric leadership or management; African leadership or management; relational leadership or management; cultural leadership and Africa; and

cultural management and Africa. The initial search revealed 7 743 hits across the databases. The decision tree in Figure 2.1 was applied to identify articles for inclusion in the review:

Figure 2.1

Systematic literature review decision tree
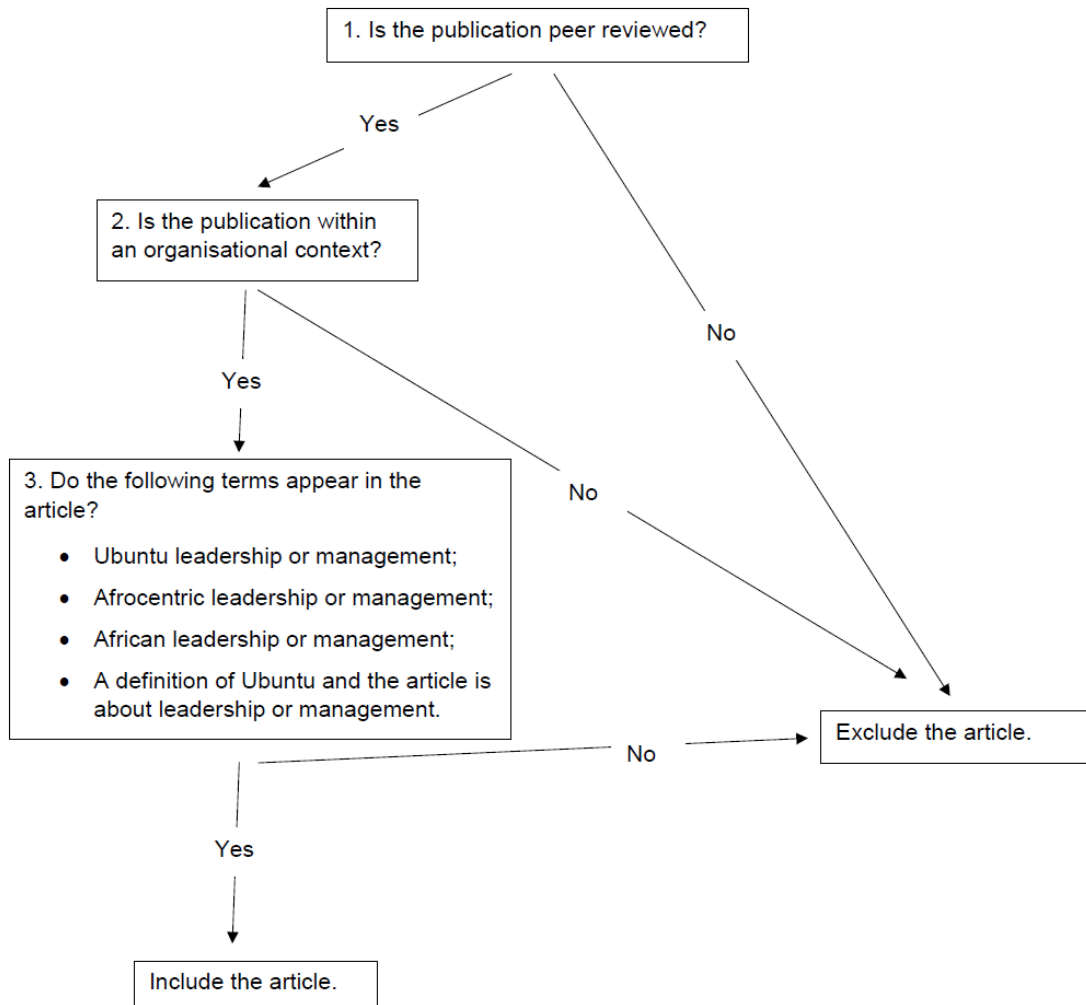
In the process of categorising the articles according to the decision tree, a note was made of the publications where there was ambiguity in terms of the decision tree criteria. These articles were grouped into seven categories: 1) African leadership at country level (69 articles); 2) Business ethics in Africa (10 articles); 3) Human resource management in Africa (6 articles); 4) Management education in Africa (18 articles); 5) Management

research in Africa (31 articles); 6) Managerial behaviours in Africa (7 articles); and 7) Knowledge processes in Africa (6 articles). In addition, articles that discussed similar leadership constructs to Ubuntu leadership where there was ambiguity in terms of the decision tree criteria were put aside. These included administrative leadership (2 articles), caring leadership (1 article), co-determination (1 article), collaborative leadership (5 articles), collective leadership (5 articles), democratic leadership (1 article), distributed leadership (5 articles), empowering leadership (1 article), leadership styles and practices (3 articles), participatory leadership (3 articles), paternalistic leadership (2 articles), relational leadership (1 article), responsible leadership (2 articles), self-leadership (1 article), servant leadership (9 articles), transcendental leadership (1 article), value systems (2 articles) and women leadership (5 articles).

2.2.4.4 Data extraction

The results of the decision tree analysis and application of inclusion criteria revealed 74 articles for review, classification and analysis. These articles were in an organisational context and had Ubuntu leadership/management or African leadership/management in the title, keywords, abstract or body of the article, or there was a direct reference to or explanation of Ubuntu in the article.

To conduct the content analysis, a combination of methods described by Scandura and Williams (2000), Gardner, Lowe, Moss, Mahoney and Cogliser (2010), Gardner, Cogliser, Davis and Dickens (2011) and Dinh, Lord, Gardner, Meuser, Liden and Hu (2014) was used.

Following Gardner *et al.* (2011) and Dinh *et al.'s* example (2014), the following information from each article was recorded: year of publication, author name, institutional affiliation, country where the research was conducted, title of the article, journal, keywords (if available), publication type (theoretical, qualitative or quantitative), purpose of article (develop new theory, extend current theory, contradict current theory, summarise or

review existing theory, critique), author's research paradigm (positivist, interpretivist, critical), methodology (qualitative, quantitative or mixed method) and population.

The research methodology used for qualitative studies was categorised following the example of Gardner *et al.* (2011). The coding categories were method of data collection, data analysis techniques used, sample details, and validity and reliability. The analysis followed the example of Gardner *et al.* (2010, 2011) and Scandura and Williams (2000) for quantitative studies. Coding categories were research strategy (survey, scale development, secondary data), sample type (private sector, public sector, mixed, student, other, not reported), time frame (cross-sectional versus longitudinal), provision of reliability estimates, and analytical methods used.

To gain greater insight into the literature and support the identification of themes, additional categories were included: Is Ubuntu/African leadership discussed or defined in the article? How is Ubuntu explained or defined? What is the theoretical foundation of Ubuntu leadership?

It was found during the data extraction phase that some of the initial categories outlined above needed to be adjusted or excluded to reflect the information available in the articles chosen for inclusion in the review. In addition, for the purposes of the discussions that follow, the term "Ubuntu leadership" includes Ubuntu management, African leadership or management and Afrocentric leadership or management.

The results of the systematic literature review are reported next.

2.2.4.5 Findings

Tables 2.1 to 2.4 report the publication type, institutional affiliation of author/s, journal and study purpose by time period for theoretical and empirical publications. Tables 2.5 to 2.10 focus on empirical studies. For example, Table 2.5 reports on the stated epistemological assumptions across the time period, Table 2.6 lists sample location and sample type used in the empirical studies, Table 2.7 indicates the sampling method and time frame used in the empirical studies, Table 2.8 reports analytical methods by time period for qualitative studies, Table 2.9 reports analytical methods by time period for quantitative studies and Table 2.10 reports analytical methods by time period for mixed method studies. The last three tables present the data that was coded to gain greater insight into the literature and support the identification of themes. Table 2.11 presents the top Ubuntu leadership influencers and topic leaders, Table 2.12 the conceptual foundations of Ubuntu across publication type and Table 2.13 the overall categories identified in the literature as per publication type.

Table 2.1 presents the publication type by time period for all publications.

Table 2.1

Publication type by time period for all publications

PUBLICATION TYPE	TIME PERIOD					TOTAL	%
	1994 – 1999	2000 – 2004	2005 – 2009	2010 – 2014	2015 – 2019		
Theoretical	2	4	10	10	8	34	**46%**
Empirical							
- Qualitative	1	1	5	9	8	24	**32%**
- Quantitative		1	2	4	4	11	**15%**
- Mixed	1	1		1	2	5	**7%**
TOTAL	**4**	**7**	**17**	**24**	**22**	**74**	**100%**
	5%	**9%**	**23%**	**32%**	**30%**	**100%**	

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The results in Table 2.1 illustrate the four categories of publication type across the time period, namely theoretical, qualitative, quantitative and mixed. A total of 34 (46%) of the publications included for review were theoretical, and 40 (54%) were categorised as empirical. Of the empirical studies, 24 (32%) were qualitative, 11 (15%) quantitative and 5 (7%) mixed method. All categories showed a marked increase from 2005 onwards, with the first 15 years yielding 28 (37%) publications, and the following decade yielding 46 (62%) publications. More specifically, the empirical studies showed a marked increase from 12 studies (30%) in the first 15 years to 28 studies (70%) in the last decade. These results indicate that interest in Ubuntu leadership within an organisational context has gained momentum and that authors are starting to respond to the call for more empirical studies within this field.

Table 2.2 illustrates the institutional affiliation of the author/s by time period for theoretical and empirical publications.

Table 2.2

Institutional affiliation of author/s by time period for theoretical and empirical publications

INSTITUTIONAL AFFILIATION	COUNTRY	TIME PERIOD					TOTAL	%
		1994 – 1999	2000 – 2004	2005 – 2009	2010 – 2014	2015 – 2019		
Individual Institutions in Africa								**45%**
Unisa Graduate School of Business Leadership	SA		1			2	**3**	**9%**
Rhodes University	SA			1			**1**	**3%**
University of Pretoria	SA				1	1	**2**	**6%**
Unisa	SA		1		2	2	**5**	**15%**
University of Johannesburg	SA				3	1	**4**	**12%**
University of KwaZulu-Natal	SA			1	1	1	**3**	**9%**
Cape Peninsula University of Technology	SA					1	**1**	**3%**
Wits Business School	SA				1		**1**	**3%**
Nelson Mandela Metropolitan University	SA			1		1	**2**	**6%**
University of Cape Town	SA			1			**1**	**3%**
Vaal University of Technology	SA			1			**1**	**3%**
University of Stellenbosch	SA			1	1		**2**	**6%**

Institution	Country							
University of Limpopo	SA				1		**1**	**3%**
University of the Free State	SA				1		**1**	**3%**
Makerere University	Uganda					1	**1**	**3%**
Covenant University Nigeria	Nigeria			1			**1**	**3%**
Catholic University of Eastern Africa	East Africa			1			**1**	**3%**
University of Ghana	Ghana				1		**1**	**3%**
University of Botswana	Botswana			1			**1**	**3%**
		0	**2**	**9**	**12**	**10**	**33**	**100%**
		0%	**6%**	**27%**	**36%**	**30%**	**100%**	
Individual Institutions Abroad								**23%**
Minot State University	USA				1		**1**	**6%**
Benedictine University	USA				1		**1**	**6%**
Texas A & M International University	USA			1			**1**	**6%**
Purdue University	USA				1		**1**	**6%**
Concordia College	USA					1	**1**	**6%**
Michigan State University	USA					1	**1**	**6%**
University of Saskatchewan	Canada			1			**1**	**6%**
London School of Economics and Political Science	UK					1	**1**	**6%**
EAP European School of Management	UK	1	1				**2**	**12%**
Nottingham Business School	UK				1		**1**	**6%**
Sheffield Hallam University	UK					1	**1**	**6%**
University of Wales	UK				1		**1**	**6%**
De Montfort University	UK	1					**1**	**6%**
Monash University	Australia				1		**1**	**6%**
University of Applied Sciences Kaiserslautern	Germany					1	**1**	**6%**
Eastern Academy of Management	Croatia		1				**1**	**6%**
		2	**2**	**2**	**6**	**5**	**17**	**100%**
		12%	**12%**	**12%**	**35%**	**29%**	**100%**	
Combined Institutions – Africa								**9%**
University of KwaZulu-Natal and Nelson Mandela Metropolitan University	SA				1		**1**	**14%**
University of Pretoria and Wits Business School	SA				1		**1**	**14%**
Tshwane University of Technology and University of Pretoria	SA					1	**1**	**14%**
International Training and Research Centre	Malawi, Uganda & Kenya			1			**1**	**14%**
Universities of Cape Town, Nairobi and Botswana	SA, Kenya & Botswana	1					**1**	**14%**
University of Malawi and University of Pretoria	Malawi & SA				1		**1**	**14%**
University of the Western Cape and University of Malawi	Malawi & SA				1		**1**	**14%**

Institution	Country						Total	%
		1	0	1	4	1	7	100%
		14%	0%	14%	57%	14%	100%	
Combined Institutions – Africa & Abroad								**14%**
North Carolina A & T University and Boston College	USA & SA			1			1	10%
University of Nebraska and University of Pretoria	USA & SA		1				1	10%
Marquette University and Unisa	USA & SA	1					1	10%
Brock University and North-West University	Canada & SA				1		1	10%
University of Manchester and School of Service and Governance	UK & Ghana					1	1	10%
University of Groningen and University of Quagadougou	The Netherlands & West Africa			1			1	10%
Auckland University of Technology and Unisa Graduate School of Business Leadership	Australia & SA			1			1	10%
Swinburne University of Technology and Durban University of Technology	Australia & SA				1		1	10%
Ambo University and the Belgium Public Governance Institute	Ethiopia & Belgium					1	1	10%
Rhodes University, Pforzheim University and Higher Education Resource Services	Germany & SA					1	1	10%
		1	1	3	2	3	10	100%
		10%	10%	30%	20%	30%	100%	
Combined Institutions – Abroad								**5%**
University of Executer and University of West of England	UK			1			1	25%
University of New Mexico and Minnesota State University	USA					1	1	25%
Eastern Mennonite University and Illinois Department of Human Services	USA		1				1	25%
Millersville University and University of North Texas	USA			1			1	25%
		0	1	2	0	1	4	100%
		0%	25%	50%	0%	25%	100%	
Institutional Affiliation Unclear			1			2	3	4%
TOTAL		4	7	17	24	22	74	
TOTAL PERCENTAGE		5%	9%	23%	32%	30%	100%	

Over the specified time period, the institutional affiliations were represented in six categories as shown in Table 2.2: 1) Individual institutions in Africa (45%); 2) Individual institutions abroad (23%); 3) Combined institutions in Africa (9%); 4) Combined institutions Africa and abroad (14%); 5) Combined institutions abroad (5%); and 6) Institutional affiliation unclear (4%).

Of the 19 institutions that fit into the first category (individual institutions in Africa), 14 are found in South Africa. For example, Unisa yielded the highest number of publications (5) across the time period, followed by the University of Johannesburg (4), Unisa Graduate School of Business (3) and then the Universities of Pretoria, Nelson Mandela Metropolitan and Stellenbosch (2). The other universities are based in Uganda, Nigeria, East Africa, Ghana and Botswana. These institutions yielded one publication each. This category yielded 11 publications within the first 15 years (1994 – 2009) and 22 publications within the last decade (2010 – 2019), with the first two publications from the Unisa Graduate School of Business Leadership and Unisa during 2000 – 2004.

In the second category (individual institutions abroad), 16 institutions are represented. Six are from the United States, six from the United Kingdom and the balance from Canada, Australia, Germany and Croatia. This category yielded six publications within the first 15 years and 11 in the last decade. All institutions yielded only one publication across the time period except for the EAP European School of Management, which yielded two publications between 1994 and 2004.

In the third category (combined institutions in Africa), three of the collaborations were between institutions in South Africa, two between institutions in Malawi and South Africa, one between Malawi, Uganda and Botswana, and one between South Africa, Kenya and Botswana. Only two collaborations occurred within the first 15 years, with the remaining collaborations occurring in the last decade.

The fourth category (combined institutions – Africa and abroad) yielded three collaborations between institutions in the USA and South Africa, and two between institutions in Australia and South Africa. The remaining collaborations were between Canada and South Africa, the UK and Ghana, the Netherlands and West Africa, Ethiopia

and Belgium, and Germany and South Africa. During the first 15 years, five collaborations occurred, with the first between Unisa and Marquette University in the USA.

The results of category five (combined institutions – abroad) yielded three collaborations between institutions in the USA and one in the UK. Three of these collaborations occurred during the first 15 years, and one within the last decade.

Three publications where the institutional affiliation of the authors was unclear fell into the sixth category. Results yielded one publication within the first 10 years and two publications within the last five years. It is encouraging to note that 68% of the publications were represented by institutions in Africa.

Table 2.3 reveals information about the journals by time period for theoretical and empirical publications.

Table 2.3

Journal by time period for theoretical and empirical publications

JOURNALS	TIME PERIOD					TOTAL	%
	1994 – 1999	2000 – 2004	2005 – 2009	2010 – 2014	2015 – 2019		
Journal of Leadership, Accountability and Ethics				1		**1**	**1%**
Organisation Management Journal			1			**1**	**1%**
International Journal of Cross-Cultural Management			2			**2**	**3%**
South African Journal of Labour Relations		1				**1**	**1%**
Journal of Contemporary Management			2		2	**4**	**5%**
Organisation Development Journal				1		**1**	**1%**
African Journal of Public Affairs					1	**1**	**1%**
SA Journal of Industrial Psychology				1		**1**	**1%**
Public Administration Review			1			**1**	**1%**
SA Journal of Human Resource Management				1	1	**2**	**3%**
INDILINGA – African Journal of Indigenous Knowledge Systems				2		**2**	**3%**

Insight on Africa					1	**1**	**1%**
Journal of Management, Spirituality and Religion					1	**1**	**1%**
Skills @ Work				1		**1**	**1%**
Ife Psychologia			1			**1**	**1%**
Personnel Review					1	**1**	**1%**
International Journal of Human Resource Management	1	1				**2**	**3%**
Non-profit management and leadership			1			**1**	**1%**
Journal of World Business				1		**1**	**1%**
Communication Studies					1	**1**	**1%**
Journal of Managerial Psychology			1			**1**	**1%**
Southern African Business Review				1		**1**	**1%**
The Journal of Leadership Studies		1		1		**2**	**3%**
International Journal of Manpower				1		**1**	**1%**
Women in Management Review			1			**1**	**1%**
Leadership and Organisational Development Journal	1	1				**2**	**3%**
Journal of Business Ethics		1	1	1		**3**	**4%**
Academy of Management Executive		1				**1**	**1%**
Educational Management Administration and Leadership				1	1	**2**	**3%**
The Journal of Management Development	1					**1**	**1%**
African Journal of Economic and Management Sciences					1	**1**	**1%**
Urban Education				1		**1**	**1%**
Entrepreneurial Business and Economics Review					1	**1**	**1%**
Anthropologist				1		**1**	**1%**
Studies of Tribes and Tribals					1	**1**	**1%**
Journal of Public Administration			2	1		**3**	**4%**
Ubuntu: Journal of Conflict and Social Transformation					1	**1**	**1%**
Advances in Developing Human Resources					1	**1**	**1%**
Journal of Occupational and Organisational Psychology				1		**1**	**1%**

Organisation				1		**1**	**1%**
The Journal of Pan African Studies				1		**1**	**1%**
Indigenous Management Practices in Africa					2	**2**	**3%**
South African Journal of Business Management			1			**1**	**1%**
European Business Review				1		**1**	**1%**
Engineering Construction and Architectural Management	1					**1**	**1%**
Journal of Social Science				1		**1**	**1%**
African Education Review					1	**1**	**1%**
Human Resource Development International			1	1		**2**	**3%**
South African Journal for Communication					1	**1**	**1%**
Management Decision		1	1			**2**	**3%**
International Journal of Business and Economic Development					1	**1**	**1%**
International Business and Economics Research Journal				1		**1**	**1%**
Commonwealth Youth and Development					1	**1**	**1%**
Journal of Business and Industrial Marketing			1			**1**	**1%**
Journal of Organisational Change Management					1	**1**	**1%**
African Journal of Economic and Management Studies				1		**1**	**1%**
Journal of Management Development					1	**1**	**1%**
TOTAL	**4**	**7**	**17**	**24**	**22**	**74**	**100%**
	5%	**9%**	**23%**	**32%**	**30%**	**100%**	

The data reported in Table 2.3 revealed publications in 57 different journals over the specified time period. The *Journal of Contemporary Management* yielded the highest number of publications, i.e. four articles. Two of the articles were published during 2005 – 2009 and two during 2015 - 2019. The *Journal of Contemporary Management* is South Africa based and accepts national and international peer-reviewed contributions within the interdisciplinary field of management theory.

Two journals yielded three publications each. Firstly, the *Journal of Business Ethics* yielded one article in each of the five-year intervals from 2000 – 2014. This is an international journal that publishes articles concerning ethical issues related to business. Secondly, the *Journal of Public Administration* yielded two articles during 2005 – 2009 and one during 2010 – 2014. This journal focuses on social sciences and humanities and is issued on behalf of the South African Association of Public Administration and Management.

There were 10 journals yielding two articles each. Seven are international journals: The *International Journal of Cross-Cultural Management*, *International Journal of Human Resource Management*, *Journal of Leadership Studies*, *Leadership and Organisational Development Journal*, *Educational Management Administration and Leadership*, *Human Resource Development International* and *Management Decision*. Three are Africa based: *SA Journal of Human Resource Management*, *INDILINGA – African Journal of Indigenous Knowledge Systems* and *Indigenous Management Practices in Africa*. The balance of the journals only yielded one publication over the specified time period.

Table 2.4 shows the study purpose by time period for theoretical and empirical publications.

Table 2.4

Study purpose by time period for theoretical and empirical publications

	TIME-PERIOD					TOTAL	%
	1994 – 1999	2000 – 2004	2005 – 2009	2010 – 2014	2015 – 2019		
Study purpose							
Develop new theory	2	3	7	13	14	**39**	**53%**
Review existing theory	1	3	10	8	7	**29**	**39%**
Critique existing theory	1	1		3	1	**6**	**8%**
TOTAL	**4**	**7**	**17**	**24**	**22**	**74**	**100%**
	5%	**9%**	**23%**	**32%**	**30%**	**100%**	

When coding the purposes of the publications across the time period, three categories emerged, namely develop new theory (39; 53%), review existing theory (29; 39%) and critique existing theory (6; 8%). The results reveal that the primary purpose of research on Ubuntu leadership within organisational contexts was to develop new theory. A total of 12 publications were aimed at developing new theory during the first 15 years, with a sharp increase in the last decade to 27 publications. Reviewing existing theory increased during 2005 – 2009, then tapered off during the last decade, and a limited number of critiques emerged indicating that authors are starting to critically evaluate and argue the concept of Ubuntu leadership within an organisational context. The results of Table 2.4 indicate that authors are more focused on developing and extending theory rather than empirically testing it.

Table 2.5 presents the results of the stated epistemological assumptions for empirical studies.

Table 2.5

Stated epistemological assumptions for empirical studies

EMPIRICAL STUDIES	NOT STATED	%	STATED BY TIME PERIOD					TOTAL
			1994 - 1999	2000 - 2004	2005 - 2009	2010 - 2014	2015 - 2019	
Qualitative studies	13	54%			1	4	6	11
Quantitative studies	6	55%				1	4	5
Mixed method studies	3	60%					2	2
TOTAL	22		0	0	1	5	12	18
	55%							45%

The data recorded for the stated epistemological assumptions of the researchers was generated by examining each article for the words "epistemology" or "paradigm" or "approach". The results reported in Table 2.5 reveal an interesting finding. Of the 40 empirical articles, only 18 authors (45%) clearly stated their epistemological assumption or research paradigm. This was not clearly stated in the remaining 22 articles (55%). Of these publications, 13 were qualitative studies, six quantitative studies and three mixed method studies. There has, however, been an improvement in this information being included in publications since 2005.

Eleven qualitative studies clearly stated the author's epistemology or research paradigm. These included an inductive approach (Bolden & Kirk, 2009), two way theory-practice iterative approach (Geldenhuys & Veldsman, 2011), qualitative research paradigm (Naicker, 2015; Naidoo & Perumal, 2014), emic approach (Nkomo & Kriek, 2011), interventionist empirical approach (Puplampu, 2010), discursive approach (Karikari & Brown, 2018), phenomenological paradigm (Ngunjiri, 2016; Steenkamp & Rensburg, 2018), ethnographic approach (Setlhodi, 2019) and social constructivist perspective (Mayer, Surtee & Mahadevan, 2018). The author's epistemology or research paradigm was clearly stated in five quantitative studies. This included an interactive approach (Eustace & Martins, 2014), positivist (Eresia-Eke & Mabasa, 2018; Muller, Smith & Lillah,

2019), empirical paradigm and etic approach (Grobler & Singh, 2018) and empirical paradigm (Grobler, Grobler & Mathafena, 2019). The mixed method studies revealed two results, namely the use of Q-methodology and grounded theory (Mitiku, Hondeghem & Troupin, 2017) and positivist (Bagire, Byarugaba & Kyogabiirwe, 2015).

Although the theoretical studies are not included in Table 2.5, one of the authors, West (2014), clearly outlined his epistemological assumptions underlying his critique of existing theory by stating what would constitute evidence and what would not. Another observation while recording the data was that Ubuntu was described as an epistemology or paradigm in 48 of the 74 articles included in the systematic review.

Table 2.6 provides a summary of the sample location and sample type for empirical studies.

Table 2.6

Sample location and sample type for empirical studies

EMPIRICAL STUDIES	SAMPLE LOCATION														SAMPLE TYPE											
	SSA	SA	ZAMBIA	MALAWI	DRC	ETHIOPIA	TANZANIA	KENYA	GHANA	BOTSWANA	CAMEROON & SA	USA	UNCLEAR	TOTAL	PRIVATE SECTOR	PUBLIC SECTOR	MIXED (PRIVATE & PUBLIC SECTORS)	STUDENT	LEADERSHIP PROGRAMME	COMMUNITY LEADERS	SCHOOL CONTEXT	WOMEN LEADERS	ORG LEADERS	NON-PROFIT/ NGO	UNCLEAR	TOTAL
Qualitative	2	11	1	1	1		1	1	1	2	1	1	1	**24**	5		3	1	1	1	6	1	1	2	3	**24**
Quantitative	1	10												**11**	4	1	3	2			1					**11**
Mixed		2		1		1			1					**5**	1	1	3									**5**
TOTAL	3	23	1	2	1	1	1	1	2	2	1	1	1	**40**	10	2	9	3	1	1	7	1	1	2	3	**40**
	8%	58%	3%	5%	3%	3%	3%	3%	5%	5%	3%	3%	3%	**100%**	25%	5%	23%	8%	3%	3%	18%	3%	3%	5%	8%	**100%**

The initial coding structure was adjusted to make allowance for the data the literature provided by including additional sample types, e.g. leadership programme, community leaders, school context, women leaders, organisational leaders, non-profit or NGO and lastly, the category "unclear", where the information on the sample type was not clearly stated.

The data for sample location revealed that the vast majority of the samples consisted of participants in South Africa (23; 58%). This was followed by sub-Saharan Africa (SSA) samples (3; 8%) and then participants from Malawi, Ghana and Botswana (2; 5%). The remaining samples were from multiple locations in Africa, namely Zambia, the Democratic Republic of Congo (DRC), Ethiopia, Tanzania, Kenya, Cameroon and South Africa. One sample was from the USA and for one sample the location was unclear.

Regarding sample type, most of these were drawn from the private sector (10; 25%). This was followed by mixed (private and public sectors) (9; 23%), a school context (7; 18%), students (3; 8%), public sector (2; 5%), non-profit or NGO (2; 5%)

and then one sample each from a leadership programme, community leaders, women leaders and organisational leaders. For three of the studies the sample type was unclear.

The sampling method and time frame data for empirical studies is coded in Table 2.7.

Table 2.7

Sampling method and time frame for empirical studies

EMPIRICAL STUDIES	SAMPLING METHOD									TIME FRAME		
	CONVENIENCE	RANDOM	PURPOSIVE	PURPOSIVE STRATIFIED	PURPOSIVE SNOWBALL	PURPOSIVE CONVENIENCE	THEORETICAL APPROACH	NOT STATED	TOTAL	CROSS SECTIONAL	NOT STATED	TOTAL
Qualitative			4	1	2	1	1	15	**24**	-	-	-
Quantitative	4	2	1					4	**11**	6	5	**11**
Mixed	1	2						2	**5**	1	4	**5**
TOTAL	**5**	**4**	**5**	**1**	**2**	**1**	**1**	**21**	**40**	**7**	**9**	**16**
	13%	**10%**	**13%**	**3%**	**5%**	**3%**	**3%**	**53%**	**100%**	**44%**	**56%**	**100%**

The results reveal that the sampling method was not stated in just over half of the publications (21 or 53%). Of those stated, convenience and purposive sampling were the most common (5; 13%), followed by random sampling (4; 10%), purposive snowball sampling (2; 5%) and then the remaining methods were purposive stratified sampling, purposive convenience sampling and a theoretical approach. Qualitative studies favoured a purposive, purposive stratified, purposive convenience and a theoretical approach, whereas quantitative and mixed methods favoured convenience, random and purposive sampling methods. In terms of the time frame for quantitative and mixed studies, in over half of the publications, the time frame was not stated (9; 56%) and the balance of the studies favoured a cross-sectional design (7; 44%). None of the publications made use of a longitudinal design.

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Table 2.8 presents a summary of the analytical methods used in the qualitative studies.

Table 2.8

Analytical methods by time period for qualitative studies

| TIME PERIOD | VOLUME | QUALITATIVE METHODS | | | | | | | | | | | | | | | | | |
| | | DATA COLLECTION | | | | | | | | | | | | DATA ANALYSIS | | | | | |
		INTERVIEWS	PARTICIPANT OBSERVATION	QUESTIONNAIRES	COMMUNITY VISITS	FOCUS GROUPS	EXPERT REVIEWS	NARRATIVES/ LIFE STORIES	CASE STUDY	ARCHIVAL MATERIAL	RESEARCH JOURNAL	GROUNDED THEORY	ETHNOGRAPHY	THEMATIC ANALYSIS	CONTENT ANALYSIS	DISCOURSE ANALYSIS	APPRECIATIVE ENQUIRY	TRIANGULATION	DISCUSSION OF VALIDITY/ RELIABILITY
1994 - 1999	1			1															
2000 - 2004	1	1		1					1										1
2005 - 2009	5	5	2	1	1				1	1		1		3	1		1	1	1
2010 - 2014	9	7		1		1	1	3		2				5		1	1		1
2015 - 2019	8	3	2			3		2		1	1		1	3	2	2		1	1
TOTAL	24	16	4	4	1	4	1	5	2	4	1	1	1	11	3	3	2	2	4
		36%	9%	9%	2%	9%	2%	11%	5%	9%	2%	2%	2%	58%	16%	16%	11%		

The coding structure was initially based on the example of Gardner *et al.* (2011), but then the categories were adapted to reflect the most common methods chosen in the qualitative studies. Data collection and data analysis methods are shown separately, and the categories are not mutually exclusive, as the studies tended to use more than one method in conjunction. The percentages are calculated out of the total number of methods chosen, i.e. 44 data collection methods and 19 data analysis methods. Coding for triangulation and if validity and reliability issues were addressed in the studies was also included.

The most common qualitative data collection method was interviews (16; 36%), followed by narratives/life stories (5; 11%), then participant observation, questionnaires, focus groups and archival material (4; 9%). The least common methods were community visits, expert reviews, research journals, grounded theory and ethnography (1; 2%). With respect to the data analysis, the most common analytical method was thematic analysis (11; 58%), followed by content analysis and discourse

analysis (6; 16%) and then appreciative enquiry (2; 11%). Triangulation was mentioned in two of the publications, and validity and reliability aspects were discussed in four of the publications.

Table 2.9 reports on the analytical methods used in the quantitative studies.

Table 2.9

Analytical methods by time period for quantitative studies

| TIME PERIOD | VOLUME | QUANTITATIVE METHODS | | | | | | | | | | | | |
| | | DATA COLLECTION | | | DATA ANALYSIS | | | | | | | | | |
		SURVEY	SCALE DEVELOPMENT	SECONDARY DATA	DESCRIPTIVE STATISTICS	ANOVA/ MANOVA	FACTOR ANALYSIS	PEARSONS CHI-SQUARED	SEM	AGGREGATE RANK ANALYSIS	MODEL FIT	CONVERGENT VALIDITY	REGRESSION	RELIABILITY ESTIMATES
1994 - 1999	0													
2000 - 2004	1	1			1	2								1
2005 - 2009	2	2			1	1		1						2
2010 - 2014	4	3		1	4	1	4		2	1				
2015 - 2019	4	4	2		3		4				1	1	2	3
TOTAL	11	10	2	1	9	4	8	1	2	1	1	1	2	6
		77%	15%	8%	26%	11%	23%	3%	6%	3%	3%	3%	6%	17%

The coding structure initially followed the example of Gardner *et al.* (2011, 2010) and Scandura and Williams (2000), but was adapted to reflect the most common methods chosen in the quantitative studies. Data collection and data analysis methods are shown separately, and the categories are not mutually exclusive, as the studies tended to use more than one method in conjunction. The percentages are out of the total number of methods chosen, i.e. 13 data collection methods and 35 data analysis methods.

Of the data collection methods chosen, the quantitative studies favoured using surveys (10; 77%), with two of the studies developing a scale (15%) and one using secondary data (8%). The studies included in the "developing a scale"

category were Grobler and Singh (2018), who reviewed and validated the characteristics underpinning Afrocentric leadership using an existing (Western) leadership taxonomy. Furthermore, Grobler *et al*. (2019) validated the Human Resources Practices Perceptions Questionnaire in a Southern African context and considered contextual realities like collectivism which are embedded in Ubuntu and Afrocentrism.

Of the data analysis methods chosen, descriptive statistics was the most common (9; 26%). This was followed by factor analysis (8; 23%), reliability estimates (6; 17%), ANOVA/MANOVA (4, 11%) and SEM and regression (2; 6%). The least common methods used were Pearson's chi-squared, aggregate rank analysis, model fit and convergent validity (1; 3%).

Table 2.10 presents the most common analytical methods chosen in the five mixed method studies.

Table 2.10

Analytical methods by time period for mixed method studies

| TIME PERIOD | VOLUME | MIXED METHODS | | | | | | | | | | | | |
| | | QUALITATIVE | | | | | QUANTITATIVE | | | | | | | |
		FOCUS GROUP	INTERVIEW	QUESTIONNAIRE	PARTICIPANT OBSERVATION	THEMATIC ANALYSIS	SURVEY	RELIABILITY	DESCRIPTIVES	FACTOR ANALYSIS	T-TESTS	REGRESSION	CORRELATION	Q-METHODOLOGY
1994 - 1999	1	1					1							
2000 - 2004	1	1	1				1	1	1	1	1			
2005 - 2009														
2010 - 2014	1		1	1			1	1	1	1				
2015 - 2019	2		1		1	1	1	1				1	1	1
TOTAL	5	2	3	1	1	1	4	3	2	2	1	1	1	1
		25%	38%	13%	13%	13%	27%	20%	13%	13%	7%	7%	7%	7%

The coding structure was adapted to the most common methods used in these studies. Again, the categories are not mutually exclusive, as the studies tended to use more than one method in conjunction. The percentages are out of the total methods chosen, i.e. 8 for qualitative methods and 15 for quantitative methods. In the mixed method studies, interviews (3; 38%) and focus groups (2; 5%) were the most common qualitative methods. This was followed by questionnaires, participant observation and thematic analysis (1; 13% each). For the quantitative methods, the most common was surveys (4; 27%), then reliability (3; 20%), descriptive statistics and factor analysis (2; 13%) and finally t-tests, regression, correlation and Q-methodology (1; 7%). The study using Q-methodology examined the leadership roles which Ethiopian civil service managers preferably embody in their environment (Mitiku *et al.*, 2017). Q-methodology is similar to IQA, the method chosen for this study, in that it brings together the strengths of qualitative and quantitative approaches.

Tables 2.11, 2.12 and 2.13 provide data to support the key findings and themes found in the literature on Ubuntu leadership in organisational contexts. The themes are discussed under each table with a summary provided under 2.2.4.5.1 and 2.2.4.5.2.

Table 2.11

Ubuntu leadership influencers and topic leaders

Researcher	Referenced year of publication	
Broodryk	2005, 2007	8
Desmond Tutu	1999	8
Khoza	1993, 1994, 2002, 2003, 2006, 2011, 2012	12
Mangaliso	2001	10
Mbigi	1995, 1996, 1997, 2000, 2004, 2005	20
Mbigi & Maree	1995 & 2005	15
Mbiti	1969, 1989, 1991	7

In order to identify the key influencers and topic leaders in the academic discourse on Ubuntu leadership within an organisational context, the number of times a specific reference appeared in an article under how Ubuntu/African leadership was explained was coded. More than 60 different researchers were referenced. An indication of who the top influencers are is given in Table 2.11. Lovemore Mbigi's work ranging from 1995 – 2005 is referenced 20 times; Mbigi and Maree's 1995/2005 book entitled, "*Ubuntu. The spirit of African transformation management*", is referenced 15 times; Dr Reuel Khoza, an applied author and former Nedbank Chairman, is referenced 12 times; Mzamo Mangaliso's 2001 article entitled "Building competitive advantage from Ubuntu: Management lessons from South Africa" is referenced 10 times; Desmond Tutu, South African Anglican cleric and theologian, is referenced 8 times; Dr Johann Broodryk, the first person to obtain a doctorate on the philosophy of Ubuntu, is referenced 8 times; and Mbiti's work is referenced 7 times.

The results clearly reveal that Lovemore Mbigi is regarded as the key influencer and topic leader in the academic discourse on Ubuntu leadership within organisational contexts.

(This spoke to THEME 1 – *Lovemore Mbigi is a key influencer in the academic discourse on Ubuntu leadership within an organisational context*.)

Table 2.12

Conceptual foundations of Ubuntu across publication type

CONCEPTUAL FOUNDATIONS	PUBLICATION TYPE				TOTAL	%
	THEORETICAL	QUALITATIVE	QUANTITATIVE	MIXED		
1. As a cultural concept			1	1	**2**	**3%**
2. As a relational concept	24	21	8	5	**58**	**77%**
3. As a cultural and relational concept	8	2	2		**12**	**16%**
4. As an ethical philosophy	3				**3**	**4%**

When coding for how Ubuntu within an organisational context is defined, as well as the Ubuntu concept's underlying theoretical foundations across publication type, four categories emerged: 1) Ubuntu as a cultural concept, 2) Ubuntu as a relational concept, 3) Ubuntu as a cultural and relational concept and 4) Ubuntu as an ethical philosophy.

Articles describing Ubuntu which used the word *collectivism* and referred to Hofstede's cultural framework were coded into the first category. Articles describing Ubuntu which used the "I am because we are" or "*umuntu ngumuntu ngabantu*" explanation or similar variations, or referred to Ubuntu as a humanistic philosophy, a social practice or used words like *values based*, *servant*, *relational*, were categorised in the second category. Explanations of Ubuntu which used a cultural and relational lens together were categorised into the third category, and explanations of Ubuntu as an ethical philosophy were categorised in the fourth category. It is important to note that the coding was not mutually exclusive, and the percentages are calculated from the total number of times Ubuntu was defined (75 times).

The results reveal that descriptions of Ubuntu as a relational concept were the most common (58; 77%). Sample theoretical publications include Swartz and Davies (1997), who describe Ubuntu as a sense of solidarity or brotherhood, a collective shared experience which arises among people within a marginalised group; Karsten and Illa (2005), who describe Ubuntu as humaneness and that the community defines a person as a person; and Mangaliso (2001), who suggests that Ubuntu can be defined as humaneness – a pervasive spirit of caring and community, harmony and hospitality, respect and responsiveness that individuals and groups display for one another. Sample qualitative publications include Newenham-Kahindi (2009), who describes Ubuntu as a concept emphasising a spirit of caring and community, harmony and hospitality, respect and responsiveness that individuals and groups display for each other; Theletsane (2012), who uses a values-based lens, with Mbigi and Maree's collective fingers theory (2005) and five shared values of survival, compassion, solidarity, dignity and respect to explain Ubuntu; and Geldenhuys and Veldsman (2011), who describe Ubuntu as a group philosophy, with an emphasis on relationships and participative decision making. Sample quantitative publications include Cox, Amos and Baxter (2008), who describe Ubuntu as a values-based philosophy using Mbigi and Maree's five values, i.e. survival, solidarity, spirit, respect and dignity; Grobler and Singh (2018), who describe Ubuntu as a relational group philosophy with an emphasis on participative decision making; and Muller *et al.* (2019), who describe Ubuntu as an African worldview based on the primary values of intense humaneness, caring, sharing, respect and compassion. Finally, sample mixed method studies include Jackson (1999), who refers to Ubuntu using the "people are people through others" and the "*Ubuntu ungamntu ngabanye abantu*" Xhosa proverb; Mitiku *et al.* (2017), who refer to Ubuntu as a values-based, humanistic approach; and Khomba, Vermaak and Gouws (2011), who describe Ubuntu as a humanness principle that is socialist and humanist in nature.

Ubuntu described as a relational and cultural concept appears 12 times (16%). Sample theoretical publications include McFarlin, Coster and Mogale-Pretorius (1999), who found that Ubuntu stresses supportiveness, sharing and cooperation and is a fundamental collective experience pervasive among Africans; Imafidon (2009), who explains Ubuntu using the values of sharing, deference to rank, sanctity to commitment, reward for

compromise and consensus, good social and personal relations – values that converge towards collectivism; and Ncube (2010), who describes Ubuntu as a worldview, social philosophy and cultural value system. Sample qualitative publications include Bolden and Kirk (2009), who describe Ubuntu as a highly humanistic concept of interdependence, which suggests humanistic and collectivist principles; and Nkomo and Kriek (2011), who describe Ubuntu as a philosophical humaneness belief rooted in Africa's largely collectivist culture.

Ubuntu described as an ethical philosophy appears three times (4%). All of the publications are theoretical and include Nicolaides (2009), who describes Ubuntu as a sound ethical philosophy which calls for caring for others and upholding moral integrity; West (2014), who describes Ubuntu as a communitarian philosophy or ethic; and Mamman and Zakaria (2016), who explain Ubuntu as a belief system, moral theory and African philosophy of humanism.

Ubuntu described using a cultural lens within an organisational context appears twice (3%). Sample publications include Lee (2011), who refers to the South African culture as non-competitive, collective and consensus seeking; and Booysen (2001), who explains Ubuntu as African humanism and a community concept of management using the GLOBE study's cultural dimensions. Finally, Mbigi and Maree (2005) propose values of solidarity, group conformity and care, group compassion, respect, dignity, trust, openness and cooperation.

These results indicate that Ubuntu within organisational contexts is regarded mostly as a relational concept. **(This spoke to THEME 2 – *Ubuntu within organisational contexts is regarded mostly as a relational concept.*)**

Table 2.13

Overall categories in the literature as per publication type

	PUBLICATION TYPE				TOTAL	%
	THEORETICAL	QUALITATIVE	QUANTITATIVE	MIXED		
CATEGORY 1 - Presented as a leadership/ management style						
Ubuntu/African/Afrocentric leadership	8	8	2		**18**	**26%**
Participatory	7	5	1		**13**	**19%**
Values based	4	7	2		**13**	**19%**
Servant	2	2	1		**5**	**7%**
Community/stakeholder focused	2	2			**4**	**6%**
Relational		3			**3**	**4%**
Spiritual	1	2			**3**	**4%**
Humanistic	2	1			**3**	**4%**
Feminine		2			**2**	**3%**
Transformational		1	1		**2**	**3%**
Empowering		1			**1**	**1%**
Affective				1	**1**	**1%**
Inspirational			1		**1**	**1%**
Empathetic	1				**1**	**1%**
CATEGORY 2 - Presented as a philosophy/ context informing						
Leadership & management	13	4	2	2	**21**	**53%**
Ethics	6	1			**7**	**18%**
Human resource management	3	1	1		**5**	**13%**
Organisational development	3	1			**4**	**10%**
Corporate social responsibility		2			**2**	**5%**
Marketing practices	1				**1**	**3%**
CATEGORY 3 - Calls for blended approaches						
Afrocentric vs Eurocentric	8				**8**	**53%**
Instrumental vs humanistic	3	1		1	**5**	**33%**
Synergistic inspirational leadership			1		**1**	**7%**
Fusion leadership		1			**1**	**7%**
CATEGORY 4 - Leadership models or frameworks	4	2			**6**	
CATEGORY 5 - Explanation provided but not fully integrated		3	4	1	**8**	

Table 2.13 presents five overall categories that emerged from the systematic review across publication type. These categories support themes 3 to 5 identified in the literature. The coding in Table 2.13 was not mutually exclusive, and the percentages are calculated from the total number of coding allocations per category.

The first category is Ubuntu as a leadership or management style (70 allocations), the second category is Ubuntu as a philosophy/context informing different aspects of business (40 allocations), the third category calls for blended approaches to leadership (15 allocations), the fourth category presents leadership models or frameworks (6 allocations) and the fifth category includes publications that provide a definition of Ubuntu, but the authors do not fully engage with the concept (8 allocations).

The first category in Table 2.13, Ubuntu as a leadership or management style, reveals three main sub-categories, namely Ubuntu/African/Afrocentric leadership or management, participatory leadership and values-based leadership. The first sub-category was the use of the actual terms *Ubuntu/African/Afrocentric leadership* or *management.* **(This spoke to THEME 3 – *There is agreement that Ubuntu could be conceptualised as a leadership or management style.*)**

This occurred 18 times (26%) across all publication types. Theoretical publication examples include McFarlin *et al*. (1999), who make suggestions for building an Africanised workforce through Mbigi and Maree's Ubuntu-based approach to management development (1995), Goldman (2013), who is of the opinion that Ubuntu could be the central tenant of an African management philosophy, and Nwagbara (2011), who calls for an African-centred organisational leadership paradigm, where Africa's indigenous management practices are couched in Ubuntu. Qualitative study examples include Geldenhuys and Veldsman (2011), who refer to elements of Ubuntu leadership as teamwork, inclusive participation, sacrificing personal gain for the group and benefit of the community, openness, transparency, consensus in decision making and structure through rituals and ceremonies; Mogadime, Mentz, Armstrong, and Holtam (2010), who found that spirituality, interdependence and unity, three principles of Ubuntu, were embedded in the narratives and African leadership constructs of their study's participants; and finally Theletsane (2012) who is excited about the prospects of the effect of the

Ubuntu leadership style, and even though the Ubuntu management approach differs from the Western management approach, finds that somewhere they overlap. Quantitative study examples include Grobler and Singh (2018), whose study revealed that, although some leadership behaviours are generic, there are unique Afrocentric leadership behaviours with a participatory, democratic and communalistic focus; and Muller *et al.* (2019), whose study revealed that the spirit of solidarity dimension of Ubuntu leadership influenced employee engagement significantly and positively.

The second sub-category was the use of words like *participatory, collaborative, collective, inclusive, consensus, democratic* when referring to the Ubuntu/African leadership style. **(This spoke to THEME 4 – *Ubuntu-related leadership can be described as participatory and values based.*)** This occurred 13 times (19%) across all publication types. Theoretical publication examples include Iwowo (2015), who mentions empathetic leadership, collective responsibility and interactive leadership; Msila (2014), who argues that Western literature presents similar approaches to Ubuntu leadership in the form of shared leadership, participative leadership, collaborative leadership and democratic leadership; and finally Haruna (2009), who argues that community-based leadership, where leadership is communal and where organisations and communities learn and grow together, has a better chance of succeeding as it taps into sub-Saharan Africa's culture of community, collaboration and cooperation and is based on the indigenous socio-cultural value systems. Qualitative study examples include Bolden and Kirk (2009), whose findings support the notion that Africans aspire to leadership founded on humanistic principles and a desire for more inclusive and participative forms of leadership that value individual differences, authenticity and serving the community. Elonga Mboyo (2019) further describes Ubuntu as communalism, an African sense of community, interdependence and care resembling Western participative approaches to leadership. Finally, Theletsane (2012) asserts that the bureaucratic burdens of existing traditional Western-type organisation hierarchies can be eased by participative and democratic leadership. The quantitative study where this theme is represented was authored by Shrivastava *et al.* (2014). In their study, the empirical results show that the ability to communicate inclusively is critical to South African managers, and South African

managerial leaders need to be sensitive about how they communicate with their diverse workforce.

The third sub-category referred to Ubuntu leadership as values-based. **(This spoke to THEME 4 – *Ubuntu related leadership can be described as participatory and values based.*)** This also occurred 13 times (19%). Theoretical publication examples include Bertsch (2012), who suggests that for a culture shift in American-based leadership practices to take place, a values-based leadership style would need to be embraced. The author even goes on to suggest that values-based leadership is very "Ubuntu". Haruna (2009) proposes a humane, participative, team- and value-based leadership approach rather than the individual leader traits, styles and behaviours leadership approach; Jowah (2015) extracts the current *botho* values (African values) that inform leader-follower relationships and integrates them with leadership competencies from literature. Qualitative study examples include Poovan *et al.* (2006), who used the lens of values-based leadership to explain the effect of Mbigi and Maree's five social values on team effectiveness. These authors call for South African leaders to develop a values-based style of leading which incorporates the social values of Ubuntu. Mogadime *et al.* (2010) found in their study that spirituality, interdependence and unity, three values of Ubuntu, were embedded in the study participants' narratives and African leadership constructs. Finally, Elonga Mboyo (2019) proposes that as a leadership approach, Ubuntu is a means to an end. It is an African value system of collectivism and humanism which resembles Western collegial leadership models and participative approaches to leadership. Quantitative study examples include Cox *et al.* (2008), who found in their study, aiming at identifying what future graduates in South Africa value in their leaders when in the workplace, that traditional African and Western leadership practices, values and philosophies should be integrated; and Shrivastava *et al.* (2014), who look at how Ubuntu may manifest itself in the South African workplace from a values-based perspective. The empirical results show that inclusive communication is critical to South African managers as is sensitivity about how managers communicate with their diverse workforce.

Other leadership or management styles represented in this category included servant leadership (5; 7%); community/stakeholder focused leadership (4; 6%); relational, spiritual and humanistic leadership (3; 4%); feminine and transformational leadership (2; 3%). Lastly, empowering, affective, inspirational and empathetic leadership appeared once each.

The second category in Table 2.13 includes publications that presented Ubuntu as a philosophy or context informing different aspects of business. The main sub-category was the Ubuntu philosophy informing leadership and management (21; 53%). **(This spoke to THEME 3 – *There is agreement that Ubuntu could be conceptualised as a leadership or management style.*)** Theoretical publication examples include Mamman and Zakaria (2016), who argue for the integration of Ubuntu philosophy and principles into the development of organisations and their members; Kamoche (2011), who asserts there is promising direction for future research into how the African worker's relational existence might inform human resource management practices, leadership styles, motivational theories, effective team working and organisational commitment; and Lutz (2009), who is of the opinion that the African Ubuntu philosophy is capable of playing a central role in developing a theory of global management. Qualitative publication examples include Rwelamila, Talukhaba and Ngowi (1999), who support formulating appropriate project organisational structures and managing using Ubuntu principles to bring about the spirit of real cooperation between project stakeholders towards project success; Naicker (2015), who investigates how the African philosophy of Ubuntu can be harnessed to improve school leadership – rather than viewing school leadership as "power over people", school principals need to make the shift to seeing school leadership as "power with people"; and Geldenhuys and Veldsman (2011), whose study sought to develop a robust and holistic strategic management tool by examining scenario-based planning and organisational change navigation within an Afrocentric context. Quantitative publication examples include Botha and Claassens (2010), who explored the contribution of a leadership development course made to the development of leaders at First National Bank. The authors position Ubuntu as a community concept that needs to be considered. The results of their study revealed five important leadership competencies, namely communication, passion for excellence, performance management, participative decision

making and conflict management. Finally, Muller *et al.* (2019) investigated the impact of the survival, spirit of solidarity, compassion, and dignity and respect dimensions of Ubuntu on employee engagement in the workplace. The results of this study revealed that the spirit of solidarity dimension of Ubuntu influenced employee engagement significantly and positively. Furthermore, it was found that survival and the spirit of solidarity had a significant and positive influence on organisational performance as measured through the balanced scorecard. Mixed study publication examples include Booysen (2001), who examined the differences between black and white South African managers using the GLOBE questionnaire and concluded that Ubuntu is not a management style or a business technique, but an epistemology, a humanistic philosophy which focuses on people and provides some guidelines for leadership style and management practices; and Khomba *et al.* (2011), whose study purpose was to redesign the innovation perspective of the balanced scorecard model to suggest a new management approach for organisations based in Africa. The empirical results of the study revealed that Africanising the innovation perspective of the balanced scorecard would be the ideal approach within an African organisation.

The second sub-category was the Ubuntu philosophy informing business and personal ethics (7; 18%). Of the seven publications, six were theoretical and one was qualitative. Theoretical publication examples include Sebola (2014), who concludes that there is a need to harmonise the legislation governing ethics and the generally accepted cultural values and practices of South Africans; Nicolaides (2009), who identifies that what is needed are ethics codes based on sound ethical philosophies such as Ubuntu and that, in addition, all employees should be included in the decision-making process in the workplace to empower them and ensure good workplace practices; West (2014), whose paper clarified the role that Ubuntu can play when applied in the area of business ethics through a critical analysis of Ubuntu and business ethics; and finally, Ogbechie and Anakwue (2018), who emphasised the importance of understanding indigenous ethical principles and practices in Africa within the framework of business. The qualitative publication was authored by Mayer *et al.* (2018), whose study found that women leaders focus on inner resources (moral, spiritual and ethical) rather than on behavioural

leadership traits when dealing with conflict, which points to spiritual or ethical leadership and a strong moral compass.

The third sub-category is the Ubuntu philosophy informing human resource management (5 13%). Of the five publications, three were theoretical, one qualitative and one quantitative. The theoretical publications included Jackson (2002), who attempted to reframe our understanding of the management of people, organisations and change in sub-Saharan African countries. This employs a paradigm which reflects the different perceptions of the value of human beings in organisations, i.e. a synergy between the instrumental view of people (people are seen as a resource to achieve the ends of an organisation) and the humanistic view of people (people are seen as valued assets capable of development, worthy of trust and of providing input). Furthermore, Kamoche (2011) was hopeful about promising directions for future research into how the African worker's relational existence might inform human resource management practices, leadership styles, motivational theories, effective team working and organisational commitment. Finally, Sydhagen and Cunningham (2007) maintain that human resource development is a field that has been dominated by Western theories and that what is needed for sub-Saharan Africa is to develop theories based on the cultures and needs of its countries, according to what stages of development the various countries find themselves in. Other aspects of business represented in this category informed by the Ubuntu philosophy included organisational development (4; 10%), corporate social responsibility (2; 5%) and marketing practices (1; 3%).

The third category in Table 2.13 represents publications calling for blended or hybrid leadership approaches. **(This spoke to THEME 5 –** *Researchers are calling for blended leadership approaches in Africa.***)** The main sub-category was a call for a blend of Afrocentric vs Eurocentric leadership approaches (8; 53%). All of the publications were theoretical and include the following sample publications: Luthans, Walumbwa and Van Wyk, (2004) call for cultural synergy and propose that enhancing leader hope and positive organisational behaviours in organisational settings can be achieved through nurturing and mutual understanding of cultural differences between individualism and Ubuntu; Mangaliso (2001) states that effective management in South Africa and

elsewhere will hinge on the successful harnessing and harmonising of both indigenous and traditional corporate cultures through careful blending, flexibility and accommodation; and finally Penceliah and Mathe (2007) examine the good practices and lessons in both the Afrocentric and Eurocentric leadership styles and then call for a creative synergy between both styles.

The second sub-category referred to the proposed "blended approach" as instrumental vs humanistic, or pragmatic vs transformative, or autocratic vs relational, or classical vs indigenous. Theoretical publications include Jackson (2002), who discusses the paradox between the nature of organisations and the need to develop human capacity. In his argument, he presents the instrumental view of people (people are seen as a resource to achieve the ends of an organisation) and the humanistic view of people (the soft developmental human relations approach). This sees people as valued assets capable of development, worthy of trust and of providing input, and then calls for hybridisation of these management systems for Africa. Imafidon (2009) calls for an indigenous management system which moves away from command and control to models that are consistent with the diverse African environment, where African values and traditions are incorporated to achieve greater efficiency and effectiveness. Finally, Naidoo (2005) proposes a hybrid leadership and governance framework that is pragmatic (adaptable to the different South African contexts) and transformative (multi-faceted and multi-dimensional). In his discussion, he proposes that the hybrid framework has a foundation that is based on values, ethics, collective decision making, listening skills and dialogue. The qualitative study that fits into this theme is authored by Naidoo and Perumal (2014). In their study, they found that women school principals they interviewed subscribed to a relational, inclusive and compassionate leadership style in addition to an autocratic leadership style to ensure the effective and efficient management of their schools. The mixed method study represented in this theme was authored by Jackson (1999). This author calls for policy to reconcile the instrumental orientation of people (people are seen as a resource) and the humanistic orientation of people (the organisation serves the needs of the collective) using an indigenous management style based on Western, Asian and African values (Jackson, 1999).

In addition, there was one article calling for synergistic inspirational leadership and one for fusion leadership. The former was a quantitative study authored by Cox *et al.* (2008), who concluded that their findings reveal a need for dual leadership where traditional African and Western leadership practices, values and philosophies are integrated. The latter was a qualitative study authored by Hardman (2010), who found that fusion leadership appreciates the authentic, rooted belief system and identity of people, their ethnicity and humanity. It includes practices focusing on productivity that are also mindful of the Ubuntu values of humanity, integrity and care.

The fourth category in Table 2.13 included six publications that presented leadership models or frameworks. Four of these publications were theoretical and include the following examples: Naidoo (2005) presents a hybrid leadership and governance framework; Penceliah and Mathe (2007) and Ncube (2010) present frameworks of leadership principles derived from perspectives of previous authors who have written about Ubuntu and leadership; and Netshitangani (2019) discusses Ubuntu as a unity leadership model. The other two publications were qualitative and were Van der Colff (2003), who presents Mbigi's African tree concept (1995) as a leadership framework, and Ngunjiri (2016), who proposes a framework of bodacious spiritual leadership. This is leadership that is bold, audacious, courageous, spirited, collectively minded, community building and peace building minded. It is servant leadership that is empowered by spirituality and Ubuntu/humane values that result in bold actions toward social justice goals.

The fifth category in Table 2.13 included eight articles which provided an explanation of Ubuntu or which mentioned the African context but the implications of Ubuntu within the context were not fully interrogated into findings or discussion. Three of these publications were qualitative (Caesar, 2017; Gbadamosi, 2005; Naidoo & Perumal, 2014), four were quantitative (Eresia-Eke & Mabasa, 2018; Eustace & Martins, 2014; Krause & Powell, 2002; Lee, 2011) and one publication was a mixed method study (Bagire *et al.*, 2015).

2.2.4.5.1 Summary of the key findings

The results of the systematic review of how Ubuntu leadership has been portrayed in organisational contexts reveal five key findings:

Finding 1:   Academic interest in Ubuntu leadership within an organisational context has gained momentum over the last 25 years, and authors are starting to respond to the call for more empirical studies within this field.

Finding 2:   The majority of institutional affiliations of the authors came from Africa.

Finding 3:   Of the three journals yielding the highest number of publications, two are Africa based and one is an international journal.

Finding 4:   Over the past 25 years, authors have focused on developing and extending Ubuntu leadership theory rather than empirically testing it.

Finding 5:   There are several indications of a lack of robust empirical studies:

1) In over half of the empirical studies, the author's epistemological assumptions are not clearly stated.

2) Sampling methods are not clear in over half of the empirical publications.

3) The study time frame is not clearly stated in more than half of the quantitative/mixed method studies.

4) Validity and reliability are addressed in only four of the qualitative studies.

5) Of the 10 quantitative surveys, reliability estimates are provided in only six of the studies.

6) There is a lack of advanced data analysis techniques used in the quantitative and mixed method studies.

2.2.4.5.2 Summary of the key themes

The results of the systematic review of how Ubuntu leadership has been portrayed in organisational contexts reveal the following themes:

Theme 1:   Lovemore Mbigi is a key influencer in the academic discourse on Ubuntu leadership within an organisational context.

Theme 2:   Ubuntu within organisational contexts is regarded mostly as a relational concept.

Theme 3:   There is agreement that Ubuntu could be conceptualised as a leadership or management style.

Theme 4:   Ubuntu-related leadership can be described as participatory and values based.

Theme 5:   Researchers are calling for blended leadership approaches in Africa.

2.2.5   **Literature on Ubuntu leadership in organisational contexts since June 2019**

The systematic literature review was conducted from 1994 to June 2019. Due to the nature of this study, there was an expected time delay between concluding the systematic review and validating the instrument. As a result, the researcher kept the Journal Alerts for the eight databases live so that articles potentially satisfying the inclusion criteria after June 2019 could be reviewed and discussed. These articles are discussed below.

The Journal Alerts revealed fourteen articles satisfying the decision tree criteria as per Figure 2.1 from June 2019 to March 2023. Six of the articles were published in 2019, one was published in 2020, four were published in 2021, two were published in 2022 and one

was published in 2023. Seven of the articles were theoretical, four were on qualitative studies and three on quantitative studies.

The theoretical publications included Rivers (2019), who discussed autocratic, paternalistic and charismatic leadership and the cultural values that inform their application in the collectivist regions of China, sub-Saharan Africa and Mexico. Rivers asserts that in sub-Saharan Africa, leadership values emphasise collective solidarity, human interactions and care for others and consequently are linked to charismatic leadership. Nicolaides and Duho (2019) used a narrative review to explore how an African culture which espouses Ubuntu can tolerate unethical business practices. They explain that Ubuntu views leadership as a moral service with a transformational element and leaders need to exist in truth and sincerity and be devoid of pretence and a narcissistic preoccupation with their egos (p. 1717). The authors call for exemplary African ethical leaders that are forward thinking visionaries willing and able to serve stakeholders as servants and who work tirelessly with the employees in the organisation towards ethical goals (p. 1733). To achieve this the authors recommend that high-performing leaders be identified using data, psychometric tests and benchmarking with desired traits (p. 1737). Osa (2019) proposes a culture and values-based model of leadership that combines the ideals of African traditional leadership styles, traits theories, the Ubuntu philosophy and Western democratic ideals called tradocratic leadership (traditional and democratic). The author indicates that tradocratic leaders respond to the call for service, are humane, caring and compassionate, are in control and command respect from their followers and lead by example.

Asamoah and Yeboah-Assiamah (2019) question leadership and governance in Africa being about people and common welfare. They contend that the Ubuntu philosophy culturally calls on individuals to promote the welfare of society, but African leaders and governments do not perform well when it comes to the use of public resources and creating conditions for collective human welfare. A systematic literature review was conducted to critically review recent empirical reports on African leadership, governance and public administration. The findings reveal that corruption and poor leadership in Africa is anti-cultural, anti-human, anti-ethical and anti-African, in essence against the

philosophy of Ubuntu. Pérezts, Russon and Painter (2020) theoretically analyse the relational component of Ubuntu and how it can bring new insights to Western philosophical traditions within the context of a "Values Driven Leadership in Action" executive course. The authors are of the view that the relational component of Ubuntu has not been sufficiently theorised within the context of ethical leadership development. Mangaliso *et al.* (2021) contend that the Ubuntu philosophy has the potential for enlightening organisations about the African worldview and emphasise the importance of incorporating the views of indigenous people within the management discourse. The authors assert that management principles and practices must embrace cultural subtleties and suggest that change management can be anchored in Ubuntu. A model of Ubuntu-inspired change management is presented which shows the connection between selected core values of Ubuntu, namely harmony, commitment, respect/honour and humility, and the management variables that mediated performance outcomes in African organisations.

Zondo (2022) reviewed and analysed literature on the Ubuntu philosophy and considered its implications for management and inclusion in the formulation of corporate frameworks for South African organisations. The author states that in Africa, the definition of an individual is community based and not individualistic; in other words, to achieve success and achieve status, an individual has to share with others in their community. The author asserts that organisations can realise synergies through communalism and collectivism and that Ubuntu's positive elements, for example care, sharing, teamwork spirit, compassion, dignity, consensus decision making and respect for the environment, can improve corporate performance.

The qualitative studies include Molose *et al.* (2019), who sought to measure the usefulness of Ubuntu within a service-oriented industry through proposing a multi-dimensional scale. The scale was developed using one-on-one interviews with 25 purposefully selected participants from the hospitality industry where the four broad concepts of Ubuntu (compassion, survival, group solidarity, and respect and dignity) were interrogated using semi-structured interviews in terms of their value in management. The items of the scale were informed by literature on the antecedents of Ubuntu and content

analysis of the interviews. This scale was not empirically tested. Akpey-Mensah and Muchie (2019) explored the effects of female academic mentorship programmes based on the African Philosophy of Ubuntu at two universities of technology using a phenomenological research approach. 16 novice female academics were selected for semi-structured interviews using purposive sampling and the data analysed using an interpretivist approach. The results of their study revealed that a mentorship programme underpinned by compassion, cooperation and love can empower female academics with the knowledge and skills to compete with their male counterparts. The authors suggest a break away from a rigid Eurocentric approach to a more Africanised way underpinned by cooperation, compassion and support as a person's well-being and achievement are ultimately through the support he/she gets from others. Using a cultural leadership lens, Lerutla and Steyn (2021) aimed to define African business leadership through tapping into the views of young leaders. 121 adult students from 14 sub-Saharan countries were asked three open-ended questions using a cross-sectional survey. Summative content analysis from the first cohort was used to identify elements central to African business leadership. This was followed by directed content analysis from the second cohort to verify the themes. Eight elements of African leadership were identified (Afrocentric, community, lack of resources, hopefulness, position of authority, entrepreneurship, need to be developed and brokenness), and a comprehensive definition proposed: "African business leadership is seen as unique (Afrocentric), with drive for service to the community (Ubuntu), operating in challenging and resource-deprived environments (because of the legacy of colonialism), and as hopeful of creating a better future. African business leadership is further seen as being dominated by those in positions of (political) authority, who engage in entrepreneurial activities, and yet as still requiring development because many leaders are corrupt (brokenness), which seems to be legitimised by post-colonial sentiments (Afrocentric). In essence, African business leadership is a humane, community and entrepreneurial-oriented leadership style focused on creating a better future for all" (p. 6). The authors contend that it is naïve to call all African business leadership Ubuntu or to call all African business leadership broken/corrupt (p. 7), i.e. the community orientation of African leadership is admirable, but there are definitely skills gaps.

Sibanda and Grobler (2023) investigated if there are spiritual leadership elements in South Africa that are different from the Western stance of spiritual leadership theory using IQA. Their results revealed that a spiritual leader in the South African context needs to embrace Ubuntu and *batho pele* principles of kindness, humility, courtesy, respect, altruistic love and integrity, in essence, to be an individual who puts people first in organisations and makes sure their welfare is taken care of (p. 8).

The quantitative studies include Tauetsile (2021) who proposed that Ubuntu mediates the relationship between social resources (supervisor and colleague support) and employee engagement. Ubuntu was measured using 13 items from Sigger *et al.*'s scale (2010) embedded in Mbigi's five dimensions of Ubuntu. Together with scales to measure colleague support, supervisor support and employee engagement, these questions were administered to a sample of 438 employees in Botswana from the public and private sectors. The results revealed that high levels of Ubuntu enhance the strength of the relationship between social resources and employee engagement and, as such, illustrate how the indigenous construct of Ubuntu can be incorporated into Western models so that it can be applied in the African context. Evans *et al.* (2021) examined the leadership preferences of working adults in Ghana, Kenya and Zambia using a theoretical model of explicit leader behaviour, the Leader Behaviour Description Questionnaire-XII (LBDQXII). A systematic random sampling approach was used, resulting in a sample of 306 participants from Ghana, 300 participants from Kenya and 300 participants from Zambia. The authors set out to determine if the leader preferences vary by gender and if there are any cross-national differences between the countries. Their findings revealed that popular generalisations that view African nations with singular assumptions, including that Ubuntu is a foundational element of leadership in Africa, are not warranted and call for more evidence-based research. Lerutla and Steyn (2022) assessed whether the leadership styles of South African leaders differed based on their cultural background and whether the effectiveness of these leadership styles was judged differently by subordinates. A cross-sectional survey was administered to a sample of 1 140 respondents from 19 organisations. The questionnaire measured leadership styles (transformational, transactional and laissez faire) and leader effectiveness with race as a proxy for cultural background. The survey used demonstrated good reliability within the context of the

study. The findings revealed that leaders in South Africa, regardless of their cultural background, demonstrate similar behaviour attributes. Transformational leadership was perceived to be most effective, followed by transactional leadership. The laissez faire style of leadership was negatively related to leader effectiveness.

These publications after June 2019 confirm the current relevance of the five themes identified in the systematic literature review. Lovemore Mbigi is regularly referenced (Lerutla & Steyn, 2022; Molose *et al.*, 2019; Rivers, 2019; Tauetsile, 2021; Zondo, 2022). Ubuntu is mostly referred to as a relational, participatory and values-based concept and also as a leadership or management style (Asamoah & Yeboah-Assiamah, 2019; Evans *et al.*, 2021; Mangaliso *et al.*, 2021; Molose *et al.*, 2019; Tauetsile, 2021). Osa (2019) called for a culture and values-based model of blended leadership referred to as tradocratic leadership. The five findings identified in the systematic literature review are also supported by these studies. Authors are responding to the call for more empirical studies. Of the 14 studies identified, 50% were theoretical and 50% empirical. Of the four qualitative studies, two of the authors proposed theoretical conceptualisations of Ubuntu (Lerutla & Steyn, 2021; Molose *et al.*, 2019). Both studies used literature and interviews to inform the proposed conceptualisation and measurement instruments. In both studies, the research design and sampling methods were clearly explained. Furthermore, Lerutla and Steyn (2021) explained their epistemology and addressed reliability aspects in developing their instrument. Sibanda and Grobler's study (2023) proposed a conceptualisation of spiritual leadership using IQA. Again, the research design was clearly explained, and their study found that spiritual leadership within the context of African management philosophies embraces the elements of Ubuntu and *batho pele*. All three of the quantitative studies used previously developed instruments, were very clear on the research methodology used, addressed reliability and validity aspects and used more advanced statistical techniques than in earlier studies. In addition, the sample size for Evans *et al.* (2021) and Lerutla and Steyn (2022) was large. These seven empirical studies indicate an improvement in the robustness of the qualitative and quantitative studies.

2.3 CHAPTER SUMMARY

This literature review aimed to explore how Ubuntu leadership has been portrayed in organisational contexts. The Ubuntu philosophy was presented using a few seminal perspectives, followed by a response to the first research sub-question seeking to discover what the Ubuntu leadership philosophy is from a cultural perspective. This was followed by a discussion on the potential exclusionary nature of Ubuntu. The results of a systematic literature review exploring how Ubuntu leadership has been portrayed in organisational contexts over a 25-year period was then presented. The review ended with a discussion of more recent literature satisfying the inclusion criteria of the systematic review.

This review has achieved its stated purpose in that Ubuntu leadership within an organisational context has been explored, providing a robust foundation for developing a valid Ubuntu leadership construct and measure grounded in the perceptions of South African organisational leaders.

CHAPTER 3: METHODOLOGY

3.1 INTRODUCTION

The research problem underpinning this study is that Ubuntu has not been fully conceptualised within an organisational context, and secondly, there is no empirical instrument to measure Ubuntu leadership within the Southern African organisational context. The research design and methodology, namely an exploratory sequential mixed method design, used to conceptualise and develop a valid and reliable measure of Ubuntu leadership within a Southern African organisational context, will be described in this chapter. This three-phase mixed method design started with the collection and analysis of qualitative data. More specifically, the nature of Ubuntu-style leadership is explored using Northcutt and McCoy's Interactive Qualitative Analysis (IQA), a structured systems approach to conduct qualitative research. This is followed by a phase where the qualitative findings are used to develop a measure which can be tested quantitatively (Creswell & Plano Clark, 2018).

The philosophical assumptions underpinning this research will be explained first, followed by a description of the research design employed in the study. Thereafter the methodology will be described for each phase of the research in detail, followed by a chapter summary.

3.2 RESEARCH APPROACH

3.2.1 Philosophical assumptions

It is important for the researcher to understand the assumptions and lens they are using to approach their research. According to Saunders *et al.* (2009), a researcher's philosophy or worldview contains important assumptions about the way in which they view the world. These assumptions underpin the research strategy and methods chosen and are influenced mainly by the researcher's view of the relationship between knowledge and how it is developed. As this study aimed to conceptualise and measure Ubuntu leadership behaviours within an organisational context, the research flowed from a constructivist worldview as well as a positivist philosophical stance. Constructivism sees reality as being socially constructed, i.e. a phenomenon's understanding is formed through the subjective views of participants (Creswell & Plano Clark, 2018; Saunders *et al.*, 2009). Positivism informs the attainment of empirical objectives and is often associated with quantitative approaches, where theory is delimited to certain variables that are empirically measured and observed (Creswell & Plano Clark, 2018). Consequently, this study used a constructivist worldview in the first phase of the research to conceptualise Ubuntu leadership behaviours within an organisational context, i.e. the qualitative phase. The study then shifted to a positivist worldview during the third phase of the research which validated an Ubuntu leadership measure, i.e. the quantitative phase. Following this mixed method approach enhanced validity within the research as data was drawn from several sources, namely organisational leaders during the qualitative phase and private and public sector employees during the quantitative phase. Creswell and Plano Clark (2018) refer to this validity strategy as triangulation, where convergence and corroboration are achieved by comparing findings from qualitative data (exploring a phenomenon) with the quantitative results (confirming the results).

Two prominent theories in social psychology, namely social exchange theory and social learning theory, bridge the gap between the perspectives of organisational leaders and

employees on Ubuntu leadership behaviour in an organisational context. According to Blau (1964), social behaviour is the result of an exchange process, where people weigh the potential benefits and risks of social relationships. Blau (1964) goes on to state that stable leadership depends on power and the subordinates' legitimating approval of it. More specifically, social exchange theory emphasises expert power and authority and describes how power is lost or gained in organisations (Yukl, 2013). Appointed leaders therefore will gain influence from repeated demonstration of expertise and loyalty to subordinates (Yukl, 2013).

In social learning theory, new patterns of behaviour can be acquired through direct experience or by observing and imitating the behaviour of others (Bandura, 1977; Hanna, Crittenden & Crittenden, 2013). Furthermore, social learning posits that the person and the environment do not function as independent units, but instead determine each other in a reciprocal manner (Davis & Luthans, 1980). Grobler and Grobler (2018) explain that leaders set an example, and followers model their behaviour based on their observations of what is regarded as ethically acceptable and correct behaviour. In other words, followers learn from observing their leaders.

In addition, it is important to highlight that an emic/etic approach was used when developing and validating the Ubuntu leadership measure. The emic approach provides an inside perspective, where culture is understood from the perspectives of the individuals as well as from the system of psychological thought within the social group (Helfrich, 1999; Morris *et al.*, 1999). This supported the researcher's decision to use IQA to develop the Ubuntu leadership measure. The emic (culture-specific) aspects of the construct within this context were evident as the measure was grounded in the perceptions of organisational leaders (constituents). Moreover, IQA follows a structured systems approach which provided a visual representation of Ubuntu leadership. During the subsequent quantitative phase of the study, an etic approach was followed, where the developed measure was validated by testing relationships identified at IQA level and determining whether Ubuntu leadership was a distinct construct with discriminant validity. This was from the perspective of the observer, i.e. private and public sector employees. This phase of the study determined whether the construct was culturally specific or

universal, in other words, whether the relationships could be generalised to a larger population.

3.2.2 **Research design**

According to Newman *et al* (1998), the search for knowledge or "truth" is the purpose of research. In addition, behavioural research is made up of a combination of qualitative and quantitative approaches, and design validity is more likely to be built into studies where the researcher is open to both research approaches. They propose a qualitative-quantitative research continuum as opposed to viewing the two research approaches as separate and distinct. Neither approach is viewed as better; rather, the best approach is the one that is the most effective way of reaching the truth, namely qualitative, quantitative or an integrated approach (Newman *et al*, 1998).

A qualitative approach is used when observing and interpreting reality using inductive reasoning in order to develop a theory that will explain what was experienced. Induction emphasises gaining an understanding of the meaning which those who are close to a research context attach to an event or phenomenon (Creswell & Plano Clark, 2018; Saunders *et al.*, 2009). On the other hand, a quantitative approach is used when a researcher begins with a theory or hypothesis and then tests for confirmation or disconfirmation of the hypothesis using deductive reasoning. Deduction is a highly structured approach which moves from theory to data. The researcher is independent of what is being researched and the focus is on explaining causal relationships using statistical analysis (Creswell & Plano Clark, 2018; Saunders *et al.*, 2009). The initial stage of this study sought to develop a measure based on the insight and subjective reality of organisational leaders, and the relevant research approach was qualitative and used inductive reasoning, i.e. theory follows data (Saunders *et al.*, 2009). The measure was then subjected to quantitative analysis to assess its validity and reliability. As a result, this phase of the research used deductive reasoning. According to Creswell (2014), a mixed method facilitates the development of a better measurement instrument by first collecting

and analysing qualitative data and then administering the developed instrument to a sample. As a result, the instrument was grounded in the views of the study participants and integrated the qualitative and quantitative phases of the study (Creswell & Plano Clark, 2018).

In summary, the objective of this study was twofold: firstly, to conceptualise Ubuntu leadership within an organisational context, and secondly, to develop and validate an Ubuntu leadership measure grounded in the perceptions of organisational leaders. In order to achieve these objectives, the research followed a three-phase exploratory sequential design:

PHASE 1:   Use of IQA to collect and analyse qualitative data.
PHASE 2:   Development of an Ubuntu leadership measure.
PHASE 3:   Validation of the measure using quantitative analysis.

Creswell and Plano Clark (2018) explain that the overarching principles of validity need to guide mixed method research approaches. There are specific strategies which need to be employed in an exploratory sequential design to address the possible threats to drawing correct inferences and accurate assessments from the integrated data. Creswell (2014), for example, highlights the need for extensive data collection, time demands of analysing qualitative and quantitative data, the need for the researcher to be familiar with quantitative and qualitative forms of research and, due to the complexity of the design, the need for clear, visual models to understand the details and flow of research activities in the design. Leedy and Ormrod (2015) further state that combinations of the methods are only limited by the nature of the research problem. In addition, the researcher needs to decide if the qualitative and quantitative aspects will be weighted equally or not, as well as how to integrate, interpret and report the qualitative and quantitative findings. In this study, this included clearly showing how each major IQA finding, i.e. the system influence diagram, was used to inform the development of the measure. This included systematic procedures to design the measure and using a large sample of participants for the quantitative sample, namely public and private sector employees, which are different from

those in the qualitative sample, namely organisational leaders (Creswell & Plano Clark, 2018, p. 252).

The researcher considered these challenges and was confident that the design and relevant phases illustrated in Figure 3.1 would mitigate these challenges.

Figure 3.1

Exploratory sequential design to develop a validated Ubuntu leadership measure

PHASE 1: QUALITATIVE DATA COLLECTION AND ANALYSIS	Builds to:	PHASE 2: QUANTITATIVE INSTRUMENT DEVELOPED		Tested by:	PHASE 3: QUANTITATIVE DATA COLLECTION AND ANALYSIS
Procedures: Northcutt and McCoy's (2004) Interactive Qualitative Analysis (IQA) Population: South African organisational leaders. Sample: Three focus groups of 9 - 17 organisational leaders each. Sampling method: Purposive sampling	**Procedures:** Use the outcome of the IQA, i.e. the IRD and SID, to inform the development of the quantitative instrument.	**Procedures:** Instrument development approach as recommended by DeVilles (2003), Creswell and Plano Clark (2018) and Barry, Chaney, Stellefson and Chaney (2011). * Determine what is to be measured	The main research question underpinning this research sought to identify the Ubuntu leadership elements, as grounded in the perceptions of South African organisational leaders, to be used in developing a valid construct and measure	**Procedures:** Quantitative tests of the organisational Ubuntu leadership measure's reliability and validity.	**Procedures:** Cross-sectional design using a survey. Population: South African organisational employees. Sample: 2 129 South African public and private sector employees. Sampling method: Convenience sampling.
Product: Three Inter-relationship diagrams (IRDs) and system influence diagrams (SIDs) which formed a visual picture of the entire system of themes/affinities and the relationships between them which conceptualise Ubuntu leadership through the eyes of leaders from South African organisations.		* Generate an item pool * Determine the measurement format * Review	Used the SID and related affinities to inform the scale items of the Ubuntu leadership measure A 6-point Likert scale Test of congruence between Mbigi (2007) and Mangaliso (2001) conceptualisations, identified themes from the systematic literature review, and the use of words and phrases from the data generated by IQA to develop the items.		The battery of 11 instruments includes six leadership constructs and five organisational outcomes. Leadership constructs: Organisational Ubuntu leadership; empowering leadership; servant leadership; LMX; authentic leadership and transformational leadership. Organisational outcomes: sense of coherence, work self-efficacy, organisational knowledge capability, organisational culture profile and social desirability, a marker variable. The measure was subject to factor analysis (EFA & CFA), scale reliability, invariance analysis, group differences using t-tests and ANOVA, confiming convergent and discriminant validity using correlations and testing for common method bias using the IBM SPSS (IBM Corp, 2020).
Rigour: Accessible and transparent procedures provide an audit trail which supports credibility, transferability and dependability and highlights the concepts of validity and reliability. Participants analyse and interpret the data and the researcher fulfils the role of facilitator - minimising any biases and prejudices.		* Consider the inclusion of validated items * Scale administered to a development sample for validation and final evaluation	Validated items were not included to stay true to the main research question, i.e. to ground the instrument in the perceptions of the organisational leaders To test reliability and validity of the measure, the scale of 22 items was included in a battery of 11 instruments used by students pursuing a Master of Business Leadership (MBL) or Master of Business Administration (MBA) degree through UNISA's Graduate School of Business Leadership. The measure was subject to factor analysis (EFA & CFA), scale reliability, invariance analysis, group differences using t-tests and ANOVA, confiming convergent and discriminant validity using correlations and testing for common method bias using the IBM SPSS (IBM Corp, 2020).		**Product:** A validated instrument to measure Ubuntu leadership within organisational contexts. **Validity and Reliability:** Results of the statistical analysis. In addition, triangulation is achieved by drawing data from organisational leaders during the qualitative phase and public and private sector employees during the quantitative phase. Social learning theory (Bandura, 1977) and social exchange theory (Blau, 1964)
		Product: A 22-item Ubuntu leadership measure grounded in the perceptions of organisational leaders which serves to integrate the qualitative and quantitative data sets.			

Source: Author's own, based on Creswell and Plano Clark (2018)

3.3 METHODOLOGY

3.3.1 Phase 1: Interactive Qualitative Analysis

3.3.1.1 Introduction

In keeping with the study's constructivist and positivist philosophical stance, Northcutt and McCoy's structured systems approach known as Interactive Qualitative Analysis (IQA) was used in the qualitative phase to answer the following sub-questions:

- How does Ubuntu leadership manifest itself in an organisational context? (sub-question 2)
- What factors comprise leaders' perceptions of Ubuntu leadership within an organisational context? (sub-question 3)
- How do these factors relate to each other in a perceived system of cause and effect? (sub-question 4)
- How do the different focus group experiences of Ubuntu leadership compare with each other? (sub-question 5)

With IQA, a system is seen as a representation of a particular reality. Group processes are used to draw a picture of a system illustrating a mind map of a phenomenon, which in this case is Ubuntu leadership (Bargate, 2014; Northcutt & McCoy, 2004). The assertion is that those closely related to a phenomenon will be most suited to develop a graphic representation of the themes in a system and the relationships between them (Bargate, 2014).

Constituent (participant) selection is based on the criteria of power over and knowledge of the phenomenon being studied through their membership of a particular group

(Northcutt & McCoy, 2004). Deductive and inductive reasoning are used during the three main stages in IQA. These stages are:

1. Categories of meaning or affinities are socially constructed by the constituents through induction.
2. The affinities are then defined and refined by the constituents (induction and deduction).
3. The constituents deductively explore the relationship between the constructs and prepare a system influence diagram (SID) or picture of the system (Bargate, 2014; Northcutt & McCoy, 2004).

In this phase, the outcome of IQA will be a SID or visual representation conceptualising Ubuntu leadership through the eyes of leaders from South African organisations.

3.3.1.2 Data collection and analysis

A discussion of the IQA process follows using the steps outlined by Northcutt and McCoy (2004:84):

STEP 1:   Identifying constituents/participants

According to Northcutt and McCoy (2004), IQA focus groups should be made up of participants who share a common experience or similar background, or work within some common structure. Participants are selected according to the criteria of distance and power in relation to the phenomenon being studied. In addition, the group size should include 12 – 20 members with the following characteristics:

- They possess knowledge and have experience of the phenomenon.
- They can reflect on questions and transfer their thoughts into words.
- They have the time and desire to participate in the study.
- They all align with the dimensions of distance and power.

- They have the ability to respect and practise group dynamics.

Creswell and Plano Clark (2018) define purposive sampling as the intentional selection of participants who have experienced the phenomenon being explored. Consequently, organisational leaders are closest to the phenomenon of Ubuntu leadership behaviours within the workplace and, as such, share a common perspective of the phenomenon (Northcutt & McCoy, 2004). As Ubuntu is seen as a shared element of Afrocentric leadership, according to Grobler and Singh (2018), the racial distribution of each group needed to be intuitively representative of the composition of the South African workforce. This ensured that the IQA criterion of distance and power in relation to Ubuntu leadership was met. As a result, the population for this phase of the study was South African organisational leaders. Constituents consisted of a purposive sample of three focus groups of organisational leaders from mostly private and state-owned enterprises from a variety of industries. The researcher was self-employed and lived remotely and therefore it was difficult to get access to organisations without assistance from someone in the organisation. Consequently, invitations were sent to several private organisations and state-owned enterprises requesting assistance (see Appendix B).

STEP 2:   IQA focus group (constituency) sessions

The purpose of the IQA focus groups was to capture what a group of organisational leaders perceive Ubuntu leadership to be. Each focus group session took 3 – 4 hours to complete. The researcher's role was that of a facilitator who kept the group focused on the outcome, i.e. creating and organising any ideas generated during brainstorming (Northcutt & McCoy, 2004).

STEP 3:   Brainstorming rudiments of meaning

A guided imagery warm-up exercise was used, where constituents were invited to close their eyes and recall their experiences relative to Ubuntu leadership. They were asked to silently brainstorm and write their thoughts and reflections down on cards using the following issue statement: "Tell me about Ubuntu leadership", using one thought per card. The data generated during brainstorming was analysed by the group in three successive and repetitive steps, known as "affinity analysis". These are clarification, clustering and refining, explained in detail under steps 5 and 6.

STEP 4:   Clarification of meaning

The groups then adopted a shared meaning for each card generated during brainstorming by clarifying the response on each card for the group. This was a facilitated process where constituents taped their cards to a wall so they could be viewed by the whole group. The goal was to arrive at a shared meaning of each card; in other words, the response on each card was clarified for each group member, card by card (Northcutt & McCoy, 2004).

STEP 5:   Affinity analysis – inductive and axial coding

Participants were then invited to recognise themes or commonalities within the responses and cluster the cards using meaningful but unnamed criteria. This was a silent process which was carefully facilitated, as group members physically moved the cards and needed to remain engaged. This process using inductive coding and each group of cards was called an affinity.

The affinities/themes were given a name, clearly explained and refined during an axial coding process. This involved both inductive and deductive thinking with an outcome of similar affinities being grouped together. Again, this process was achieved through group discussion and consensus.

Each affinity group was given a definition to capture its meaning. The definitions were a clear description of each affinity and sub-affinity grounded in the data on the cards allocated under them (Northcutt & McCoy, 2004). This process was carried out by the facilitator or the participants. In this study, the participants prepared the definitions. The following steps focus on the relationships between the themes/affinities.

STEP 6:   Theoretical coding

Theoretical coding provides each focus group with a formal approach to determine if there is a direct influence between every possible pair of affinities. It is a systematic process where hypotheses are built by linking each possible pair of affinities (Northcutt & McCoy, 2004). There are two steps to theoretical coding:

1. Create a set of descriptions of the relationships between the affinities in the system.

2. Summarise the descriptions into a group composite description (Northcutt & McCoy, 2004).

An affinity relationship table (ART) is then completed to establish the cause-and-effect relationships between affinities. This process can take place individually, within small groups, as a group discussion, according to Bargate (2014) and Northcutt and McCoy (2004), or using a questionnaire (Ackermann, 2014; Northcutt & McCoy, 2004).

In this study, a detailed ART was completed using group coding, by groups of two to four constituents, as prescribed by the size of the focus group. As such, there were at least ten ARTs across the three focus groups which assisted with time constraints as well as providing variety and depth of information to support the need to conceptualise Ubuntu leadership within an organisational context. Each group determined the relationship between all possible pairs of affinities in three ways:

1. Does A directly influence B?
2. Does B directly influence A?
3. No relationship exists between A and B.

The group was asked to provide a written example for each affinity pair relationship by writing a statement in hypothesis form that reflected their experiences and supported the cause-and-effect relationship recorded for the pair of affinities. Once the ART was complete, the focus group participants were thanked and dismissed (Northcutt & McCoy, 2004).

STEP 7:   Rationalising the system

The researcher took the completed ARTs and drew up a focus group composite known as an inter-relationship diagram (IRD). This was achieved by applying the Pareto principle to determine the best number of relationships to comprise the IRD (Bargate, 2014). In systems terms, the Pareto principle states that "20% of the variables in a system will account for 80% of the total variation in outcomes" (Northcutt & McCoy, 2004, p. 156).

This took place by counting how often each relationship appeared and sorting them into descending order. Applying the Pareto principle showed the maximum number of relationships which produced the most variation in the system. These relationships were recorded in a matrix known as a tabular IRD. The IRD determined the driver and outcome variables to be represented in the SID. Primary driver variables influence other affinities, but are not influenced by others. Secondary driver variables influence and are influenced by other affinities. Primary outcomes are caused by other affinities, but do not affect them, and a secondary outcome illustrates a relative affect – it is influenced by and it influences other affinities (Northcutt & McCoy, 2004, p. 173).

The outcome after step 8 was an SID, which, according to Northcutt and McCoy (2004, p. 174), is a "visual representation of an entire system of influences and outcomes and is

created by representing the information present in the IRD as a system of affinities and the relationships between them".

3.3.1.3 Rigour

Northcutt and McCoy (2004) suggest that IQA's accessible and transparent procedures and principles support credibility, transferability and dependability while highlighting the concepts of validity and reliability through accessible and transparent procedures. In addition, the IQA assumes that observer and observed are interdependent, and consequently challenges the assumption that data collection is separate and distinct from analysis and only the researcher is qualified to interpret the data. Likewise, Bargate (2014) goes on to say that an audit trail of transparent and traceable procedures is provided with the IQA. Constituents analyse and interpret the data and the researcher fulfils the role of facilitator, which minimises any biases and prejudices.

3.3.2 **Phase 2: Instrument development**

3.3.2.1 Introduction

The next stage of IQA (Northcutt and McCoy, 2004) is to investigate individual reality using interviews, where the researcher engages in dialogue with each respondent. Northcutt and McCoy (2004) acknowledge that time constraints may prevent individual interviews (p. 168), and if this is the case, extra care should be taken during the affinity phase of the IQA to ensure that the affinities are classified and described correctly. As previously described, the researcher decided to conduct three IQA focus groups, thus ensuring that the demographic distribution of the focus groups would represent the

composition of the South African workforce and satisfy the IQA criterion of distance and power in relation to Ubuntu leadership. This resulted in additional time constraints, leading to the decision to not conduct individual interviews. Consequently, extra care was taken during the affinity phase to ensure a rigorous outcome. In addition, the data generated in the latter stages of IQA and represented by the IRDs and SIDs was used to inform the scale items of the Ubuntu leadership measure, which was empirically tested on a large scale using advanced statistical techniques to confirm validity. This ensured that the measure was grounded in the views of the constituents, as each affinity was clearly defined by the constituents during the axial coding process using data from a brainstorming phase.

3.3.2.2 Instrument development

At this juncture, it is important to highlight that as organisational Ubuntu leadership is an emerging construct and coupled with the fact that none of the previous Ubuntu leadership scales have loaded onto factors, the researcher was expecting a unidimensional and shorter scale. To develop the measure, rigorous procedures of instrument scale development recommended by DeVilles (2003), Creswell and Plano Clark (2018) and Barry *et al.* (2011) were followed.

STEP 1:   Determine what needs to be measured.

Determining what needs to be measured was made clear in the main research question underpinning this research: what are the Ubuntu leadership elements to be used in developing a valid construct and measure, as grounded in the perceptions of South African organisational leaders?

STEP 2:   Generate a pool of items that ask a single question based on the qualitative findings.

The pool of items was informed by the outcome of the IQA sessions; the SIDs and related affinities informed the scale items.

STEP 3:   Determine the instrument format.

According to DeVilles (2003), the most common item format is a Likert scale, widely used in instruments measuring opinions, beliefs and attitudes. The items are presented as strong declarative sentences, followed by varying degrees of agreement of the statement. Responses to the statements form a continuum from strong disagreement to strong agreement. Walumbwa, Avolio, Gardner, Wernsing and Peterson (2008) used a 5-point Likert scale when developing their measure of authentic leadership, whereas Luthans, Avolio, Avey and Norman (2007) used a 6-point Likert scale in developing their psychological capital measure. In this study a 6-point Likert scale was decided upon so that respondents could meaningfully discriminate between the options available, and the complications surrounding an undecided option could be avoided (Barry *et al.*, 2011).

STEP 4:   Review the pool of items by experts.

A test of congruence was done between the Mbigi (2007) and Mangaliso (2001) conceptualisations and the themes that emerged from the data generated by IQA, which was used to develop the items. In addition, the researcher approached an expert in the field of Ubuntu leadership for their input.

STEP 5:   Consider the inclusion of validated items from other scales to detect undesirable responses.

Scales of the previous studies identified in the literature review were reviewed and the inclusion of any validated items from these studies was considered (Brubaker, 2013; Grobler & Singh, 2018; Sigger *et al.,* 2010).

STEP 6:   Administer the items to a sample to test for validity and reliability of the measure.

DeVilles (2003) asserts that, for the list of items to be regarded as a scale, the nature of the variables underlying the items is critical. The best way to determine if a group of items constitutes a unidimensional set is by factor analysis. Likewise, an important indicator of a scale's quality is the reliability coefficient alpha. The organisational Ubuntu leadership measure was included as part of a battery of 11 instruments administered to a sample of 2 129 respondents to test for reliability and validity. The scale was evaluated using factor analysis, scale reliability, invariance analysis, group differences (ANOVA and t-tests), confirming convergent and discriminant validity using correlations and testing for common method bias. This is further explained in phase 3 below.

3.3.3   Phase 3: Quantitative analysis

3.3.3.1 Introduction

The aim of the quantitative phase of the research design was to determine whether Ubuntu leadership is a valid and reliable construct and measure. According to Pallant (2020), the validation of a scale involves the collection of empirical evidence concerning its use and refers to the degree to which it measures what it is supposed to measure.

This phase of the research provided data to answer the last two sub-questions of this study:
- To what extent are the relationships identified at qualitative level generalisable to a larger sample of organisational leaders?

- Can the Ubuntu leadership construct be measured by means of a valid and reliable instrument?

This was achieved by determining the construct validity and reliability of the proposed measurement theory. According to Hair, Black, Anderson and Babin (2018), construct validity is the extent to which a set of items accurately reflects the theoretical construct they are designed to measure, i.e. the accuracy of the instrument. Construct validity is explored by investigating convergent validity, i.e. whether the items of a construct converge, thereby explaining the variance of the items. Discriminant validity is the extent to which the construct is truly distinct from other constructs or variables. Reliability, on the other hand, indicates how free the scale is from random error, i.e. whether the scores received are consistent and stable over time (Creswell & Plano Clark, 2018). Internal consistency, an aspect of reliability, assesses the degree to which the items making up the scale measure the same underlying attribute (Pallant, 2020).

3.3.3.2 Data collection

This phase of the study was multi-sectorial, with Southern Africa as the geographical context. A cross-sectional design was used, where private and public sector employees from different groups were sampled and compared at a point in time (Leedy & Ormrod, 2015). Data was generated through surveys, where the developed organisational Ubuntu leadership measure, together with validated measures for other relational leadership paradigms, positive organisational outcomes and a marker variable, were administered to a large sample drawn from the population of public and private sector employees in Southern Africa. This strategy was followed to generate data to assess the internal consistency and construct validity of the organisational Ubuntu leadership measure. Furthermore, the large sample size enabled the researcher to conduct statistical tests and potentially make claims about generalisation to the population in question (Creswell & Plano Clark, 2018).

3.3.3.3 Data analysis

The objectives of the study were achieved by following a systematic and structured process as depicted in the data analysis flow chart in Figure 3.2. Statistical analyses were conducted using the IBM SSPS (IBM Corp, 2020).

Figure 3.2

Quantitative data analysis flow chart

Case Screening

↓

The sample and other observed characteristics (descriptive statistics)

↓

Assessing the internal consistency reliability of the validated scales (Cronbach's alpha & inter-item correlations)

↓

Establishing acceptable levels of construct validity (CFA) and fit validity (SEM) of the initial measure

↓

Assessing if the measure holds in specific contexts using invariance analysis (configural, metric, scalar)

↓

Testing for common method bias using a common latent factor and marker variable

↓

Assessing if there is a difference in the construct across groups using inferential statistics, i.e. t-test and ANOVA

↓

Confirming convergent and discriminant validity using correlations

Source: Author's own

Accordingly, the following statistics were used during this phase of the study:

- Descriptive statistics

Descriptive statistics summarise the general nature of the data and describe what it looks like (Leedy & Ormrod, 2015). In this study the frequency, mean and standard deviation were used to describe the sample.

- Internal consistency reliability

The internal consistency reliability of the validated scales was measured to confirm reliability within the context of the study. This is an important aspect of assessing measurement model validity (Hair *et al.,* 2018). Thus, the average correlation among the items making up the scale was calculated using Cronbach's coefficient alpha. A minimum Cronbach alpha level of .70 provides sufficient reliability (Pallant, 2020). As Cronbach alpha values depend on the number of items in a scale, a small number of items can result in small Cronbach alpha values. Therefore, inter-item correlations were calculated and reported upon for the validated scales. Optimal mean inter-item correlation values range from .2 to .4 (Pallant, 2020).

- Factor analysis and fit validity

A highly structured approach using confirmatory factor analysis (CFA) and fit validity (SEM) was followed to establish convergent and discriminant validity for the measure. Factor analysis is a data reduction technique used extensively by researchers in the development and evaluation of tests and scales and was used to verify the factor structure of the organisational Ubuntu leadership measure (Pallant, 2020).

- Invariance analysis

According to Hair *et al.* (2018), in addition to rigorous testing at the development stage of a construct, there is a need to meet the reliability and validity requirements across all potential situations for construct validity. This was done using a three-step invariance analysis (configural, metric and scalar) with the primary objective being to determine if the organisational Ubuntu leadership theory would hold in the same manner across several groupings, namely public and private sector grouping and black and other race grouping. These groups were chosen due to the general conceptualisation (philosophy) of Ubuntu being mostly regarded as an Afrocentric concept.

- Common method bias

Podsakoff, MacKenzie, Lee and Podsakoff (2003) assert that there is agreement among researchers that common method bias (CMB), the variance attributable to the measurement method rather than to the constructs the measures represent, is a potential problem in behavioural research. In addition, carefully assessing the research setting to identify potential sources of bias and implementing procedural and statistical methods of control is important (Podsakoff *et al.*, 2003). CMB can thus influence the reliability and validity of a measure (Jordan & Troth, 2019). An example, which is relevant to this study, is collecting the data using a common method, e.g. a survey, which may introduce a systematic response bias that will either inflate or deflate responses.

In this study a common latent factor and a marker variable were used to control for common method bias. Authors Lindell and Whitney (2001), Richardson, Simmering and Sturman (2009), Williams, Hartman and Cavazotte (2010) and Simmering, Fuller, Richardson, Ocal and Atinc (2015) identify six initial best practices for marker variable approaches. Practices 1 to 3 relate to basic reporting which will allow readers to judge the quality of the marker variables and the analysis. Practices 4 to 6 encourage authors to justify their choice of marker variable.

Practice 1:   Clearly name and describe the marker variable, including the response scale format or other measurement properties that make it similar to the other variables in the study. This is fundamental so as to enable readers to infer whether the marker variable is a feasible proxy for common method variance (CMV).

Practice 2:   The marker variable should be reported in the study correlation matrix so that the magnitude of its relations with other variables can be assessed.

Practice 3:   The marker technique to be used (correlational or CFA) should be clearly identified so that readers can judge results with the potential accuracy of the given technique in mind.

Practice 4:   Give a theoretically based argument with citations from previous research as to why no theoretical relationship between the marker variable and other study variables is expected.

Practice 5:   Explain in detail why the marker variable was chosen and indicate the type of bias it captures.

Practice 6:   Report whether the marker variable was chosen *a priori* (before data collection) or *post hoc* (after data collection). Selecting a marker variable *post hoc* can be ideal, but choosing one before data collection requires thinking regarding its substantive unrelatedness and the types of CMV it may represent.

For practices 4 to 6 to be practically feasible, empirical evidence is required regarding how potential markers relate to commonly measured substantive variables, how these markers relate to measurable causes of method variance and the kinds of conceptual arguments that may be used to support such claims. This evidence could come from the body of extant research that has used a marker variable approach, or from primary studies designed for this purpose.

In this study, a marker variable, namely social desirability, proposed by Strahan and Gerbasi (1972), was included with the validated measures in this phase: empowering leadership, servant leadership, authentic leadership, leader member exchange, transformational leadership, sense of coherence, work self-efficacy, organisational knowledge capability and organisational culture profile. Social desirability has been labelled as ''one of the most powerful causes of common method biases'' (Podsakoff *et al.*, 2003, p. 893). According to Crowne and Marlowe (1964), social desirability is the tendency to present oneself favourably regardless of true position on the construct being measured. Reynolds (1982) maintains that a major use of the Marlowe-Crowne social desirability scale in research has been as an adjunct measure to assess its impact on self-report measures specific to the primary purpose of the investigation. Paulhus (1984) distinguishes between two types of socially desirable responses: Firstly, self-deceptive enhancement occurs when a respondent possesses an overly positive self-view, resulting in an overestimation of positive traits or beliefs. Secondly, impression management is a conscious attempt to present oneself positively. Furthermore, Ganster, Hennessey and Luthans (1983) report that social desirability can result in spuriousness, suppression and moderation in observed relationships. Spector, Zapf, Chen and Frese (2000) state that, as is the case with affectivity, evidence of socially desirable responses cannot be explicitly attributed to bias; social desirability is focused on an individual and how a person presents themselves more favourably regardless of their true position, which has nothing to do with the method used. In addition, social desirability may have no relationship between the other variables in this study, which are about organisational behaviours and attitudes.

Six items from the social desirability scale were used to model the marker variable. Three items were related to the "thinking" factor and three items to the "feeling" factor of social desirability. The social desirability scale used a 5-point Likert scale from 1 = not at all and 5 = to a very great extent.

- Inferential statistics

To explore whether the organisational Ubuntu leadership measure was perceived differently between groups based on their mean scores, inferential statistics were used (Pallant, 2020). An independent samples *t*-test assessed the differences between three groups, i.e. public vs private sector, management vs non-management and male vs female. One-way analysis of variance (ANOVA) assessed the difference between more than two groups, i.e. age groups, tenure and education levels. These groups were chosen to detect whether there were differences in the perception of organisational Ubuntu leadership from an industry perspective (private vs public sector), an organisation perspective (management vs non-management and tenure) and a personal demographics perspective (male vs female, age and education).

- Correlations

Convergent and discriminant validity were further explored by determining correlations between organisational Ubuntu leadership and other similar leadership measures. It was expected, supported by previous studies and literature, that organisational Ubuntu leadership is related to other relational leadership styles based on work relationships and leader behaviour. Consequently, validated relational leadership measures included in the study were empowering leadership (Shaw & Allen, 2009), servant leadership, authentic leadership, leader member exchange (LMX) (Grobler & Singh, 2018) and transformational leadership (Jowah, 2015).

Empowering leadership was measured using a scale developed by Arnold, Arad, Rhodes and Drasgow (2000). The scale consisted of five factors important in the leadership of empowered teams: lead by example, participative decision making, coaching, informing and showing concern/interacting with the team. A 5-point Likert scale ranging from 1 = never to 5 = always was used. The results of their study indicated internal consistency alphas greater than .85 for all five subscales, which provided sufficient reliability. Servant leadership was measured using the 7-item measure of global servant leadership based on Liden, Wayne, Meuser, Hu, Wu and Liao's 28-item servant leadership measure (2015).

A 6-point Likert scale from 1 = strongly disagree to 6 = strongly agree was used. The results of their study indicated that the 7-item servant leadership scale was psychometrically sound, and internal consistency alphas remained above .80 in all samples, which provided sufficient reliability. LMX was measured using the 7-item single measure suggested by Graen and Uhl-Bien (1995) to be the most appropriate and the recommended measure of LMX. A 5-point Likert scale from 1 = rarely to 5 = very often was used. Cronbach's alphas for the measure have consistently been in the 80 – 90% range. Furthermore, Neider and Schriesheim (2011) developed an authentic leadership measure using a psychometrically sound 16-item scale. Their scale consisted of four factors of authentic leadership: self-awareness, relational transparency, internalised moral perspective and balanced processing. A 5-point Likert scale from 1 = strongly disagree to 5 = strongly agree was used. All four of the subscales demonstrated acceptable internal consistency reliabilities with Cronbach's alphas ranging from .74 to .85. Transformational leadership was measured using Podsakoff, Mackenzie, Moorman and Fetter's 22-item measure of six transformational leader behaviours (1990). These behaviours are articulating a vision, providing an appropriate model, fostering the acceptance of group goals, high performance expectations, individualised support and intellectual stimulation. A 5-point Likert scale from 1 = strongly disagree to 5 = strongly agree was used. In their study, the transformational leadership measure observed high internal consistency reliabilities with Cronbach's alphas ranging from .78 - .92.

As Ubuntu in an organisational leadership context is a new construct, there is little empirical evidence about the effect it has on employee attitudes and organisational wellness. There is, however, agreement in literature that relational leadership affects positive organisational behaviours. For example, authentic leadership has a positive relationship with passion for work and psychological capital with correlations ranging from .15 to .50 (Grobler & Powell, 2018). Servant leadership has a positive relationship with organisational identification, psychological empowerment, person-organisational fit and work locus of control, with correlations ranging from 0.23 to 0.46 (Grobler & Flotman, 2020).

Based on this theoretical argument, it is proposed that organisational Ubuntu will have a positive impact on employee attitudes conceptualised as sense of coherence according

to Holmefur, Sundberg, Wettergren and Langius-Eklöf (2015), work self-efficacy as per Pepe, Farnese, Avalone and Vecchione (2010), as well as organisational wellness conceptualised as organisational knowledge capability according to Yang and Chen (2007) and organisational culture profile (competitiveness, social responsibility, supportiveness, innovation, emphasis on rewards, performance orientation and stability) as per Sarros, Gray, Densten and Cooper (2005).

According to Holmefur *et al.* (2015), a sense of coherence is a personality trait that expresses an individual's outlook on life. It is comprised of the interconnected components of comprehensibility, manageability and meaningfulness. The 13-item scale is unidimensional and has been found to be psychometrically sound, with Cronbach's alphas ranging from .74 - .91. Work self-efficacy was measured using a 10-item scale which revealed good psychometric properties and Cronbach's alphas from .82 to .85 (Pepe *et al.*, 2010). Self-efficacy beliefs reflect the degree of control a person exerts over the events that influence their lives. A 5-point Likert scale from 1 = not well at all to 5 = very well was used. Organisational knowledge capabilities perform the processes of generating, capturing, sharing and applying knowledge more effectively in order to achieve organisational success (Yang & Chen, 2007). A measure of 15 items with a Likert scale of 1 = strongly disagree to 5 = strongly agree was used, which describes the ability of an organisation to deploy cultural, structural, human and technical knowledge resources. The 15-item organisational knowledge capabilities scale revealed acceptable levels of reliability with a Cronbach alpha of .82 (Yang & Chen, 2007). Lastly, the organisational culture profile was measured using a 28-item scale, validated by Sarros *et al.* (2005). A 5-point Likert scale was used from 1 = not at all to 5 = very much. The scale supported a 7-factor structure, namely supportiveness, innovation, competitiveness, performance orientation, stability, emphasis on rewards and social responsibility, with a mean Cronbach alpha of .75 indicating sufficient reliability. This scale was reduced to 27 items for the purposes of this study.

The quantitative phase of the research aimed to produce a valid and reliable Ubuntu leadership measure grounded in the perceptions of organisational leaders which serves to integrate the qualitative and quantitative datasets.

3.4 CHAPTER SUMMARY

In this chapter, the design and methodological approach was explained. Firstly, the philosophical assumptions underpinning this study and the overall design were presented. This was followed by a clear description of the three methodological phases of this research, namely Interactive Qualitative Analysis, instrument development and quantitative analysis. The next chapter of the study will present the findings of the qualitative phase and describe the development of the organisational Ubuntu leadership measure.

CHAPTER 4: IQA DATA ANALYSIS AND INSTRUMENT DEVELOPMENT

4.1 INTRODUCTION

This chapter presents the results of the first two phases of the exploratory sequential design followed in this study. Northcutt and McCoy's Interactive Qualitative Analysis (IQA) was used to collect and analyse the qualitative data. This was followed by an instrument development phase where the qualitative findings were used to develop a measure. The chapter then closes with a chapter summary.

4.2 RESEARCH OBJECTIVES

The objectives of this research relating to the qualitative phase were as follows:

Objective 1: To conceptualise Ubuntu leadership within a South African organisational context

Objective 3: To determine the similarities and differences between Ubuntu leadership in an organisational context with the general conceptualisation (philosophy) of Ubuntu

The qualitative results will answer the following sub-questions:

- How does Ubuntu leadership manifest itself in an organisational context? (sub-question 2)
- What factors comprise leaders' perceptions of Ubuntu leadership within an organisational context? (sub-question 3)
- How do these factors relate to each other in a perceived system of cause and effect? (sub-question 4)

- How do the different focus group experiences of Ubuntu leadership compare with each other? (sub-question 5)

4.3 IQA RESEARCH APPROACH

This phase uses Northcutt and McCoy's structured systems approach known as Interactive Qualitative Analysis (IQA).

4.3.1 Introduction

Within IQA, a system is seen as representing a particular reality. The purpose of IQA is to prepare a mind map or graphic representation of the system's influences and outcomes of a particular phenomenon in a group. The phenomenon in this case is Ubuntu leadership in an organisational context. To achieve this, IQA uses facilitated group processes to collect the data (Bargate, 2014; Northcutt & McCoy, 2004). This is because those closest to a phenomenon are considered best suited to identify themes and the relationships between them (Bargate, 2014).

The selection of participants (constituents) is based on two criteria: power over, and knowledge of the phenomenon being studied through belonging to a particular group (Northcutt & McCoy, 2004). Inductive and deductive reasoning are used during the three main stages in IQA. These stages are: 1) Categories of meaning or affinities are socially constructed by the constituents through induction; 2) the affinities are then defined and refined by the constituents (induction and deduction); 3) the constituents deductively explore the relationship between the constructs and prepare an SID or picture of the system (Bargate, 2014; Northcutt & McCoy, 2004). Consequently, three focus groups were chosen during this phase to ensure that the power and knowledge criteria were adequately met.

In this phase of the study, the outcome of IQA was three SIDs conceptualising Ubuntu leadership through the eyes of leaders from South African organisations. The SIDs were constructed following a 7-step approach, and the resulting systems were used to inform the development of the Ubuntu leadership measure.

4.3.2 Data collection and analysis

The IQA process followed as per Northcutt and McCoy (2004:84) is explained below:

STEP 1: Identifying participants/constituents

According to Northcutt and McCoy (2004), IQA constituencies (focus groups) should be made up of participants who share some common experience, have a similar background of work and live within some common structure. The population for this phase of the study was South African organisational leaders. The constituents consisted of a purposive sample of three focus groups of 9 - 17 organisational leaders, with a total of 36 participants. Focus group 1 consisted of 10 participants and took place in Johannesburg on 13 March 2020. Focus group 2 consisted of 9 participants and took place online via Zoom on 14 April 2020 and focus group 3 consisted of 17 participants and took place online via Zoom on 11 May 2020. Focus groups 2 and 3 took place online due to the COVID-19 pandemic and resulting lockdown. The researcher ensured that the online process mirrored the face-to-face approach as closely as possible. Any differences are explained below.

STEP 2: IQA focus group sessions

The purpose of the IQA focus groups was to capture how a group of organisational

leaders perceived Ubuntu leadership. Each focus group session took 4 – 5 hours to complete. The primary role of the researcher was that of a facilitator who kept the group focused on organising the ideas generated during brainstorming (Northcutt & McCoy, 2004).

At the start of each focus group, the participants introduced themselves to break the ice. They were thanked for their time, and the importance of their participation for the outcome of the study was explained. To ensure that the participants knew what to expect, the nature of the research and problem statement were described, followed by an explanation of the IQA process. The participants were then reminded of the information contained in the IQA information sheet and consent to participate which was sent to them beforehand (see Appendix C). This was followed by an invitation to complete the demographic form (see Appendix D). The demographics recorded for each participant included sector, industry, gender, age, highest education level, race, years in a leadership role and frequency of contact with other leaders. During this process, the researcher explained to the participants that due to the nature of a focus group, confidentiality was excluded but that their identity would be protected as far as possible. In addition, it was mentioned that the sessions would be recorded to assist with data analysis.

STEP 3:   Brainstorming rudiments of meaning

After the introductory phase, a statement setting the scene was read out, followed by a guided imagery exercise. This was applied consistently across all three focus groups.

First stage:

The researcher read out the following statement to set the scene: "Lovemore Mbigi is one of the first authors to write about Ubuntu in an organisational context. There is agreement in literature with Mbigi's explanation of Ubuntu. When explaining Ubuntu, he refers to the Xhosa proverb '*umuntu ngumuntu ngabantu*', which means 'a person is a person through others'. Mbigi goes on to suggest that Ubuntu has developed out of marginalised and

dispossessed communities the world over that survive on the principles of collective solidarity and brotherly group care rather than self-sufficiency due to the material circumstances of poverty and powerlessness.

In addition, you will have experienced as an organisational leader, that managerial reality is not objective and absolute, rather relative and culturally determined. What I mean is that some management practices are formed by the collective cultural experiences of the people, and for leadership and management to be effective it must consider the leader and follower culture and context."

Second stage:

Participants were invited to close their eyes and breathe deeply to clear their minds. The researcher then read through the following statements, pausing after each to allow the participants a few moments to think and gather their thoughts (Northcutt & McCoy, 2004).

- Imagine yourself in your work context and your exposure to leadership. Think about the role Ubuntu plays in this context.
- See yourself engaging with or behaving as an Ubuntu leader.
- Notice your surroundings. Look around you and take in the sights and sounds associated with being or being with an Ubuntu leader.
- Focus on what it feels like being or being with an Ubuntu leader.

- Now tell me about Ubuntu leadership.

The participants were asked to write their thoughts down. With the face-to-face focus group, the participants wrote each thought on a piece of paper/card using words, phrases or sentences. The online groups were invited to brainstorm on a piece of paper and then type their thoughts into the Zoom Group Chat. All groups were instructed to write as many thoughts as possible within 10 minutes.

STEP 4:   Clarification of meaning

The goal of this step was to arrive at a socially constructed, shared meaning of each thought among the members of the group (Northcutt & McCoy, 2004). To achieve this, each thought was clarified using a group-facilitated process. During the discussion, participants were invited to add any further thoughts which came to mind. For the face-to-face focus group, two volunteers assisted. One person read each thought aloud and the other stuck the piece of paper onto a wall. The researcher asked the person who wrote the thought down to explain what they meant, and the rest of the group were given an opportunity to ask questions. For the online focus groups, the researcher guided the process by going through the Zoom Group Chat and asking the person who typed in the thought to explain further. The rest of the group were encouraged to ask questions. The functionality of Zoom allowed all constituents to see the chat, which was important for arriving at the socially constructed and shared meaning of each thought (Northcutt & McCoy, 2004). In this way, the online experience closely mirrored the face-to-face experience.

STEP 5:   Affinity analysis – inductive and axial coding

Once the meaning of each word or phrase was shared, each focus group identified themes or commonalities within the responses by grouping the cards with similar meanings and naming them during a facilitated group process. Each thematically organised group of cards is called an affinity and this process is known as inductive coding. The naming of each affinity is called axial coding (Northcutt & McCoy, 2004).

Inductive coding:

With the face-to-face focus group, the participants reviewed the cards stuck on the wall and grouped them into similar themes/affinities by physically moving them. With the online focus groups, the researcher typed up the words/phrases entered in the group chat into blocks on PowerPoint, thus creating a virtual "wall". Using the share screen functionality,

participants used a colour-coding process to group the thoughts into themes. The researcher coloured the blocks as per the group's instructions and then moved the blocks into groups using the functionality available in PowerPoint. Focus group 1 identified six affinities and focus groups 2 and 3 identified five affinities each.

Axial coding:

The affinities/themes were then named and defined during a facilitated axial coding group process using inductive and deductive thinking. The definitions needed to be clear descriptions of each affinity grounded in the data on the cards allocated to them (Northcutt & McCoy, 2004).

The axial coding process was done in groups of two to four participants, where each group was allocated an affinity/theme and instructed to name and define it using the data provided to capture its meaning. They were asked to use the same language which the focus group members used so as to capture what the participants were saying. With the online focus groups, this process was managed using Zoom breakout rooms. This functionality also enabled the researcher to "visit" each room to guide the participants as needed. In this way, the online affinity analysis process closely mirrored the face-to-face process.

To achieve group consensus, each axial coding group then shared feedback on their proposed definitions.

STEP 6:   Theoretical coding

According to Northcutt and McCoy (2004), theoretical coding is achieved through a systematic process of building hypotheses that link each possible pair of affinities. It provides the focus group with a formal approach to determine the direction of influence between each pair of affinities. An affinity relationship table (ART) is used to establish the cause-and-effect relationships between affinities. This process can take place

individually, within small groups as a discussion (Bargate, 2014; Northcutt & McCoy, 2004) or using a questionnaire (Ackermann, 2014; Northcutt & McCoy, 2004).

In this study, the detailed ARTs were completed in groups of two to four. In focus group 1, the outcome was four ARTs, focus group 2 produced four ARTs and focus group 3 produced five ARTs. During the coding process each group was instructed to determine the relationship between all possible pairs of affinities in three ways:

1. Does A directly influence B?
2. Does B directly influence A?
3. Is there any relationship between A and B?

In addition, the groups were asked to provide a statement reflecting the cause-and-effect relationship recorded for the pair of affinities. For example, if an organisational leader does A, then B occurs.

Once the ARTs were complete, they were returned to the researcher either directly or via email. The focus groups were then concluded by asking participants what they had learnt from the process. The next steps in the research were explained and the participants were thanked for their time and dismissed. A composite ART for each group was then prepared by combining all the ARTs into a group composite that was used for the next steps in the data analysis. The composite of the ARTs for each focus group is shown under the results section.

STEP 7:   Rationalising the system

The next step was to prepare an inter-relationship diagram (IRD) for each focus group using the composite ARTs. This was done using the Pareto principle to determine the optimal number of relationships to make up the IRD (Bargate, 2014). In systems terms, the Pareto principle states that "20% of the variables in a system will account for 80% of the total variation in outcomes" (Northcutt & McCoy, 2004, p. 156).

The frequency of each relationship was recorded and sorted into descending order. The Pareto principle was then applied to determine which affinity relationships would be included in the system, i.e. the maximum number of relationships accounting for the most variation in the system. These relationships were then examined to determine if there were any conflicting relationships.

All non-conflicting relationships were recorded in a tabular IRD using a process similar to double-entry bookkeeping, where each relationship is recorded twice. The IRD enabled the researcher to determine the driver, pivot and outcome variables for the SID. Affinities with a positive delta are relative drivers or causes and those with a negative delta are relative effects or outcomes. An affinity with the highest positive delta resulting from many OUTs but no INs is a primary driver or significant cause that affects other affinities, but is not affected by others. The secondary driver is a relative cause in the system and shows more OUTs than INs. If there is an affinity with an equal number of OUTs and INs, this is called a pivot and has a position in the middle of the system. The secondary outcome reveals a relative effect in that there are more INs than OUTs, and a primary outcome is a significant effect that is caused by other affinities, but does not affect them, in other words, there are many INs but no OUTs (Northcutt & McCoy, 2004, p. 173).

The IRDs were used to draw up a system for each focus group which, according to Northcutt and McCoy (2004), is a "visual representation of an entire system of influences and outcomes and is created by representing the information present in the IRD as a system of affinities and the relationships between them" (p. 174). All possible relationships were set out in a cluttered SID. This was done by horizontally setting out the drivers on the left to the outcomes on the right with arrows showing the direction of the relationship. Redundant links were then removed, leaving an uncluttered SID. According to Northcutt and McCoy (2004), a redundant link exists between two affinities that can be achieved through an intermediary affinity. What remained was a graphic representation showing how each system maintained its dynamics and where it could be influenced to change its outcomes. The SIDs for each focus group are shown in the results section.

The researcher emailed all the participants a feedback document based on their group's findings, where the SID and supporting affinities were shown after verifying the results by listening to the recordings of the session. In the same email, the participants were invited to complete a test of congruence between the elements of the newly conceptualised organisational Ubuntu leadership and the conceptualisations of Mbigi (2007) and Mangaliso (2001) (see Appendix F).

The discussion now turns to a presentation of the actual results from each focus group.

4.4   IQA FOCUS GROUP RESULTS

This section contains the results of each focus group, where the data is presented using tables and figures. Sample demographics are discussed first, followed by a description of the identified affinities. The composite ART shows the outcome of the theoretical coding phase, and the uncluttered SID, the outcome of rationalising each system.

4.4.1   **Focus group 1**

4.4.1.1 Demographics

Table 4.1 contains the demographics of the first focus group which took place on 13 March 2020 at a private sector business in Johannesburg.

Table 4.1

Focus group 1 demographics

	1	2	3	4	5	6	7	8	9	10
Sector	Private	Private	Private	Private	Private	Private	Private	SOE	Private	Private
Industry	Financial planning	Automotive	Automotive	Automotive	Automotive	Consulting	Automotive	Research & development	Automotive	Automotive
Gender	Female	Female	Female	Male	Male	Female	Female	Female	Female	Male
Age	43	28	29	50	48	30	44	47	42	39
Highest education level	NQF 6	Diploma in Business Administration specialising in HRM	Matric	MBA	DBL	Honours BCom	BA	NHD Microbiology	Matric	Diploma
Race	White	Black	Black	White	White	White	White	White	White	White
Years in leadership role	9 years	9 months	1 year	20 years	25 years	2 years	15 years	10 years	1 year	2 months
Frequency of contact with other leaders	Frequently	Average	Average	Weekly	Daily	Not often	Daily	Weekly	Weekly	Daily

There were 10 participants, 9 from the private sector and 1 from a SOE. 7 participants were from the automotive industry, 1 from the financial planning industry, 1 from the consulting industry and 1 from the research and development industry. In terms of gender, 7 participants were female and 3 were male. Their ages ranged from 28 – 50 years old. The racial composition of the group consisted of 8 whites and 2 blacks. The group's education level was varied and ranged from matric through to DBL. In terms of years in a leadership role, this ranged from 9 months for participant 2, to 25 years for participant 5. All of the participants, except for participant 6, were in contact with other leaders on a daily or weekly basis.

4.4.1.2 Affinity descriptions

The outcome of steps 1 to 5 explained above, namely brainstorming, clarification of meaning and affinity analysis, for focus group 1 was six affinities. The name given to each affinity and the words/phrases making up the affinity are given below.

AFFINITY 1: Outcome of Ubuntu leadership

Definition:

The leaders felt that the outcome of Ubuntu leadership should have a common goal, underpinned by cultural awareness, productivity, honesty, empathy and compassion, which will result in a positive organisational culture, leading to optimal revenues.

Words/phrases in this affinity include:

- Together
- Harmony
- Common goal and momentum
- Positive
- Nurturing – sharing your knowledge is a function of life
- Cultural awareness and education
- Management of time – things need to get done
- Compassion
- Empathy

AFFINITY 2: DNA of Ubuntu

Definition:

The leaders felt it is important to create a culture of inclusiveness, learning from one another, sharing and transferring knowledge, trying to understand one another, so that the notion and idea of Ubuntu can work.

Words/phrases in this affinity include:

- Getting to know different personality types

- Culture of inclusiveness and acceptance of diversity

- Information sharing on diversity, i.e. what makes us different

- Learning from another culture

- Knowledge and experience of Ubuntu – you need to know and understand it if you are going to apply it in your leadership, you cannot be naïve

- Translation/assumptions – clearly understand each other and develop cultural intelligence

- Knowledge and research of Ubuntu gives direction

- Character – who does what and when, being aware of ourselves and each other (self and social awareness), making change together.

AFFINITY 3: Unpredictable challenge

Definition:

The leaders felt that Ubuntu leadership is "messy". A leader cannot be all things to all people. The unpredictable challenge is that Ubuntu leadership is sometimes not easy, clear, specific, predictable, productive, sustainable or manageable.

Words/phrases in this affinity include:

- Pride vs teachable – We can't all have pride; we can all teach each other something

- Risky – the leader needs to be vulnerable

- Unhealthy co-dependency – not being able to decide without the collective

- Stagnant – difficult to get the collective to move

- Misinterpretation – Ubuntu can mean different things to different people and be interpreted differently. Need to be aware of this.

- Aspiration/ambition is there but is not fully acknowledged or appreciated – in the collective your aspiration is seen but not acknowledged or encouraged

- Lack of accountability

- Difficult

- Underestimate/difficult – don't underestimate the depth of the concept of Ubuntu and how difficult it can be to implement in an organisational context

- Selective – sometimes Ubuntu is applied when it suits a person or group

- For the <u>benefit</u> of the group, but not always the <u>good</u> of the group – in light of the collective, sometimes the benefit is not a good thing

- Collectiveness – the collective dictates, can hide and not take responsibility, takes a long time to move the collective (sometimes it just stays put), individual praise or achievement is ignored

- Freedom of speech – this can be positive and negative… If you can't have your say, how can you be heard, one can be misled, it is not what you say, but how you say it.

AFFINITY 4: Authentic integrity

Definition:

The leaders felt that Ubuntu leadership exhibits authentic integrity. The elements should address the good, bad and ugly, in other words, be real. It is what it is, should be dynamically assessed on an ongoing basis as good and bad and the integrity status should dictate the direction. That would require each individual of the collective to be living in integrity.

Words/phrases in this affinity include:

- Respect for everyone

- Collaborative – can't have a dictatorial mind set, must be collaborative in your leadership approach

- Trust – this is a two-way street. If you don't have it, then there is no Ubuntu.

- Honesty – it is important to be open and ask for help

- If I feel valued and appreciated, I work harder

- Judgement – having a good fit

- Loyalty

- Honesty and transparency in the team

- Ubuntu leaders need to display authentic integrity – encompass all elements, good, bad and ugly

- Dynamically assess it by the collective all the time

- When there is too much togetherness, there is no production.

AFFINITY 5: Ubuntu communication and honesty

Definition:

The leaders felt that we need to communicate and be honest at all times in order to allow for peace and harmony and a goal-driven team. To push production, there must be communication and integrity.

Words/phrases in this affinity include:

- Treatment – treat everyone the same

- Agreement

- Tangible sharing – if you don't have, the group will provide, e.g. food

- Leadership – work with your people

- Change – is a reality we all have to deal with

- Discipline – need discipline, i.e. can't take advantage of the situation for yourself, e.g. in the name of Ubuntu, you can do this or that

- Understanding – feeling understood

- Cooperation - agreement

- There is no I in team

- Selfless – not in it for me, but the collective

- Communication – there must be effort to communicate better
- Aloe Plant = soothing – Ubuntu leaders fix problems and provide cures
- Consultation – try and get agreement.

AFFINITY 6: Moving forward together

Definition:

The leaders felt that it can be seen as too picture perfect. Yes, everyone wants to grow, keep calm and have peace, but from a business point of view this may not be productive. It is important to provide an enabling environment where everyone is aware of who is relying on their work, can personally grow and move forward together.

Words/phrases in this affinity include:

- You need me, and I need you
- Sharing ideas with staff members – what do you suggest? Participatory
- Calm and collected – you cannot have a toxic environment
- Tribe – used to describe an experience of Ubuntu
- Peace and tranquillity – need a place of peace to do your work
- When you talk, you teach. When you listen, you learn
- Understand my views as employee, not only your thoughts as manager
- Lead from behind – step back and see what others are doing, i.e. be aware
- Empowerment and enablement – everyone needs to do their part in creating an enabling environment. Examples given include paying electricity, rent, buying dishwash, it is in the small things, everyone must do their part to provide an enabling working environment, be aware of the other person who is relying on your work
- Growth – the result of Ubuntu leadership is personal growth
- Proud – achievement.

Learnings shared at the end of focus group 1:

- Ubuntu is an Afrocentric management challenge that I am trying to overcome (participant 5)
- Tends to deal with the softer issues of a management/leadership style which is ultimately risky/vulnerable for the leader (participant 4)
- Provides a complex ecosystem to navigate around (participant 4)
- We mustn't underestimate the depth of the concept and how difficult it is to subscribe to – need to be guided by a clear goal (participant 9)
- The individual vs the collective, who is first? Unlikely that the collective will produce brilliance (participant 7 – from her experience working at Eskom)
- There is almost a link between socialism and Ubuntu (participants 4 and 5)
- I didn't know what Ubuntu meant to other people (participant 2)
- Honesty, time management (participant 3)
- Many similarities, need to be willing to share, many opportunities in South Africa (participant 1)
- Realising the gaps in how we relate with one another (participant 10)
- Changed view of Ubuntu from a negative perspective – can see the potential and opportunities (participant 7)
- Learnt a lot about Ubuntu (participant 8)

The focus group felt that the quality of Ubuntu in an organisational context will be dictated by the context and the environment of the leaders and followers.

The next step in the process was to code the relationships between the identified affinities using the theoretical coding process.

4.4.1.3 Theoretical coding – the composite affinity relationship table

Focus group 1 completed four ARTs, where the relationships between the six affinities were coded. The six affinities are as follows:

Affinity 1:   Outcome of Ubuntu leadership

Affinity 2:   DNA of Ubuntu

Affinity 3:   Unpredictable challenge

Affinity 4:   Authentic integrity

Affinity 5:   Ubuntu communication and honesty

Affinity 6:   Moving forward together

The frequency of the relationships is shown in Table 4.2.

Table 4.2

Composite affinity relationship table - focus group 1

Composite Affinity Relationship Table					
Affinity Pair Relationship	Frequency	Affinity Pair Relationship	Frequency	Affinity Pair Relationship	Frequency
1 → 2	0	2 → 3	1	3 → 5	1
1 ← 2	4	2 ← 3	2	3 ← 5	2
1 → 3	1	2 → 4	4	3 → 6	2
1 ← 3	3	2 ← 4	1	3 ← 6	0
1 → 4	0	2 → 5	2	4 → 5	1
1 ← 4	3	2 ← 5	2	4 ← 5	3
1 → 5	1	2 → 6	3	4 → 6	3
1 ← 5	4	2 ← 6	1	4 ← 6	1
1 → 6	3	3 → 4	2	5 → 6	3
1 ← 6	2	3 ← 4	0	5 ← 6	1
	21		18		17

The total frequency of the relationships identified by focus group 1 participants amounts to 56. Once Pareto analysis was applied, 17 of these relationships were used to draw up a tabular IRD and resulting SID. These relationships occurred twice, three or four times.

4.4.1.4 Rationalising the system – the system influence diagram

The system for focus group 1 was rationalised using the data from the 17 relationships to draw up an IRD and SID, where the drivers and outcomes of the system were identified. The matrix in Table 4.3 was completed by indicating the relationship between each affinity twice using an arrow pointing left or up.

Table 4.3

Tabular inter-relationship diagram - focus group 1

Tabular IRD									
	1	**2**	**3**	**4**	**5**	**6**	**OUT**	**IN**	**Δ**
1		←	←	←	←	↑	1	4	-3
2	↑		←	↑		↑	3	1	2
3	↑	↑		↑	←	↑	4	1	3
4	↑	←	←		←	↑	2	3	-1
5	↑		↑	↑		↑	4	0	4
6	←	←	←	←	←		0	5	-5

Each row was then counted. Up arrows (↑) were tallied in the OUT column and left arrows (←) in the IN column. The delta change (Δ) was determined by subtracting the INs from the OUTs. The delta change was then recorded in Table 4.4, which shows the changes in descending order.

Table 4.4

Tabular inter-relationship diagram in descending order – focus group 1

Tabular IRD – Sorted in Descending Order of Δ									
	1	**2**	**3**	**4**	**5**	**6**	**OUT**	**IN**	**Δ**
5	↑		↑	↑		↑	4	0	4
3	↑	↑		↑	←	↑	4	1	3
2	↑		←	↑		↑	3	1	2
4	↑	←	←		←	↑	2	3	-1
1		←	←	←	←	↑	1	4	-3
6	←	←	←	←	←		0	5	-5

The results from Table 4.4 show that affinity 5 is the primary driver in the system as it reveals the highest positive delta of 4. Affinities 3 and 2 are secondary drivers, affinities 4 and 1 are secondary outcomes and affinity 6 is a primary outcome with the highest negative delta of 5. These SID assignments are shown in Table 4.5.

Table 4.5

System influence diagram assignments – focus group 1

	Tentative SID Assignments
5	Ubuntu communication and honesty (PRIMARY DRIVER)
3	The unpredictable challenge (SECONDARY DRIVER)
2	DNA of Ubuntu (SECONDARY DRIVER)
4	Authentic integrity (SECONDARY OUTCOME)
1	Outcome of Ubuntu leadership (SECONDARY OUTCOME)
6	Moving forward together (PRIMARY OUTCOME)

The focus group 1 SID assignments were then laid out according to their tentative SID order with the drivers on the left to outcomes on the right using arrows to show the direction of the relationship between each affinity. The process from a cluttered SID to an uncluttered SID is shown in Figures 4.1 to 4.3.

Figure 4.1

Cluttered system influence diagram – focus group 1
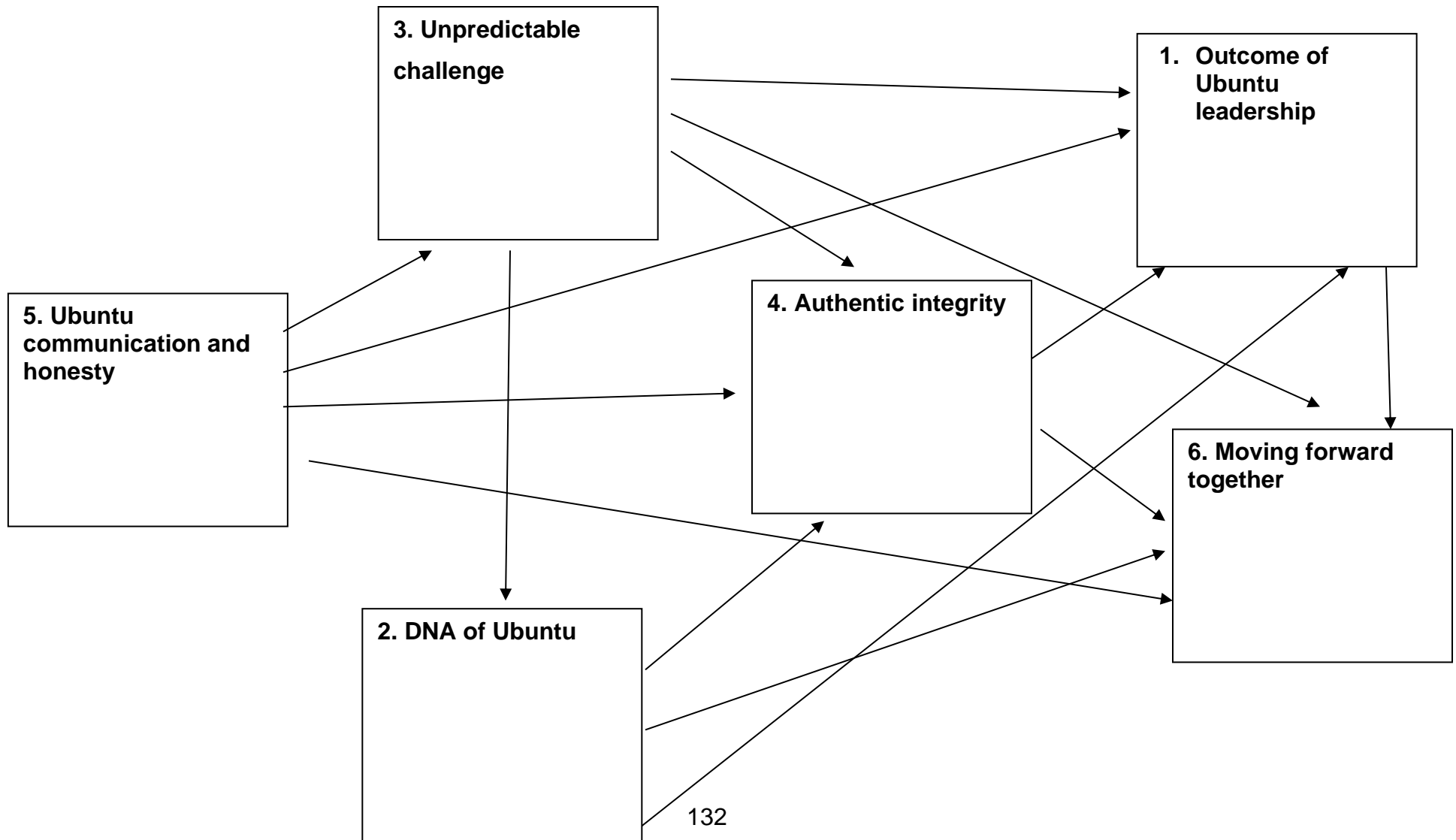
Figure 4.2

System influence diagram - redundant links removed - focus group 1
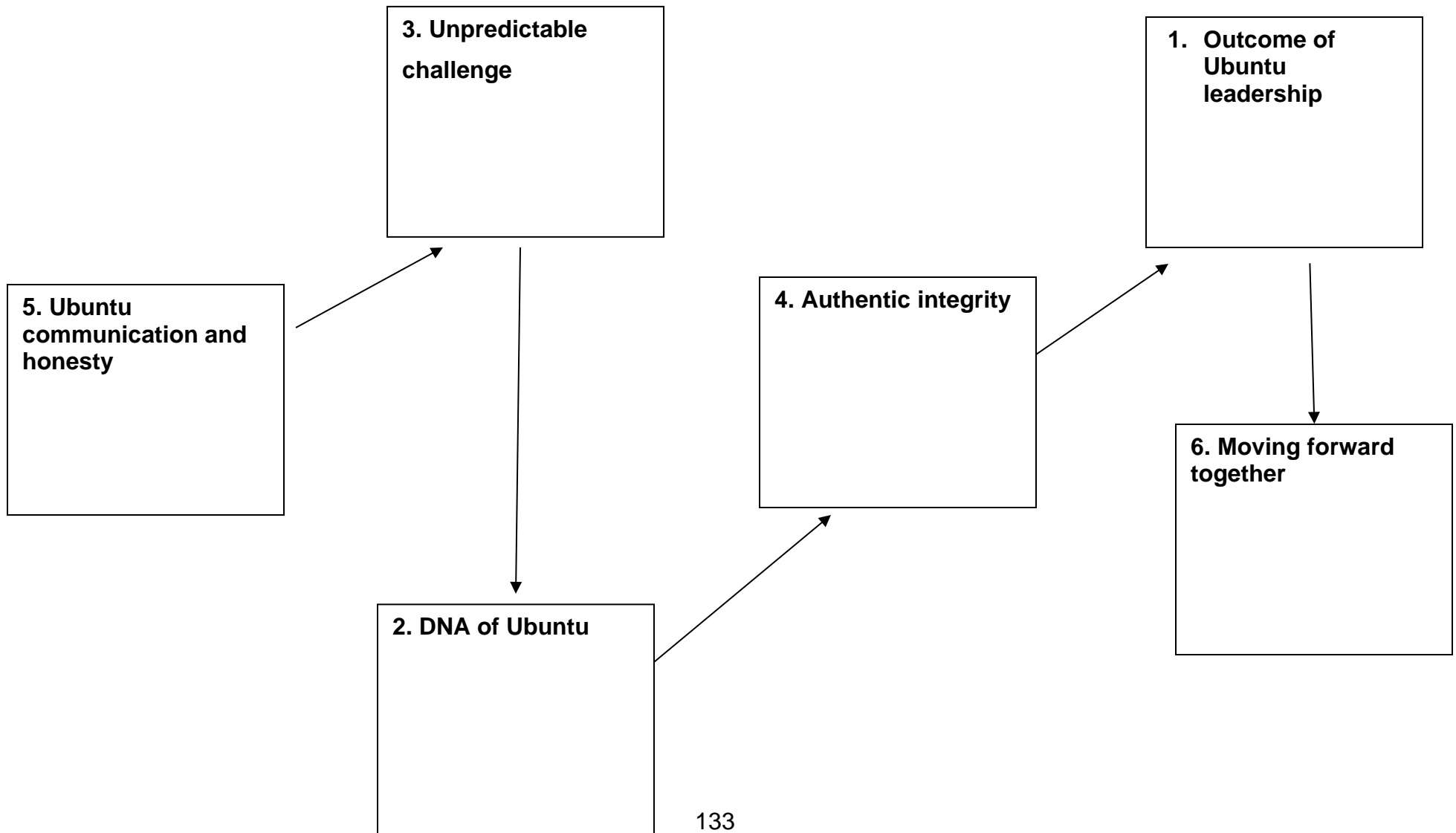
Figure 4.3

Uncluttered system influence diagram – focus group 1

| Ubuntu communication and honesty (Primary driver) | Unpredictable challenge (Secondary driver) | DNA of Ubuntu (Secondary driver) | Authentic integrity (Secondary outcome) | Outcome of Ubuntu leadership (Secondary outcome) | Moving forward together (Primary outcome) |
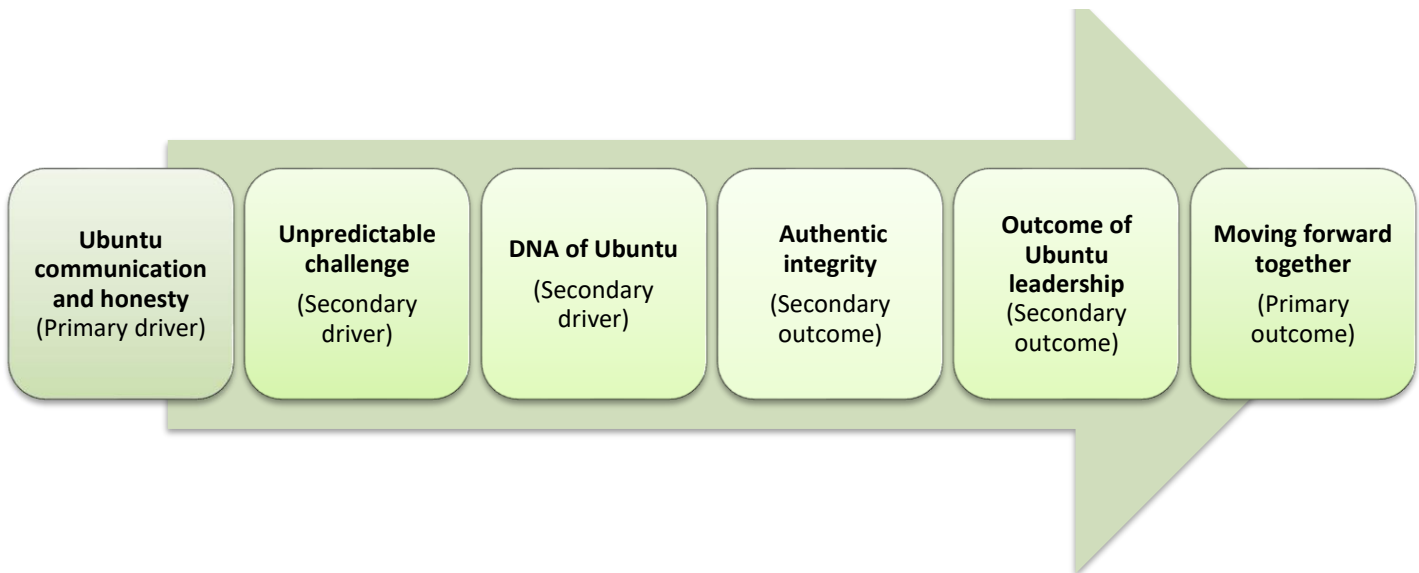
The six affinities identified by focus group 1 are shown in Figure 4.3 from left to right, i.e. system drivers to system outcomes. The three drivers are "Ubuntu communication and honesty", "Unpredictable challenge" and "DNA of Ubuntu". Consequently, focus group 1 felt that organisational Ubuntu leadership will be driven by leaders who are honest communicators and who display integrity. Leaders need to grasp the unpredictable nature of Ubuntu leadership, realising that they cannot be all things to all people. In addition, the creation of a culture of inclusiveness is important, where team members strive to understand and learn from one another. These drivers will result in the three outcomes of the system: "Authentic integrity", "Outcome of Ubuntu leadership" and "Moving forward together". Thus, focus group 1 felt that Ubuntu leadership will exhibit authentic integrity in that leaders will be real about a situation and that the individuals of the collective will be living in integrity. There will be common goals underpinned by cultural awareness, productivity, honesty, empathy and compassion, resulting in a positive organisational culture and leading to optimal revenues. Finally, in an enabling environment, everyone will be aware of who is relying on their work and people can personally grow and move forward together.

4.4.2 Focus group 2

4.4.2.1 Demographics

Table 4.6 represents the demographics of the second focus group held via Zoom on 14 April 2020.

Table 4.6

Focus group 2 demographics

	1	2	3	4	5	6	7	8	9
Sector	SOE	Private	Private	Private	Private	Private	Private	Private	Private
Industry	Electrical and telecommunication design	Construction	Adult education	Entrepreneurship development	Agriculture - cannabis	ICT software development	Timber - saw milling	Manufacturing - food & beverage	Automotive - learning and development
Gender	Female	Male	Female	Male	Female	Female	Female	Male	Male
Age	36	38	59	37	47	32	24	31	47
Highest education level	PG Dip: Business Administration	Bachelor of Science Honours	Master's degree	MBA	BTech	Honours	BTech	University degree	MBA
Race	Black	Black	White	White	White	Black	Black	Black	White
Years in leadership role	5	10	30	10	20	7	1	8	22
Frequency of contact with other leaders	Monthly	High	Monthly	Regularly	Weekly	Minimal	Daily	Monthly	Daily

There were 9 participants in focus group 2: 9 from the private sector and 1 from a state-owned enterprise. All the participants were from different industries, i.e. electrical and telecommunication design, construction, adult education, entrepreneurship development, agriculture (cannabis), ICT software development, timber (sawmilling), manufacturing (food and beverage) and automotive (learning and development). In terms of gender, 5 participants were female and 4 were male. Their ages ranged from 24 – 59 years old. The racial composition of the group was 5 blacks and 4 whites. The group's education level was varied and ranged from BTech through to master's. In terms of years in a leadership role, this ranged from 1 year for participant 7 to 30 years for participant 3. All of the participants, except for participants 1, 3 and 8, were in contact with other leaders on a daily or weekly basis.

4.4.2.2 Affinity descriptions

The outcome of steps 1 to 5 explained above, i.e. brainstorming, clarification of meaning and affinity analysis, for focus group 2 was five affinities. The name given to each affinity and the words/phrases making up the affinity are given below.

<u>AFFINITY 1: Transformational agent</u>

Definition:

Transformational leaders value the strength of diversity. These are leaders that have a clear vision and help people understand that they are part of something bigger. They understand their need to be authentic with clear values as this promotes trust and unity of purpose. They are good listeners who are willing to listen and adapt to new ideas.

Words/phrases in this affinity include:

- Transformative leadership philosophy > inclusive communication (has not been seen often) and higher levels of employee engagement
- Strength in diversity – race, gender, cultural, age. Have a diverse team and listen to the team
- Shared values (outcome of UL)
- Shared vision (outcome of UL) – agreement we can all add together
- Part of something bigger (outcome of UL)
- Fulfilled and humbled when your team gets to the point of maturity – trust and true empathy and accountability
- Inspire trust
- Transformational
- Unity of purpose – singing from the same hymn book and pointing weapons in the same direction
- Bureaucratic resistance to change – so much structure that limits sharing. Ubuntu allows for a more inclusive approach to serve the customer
- Resistance to the adoption of new ideas – be open to other team members to bring out what they think
- Authenticity "lip service" seen as a negative – really about execution orientation in the end. Needs to be an authentic process where we hold each other accountable (Reasons for lack of implementation = bottom line focus, not people focus)
- Diversity – or sometimes not (too little diversity). The more we become one, the less we think critically. Critical thinking leads to asking difficult questions
- Tunnel vision – need to listen and hear. Responsibility of an Ubuntu leader

AFFINITY 2: Organisational culture

Definition:

As organisational leaders, our culture supports our values of transformational leadership through diverse and inclusive mindsets and behaviours to drive a community-based sense of belonging. Our continual improvement and mentorship culture drives efficiencies across the organisation, incorporating personal, team and organisational objectives.

Words/phrases in this affinity include:

- Inclusion
- Sense of belonging
- Organisations that are more inclusive in terms of different cultures
- Culture of improvement – keep getting better
- Team culture – self efficacy = need confidence to offer your input
- Sense of community
- Organisational culture – team culture, inclusive and agile, adaptable
- Mentorship

AFFINITY 3: Joining forces

Definition:

The organisational leaders value participative processes in which individual strengths are joined to create collaborative teams motivated through their participation in a supportive team environment, in which they work towards a common goal and reflect on and celebrate small wins.

Words/phrases in this affinity include:

- Co-creation and consensus – collaboration and participation. An outcome of an Ubuntu leadership environment and reaching a consensus

- People focus
- Stopping to smell the roses – celebrating smaller wins, having fun while achieving goals
- Team players
- Common goals
- Collaboration – collaboration is not possible without listening to everyone else
- Collaboration and participation of everybody
- Celebrating small wins
- Celebrate wins collectively – NB to take time to celebrate as a team and give accolades to the team
- Supportive teamwork – work as a supportive team, not allowing team members to fall
- Collective collaboration – what is it you bring into the organisation. Leads to a sense of belonging. Understanding this will lead to transformation. Collection of people to work together to become one as a team
- Processes – collaboration and communication
- Motivation through participation
- Honesty - Congratulate each other when done well and highlight areas of improvement

AFFINITY 4: Empathy

Definition:

The leaders expressed the importance of empathy and effective communication in the Ubuntu leadership framework and believed that it is central to the Ubuntu philosophy.

Words/phrases in this affinity include:
- Clarity of vision, mission, roles and responsibilities
- Empathy, love and compassion (traits of an Ubuntu leader) – deeper than normal leadership

- Shared experiences, stories, listening and contribution (very NB as we come from different backgrounds)

- Empathise with one another

- Inclusive communication with all stakeholders

- Information focus – why and what are we trying to achieve

- Sense of coherence – have strategies to help employees cope with stresses and help them improve their environments

- Empathy and trust is our pillar – trust that when tasks are assigned, employees go out and represent the organisation in a positive manner, i.e. they are an extension of the organisation. The represent the ethos, vision and mission of the company

AFFINITY 5: Team performance

Definition:

The leaders felt that team performance is a key outcome of Ubuntu leadership, which is achieved through effective self-leadership and accountability.

Words/phrases in this affinity include:

- Self-organised teams if teams are mature – need to understand the big picture

- Efficient teams – create efficiency within people working together (Efficiency = Ubuntu. Need to perform and be efficient

- Adaptive, group is accountable to each other and self-corrective – emphasises critical thinking. People need to be critical and accountable to each other (co-accountability)

- Holding each other accountable

- Immature teams – when leader becomes the Matriarch or Patriarch

- Improved internal locus of control – does UL improve/hinder internal locus of control? What are the consequences for my actions? Blame game

- Innovation

- Operations environment – coaching and skills development

- Creativity through shared ideas

- Employee/work engagement (outcome of Ubuntu leadership)

- Innovative thinking and self-starters – allow your people to be relaxed with their thinking, Initiative. UL would allow for this = empowerment

- Re-engineering what and why (processes)

- Self-leadership – accountability, same page regarding leading oneself

- Holistic accountability – simplifies production process, growth, pay attention to details

- Increased organisational performance – Ubuntu Leadership leads to transformation and higher levels of performance.

Learnings shared at the end of focus group 2:

- Ubuntu is not seen in organisations (participant 9)

- Outcomes of Ubuntu leadership = co-creation, consensus and caring about people (participant 4)

- Difficult to implement in an organisation as the focus tends to be on results and not the psyche of leaders – need an execution orientation (participant 2)

- Focus on results not the psyche of the leaders. We need to understand each other better (participant 8)

- The more we become one, the less we think critically which hampers performance – critical thinking, co-accountability, prioritise people and not the bottom line (participant 3)

- Focus on teamwork – win together and fail together (participant 2)

- Written down but not as practised as you would want them to be – know what needs to be done, but implementation is not so easy. You need the right type of leadership (participant 6)

- The contribution of an individual cannot be taken away (participant 3)

- Looking at the themes it is interwoven. We know what leadership looks like in an organisation. We know what will make organisations better. Close relationship between management and leadership – closely interwoven (participant 9)

- Different leadership styles are so interesting. Theoretical coding was very interesting (participant 6)
- Ubuntu and authentic leadership are closely related. Looking forward to seeing what comes up next (participant 1)
- Not all managers are leaders, but could become leaders (participant 5)
- Even us, we collaborated today. Leadership interlinks across sectors. Amazed (participant 7)
- Using process work for a long time. Curious about the process. It is the collaborative process that brings people together. It is not what you actually say, but what you do that brings people together. Collaboration brings in the trust and participation (participant 3)

The next step in the process was to code the relationships between the identified affinities using the theoretical coding process.

4.4.2.3 Theoretical coding – the composite affinity relationship table

Focus group 2 completed four ARTs, where the relationships between the five affinities were coded. The five affinities are as follows:

Affinity 1:   Transformational agent

Affinity 2:   Organisational culture

Affinity 3:   Joining forces

Affinity 4:   Empathy

Affinity 5:   Team performance

The frequency of the relationships is shown in Table 4.7.

Table 4.7
Composite affinity relationship table – focus group 2

Composite Affinity Relationship Table			
Affinity Pair Relationship	**Frequency**	**Affinity Pair Relationship**	**Frequency**
1 → 2	4	2 → 4	0
1 ← 2	0	2 ← 4	3
1 → 3	1	2 → 5	3
1 ← 3	1	2 ← 5	0
1 → 4	2	3 → 4	1
1 ← 4	1	3 ← 4	2
1 → 5	3	3 → 5	4
1 ← 5	0	3 ← 5	0
2 → 3	2	4 → 5	3
2 ← 3	2	4 ← 5	0
	16		16

The total frequency of the relationships identified by focus group 2 participants amounts to 32. Once Pareto analysis was applied, 10 of these relationships were used to draw up a tabular IRD and resulting SID. These relationships occurred twice, three or four times.

4.4.2.4 Rationalising the system – the system influence diagram

The system for focus group 2 was rationalised using the data from the 10 relationships to draw up an IRD and SID, where the drivers and outcomes of the system were identified. The matrix in Table 4.8 was completed by indicating the relationship between each affinity twice using an arrow pointing left or up.

Table 4.8

Tabular inter-relationship diagram - focus group 2

Tabular IRD								
	1	**2**	**3**	**4**	**5**	**OUT**	**IN**	**Δ**
1		↑		↑	↑	3	0	3
2	←			←	↑	1	2	-1
3				←	↑	1	1	0
4	←	↑	↑		↑	3	1	2
5	←	←	←	←		0	4	-4

Each row was then counted. Up arrows (↑) were tallied in the OUT column and left arrows (←) in the IN column. The delta change (Δ) was determined by subtracting the INs from the OUTS. The delta change was then recorded in Table 4.9, which shows the changes in descending order.

Table 4.9

Tabular inter-relationship diagram in descending order – focus group 2

Tabular IRD – Sorted in Descending Order of Δ								
	1	**2**	**3**	**4**	**5**	**OUT**	**IN**	**Δ**
1		↑		↑	↑	3	0	3
4	←	↑	↑		↑	3	1	2
3				←	↑	1	1	0
2	←			←	↑	1	2	-1
5	←	←	←	←		0	4	-4

The results from Table 4.9 show that affinity 1 is the primary driver in the system as it reveals the highest positive delta of 3. Affinity 4 is a secondary driver, affinity 3 is a pivot in the system (zero delta) and affinity 2 is a secondary outcome. Affinity 5 is a primary outcome with the highest negative delta of 4. These SID assignments are shown in Table 4.10.

Table 4.10

System influence diagram assignments – focus group 2

Tentative SID Assignments	
1	Transformational agent (PRIMARY DRIVER)
4	Empathy (SECONDARY DRIVER)
3	Joining forces (PIVOT)
2	Organisational culture (SECONDARY OUTCOME)
5	Team performance (PRIMARY OUTCOME)

The focus group 2 SID assignments were then laid out according to their tentative SID order with the drivers on the left to outcomes on the right using arrows to show the direction of the relationship between each affinity. The process from a cluttered SID to an uncluttered SID is shown in Figures 4.4 to 4.6.

Figure 4.4

Cluttered system influence diagram – focus group 2
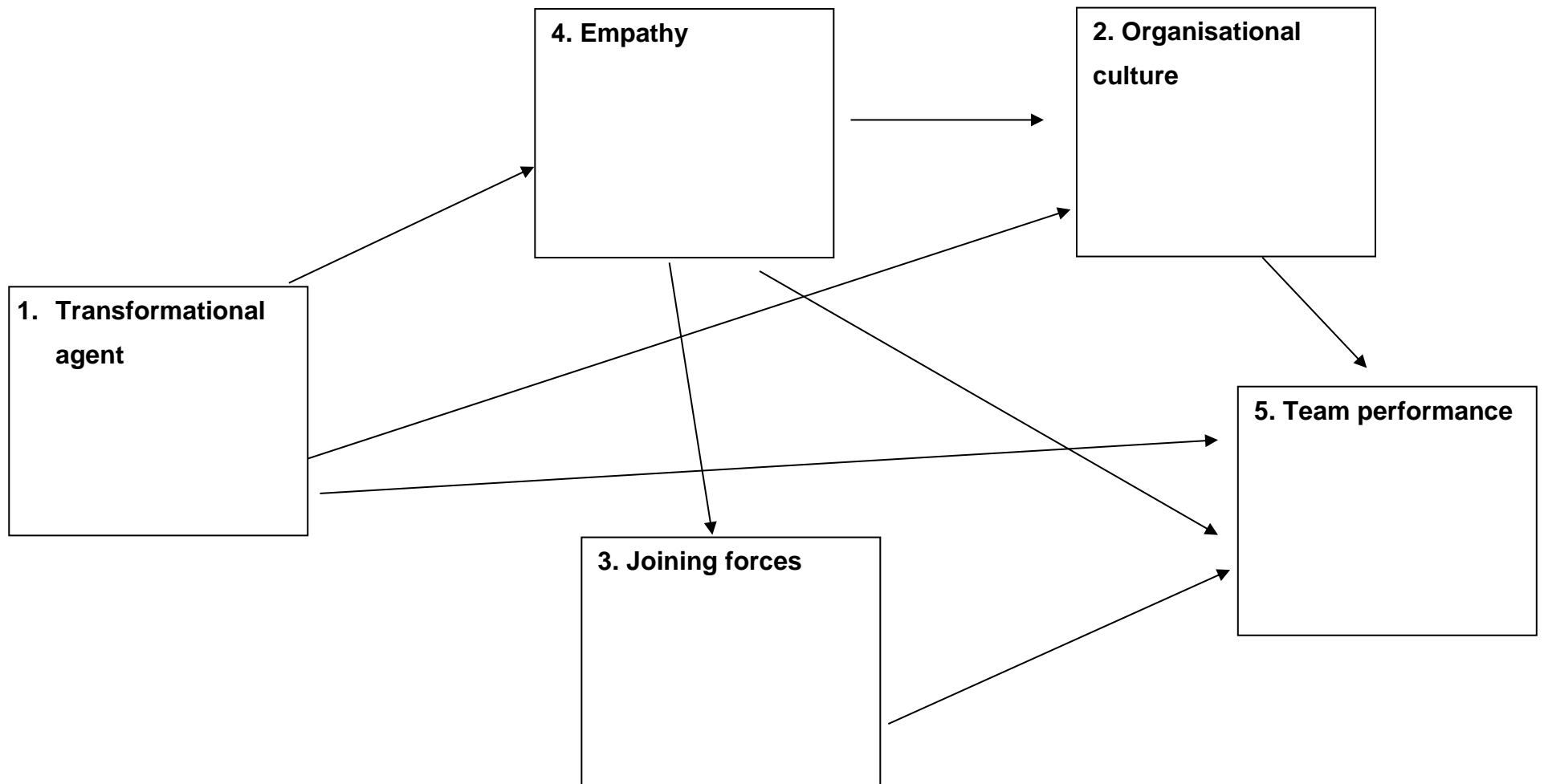
Figure 4.5

System influence diagram – redundant links removed - focus group 2
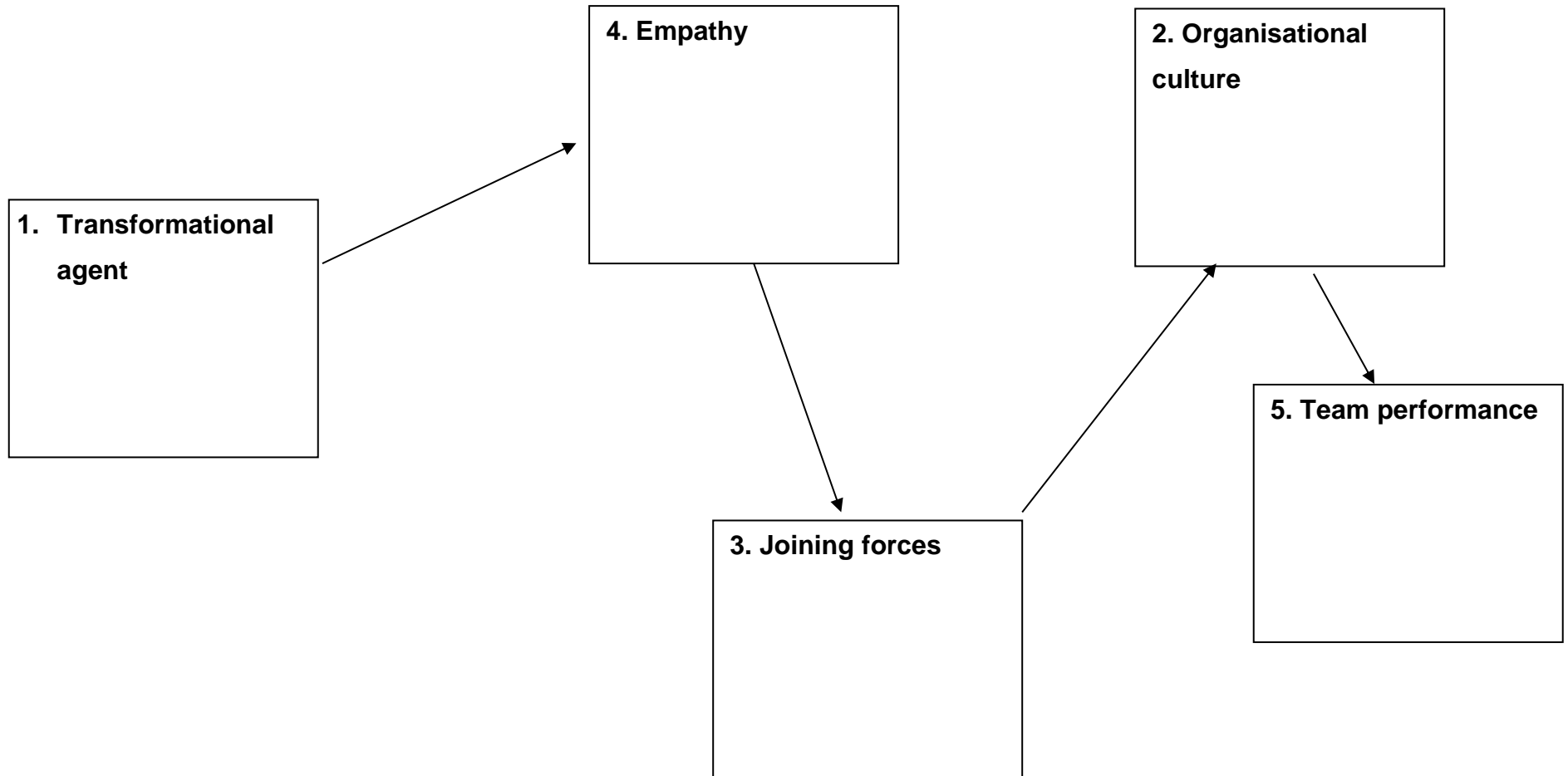
Note: 4 drives 2 and 4 drives 3; therefore 4 can influence 2 through 3.

Figure 4.6

Uncluttered system influence diagram – focus group 2

Transformational agent (Primary driver)	Empathy (Secondary driver)	Joining forces (Pivot)	Organisational culture (Secondary outcome)	Team performance (Primary outcome)
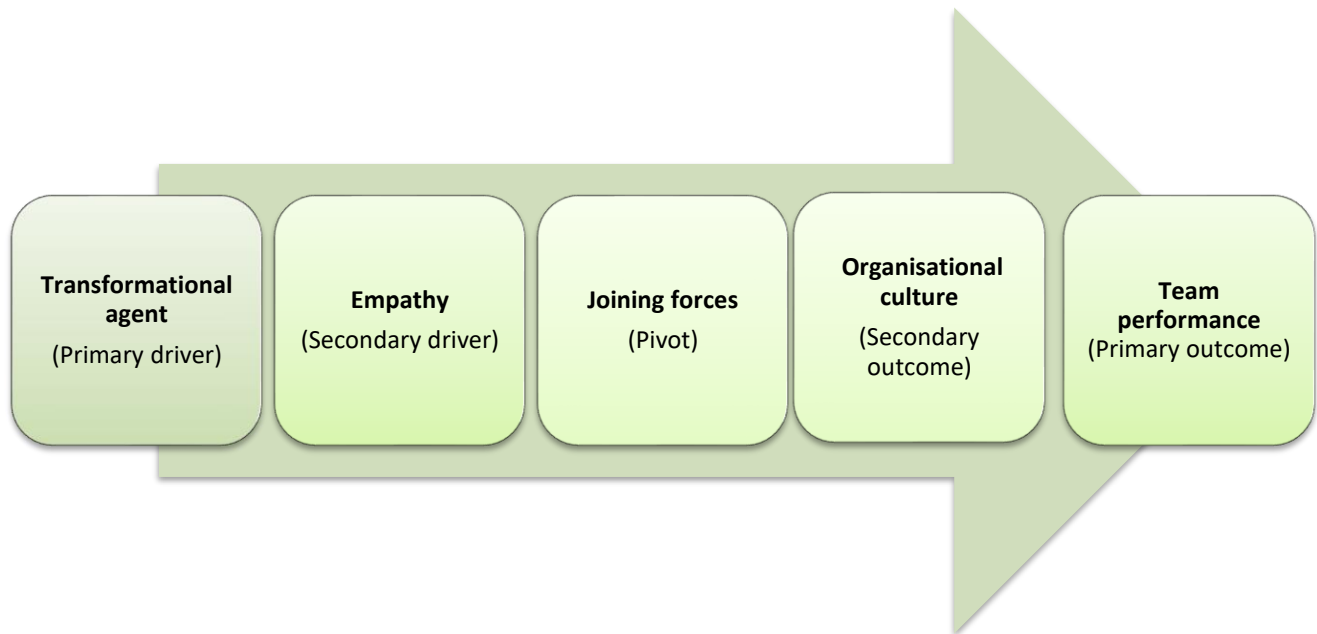
The five affinities identified by focus group 2 are shown in Figure 4.6 from left to right, i.e. system drivers to system outcomes. The two drivers are "Transformational agent" and "Empathy". Consequently, focus group 2 felt that transformational leaders who value the strength of diversity, are authentic with clear values, are willing to listen and adapt to new ideas, who have a clear vision and who are empathetic and good communicators will drive organisational Ubuntu leadership. Affinity "Joining forces" is a pivot in the system which can be described as participative processes bringing individual strengths together in collaborative teams where the team works towards a common goal and celebrates small wins. The drivers and pivot in the system lead to two outcomes: "Organisational culture" and "Team performance". Focus group 2 therefore felt that the organisational culture will support values of transformational leadership through diverse and inclusive mindsets and behaviours to drive a community-based sense of belonging. In addition, continual improvement and a mentorship culture will drive efficiencies across the organisation, incorporating personal, team and organisational objectives. The primary

outcome of the system, identified as "team performance", will be achieved through effective self-leadership and accountability.

4.4.3 **Focus group 3**

4.4.3.1 Demographics

Table 4.11 represents the demographics of the third focus group which took place online via Zoom on 12 May 2020. Constituents were from a private sector company located in Ballito, KwaZulu-Natal.

Table 4.11
Focus group 3 demographics

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Sector	Private	Private	Private	Private	Private	Private	Private	Private	Private	Private	Private	Private	Private	Private	Private	Private	Private
Industry	Insur-ance	Insur-ance	Finan-cial ser-vices	Insur-ance	Insur-ance	Admin-istra-tion	Finan-cial ser-vices	Insur-ance	Admin-istra-tion	Finan-cial ser-vices	Finan-cial ser-vices	Finan-cial ser-vices	Finance and insur-ance	Finance and insur-ance	Insur-ance	Insur-ance admin-istra-tion	Finan-cial ser-vices
Gender	Female	Male	Female	Female	Female	Female	Female	Female	Female	Male	Female	Male	Female	Male	Female	Female	Male
Age	35	47	44	37	40	43	54	32	37	49	46	59	45	32	49	58	43
Highest education level	Matric	Grade 12	MBA	Bache-lors degree: Accoun-ting & Post-grad-uate Certi-ficate in Educa-tion	Study-ing to-wards a degree	Matric	Post-grad-uate	Matric	Matric	CA (SA)	LLB	Under-grad-uate	Degree	Post-grad-uate Dip-loma in Mana-gement Accoun-ting	Dip-loma	Accoun-ting certi-ficate	Degree
Race	Indian	Indian	Indian	Indian	Indian	Asian	White	Indian	Colour ed	White	White	White	Indian	Indian	White	White	White
Years in leader-ship role	7	12	20	10	10 months	10	20	6	10	22	4	30	3	5	12	11	5
Frequen-cy of contact with other leaders	Daily	Daily	Daily	Daily	Daily	Daily	Daily	Daily	Weekly	Daily	Daily	Daily	Daily	Daily	Daily	Daily	Daily

There were 17 participants in focus group 3 from a private sector company located in Ballito. Industries covered included insurance, financial services and administration. In terms of gender, 12 participants were female and 5 were male. Their ages ranged from 32 – 59 years old. The racial composition of the group was 9 Indian participants, 1 Coloured participant and 7 White participants. The group's education was varied, and ranged from matric/Grade 12 to MBA, CA (SA) and LLB. In terms of years in a leadership role, this ranged from 10 months for participant 5 to 30 years for participant 12. All of the participants, except for participant 9, were in contact with other leaders on a daily basis.

4.4.3.2 Affinity descriptions

The outcome of steps 1 to 5 explained above, i.e. brainstorming, clarification of meaning and affinity analysis, for focus group 3 was five affinities. The name given to each affinity and the words/phrases making up the affinity are given below.

AFFINITY 1: Nurturing through knowledge

Definition:

Personal growth and development - how do we nurture ongoing growth and development? It is about the individual and the greater community. Striving to improve - to learn and grow and develop. Symbols of nurturing: Sun, tree, mother.

The organisational leaders explained that knowledge is shared to promote ongoing growth and development for individuals to lead a more fulfilled life, a longer life of better quality. They can be more productive to contribute to their society's prosperity and well-being.
This is only possible through nurturing growth and development from an early age initially by a child's mother and then appropriate role models in the community.

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Words/phrases in this affinity include:

- Knowledge and skills that promote transformation – encourage input and dignity and that opinions matter
- Deliberate – intentional and purposeful in order to understand why. Knowing yourself and what you need as a leader
- Empowering – each person has different strengths. Accepting them encourages confidence
- Actively engaged – being fully present, connecting with others, being authentic and sincere = leads to happier and more productive teams
- Share knowledge – learnt from experience and from others. Important to pay it forward and help others to learn and grow
- Empower people to be the best they can be – step back and allow your team to grow and take the lead
- Motivate – be the best you can be. Grow from the experience
- Guidance and knowledge – collaboratively showing your team how and where – share knowledge to learn more
- Sharing knowledge to help others progress and improve or to expand on the knowledge – sharing knowledge and understanding.

AFFINITY 2: Stronger people make other people stronger

Definition:

The organisational leaders explained that people's character and being are built through compassion and understanding their plight, by adding a personal touch.
You are able to build trust and make people feel inclusive.
Many people may know you, but few understand you.
Clarity breeds understanding, understanding breeds productivity, productivity breeds

confidence, which in turn breeds desired returns.

Words/phrases in this affinity include:

- Authenticity

- Understanding

- Shared values – trust and respect for the leader

- Clear vision – know the direction of the leadership team

- Trust based

- Transparency – openness, building relationships and trust

- Empathy

- Clarity – effective communication and direction

- Compassion – understanding each other's situation

- Make people feel valued – talks to humanity, feeling valued and having purpose

- Trust

- Common purpose, common objectives and values

- Treating staff as people, showing they are valued – valued staff stay, good work-life balance

- Sincerity

AFFINITY 3: Inclusive team: driving success through others

Definition:

The organisational leaders explained that flexible, supportive, collaborative teams allow people to be comfortable and express themselves, thereby achieving more.

The organisational leaders felt a team in harmony achieves more, so by putting the team first means doing what is right for the team and giving effective communication and understanding of what and why it is being done will allow the team to understand, not always agree, but will see it is the best for the team.

The organisational leaders expressed that there is more success together as a team.

Words/phrases in this affinity include:

- Not a one-for-all approach all the time – collaboration doesn't apply all the time, needs to be appropriate to the situation
- Success through others
- Team – you are not a leader in isolation, your achievements aren't yours alone, it boils down to the team
- Strength – you want followers to believe you are leading them in a positive direction
- Supportive – holistic, between work and personal. We all need balanced support
- Put the team first – do what is right for the team
- The power of the leadership team will mean others are on the same wavelength
- Team achieves more – if everyone collaborates, the team achieves more
- Collaboration – come together with ideas to achieve a better result, talks to teamwork – actively listening and working as a team
- Cannot achieve results alone – put people in positions where they are confident
- Allowing people to be comfortable to express themselves – creates togetherness
- The team has fun but achieves results
- A team in harmony achieves more – there are always different personalities and backgrounds = respect leads to a harmonious environment
- Demonstrating togetherness – "we" vs "I"
- Open discussions – always try and hear the other person
- Consultative – don't only go with your own view, consult and collaborate for a fuller picture and more "colour" = universal acceptance and buy in and a deliberate outcome and informed decision
- Share ideas – broaden the horizon and get a better result.

AFFINITY 4: The front line

Definition:

Leading the way to a structured and well-organised team. These are character traits of the top achievers and top performers within the team – consistent, calm, considered and orderly, efficient, harmonious and providing a peaceful working environment.

Words/phrases in this affinity include:

- Consistency – authentic and true to yourself
- Calm and considered – there is more buy in if you are rational and considered. Don't react, respond
- Orderly
- Efficiency – by giving a team the information and knowledge they need = efficiency
- Harmony – Ubuntu leadership traits will filter through and result in harmony
- Nature/green – peaceful working environment. Refers to the actual environment where one works, it needs to be calm.

AFFINITY 5: *Simunye* (We are one)

Definition:

A leader will need to be able to engage in active listening and be able to create a safe zone/space for team members to contribute ideas safely and confidently to the team. Leaders should be able to listen and receive ideas without prejudice and with consideration for individuals, their circumstances cultural differences etc. Leaders need to understand that respect is earned and should not be assumed by default.

Words/phrases in this affinity include:

- Respect – can't achieve success without respect, it is a two-way street, trust and respect – buy in if there is trust, valuing each other's beliefs and work ethic
- The greater team trusts and respects the leaders
- Humanity
- Respect for others' opinions
- Sense of input and that opinions matter
- Dignity
- Non-judgemental – don't dismiss/discount the views or ideas of others. Listen with understanding and be open minded to do something differently
- Understanding and forgiveness – there is always a reason behind a mistake
- Active listening and engagement.

Learnings shared at the end of focus group 3:

- The importance of knowledge and feedback - impart learning to others and then it feeds back (participant 4)
- We are not in this alone, we need each other. Importance of listening and taking other's input (participant 2)
- Personal takeaway in leading my team at this time. Gave me ideas around engaging with the team in the current Covid situation (participant 17)
- The importance of collaboration and humanity in being a leader (participant 10)
- Equip and empower people, giving of knowledge and giving skills (participant 8)
- The buy in of people in order to achieve success in the business - the result of great leaders is achieving success (participant 6)
- Similar thoughts and ideas, same goals across all levels of leadership (participant 1)
- Empathy of how the current challenges are impacting others (participant 9)

- The alignment with the IUA management team regarding teamwork and the importance of effective teamwork (participant 15)

- Leadership is complex, acknowledge and appreciate others (participant 3)

- Lots of engagement across the managers, build on stepping stones to get a result as a team (participant 11)

- Everyone has the same thoughts and ideas coming from different levels in the organisation, how interlinked everything is (participant 7)

- Same values and understanding, all working towards a common goal – being better leaders at our organisation (participant 5)

- Certain things don't get compromised, respect for each other regardless of position (participant 14)

- A nice sharing session, the drive team doesn't often get together with the leaders, we can all grow by sharing ourselves with others (participant 16)

- We all have a responsibility to take care of each other, treat others how you want to be treated (participant 13)

- The effectiveness of humility, we are all social creatures with unique needs – leaders need to take this seriously (participant 14)

The next step in the process was to code the relationships between the identified affinities using the theoretical coding process.

4.4.3.3 Theoretical coding – the composite affinity relationship table

Focus group 3 completed five ARTs, where the relationships between the five affinities were coded. The five affinities are as follows:

Affinity 1:   Nurturing through knowledge

Affinity 2:   Strong people make other people stronger

Affinity 3:   Inclusive team: Driving success through others

Affinity 4:   The front line

Affinity 5:   *Simunye* (We are one)

The frequency of the relationships is shown in Table 4.12.

Table 4.12

Composite affinity relationship table - focus group 3

Composite Affinity Relationship Table			
Affinity Pair Relationship	**Frequency**	**Affinity Pair Relationship**	**Frequency**
1 → 2	3	2 → 4	3
1 ← 2	2	2 ← 4	2
1 → 3	4	2 → 5	2
1 ← 3	1	2 ← 5	2
1 → 4	3	3 → 4	4
1 ← 4	1	3 ← 4	1
1 → 5	2	3 → 5	1
1 ← 5	1	3 ← 5	2
2 → 3	4	4 → 5	1
2 ← 3	0	4 ← 5	4
	21		22

The total frequency was 43 for the relationships identified by focus group 3 participants. Once Pareto analysis was applied, 13 of these relationships were used to draw up a tabular IRD and resulting SID. These relationships occurred twice, three or four times.

4.4.3.4 Rationalising the system – the system influence diagram

The system for focus group 3 was rationalised using the data from the 13 relationships to draw up an IRD and SID where the drivers and outcomes of the system were identified. The matrix in Table 4.13 was completed by indicating the relationship between each affinity twice using an arrow pointing left or up.

Table 4.13

Tabular inter-relationship diagram - focus group 3

	Tabular IRD							
	1	**2**	**3**	**4**	**5**	**OUT**	**IN**	**Δ**
1		↑	↑	↑	↑	4	0	4
2	←		↑	↑	x	2	1	1
3	←	←		↑	←	1	3	-2
4	←	←	←		←	0	4	-4
5	←	x	↑	↑		2	1	1

Each row was then counted. Up arrows (↑) were tallied in the OUT column and left arrows (←) in the IN column. The delta change (Δ) was determined by subtracting the INs from the OUTs. The delta change was then recorded in Table 4.14, which shows the changes in descending order.

Table 4.14

Tabular inter-relationship diagram in descending order – focus group 3

Tabular IRD – Sorted in Descending Order of Δ								
	1	**2**	**3**	**4**	**5**	**OUT**	**IN**	**Δ**
1		↑	↑	↑	↑	4	0	4
2	←		↑	↑	x	2	1	1
5	←		↑	↑		2	1	1
3	←	←		↑	←	1	3	-2
4	←	←	←		←	0	4	-4

The results from Table 4.14 show that affinity 1 is the primary driver in the system, as it reveals the highest positive delta of 4. Affinity 2 and 5 are secondary drivers and affinity 3 is a secondary outcome. Affinity 4 is a primary outcome with the highest negative delta of 4. These SID assignments are shown in Table 4.15.

Table 4.15

System influence diagram assignments – focus group 3

Tentative SID Assignments	
1	Nurturing through knowledge (PRIMARY DRIVER)
2	Stronger people make other people stronger (SECONDARY DRIVER)
5	*Simunye* (We are one) (SECONDARY DRIVER)
3	Inclusive team: Driving success through others (SECONDARY OUTCOME)
4	The front line (PRIMARY OUTCOME)

The focus group 3 SID assignments were then laid out according to their tentative SID order with the drivers on the left to outcomes on the right using arrows to show the direction of the relationship between each affinity. The process from a cluttered SID to an uncluttered SID is shown in Figures 4.7 to 4.9.

Figure 4.7

Cluttered system influence diagram – focus group 3
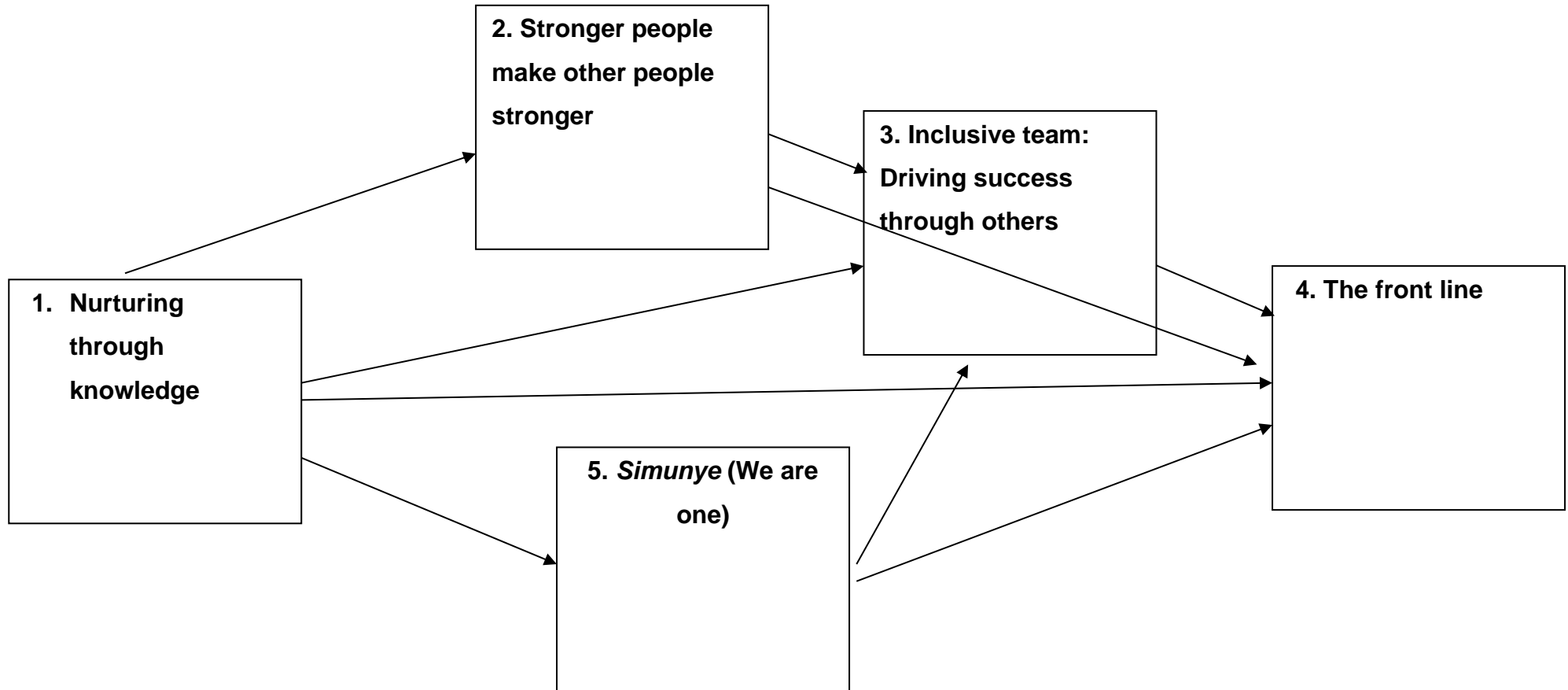
Figure 4.8

System influence diagram – redundant links removed - focus group 3
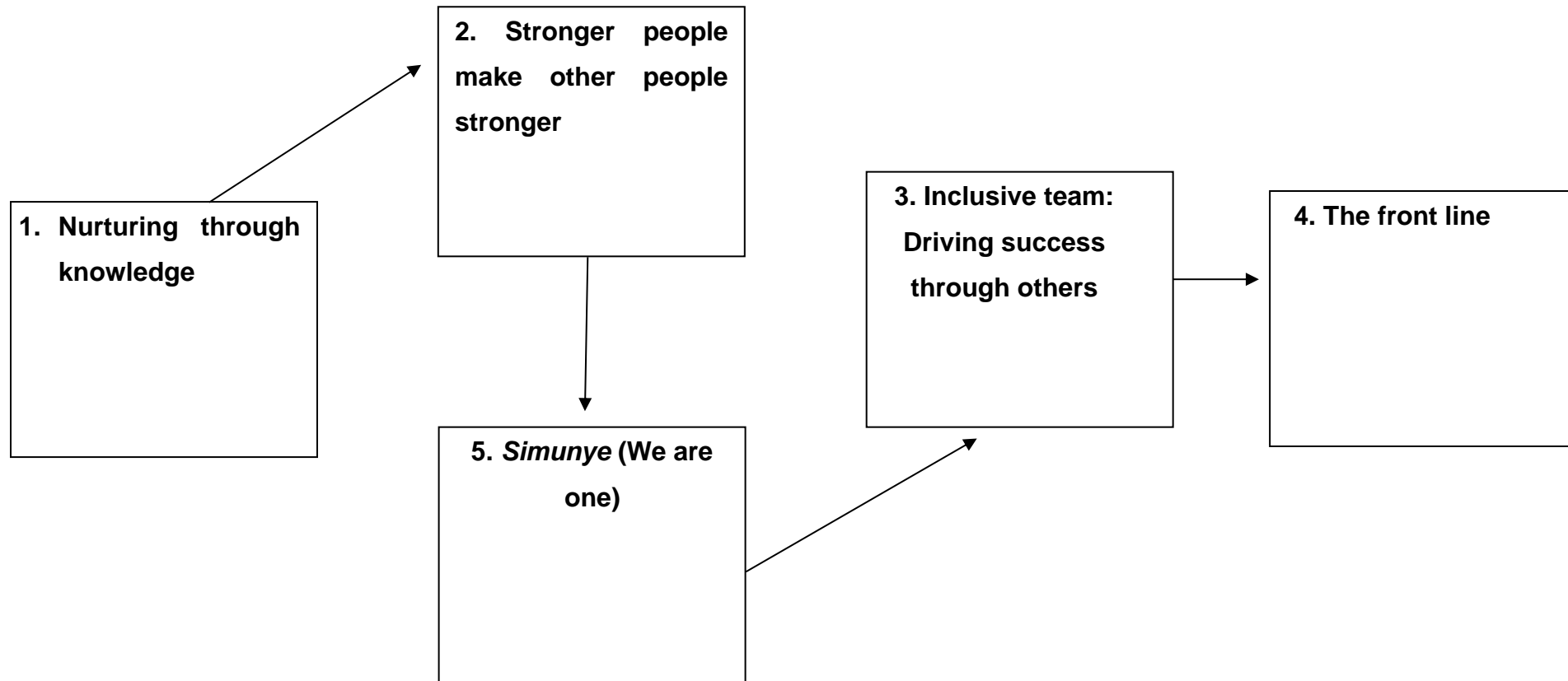
Note: 5 drives 3 and 3 drives 4; therefore 5 can influence 4 through 3.

Figure 4.9

Uncluttered system influence diagram – focus group 3

| Nurturing through knowledge (Primary driver) | Stronger people make other people stronger (Secondary driver) | *Simunye* - we are one (Secondary driver) | Inclusive team: Driving success through others (Secondary outcome) | The front line (Primary outcome) |
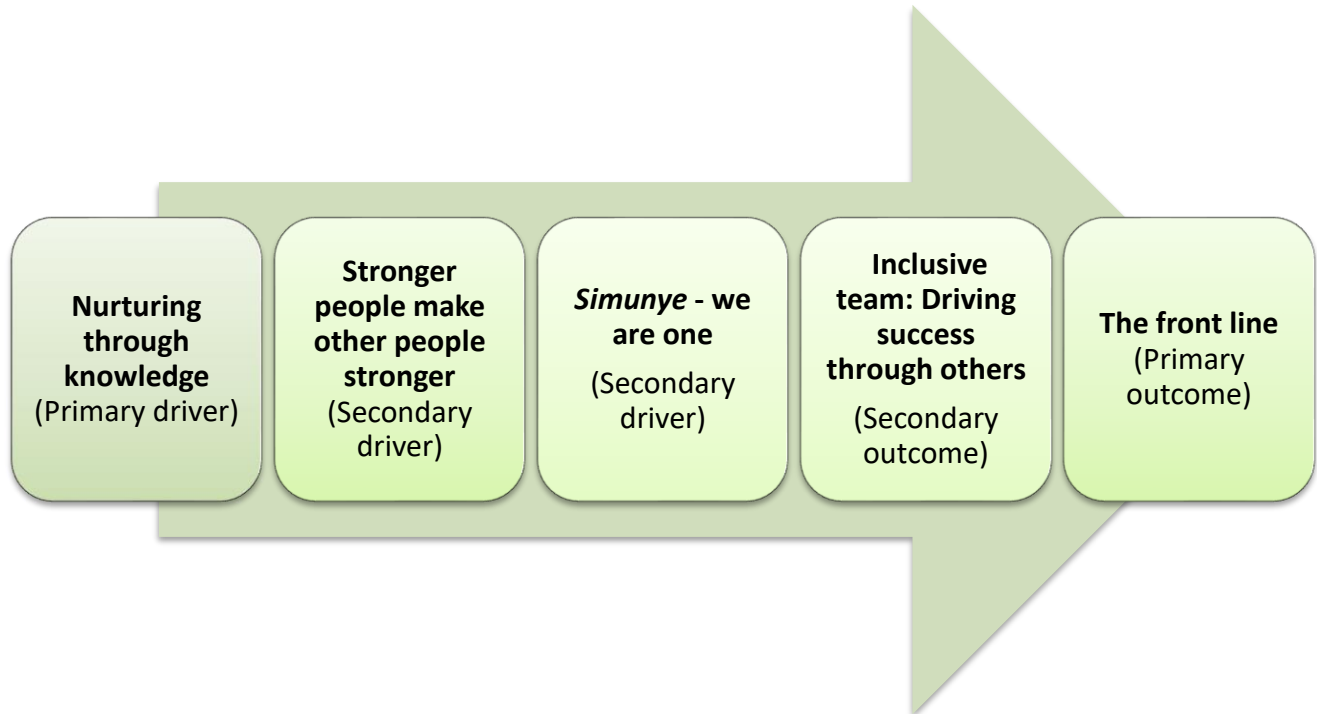
The five affinities identified by focus group 3 are shown in Figure 4.9 from left to right, i.e. system drivers to system outcomes. The three drivers are "Nurturing through knowledge", "Stronger people make other people stronger" and "*Simunye* – we are one". Consequently, focus group 3 felt that sharing knowledge to promote ongoing growth and development for individuals, being compassionate and understanding, listening actively, creating a safe space for the contribution of ideas as well as earning respect will drive organisational Ubuntu leadership. The two outcomes in the system, "Inclusive team: Driving success through others" and "The front line", will be achieved as flexible, supportive and collaborative teams that are structured and well organised. In addition, the leaders are consistent, calm, considered, orderly, efficient and harmonious, thus providing a peaceful working environment.

In the next section, SIDs from each focus group will be compared, leading to the identification of themes across each system.

4.5 IDENTIFICATION OF THEMES AND INITIAL CONCEPTUALISATION OF ORGANISATIONAL UBUNTU LEADERSHIP

The outcome of the IQA focus group sessions was three SIDs. In preparation for the development of the organisational Ubuntu leadership measure, the three SIDs were compared and an integrated perspective proposed by grouping similar affinities and then identifying themes.

4.5.1 Identification of common affinities

To facilitate the process of identifying common affinities, the three systems are shown alongside each other, arranged from primary driver to primary outcome in Figure 4.10.

Figure 4.10

System influence diagrams for focus groups 1, 2 and 3

FOCUS GROUP 1	FOCUS GROUP 2	FOCUS GROUP 3
Ubuntu communication and honesty (Primary driver)	**Transformational agent** (Primary driver)	**Nurturing through knowledge** (Primary driver)
Unpredictable challenge (Secondary driver)	**Empathy** (Secondary driver)	**Stronger people make other people stronger** (Secondary driver)
DNA of Ubuntu (Secondary driver)	**Joining forces** (Pivot)	***Simunye* – we are one** (Secondary driver)
Authentic integrity (Secondary outcome)	**Organisational culture** (Secondary outcome)	**Inclusive team – driving success through others** (Secondary outcome)
Outcome of Ubuntu leadership (Secondary outcome)	**Team performance** (Primary outcome)	**The front line** (Primary outcome)
Moving forward together (Primary outcome)		

The first SID from focus group 1 consisted of six affinities. Three of the affinities were drivers in the system and three were outcomes. The second SID from focus group 2 consisted of five affinities. Two of the affinities were drivers in the system, one affinity was a pivot and two affinities were outcomes. The third SID from focus group 3 also consisted of five affinities. Three were drivers and two were outcomes. The primary drivers across the three systems were Ubuntu communication and honesty (focus group 1), transformational agent (focus group 2) and nurturing through knowledge (focus group 3). These were significant causes in the systems that affected other affinities but were not affected by others (Northcutt & McCoy, 2004). The secondary drivers across the three systems were unpredictable challenge (focus group 1), DNA of Ubuntu (focus group 1), empathy (focus group 2) stronger people make other people stronger (focus group 2) and *simunye* – we are one (focus group 2). The secondary drivers are relative causes in the systems with more OUTS than INS as per the IRDs (Northcutt & McCoy, 2004). There was one pivot affinity, namely joining forces (focus group 2). A pivot affinity indicates a position in the middle of the system (Northcutt & McCoy, 2004). In terms of the outcomes, there were four secondary outcomes across the systems: authentic integrity (focus group 1), outcome of Ubuntu leadership (focus group 1), organisational culture (focus group 2) and inclusive team – driving success through others (focus group 2). Secondary outcomes are relative effects, i.e. there are more INS than OUTS as per the IRDs (Northcutt & McCoy, 2004). The primary outcomes across the systems are moving forward together (focus group 1), team performance (focus group 2) and the front line (focus group 3). Primary outcomes are significant effects that are caused by many of the affinities but do not affect others (Northcutt & McCoy, 2004).

Similar affinities across the systems were then grouped together regardless of where they were positioned in the systems. The researcher looked carefully at the descriptions given and the words/phrases under the affinities to identify the similarities. Initially five groupings of affinities across the systems were identified:

Affinity group 1

The first group included drivers across the systems: Ubuntu communication and honesty (focus group 1), transformational agent (focus group 2), empathy (focus group 2), nurturing through knowledge (focus group 3) and stronger people make other people stronger (focus group 3). These affinities highlighted the importance of having a clear vision; the strength of diversity; effective, honest and empathetic communication; sharing of knowledge and skills to empower; and the importance of listening, empathy and shared values.

Affinity group 2

The second group included secondary drivers from focus group 1 only: unpredictable challenge and DNA of Ubuntu. These affinities highlighted the fact that it is not easy being an Ubuntu leader within an organisational context and that it is important to understand Ubuntu, to understand each other, to be accountable to one another and avoid unhealthy co-dependencies.

Affinity group 3

The third group included the pivot affinity from focus group 2, joining forces, and a secondary outcome affinity from focus group 3, inclusive team – driving success through others. These affinities highlighted participative processes, togetherness, collaboration and common goals.

Affinity group 4

The fourth group consisted of three affinities across all three systems. Authentic integrity, a secondary outcome from focus group 1; organisational culture, a secondary outcome from focus group 2; and *Simunye* – we are one, a secondary driver from focus group 3. These affinities highlighted the importance of being real and assessing a situation continually, as well as of a community-based sense of belonging and team-based organisational culture held together by dignity, trust and respect.

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Affinity group 5

The fifth group included the primary outcomes across all three systems as well as a secondary outcome from focus group 1. These affinities were the following: outcome of Ubuntu leadership (focus group 1), moving forward together (focus group 1), team performance (focus group 2) and the front line (focus group 3). These affinities spoke to the presence or evidence of Ubuntu leadership, i.e. common goals and momentum; an enabling environment where individuals and teams can grow; and calm, consistent, peaceful, accountable and efficient self-leadership.

The researcher then analysed these five affinity groupings and identified six common themes which formed a proposed perspective and initial conceptualisation of organisational Ubuntu leadership through the eyes of the organisational leaders.

4.5.2 Identification of common themes

During the process of analysing the five affinity groupings above, six themes emerged from the data. The name given to each theme by the researcher and its elements are described below.

Theme 1: Shared direction

Theme 1 spoke to Ubuntu leaders setting the vision, mission and values of an organisation and promoting growth and development through sharing knowledge and skills and promoting strength of diversity in terms of race, gender, culture and age.

Theme 2: Compassionate and values driven

This theme highlighted the values of an organisational Ubuntu leader: A leader who values relationships, is a good listener and who is honest, genuine and compassionate.

Theme 3: Cultural awareness and acceptance

Theme 3 highlighted the challenges of being an Ubuntu leader in an organisational context and emphasised the importance of understanding each other in a team in navigating these challenges.

Theme 4: Participation

This theme is all about togetherness, consultation, collaboration, flexibility and harmony. Ubuntu leaders encourage regular consultation, participation in team discussions and collaboration in achieving goals.

Theme 5: Accountability

This theme is about organisational Ubuntu leaders creating a community-based sense of belonging or team-based culture where accountability, transparency, dignity and respect are promoted through communication and clarity on roles and responsibilities.

Theme 6: Productivity

This theme is all about creativity, performance and momentum. Ubuntu leaders create an enabling work environment where individuals and teams can grow.

These themes were used to prepare an initial conceptualisation of organisational Ubuntu leadership, explained in 4.5.3. The discussion then moves to an exploration of congruence between the perspectives presented in literature and the initial conceptualisation of organisational Ubuntu leadership in section 4.5.4.

4.5.3 Initial conceptualisation of organisational Ubuntu leadership

Based on these themes, an initial conceptualisation of how Ubuntu leadership manifests in an organisational context emerges through the following definition: "Organisational Ubuntu leadership can be defined as working towards a shared direction driven by values and compassion, cultural awareness and acceptance, participation, accountability and

productivity." Consequently, the elements of Ubuntu leadership within an organisational context can be identified as:

- Shared direction
- Values and compassion
- Cultural awareness and acceptance
- Participation
- Accountability
- Productivity

At this juncture, it is, however, important to explore the possible similarities and differences between this initial conceptualisation of organisational Ubuntu leadership and those found in literature.

4.5.4 Congruence of organisational Ubuntu leadership with conceptualisations found in literature

The systematic literature review in Chapter 2 revealed five themes of how Ubuntu leadership has been portrayed in organisational contexts:

Theme 1: Lovemore Mbigi is a key influencer in the academic discourse on Ubuntu leadership within an organisational context.

Theme 2: Ubuntu within organisational contexts is regarded mostly as a relational concept.

Theme 3: There is agreement that Ubuntu could be conceptualised as a leadership or management style.

Theme 4: Ubuntu-related leadership can be described as participatory and values based.

Theme 5: Researchers are calling for blended leadership approaches in Africa.

In addition to Lovemore Mbigi being a key influencer within the academic discourse on Ubuntu leadership within an organisational context, the results of Table 2.11 in Chapter 2 show that Mzamo Mangaliso's conceptualisation of Ubuntu was regularly referred to. Mbigi states that the essence of Ubuntu is collective, shared experience and collective solidarity. Mbigi conceptualises Ubuntu using five social values of survival, solidarity, compassion, respect and dignity (Mbigi, 2007; Mbigi & Maree, 2005). Mangaliso's conceptualisation of Ubuntu in an organisational context is a pervasive spirit of caring and community, harmony and hospitality, respect and responsiveness that individuals and groups display for each other (Mangaliso, 2001).

To explore whether there is congruence between the conceptualisations of Mbigi and Mangaliso and the newly conceptualised organisational Ubuntu leadership, the researcher prepared a test of congruence (see Appendix F). Once the data from the IQA focus groups had been analysed, all 36 participants were emailed with their relevant results and asked to complete the table by indicating with a tick if they felt there was agreement between the elements of Ubuntu identified by Mbigi and Mangaliso and the elements of organisational Ubuntu leadership. Four responses were received, and the results are recorded in Table 4.1.

Table 4.16

		Shared direction	Values and compassion	Cultural awareness and acceptance	Participation	Account-ability	Productivity
Mangaliso (2001)	Pervasive spirit of caring and community	1	4	4	3	1	1
	Harmony and hospitality	3	3	2	2	1	1
	Respect and responsive-ness	1	4	2	3	3	3
Mbigi (2007)	Survival	1	2	2	2	2	2
	Solidarity	2	3	3	3	1	1
	Compassion	1	4	4		1	1
	Respect	1	4	4	1	1	1
	Dignity	1	4	2	1	2	1
	TOTAL	11	28	23	15	12	11

Test of congruence between organisational Ubuntu leadership and conceptualisations of Mbigi (2007) and Mangaliso

Based on the four responses received, the organisational leaders observed some similarity between organisational Ubuntu leadership and the conceptualisations of Mbigi (2007) and Mangaliso (2001). However, it is evident that values and compassion (28 times), cultural awareness and acceptance (23 times) and participation (15 times) are the most congruent with the perspectives of Mbigi (2007) and Mangaliso (2001). Correspondingly, this aligns with themes 2, 3 and 4 identified in the systematic literature review, i.e. Ubuntu in an organisational context is a relational concept, it is participatory and values based, and it can be conceptualised as a leadership style.

What emerges as something unique is the inclusion of shared direction, accountability and productivity. Shared direction highlights the importance of Ubuntu leaders setting the vision, mission and values of an organisation by sharing knowledge and skills that promote growth and development and also strength of diversity in terms of race, gender, culture and age. Accountability highlights the importance of Ubuntu leaders creating a community-based sense of belonging or a team-based culture, where accountability, transparency, dignity and respect are promoted through communication and clarity on roles and responsibilities. Lastly, productivity highlights the importance of Ubuntu leaders creating an enabling work environment, where individuals and teams can grow and promote creativity, performance and momentum.

The researcher then used these six themes of organisational Ubuntu leadership, i.e. shared direction, values and compassion, cultural awareness and acceptance, participation, accountability and productivity to inform the development of the organisational Ubuntu leadership measure described in section 4.7 below. Thus, empirical evidence was used to substantiate and inform the questions developed, the interaction between the underlying theoretical constructs and the major content areas (Barry *et al.*, 2011). Consequently, the organisational Ubuntu leadership instrument is grounded in the perceptions of organisational leaders and serves to integrate the qualitative and quantitative datasets.

4.6   RIGOUR

According to Northcutt and McCoy (2004), the principles of IQA support credibility, transferability and dependability while highlighting the concepts of validity and reliability through accessible and transparent procedures. In addition, IQA assumes that observer and observed are interdependent, and consequently challenges the assumption that data collection is separate and distinct from analysis and only the researcher is qualified to interpret the data. Likewise, Bargate (2014) goes on to say that an audit trail of transparent and traceable procedures is provided with IQA. Participants analyse and interpret the data, and the researcher fulfils the role of facilitator, which minimises any biases and prejudices. This ensures that the voice of the participants is valued and adds to the voice of the researcher.

The organisational Ubuntu leadership measure was developed using the data generated from the IQA sessions and, as such, is directly grounded in the perspectives of the 36 organisational leaders that took part. IQA is a robust and systematic process, where the organisational leaders clarified and coded the data in a facilitated process and the researcher rationalised the system using the data generated from the coding process. The outcome of the IQA sessions was three SIDs which were used to develop the organisational Ubuntu leadership measure, and which served to integrate the qualitative and quantitative datasets.

4.7   DEVELOPMENT OF THE ORGANISATIONAL UBUNTU LEADERSHIP INSTRUMENT

A rigorous and systematic procedure recommended by DeVilles (2003), Creswell and Plano Clark (2018) and Barry *et al*. (2011) was followed to develop the organisational Ubuntu leadership measure.

The main research question underpinning this research which was used in developing a valid construct and measure sought to identify the Ubuntu leadership elements, as grounded in the perceptions of South African organisational leaders. This, in essence, clearly stated what the organisational Ubuntu leadership instrument needs to measure (Creswell & Plano Clark, 2018; DeVilles, 2003).

The pool of items could be regarded as stable as they were informed by the outcome of the robust IQA sessions, i.e. the initial conceptualisation of organisational Ubuntu described above, namely shared direction; values and compassion; cultural awareness and acceptance; participation; accountability; and productivity and the supporting affinities. When the researcher initially grouped the affinities that were similar across the system, items were generated based on the common words or phrases across the IQA affinities. At this stage, a pool of 25 items were identified. The researcher then discussed these items with an expert in African leadership, and identified repeats and items that needed to be rephrased. The list was consolidated into 22 items.

Table 4.17 shows the items as a result of the affinities and themes.

Table 4.17

Scale items as per affinities and themes

Affinities	Theme	Scale items	
Group 1 Affinities • Ubuntu communication and honesty • Transformational agent • Empathy • Nurturing through knowledge • Stronger people make others stronger	Shared direction	1	My leader clearly communicates the shared vision, mission and values in our organisation
	Shared direction	2	My leader shares knowledge and skills to promote growth and development in our team
	Shared direction	3	My leader promotes the strength of diversity in our team in terms of race, gender, culture and age
	Compassionate and values driven	4	My leader is honest and genuine with clear values
	Compassionate and values driven	5	My leader shows interest by listening
	Compassionate and values driven	6	My leader is compassionate towards others
	Compassionate and values driven	7	My leader values relationships
Group 2 Affinities • Unpredictable challenge	Cultural awareness and acceptance	8	My leader clearly explains the reasoning behind any decisions affecting the team

• DNA of Ubuntu	Cultural awareness and acceptance	9	My leader encourages us to learn from each other to understand each other better
Group 3 Affinities • Joining forces • Inclusive team – driving success through others	Participation	10	My leader promotes harmony in our team through regular consultation
	Participation	11	My leader encourages us all to participate in team discussions
	Participation	12	My leader encourages collaboration in achieving our goals
	Participation	13	My leader likes us to celebrate "wins" together
Group 4 Affinities • Authentic integrity • Organisational culture • *Simunye* – we are one	Accountability	14	My leader provides clarity on our roles and responsibilities in the team
	Accountability	15	My leader communicates the value of accountability in our team
	Accountability	16	My leader regularly asks how the team can do better together
	Accountability	17	My leader expects transparency in our team
	Accountability	18	The members in my team feel like we belong

	Accountability	19	My leader promotes dignity and respect
Group 5 Affinities • Outcome of Ubuntu leadership • Moving forward together • Team performance • The front line	Productivity	20	My leader regularly communicates the importance of productivity
	Productivity	21	My leader encourages creativity through shared ideas
	Productivity	22	My leader provides an enabling work environment so we can personally grow and move forward together

A Likert scale was chosen to measure the responses to each item as it is the most common item format in instruments measuring opinions, beliefs and attitudes (DeVilles, 2003). In line with common practice and to avoid the challenges of a neutral/undecided option, the responses to the statements formed a 6-point continuum from "strongly disagree", "disagree", "somewhat disagree", "somewhat agree", "agree" and "strongly agree" (Barry *et al.*, 2011; DeVilles, 2003). A high score showed agreement that an element of Ubuntu leadership behaviour was evident, and a low score showed little to no agreement.

DeVilles (2003) and Creswell and Plano Clark (2018) then suggest that the pool of items be reviewed by experts, the inclusion of validated items from other scales considered and the scale administered to a development sample for initial validation and final evaluation. The researcher did consider the inclusion of validation items from scales of the previous studies identified in the literature review, namely Grobler and Singh (2018), Brubaker (2013) and Sigger *et al.* (2010), but decided to use the 22 items in Table 4.17 as they were grounded in the views of the organisational leaders who took part in the IQA focus groups, which directly answers the main research question: "What are the Ubuntu leadership elements, as grounded in the perceptions of South African organisational leaders, to be used in developing a valid construct and measure?"

To test reliability and validation of the measure, the scale of 22 items was included in a battery of 11 instruments used by students pursuing a Master of Business Leadership (MBL) or Master of Business Administration (MBA) degree through Unisa's Graduate School of Business Leadership. Six of the instruments measured leadership constructs, namely the newly conceptualised organisational Ubuntu leadership, empowering leadership, servant leadership, LMX, authentic leadership and transformational leadership. Four of the instruments measured organisational outcomes, namely sense of coherence, work self-efficacy, organisational knowledge capability and organisational culture profile. A marker variable, social desirability, was also included. The students acted as co-researchers functioning as fieldworkers who each targeted a sample of 60

employees within their organisation. The respondents were selected from the personnel records of the participating organisations with the samples based on convenience, as the choice of organisations was not random, and the data collection took place during the COVID-19 lockdown.

As a result of being included in this battery of instruments, the organisational Ubuntu leadership measure was measured against other leadership styles to validate the instrument and confirm construct validity. The measure was subject to factor analysis, scale reliability, inferential statistics (ANOVA and t-tests), convergent and discriminant validity (correlations) and testing for common method bias using IBM SPSS (IBM Corp, 2020). This allowed for testing reliability and the validation of the scale. The statistical results will be presented in Chapter 5.

4.8   CHAPTER SUMMARY

This chapter presented the results of the qualitative and instrument development phases of the research. To achieve this, the IQA research approach was explained, followed by the results from each focus group. The discussion then moved to an identification of the themes from the results and an initial conceptualisation of organisational Ubuntu leadership was presented, followed by a discussion on how the principles of IQA support rigour. The approach to develop the measure was then explained. The next chapter will present the findings from the quantitative phase of the study, which validates the organisational Ubuntu leadership instrument.

CHAPTER 5: QUANTITATIVE DATA ANALYSIS AND VALIDATION OF THE ORGANISATIONAL UBUNTU LEADERSHIP INSTRUMENT

5.1   INTRODUCTION

This chapter presents the results of the quantitative phase of the study which aimed to validate the organisational Ubuntu leadership construct and measure using statistical analysis to test the probability of the data, given the model or theory. The research purpose and objectives of the study, as well as the research design as they relate to the quantitative phase, are revisited. The results are presented in a sequential process starting with sample characteristics and ending off with the validation of the Organisational Ubuntu leadership scale as per the flow chart in Figure 3.2. The chapter closes with a summary.

5.2   RESEARCH OBJECTIVES

The objectives of this research relating to the quantitative phase were as follows:

Objective 2: To develop a valid and reliable measure of Ubuntu leadership within an organisational context.

Objective 4: To determine the statistical relationship between Ubuntu leadership, as measured with the new instrument and other relational leadership paradigms such as empowering leadership, servant leadership, leader member exchange (LMX), authentic leadership and transformational leadership.

Objective 5: To determine the statistical relationship between Ubuntu leadership, as measured with the new instrument and various positive organisational behaviour

constructs such as sense of coherence, work self-efficacy, organisational knowledge capability and organisational culture profile.

The results of the quantitative phase will answer the following sub-questions:

- To what extent are the relationships identified at qualitative level generalisable to a larger sample of organisational leaders? (sub-question 6)
- Can the construct be measured by means of a valid and reliable instrument? (sub-question 7)

5.3   RESEARCH APPROACH

This study employed a typical empirical paradigm using a cross-sectional design and quantitative analysis.

5.4   METHODOLOGY

Data was generated through surveys, where the developed organisational Ubuntu leadership measure, together with validated measures for other relational leadership paradigms, positive organisational outcomes and a marker variable, was administered to a large sample drawn from the population of public and private sector employees in Southerrn Africa. The organisations included entities representing, among others, the automotive, education, electricity, construction, financial services, manufacturing and mining industries. The organisations were identified, as each of them had an employee registered as a master's student at the Graduate School of Business Leadership of the University of South Africa. Entrance to the 40 organisations, and consequently access to the respondents, was achieved by including the respective students as co-researchers functioning as fieldworkers who each targeted a sample of 60 employees within their

organisation. The 40 co-researchers assisting with the data collection obtained written consent from a senior manager of their employer for the research to be conducted. This explained how the potential respondents would be selected. Co-researchers obtained lists of staff members' names from the human resources department once permission was granted. Due to the impact of COVID-19 and the resulting lockdowns, co-researchers contacted potential respondents via email, where background information to the study was provided, including the fact that participation was voluntary and anonymous. Questionnaires were completed on a hard copy, collected by an organisational representative, and given back to the co-researchers, who were advised to randomly save any electronic copies of the questionnaires to protect anonymity as far as possible. The co-researchers captured the data on an Excel-based template that had been provided to them by the researcher. The electronic data was then sent to the researcher and the data analysis was conducted through IBM SPSS (IBM Corp, 2020).

As a result, a convenience sampling method was followed, and the data was generated from the pooled sample of responses received by the co-researchers. According to Leedy and Ormrod (2015), convenience sampling is a non-probability approach, where respondents are readily available. As the researcher had no primary control of the data collection, the data was carefully screened for errors and missing values prior to the analysis. This was done to check the data received from the co-researchers for potential errors which might have a negative impact on the empirical analysis. The case screening involved confirming the exclusion of cases that were presented with missing values for the item-scale measures, as well as the identification and assessment of potential unresponsive participants by running a standard deviation (SD) and inspection of cases with SD < .50.

The resulting sample consisted of 2 129 respondents from 40 Southern African organisations, with 993 respondents (47%) from the private sector and 1 136 respondents (53%) from the public sector. The large sample size enabled the researcher to conduct statistical analysis and make claims about generalisations to the population (Creswell & Plano Clark, 2018).

Sample and other observed characteristics

The demographic profiles of the sample are presented in this section to better understand the respondents who took part in the study. Descriptive statistics were calculated for respondents' gender, race, age and tenure.

Table 5.1 presents the gender of the participants.

Table 5.1

Respondent gender

Gender	Frequency	%
Male	925	43,4%
Female	1 204	56,6%
Total	2 129	100,0%

The representation of gender groups was slightly higher for female compared to male participants. This compares favourably with the Statistics South Africa (2021) quarterly labour force survey gender statistics.

In Table 5.2, the racial composition of the sample is presented.

Table 5.2

Respondent race

Race	Frequency	%
Asian	142	6,7%
Black	1 604	75,3%
Coloured	131	6,2%
White	252	11,8%
Total	2 129	100%

The racial distribution is representative of the composition of the South African workforce as per the Statistics South Africa (2021) quarterly labour force survey results. As

expected, most respondents were Black, accounting for just over three-quarters of the sample. Blacks and Whites together made up just over 87% of the respondents.

Table 5.3 presents the age statistics of the sample.

Table 5.3

Respondent age

Youngest	Oldest	Mean	Median	SD
19	81	37,60	36,00	9,22

The oldest respondent was 81 and the youngest 19. The mean age of the respondents was 37.6 years (SD = 9.22) and the median 36.00.

The tenure of the participants is shown in Table 5.4.

Table 5.4

Tenure

Shortest	Longest	Mean	Median	SD
0,1	46	8,00	6,00	6,61

Tenure ranged from 1 month to 46 years. The mean tenure was 8 years (SD = 6.61) and the median 6 years.

Table 5.5 reveals the qualifications of the respondents in the sample.

Table 5.5

Respondent qualifications

< 12 years	12 years (matric)	1st Degree/ Diploma	Higher Degree/ Higher Diploma
6,1%	11,6%	39,0%	43,3%

In terms of qualifications, 39% indicated that they had a bachelor's degree or diploma, followed by respondents with a higher degree (43.3%) and matric (11.6%).

It would seem therefore that respondents in general were mature, experienced and educated - all necessary attributes for providing opinions about their perceptions of leadership in their organisations, which was sufficient for the purposes of validating the organisational Ubuntu leadership measure.

The discussion now moves through a systematic, step-by-step process to validate the organisational Ubuntu leadership measure as shown in Figure 3.2 in Chapter 3.

5.4.2 Assessing internal consistency reliability of validated scales

The first phase of the validation process of the organisational Ubuntu leadership measure involved the calculation of the internal consistency reliability of the validated scales using inter-item correlations and the Cronbach alpha. This was done to examine the psychometric properties of these scales to ensure that they were valid within the context of this study. The validated measures included empowering leadership, servant leadership, LMX, authentic leadership, transformational leadership, sense of coherence, work self-efficacy, organisational knowledge capability, organisational culture profile and social desirability (the marker variable).

The results of the internal consistency reliability of the validated scales are presented in Table 5.6.

Table 5.6

Assessing internal consistency reliability of the validated scales

	BASELINE			ADJUSTED		
	# items	Inter-item correlation	Cronbach's alpha	# items	Inter-item correlation	Cronbach's alpha
Empowering leadership (EmpL)	20	.49	.95	19	.53	.96
Servant leadership (SL)	7	.49	.87			
Leader member exchange (LMX)	7	.48	.86			
Authentic leadership (AL)	16	.47	.93			
Transformational leadership (TrF)	22	.43	.94			
Sense of coherence (SOC)	13	.11	.58	7	.34	.78
Work self-efficacy (WSE)	10	.49	.91			
Organisational knowledge capability (OKC)	15	.41	.91			
Organisational culture profile (OCP)	27	.48	.96			
Social desirability - marker variable	6	.16	.56	3	.55	.79

To interpret the results, a minimum Cronbach alpha level of .70 and inter-item correlation optimal mean values ranging from .20 to .40 to provide sufficient reliability were applied (Pallant, 2020).

Seven of the validated measures reported sufficient baseline internal consistency reliability within the context of this study. As per Table 5.6, these measures were servant leadership, LMX, authentic leadership, transformational leadership, work self-efficacy, organisational knowledge capability and organisational culture profile. Servant leadership reported an inter-item correlation of .49 and Cronbach's alpha of .87; LMX reported an inter-item correlation of .48 and Cronbach's alpha of .86; authentic leadership reported an inter-item correlation of .47 and Cronbach's alpha of .93; transformational leadership reported an inter-item correlation of .43 and Cronbach's alpha of .94; work self-efficacy reported an inter-item correlation of .49 and Cronbach's alpha of .91; organisational knowledge capability reported an inter-item correlation of .41 and Cronbach's alpha of .91. Finally, organisational culture profile reported an inter-item correlation of .48 and

Cronbach's alpha of .96. All these results support the previous research reported in Chapter 3, section 3.3.3.3.

Three of the measures were adjusted to improve the internal consistency reliability. These were empowering leadership, sense of coherence and social desirability (marker variable). Empowering leadership initially reported an inter-item correlation of .49 and Cronbach's alpha of .95. Item 8 was removed, resulting in an improved inter-item correlation of .53 and Cronbach's alpha of .96. Sense of coherence initially reported an inter-item correlation of .11 and Cronbach alpha's of .58. Items 2, 3, 10, 7, 1 and 11 were removed, resulting in an improved inter-item correlation of .34 and Cronbach alpha's of .78. Lastly, the marker variable, social desirability, reported a low inter-item correlation of .16 and Cronbach's alpha of .56. It was decided to drop the thinking factor altogether and use the feeling factor as the marker variable as it reported an inter-item correlation of .55 and Cronbach's alpha of .79. As a result, these adjusted measures reported sufficient internal consistency reliability within the context of the study.

Now that the internal consistency reliability of the validated measures included in this study has been established, the discussion turns to the organisational Ubuntu leadership instrument and its development. This was a systematic process consisting of the following steps:

- Assessment was done to determine if the data fit the initial 22-item model and if the scale could be refined using confirmatory factor analysis (CFA) and exploratory factor analysis (EFA).
- Once the scale was refined and model fit established, invariance analysis was conducted to see if the measure held in specific contexts.
- The measure was tested for common method bias using a common latent factor (CLF) and marker variable.
- Assessment was done to determine if there was a difference in the perception of the construct across groups using inferential statistics, i.e. *t*-test and ANOVA.

- Convergent and discriminant validity were confirmed using correlational analysis to assess if the measure behaved as expected with the other leadership and positive organisational behaviour constructs.

5.4.3 **Scale development – Ubuntu leadership scale (OUb)**

According to Barry *et al.* (2011), before a novel scale can be developed, there must be empirical evidence to substantiate and inform the following three areas:

1) the questions to be developed;

2) the interaction between the underlying theoretical constructs; and

3) the major content areas.

The organisational Ubuntu leadership measure is a novel scale that was informed by the outcome of the IQA sessions, i.e. three SIDs during the qualitative phase of the study. The measure was initially conceptualised using 22 items and 6 themes, as reported in Chapter 4, Table 4.17. The next stage of the discussion involves assessing whether the data fit this initial model of organisational Ubuntu leadership to retain only those items which best measured the construct.

5.4.3.1 Item screening

An initial assessment of variation was done through item screening, where the mean, standard deviation, skewness and kurtosis per item was calculated. Hair *et al.* (2018) describe skewness as the balance of the distribution, i.e. is it unbalanced and shifted to one side (right or left) or is it centred and symmetrical with about the same shape on both sides? If a distribution is unbalanced, it is skewed. Kurtosis refers to the "peakedness" or "flatness" of the distribution compared with the normal distribution, i.e. the height of the distribution. Items with highly distorted distributions should be eliminated unless this can be explained. Barry *et al.* (2011) assert that a common rule-of-thumb test for normality is

to divide item skewness and kurtosis statistics by their standard errors. Skewness and kurtosis statistics should be within the +2 to -2 range when data is normally distributed.

The results of the item screening are presented in Table 5.7.

Table 5.7

Assessing the mean scores, standard deviation, skewness and kurtosis for the organisational Ubuntu leadership measure

n = 2 129; Standard error of skewness = .053; Standard error of kurtosis = .106

	Items	Mean	SD	Skewness	Kurtosis	K/SE Ratio	LCL 95%	UCL 95%
1	My leader clearly communicates the shared vision, mission and values in our organisation.	4,68	1,16	-0,99	0,79	7,41	4,63	4,73
2	My leader shares knowledge and skills to promote growth and development in our team.	4,59	1,17	-0,90	0,59	5,55	4,54	4,64
3	My leader promotes the strength of diversity in our team in terms of race, gender, culture and age.	4,52	1,22	-0,92	0,47	4,43	4,47	4,57
4	My leader is honest and genuine with clear values.	4,60	1,15	-0,81	0,66	6,25	4,55	4,65
5	My leader shows interest by listening.	4,54	1,18	-0,83	0,50	4,67	4,49	4,59
6	My leader is compassionate towards others.	4,55	1,18	-0,87	0,63	5,92	4,50	4,60
7	My leader values relationships.	4,56	1,18	-0,83	0,39	3,66	4,51	4,61
8	My leader clearly explains the reasoning behind any decisions affecting the team.	4,43	1,24	-0,72	0,10	0,90	4,38	4,48
9	My leader encourages us to learn from each other to understand each other better.	4,56	1,21	-0,75	0,12	1,10	4,51	4,61
10	My leader promotes harmony in our team through regular consultation.	4,41	1,24	-0,77	0,21	1,95	4,36	4,46
11	My leader encourages us all to participate in team discussions.	4,64	1,19	-0,91	0,54	5,06	4,59	4,69
12	My leader encourages collaboration in achieving our goals.	4,62	1,16	-0,88	0,63	5,99	4,57	4,67
13	My leader likes us to celebrate "wins" together.	4,46	1,34	-0,71	-0,24	2,22	4,40	4,52
14	My leader provides clarity on our roles and responsibilities in the team.	4,49	1,22	-0,75	0,29	2,72	4,44	4,54
15	My leader communicates the value of accountability in our team.	4,57	1,18	-0,78	0,31	2,88	4,52	4,62
16	My leader regularly asks how the team can do better together.	4,43	1,25	-0,72	0,12	1,16	4,38	4,48
17	My leader expects transparency in our team.	4,56	1,19	-0,85	0,53	5,00	4,51	4,61
18	The members in my team feel like we belong.	4,50	1,19	-0,70	0,16	1,52	4,45	4,55
19	My leader promotes dignity and respect.	4,67	1,17	-0,99	0,93	8,74	4,62	4,72
20	My leader regularly communicates the importance of productivity.	4,80	1,14	-1,12	1,27	12,02	4,75	4,85
21	My leader encourages creativity through shared ideas.	4,57	1,20	-0,89	0,52	4,92	4,52	4,62
22	My leader provides an enabling work environment so we can personally grow and move forward together.	4,51	1,30	-0,83	0,16	1,49	4,45	4,56

The Likert scale used for the organisational Ubuntu leadership scale measured responses from 1 = strongly disagree, to 6 = strongly agree. In other words, the higher the mean score, the more positive the evaluation. Any result > 3 indicated that the sample in general agreed with the item. The results in Table 5.7 report mean ranges from 4.41 to 4.80 with an average mean of 4.56. The standard deviations range from 1.14 to 1.34. It can be stated with 95% confidence that the true mean value of the sample fell within this range and in general the sample agreed with all the items.

The skewness values for the organisational Ubuntu leadership measure ranged from -.12 to -.70 and the kurtosis values ranged from a low of -.24 to a high of 1.27. The ratio of kurtosis to SE ranged from a low of .9 to a high of 12.02. While a high ratio could be indicative of problems with normality and low variation, no items were considered extreme.

Inspection of the actual frequency distributions revealed reasonable variation which was deemed sufficient to progress to the next phase, confirmatory factor analysis. This is where the researcher assessed the contribution of each scale item as well as how well the scale measured the concept through assessing convergent and discriminant validity.

5.4.3.2 Assessing the initial measurement model

Based on the outcome of the IQA sessions described in Chapter 4, the researcher had specific expectations regarding the nature of organisational Ubuntu leadership. The initial conceptualisation revealed a potential model of 6 factors and 22 items as illustrated in Table 4.17:

Theme 1:   Shared direction (OUb_SD) Items 1 – 3
Theme 2:   Compassion and values (OUb_CV) Items 4 – 7
Theme 3:   Cultural awareness and acceptance (OUb_CA) Items 8 – 9
Theme 4:   Participation (OUb_PAR) Items 10 – 13

Theme 5:   Accountability (OUb_A) Items 14 – 19

Theme 6:   Productivity (OUb_PROD) Items 20 - 22

The next step was to assess the accuracy of the initial conceptualisation by establishing acceptable levels of construct validity (CFA) and fit validity (SEM). Construct validity (CFA) deals with the accuracy of the instrument, i.e. whether the set of measured items accurately reflect the construct they were designed to measure. In addition, CFA provides excellent diagnostics to help identify potential weaknesses in a proposed measurement model (Hair *et al.*, 2018). Goodness-of-fit suggests how well the specified theoretical structure represents reality as represented by the data. Hair *et al.* (2018) maintain that evidence of adequate model fit can be provided using three to four fit indices. This should include one incremental fit index and one absolute fit index in addition to the chi-square *p*-value and associated degrees of freedom (df). More specifically, Hair *et al.* (2018) assert the following:

- One absolute fit index:

  GFI – Goodness-of-fit index

  AGFI – Adjusted goodness-of-fit index

  RMSEA – Root mean square error of approximation

  SRMR – Standardised root mean square residual

- One incremental fit index:

  CFI – Comparative fit index

  TLI – Tucker Lewis index

- One badness-of-fit index:

  RMSEA – Root mean square error of approximation

  SRMR – Standard root mean square residual

The recommendations of Hair *et al.* (2018) were followed in this study and key GFIs were focused on, using suggested levels of interpretation as outlined in Table 5.8.

Table 5.8

Summary of fit indices and levels of acceptance

	P-value	CMIN/df	GFI	AGFI	RMSEA	SRMR	CFI	TLI
Terrible		>5	<.90	<.90	>.08	>.10	<.90	<.90
Acceptable	>.05	3-5	>.90	>.90	.06-.08	.08-.10	.90-.95	>.90
Excellent		<3	>.95	>.95	<.06	<.08	>.95	>.95
Fit type	Absolute	Absolute	Absolute	Parsimony	Absolute	Absolute	Incremental	Incremental

Source: Hair *et al.* (2018); Awang (2012); Schumacher and Lomax (2010); Hu and Bentler (1999)
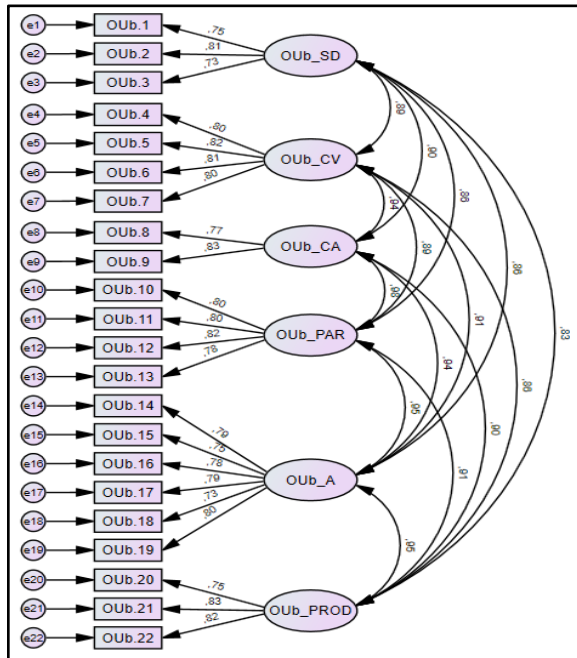
5.4.3.3 CFA for initial 22-item model

The initial 22-item CFA measurement model revealed correlations greater than .70 between the items making up the factors, which indicates adequate convergent validity. In addition, high correlations greater than .80 were reported between the 6 factors, thus providing an initial indication of low discriminant validity (Hair *et al.*, 2018).

The results of the initial CFA measurement are shown in Figure 5.1.

Figure 5.1

Initial 22-item CFA model

The next step was to assess the fit validity for the initial 22-item model using goodness-of-fit analysis.

5.4.3.4 Assessing fit validity for initial 22-item model

The results of the goodness-of-fit analysis for the organisational Ubuntu leadership measure are shown in Table 5.9.

Table 5.9

Goodness-of-fit analysis for the 22-item organisational Ubuntu leadership measure

	P-value	CMIN/df	GFI	AGFI	RMSEA	SRMR	CFI	TLI
22-item model	$p \leq .001$	7.86	.94	.92	.06	.02	.96	.96

When compared to the threshold estimates in Table 5.8, the majority of the results were found to be meeting the acceptable norms. However, the *p*-value and minimum discrepancy per degree of freedom (CMIN/df) reported a result of *p* ≤ .001 (which is expected with large sample sizes) and 7.86, respectively, both indications of poor fit. However, the absolute and incremental fit indices reported acceptable and excellent levels of model fit.

Based on the initial CFA model and the outcome of the goodness-of-fit analysis for the 22-item model, the next stage was to assess construct validity to confirm the factor structure of the model.

5.4.3.5 Assessing construct validity

According to Hair *et al*. (2018), it is imperative to establish convergent and discriminant validity and reliability when doing a CFA. In this study, convergent validity of the items was assessed by composite reliability (CR), a measure of reliability and internal consistency, and average variance extracted (AVE), a summary measure of convergence among the set of 22 items. This represents the average percentage of variation explained among the items of the organisational Ubuntu leadership measure. Critical values for CR and AVE are > .70 and > .50, respectively (Hair *et al*., 2018).

Discriminant validity was determined by comparing AVE with maximum shared variance (MSV). Evidence of discriminant validity would be apparent if MSV < AVE (Hair *et al*. 2018).

Table 5.10 presents the results of the convergent and discriminant validity analysis.

Table 5.10

Convergent and discriminant validity table and factor correlation matrix with the square root of AVE on the diagonal

	CR	AVE	MSV	Productivity	Shared direction	Participation	Cultural awareness and acceptance	Accountability	Compassion and values driven	SQR_AVE
Productivity	.85	.65	.91	-						.80
Shared direction	.81	.58	.81	.83	-					.76
Participation	.88	.64	.97	.91	.86	-				.80
Cultural awareness and acceptance	.78	.64	.97	.90	.90	.98	-			.80
Accountability	.90	.60	.91	.95	.86	.95	.94	-		.77
Compassion and values	.88	.65	.88	.86	.89	.89	.94	.91	-	.81

Results in Table 5.10 provide evidence of convergent validity between the 6 factors, as the CR for all factors was greater than the critical values of .70 for CR and .50 for AVE.

There were, however, discriminant validity concerns in that the AVE for each of the factors was less than the MSV (discriminant validity is apparent if MSV < AVE), and the square root of the AVE for each of the factors, shown on the diagonal of the matrix, was less than 1, the absolute value of the correlations with another factor. As a result, there was no evidence of discriminant validity between the six proposed factors. The outcome of this step in the analysis is that there was evidence of convergent validity but not discriminant validity among the items of the measure.

As a result of the goodness-of-fit analysis and the 22-item organisational Ubuntu leadership scale presenting evidence of convergent validity and not discriminant validity, it was important at this stage to consider the impact of common method bias (CMB). Hair *et al.* (2018) found that Harman's single factor test performs well in examining for the possibility of CMB as long as scale AVEs and reliabilities have met the established

guidelines, which was the case in this analysis. As a result, the next step was to assess the hypothesis that organisational Ubuntu leadership is a single factor model, using Harman's single factor test.

5.4.3.6 Harman's single factor test - assessing the single factor model

The size of the sample was 2 129 respondents, as described in section 5.4 above. As this is considered a large sample, i.e. greater than 300 cases, according to Tabachnick, Fidell and Ullman (2007), the researcher created a holdout/validation sample of $n = 220$ from the original sample to explore the single factor model using exploratory factor analysis (EFA). EFA is an interdependence technique with the primary purpose of defining the underlying structure among the variables in the analysis (Hair *et al.*, 2018). Harman's single factor test was then used to assess if the majority of the variance could be explained by a single factor (Podsakoff *et al.*, 2003). This involved assessing the first eigenvalue from principal component analysis of the set of measured items used in the model.

As a reminder, the 22 items of the scale read as follows:

1. My leader clearly communicates the shared vision, mission and values in our organisation
2. My leader shares knowledge and skills to promote growth and development in our team
3. My leader promotes the strength of diversity in our team in terms of race, gender, culture and age
4. My leader is honest and genuine with clear values
5. My leader shows interest by listening
6. My leader is compassionate towards others
7. My leader values relationships
8. My leader clearly explains the reasoning behind any decisions affecting the team

9. My leader encourages us to learn from each other to understand each other better

10. My leader promotes harmony in our team through regular consultation

11. My leader encourages us all to participate in team discussions

12. My leader encourages collaboration in achieving our goals

13. My leader likes us to celebrate "wins" together

14. My leader provides clarity on our roles and responsibilities in the team

15. My leader communicates the value of accountability in our team

16. My leader regularly asks how the team can do better together

17. My leader expects transparency in our team

18. The members in my team feel like we belong

19. My leader promotes dignity and respect

20. My leader regularly communicates the importance of productivity

21. My leader encourages creativity through shared ideas

22. My leader provides an enabling work environment so we can personally grow and move forward together

The results of the Harman's single factor test are shown in Table 5.11.

Table 5.11

Harman single factor test – total variance explained.

Items	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	12.06	54.82	54.82	12.06	54.82	54.82
2	1.10	4.99	59.81			
3	.97	4.43	64.24			
4	.82	3.73	67.96			
5	.72	3.28	71.25			
6	.68	3.07	74.32			
7	.63	2.87	77.18			
8	.58	2.63	79.82			
9	.50	2.27	82.08			
10	.49	2.20	84.28			
11	.45	2.06	86.34			
12	.40	1.83	88.17			
13	.39	1.78	89.96			
14	.36	1.62	91.58			
15	.34	1.53	93.11			
16	.30	1.34	94.45			
17	.27	1.24	95.69			
18	.25	1.14	96.83			
19	.22	.98	97.81			
20	.19	.87	98.68			
21	.18	.81	99.49			
22	.11	.51	100.00			

Extraction method: Principal component analysis

The results in Table 5.11 suggest a single factor model as the extraction sums of squared loadings report a cumulative percentage of 54.82%. In addition, these results suggested that CMB may be an issue and, as such, could affect the validity and reliability of the organisational Ubuntu leadership instrument (Jordan & Troth, 2019). However, due to many researchers such as Podsakoff *et al.* (2003) regarding the Harman's single factor test as outdated and inferior, the researcher further explored the single factor model using single factor CFA, invariance analysis, common latent factor and a marker variable.

The next step was to assess if the data fit the model of one factor through conducting a single factor CFA.

5.4.3.7 Single factor CFA

Using the testing sample of n = 1 909, i.e. the original sample size of 2 129 less the holdout sample of 220, a baseline CFA was done on the 22-item single factor instrument.

The results are presented in Figure 5.2 and Table 5.12.

Figure 5.2
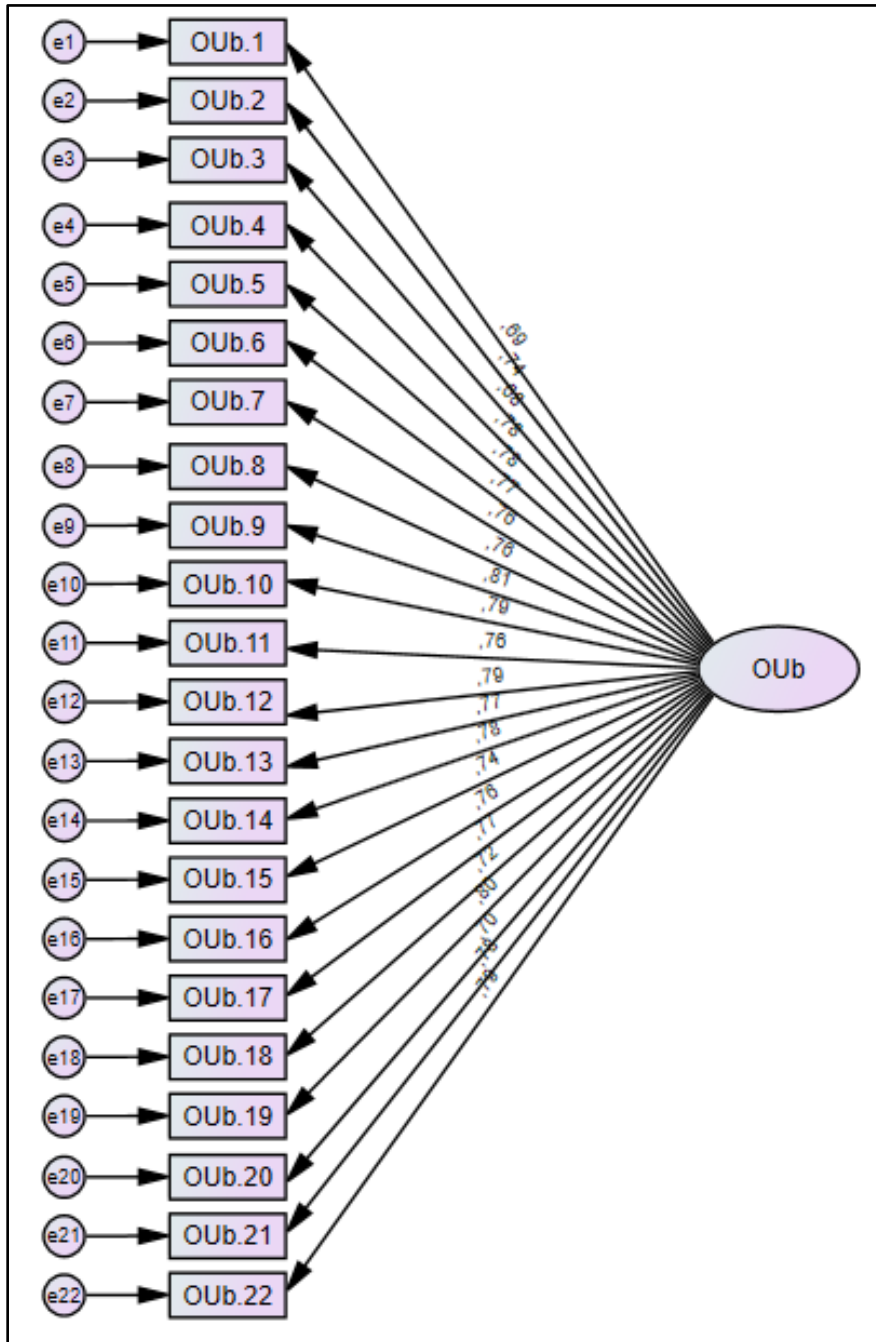
Single factor CFA with 22 items

Table 5.12

Baseline goodness-of-fit analysis for the single factor 22-item organisational Ubuntu leadership measure

	CR	AVE	P-value	CMIN/df	GFI	AGFI	RMSEA	SRMR	CFI	TLI
Single factor 22 item model	.97	.58	$p \leq .001$	11.73	.88	.86	.08	.03	.93	.92

Results in Figure 5.2 reveal items 1 and 3 with loadings < .70. Table 5.12 reveals convergent validity with a CR score of .97 and an AVE score of .58, both greater than the critical values of .70 and .50 for CR and AVE, respectively. However, when assessing model fit, some of the results were below acceptable norms, i.e. CMIN/df of 11.73;GFI of .88; AGFI of .86.

To improve model fit, the researcher considered the modification indices for the covariances and covaried error terms that were part of the same factor (where modification indices > 30). Items with significant standardised residual covariances (where standardised residual covariances > 2.58) were assessed and items with low loadings were removed.

The results reveal a single factor, 13-item model as per Figure 5.3 and Table 5.13.

Figure 5.3
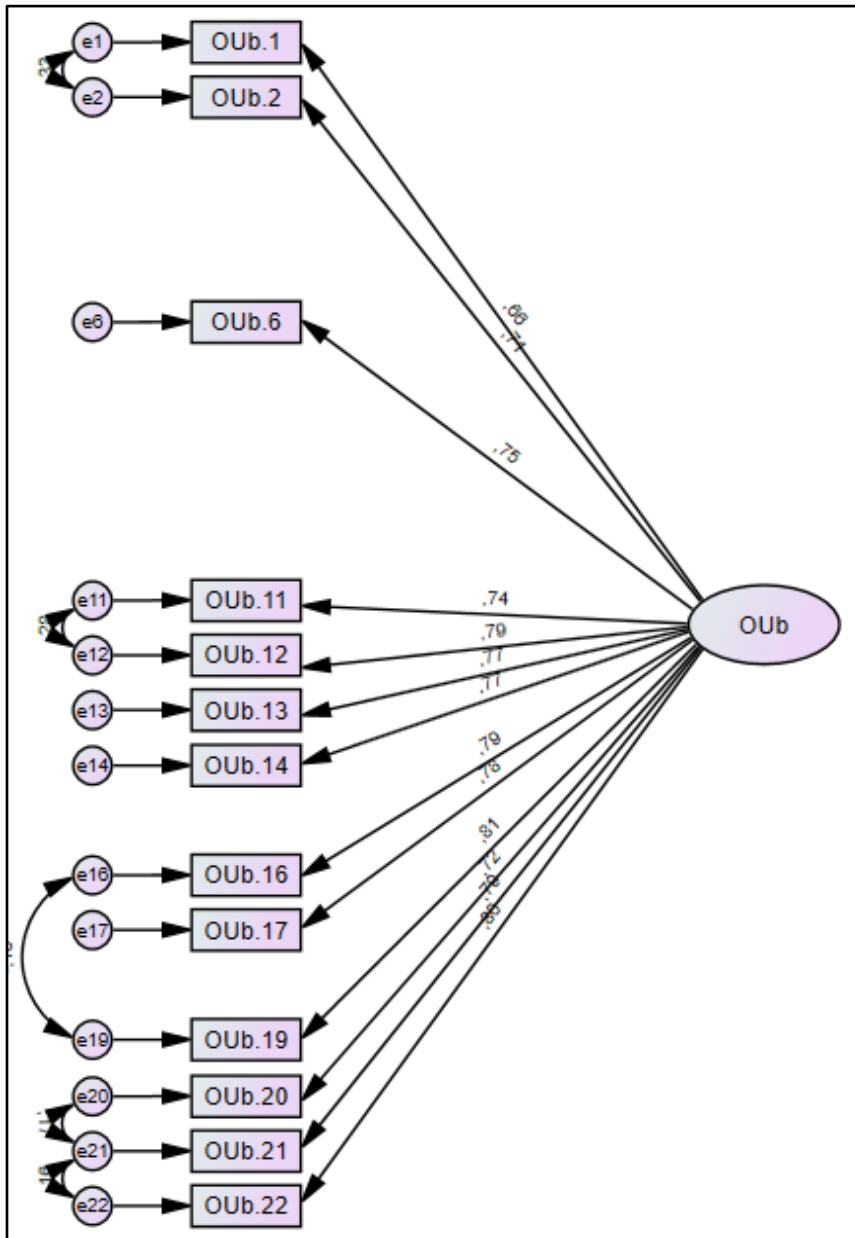
Single factor CFA with 13 items

Table 5.13

Goodness-of-fit analysis for the 13-item organisational Ubuntu leadership measure

	CR	AVE	P-value	CMIN/df	GFI	AGFI	RMSEA	SRMR	CFI	TLI
Single factor 13-item model	.95	.58	$p ≤ .001$	3.64	.98	.97	.04	.02	.99	.99

Results in Figure 5.3 reveal that only item 1 had a loading < .70. Table 5.13 reports a CR score of .95 and an AVE score of .58, both greater than the critical values of .70 and .50 for CR and AVE, respectively. When assessing model fit, all results reported acceptable and excellent levels of model fit. As a result, the 13-item model reported acceptable overall model fit and convergent validity.

Consequently, the following items dropped off:

3 My leader promotes the strength of diversity in our team in terms of race, gender, culture and age.
4 My leader is honest and genuine with clear values.
5 My leader shows interest by listening.
7 My leader values relationships.

8 My leader clearly explains the reasoning behind any decisions affecting the team.

9 My leader encourages us to learn from each other to understand each other better.

10 My leader promotes harmony in our team through regular consultation.

15 My leader communicates the value of accountability in our team.

18 The members in my team feel like we belong.

These items did not fit the single factor model. This may be due to the items being more managerial in nature, e.g. items 3 and 15; similar to compassion, e.g. items 4, 5 and 7; not clearly understood by the respondents; similar to other items; or not aligned with the relational and participation aspect of Ubuntu in an organisational context that was reported in literature.

The next step was to assess whether the 13-item organisational Ubuntu leadership model would hold in specific contexts. A three-step invariance analysis was done to determine if the organisational Ubuntu leadership theory would hold in the same manner across the public and private sector grouping and black and other race grouping. These groups were chosen due to the general conceptualisation (philosophy) of Ubuntu being mostly regarded as an Afrocentric concept.

5.4.3.8 Invariance analysis (configural, metric and scalar)

The testing sample of $n = 1\,909$ (the original sample size of 2 129 less the holdout sample of 220) was subject to configural, metric and scalar invariance analysis to validate whether the factor structure and loadings are sufficiently equivalent across groups.

5.4.3.8.1 Step 1: Configural invariance

Configural invariance, commonly referred to as pattern invariance, tested whether the 13-item model achieved adequate fit when sector and race groups were tested simultaneously, without any constraints. It served as a baseline model and focused on whether the basic organisation of the latent construct, i.e. loadings on the latent factor, was supported in each of the groups. If the resultant model achieved good fit, configural invariance held.

Figures 5.4 and 5.5 and Table 5.14 present the results of the configural invariance analysis across sector group.
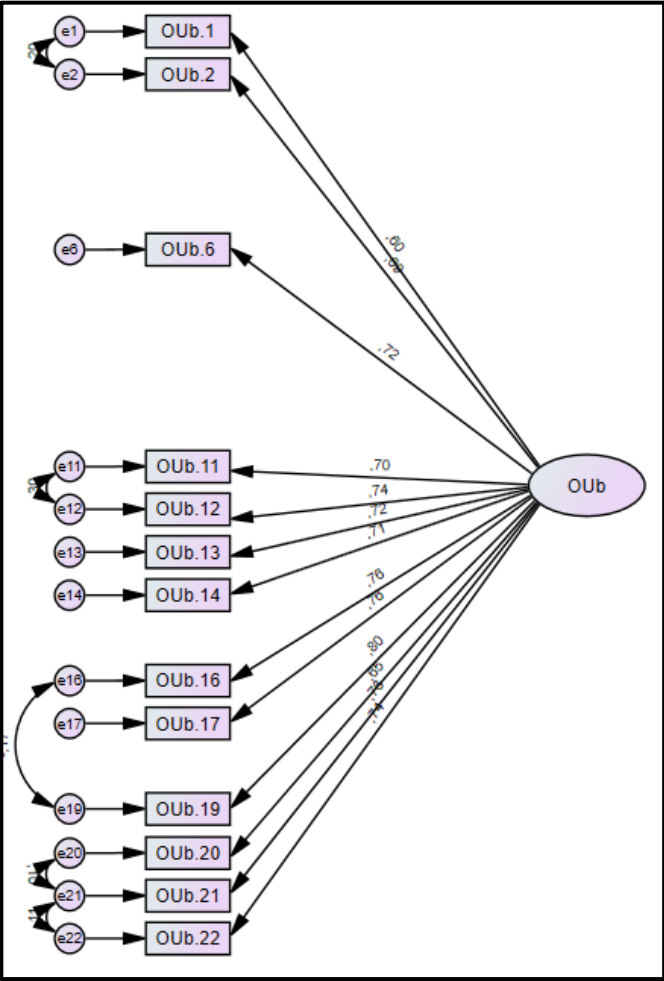
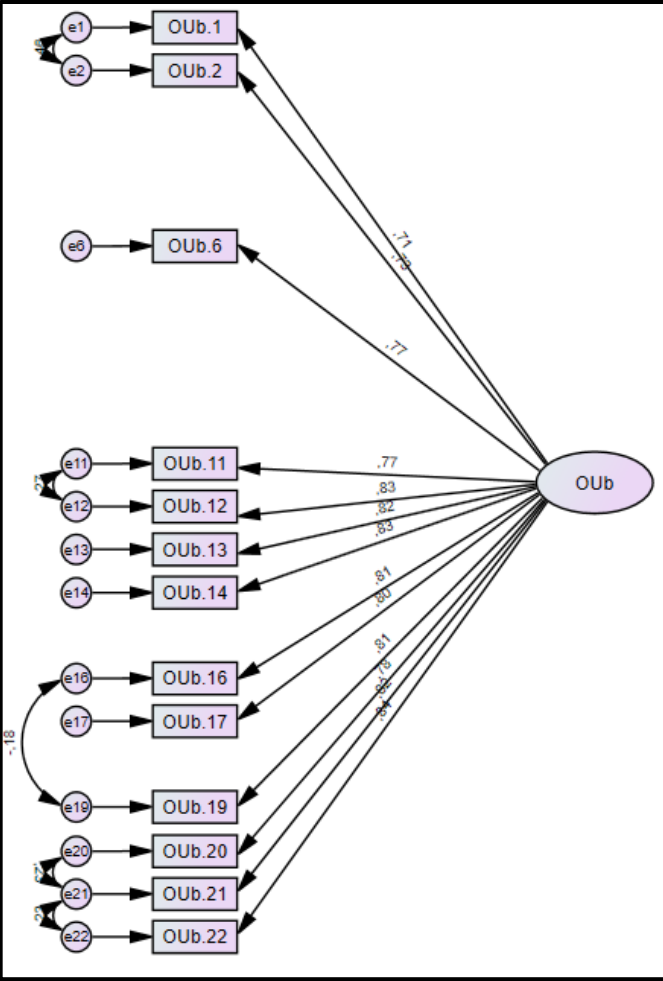**Figure 5.5:** Private sector CFA

Figure 5.4: Public sector CFA

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Table 5.14

Goodness-of-fit analysis for the 13-item model across the private and public sectors

	P-value	CMIN/df	GFI	AGFI	RMSEA	SRMR	CFI	TLI
13-item model	$p \leq .001$	3.58	.97	.95	.04	.02	.98	.98

Results in Figures 5.4 and 5.5 reveal that only item 1 had a loading < .70 in the private sector group. Table 5.14 reports acceptable and excellent levels of model fit when compared to the fit indices in Table 5.8 above. As a result, configural invariance, i.e. the basic organisation of the 13-item model, is supported across the private and public sectors.

Figures 5.6 and 5.7 and Table 5.15 present the results of the configural invariance analysis across race group.
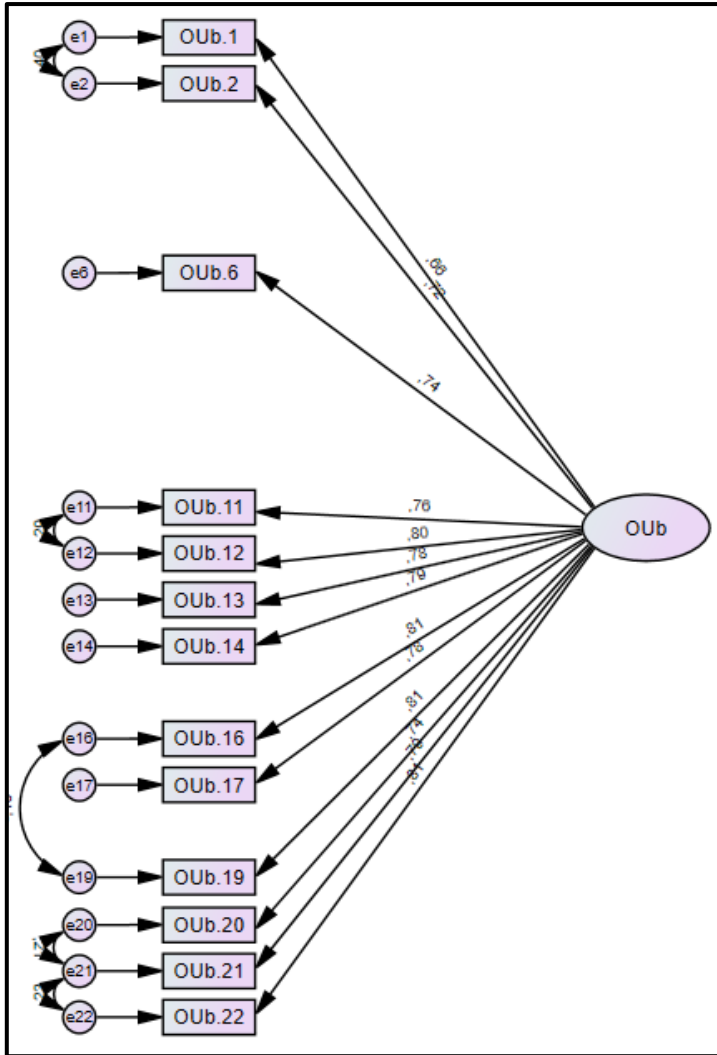
Figure 5.6
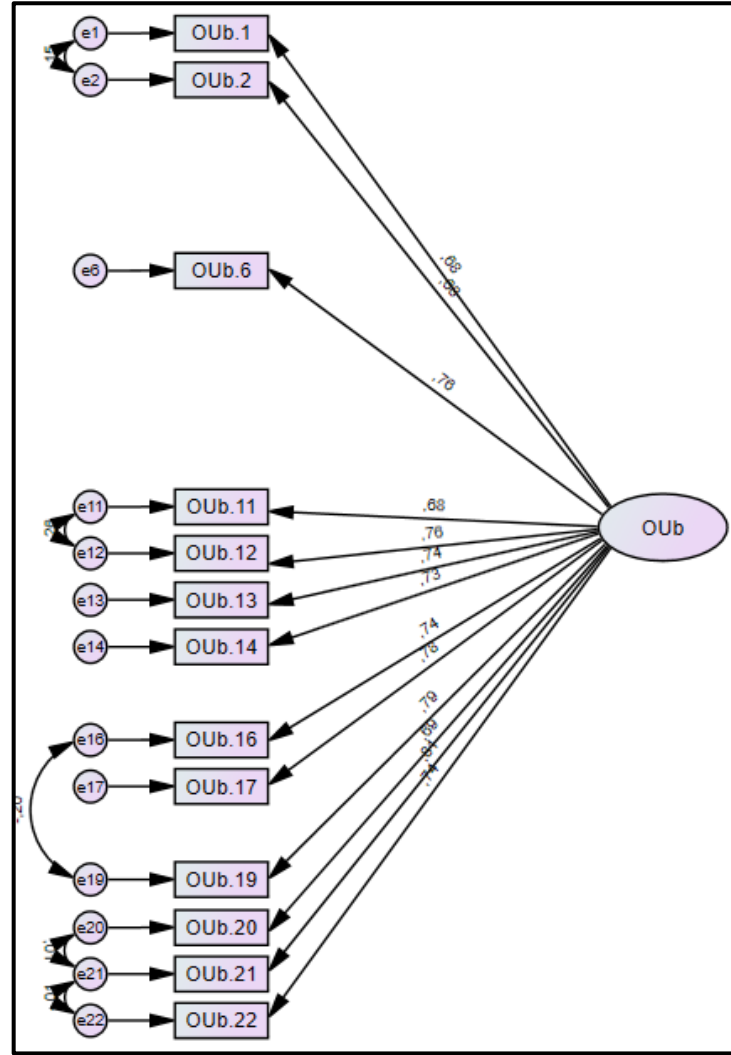
Black race group CFA

Figure 5.7

Other race groups CFA

Table 5.15

Goodness-of-fit analysis for the 13-item model across the black and other race groups

	P-value	CMIN/df	GFI	AGFI	RMSEA	SRMR	CFI	TLI
13-item model	$p \leq .001$	3.99	.96	.94	.04	.02	.98	.97

Results in Figures 5.6 and 5.7 reveal that item 1 in the black race group CFA and items 1, 2, 11 and 20 in the other race group CFA had a loading < .70. Table 5.15 reports acceptable and excellent levels of model fit when compared to the fit indices in Table 5.8 above. Consequently, configural invariance, i.e. the basic organisation of the 13-item model, is supported across the black race group and other race group.

Putnick and Bornstein (2016) contend that if configural invariance is supported, the next step is to test for metric invariance, which assesses the extent to which the factor loading estimates are equivalent across groups.

5.4.3.8.2 Step 2: Metric invariance

Metric invariance is commonly referred to as weak invariance. Attaining invariance of factor loadings means that each item contributes to the latent construct similarly across groups. Therefore, the latent construct is assumed to have the same meaning to participants across groups. Metric invariance is assessed using criteria suggested by Putnick and Bornstein (2016) when comparing the fit of the metric model (factor loadings are constrained to be equal across groups, but intercepts can differ), with the fit of the configural model (factor loading are unconstrained across groups). If there is no significant difference in model fit ($p > .05$), then there is evidence to suggest that the factor loadings are invariant across administrations. In addition, Chen (2007) suggests a criterion of -.01 change in CFI, paired with changes in RMSEA of .015 and SRMR of .03 for metric invariance for sample sizes with adequate power, equal group sizes and mixed invariance.

At this juncture, it was important to consider partial invariance. Putnick and Bornstein (2016) point out that it is becoming common practice to accept some violations of measurement invariance. This is due to full measurement invariance often not being supported, and includes accepting some violations of measurement invariance, e.g. releasing constraints in one or more loadings or intercepts, or both, and continuing with tests of mean differences among the constructs using the partially invariant factor. However, standards for partial invariance vary. Byrne and Watkins (2003) state that, given findings of total or partial invariance, the next test is for the equivalence of the underlying factorial structure. Steenkamp and Baumgartner (1998) assert that ideally more than half the items on a factor should be invariant.

The results of the metric invariance analysis of the 13-item model between the public and private sectors is presented in Table 5.16.

Table 5.16

Metric invariance analysis of the 13-item model across the public and private sectors

	CMIN	df	*P*-value	CFI	RMSEA	SRMR
Unconstrained (configural)	429.82	120		.98	.04	.02
Constrained (metric)	461.14	133		.98	.04	.06
Delta (change)	31.33	13	.003	.001	.001	.04
Criteria			> .05	< .01	< .015	< .03
Metric invariance supported			Not supported	Supported	Supported	Not supported

Results reveal that metric invariance between the sectors is not supported in the 13-item model. Putnick and Bornstein (2016) identify three strategies if metric non-invariance is found:

1. Investigate the source of non-invariance by sequentially releasing (in a backward approach) or adding factor loading constraints and retesting the model until a partially invariant model is achieved.

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2. Omit items with non-invariant loadings and retest the configural and metric invariance models.

3. Assume that the construct is non-invariant and discontinue invariance and group difference testing.

The second strategy was adopted given the critique against strategy 1 and varying standards for partial invariance, and also because the aim in this study was to develop a valid and reliable scale. The outcome was items 1, 14 and 20 dropped off:

1	My leader clearly communicates the shared vision, mission and values in our organisation
14	My leader provides clarity on our roles and responsibilities in the team
20	My leader regularly communicates the importance of productivity

These items did not hold in the same manner across the sector or race grouping. In addition, they are more managerial-type behaviours which do not link to the relational or participation aspect of Ubuntu in an organisational context that is evident in literature. The following 10 items remained:

2	My leader shares knowledge and skills to promote growth and development in our team
6	My leader is compassionate towards others
11	My leader encourages us all to participate in team discussions
12	My leader encourages collaboration in achieving our goals
13	My leader likes us to celebrate "wins" together
16	My leader regularly asks how the team can do better together
17	My leader expects transparency in our team
19	My leader promotes dignity and respect
21	My leader encourages creativity through shared ideas
22	My leader provides an enabling work environment so we can personally grow and move forward together

The resulting 10-item model was then tested for metric invariance.

Tables 5.17 and 5.18 report the results of the metric invariance analysis of the 10-item model between the public and private sectors and black and other race group, respectively.

Table 5.17

Metric invariance analysis of the 10-item model across the public and private sectors

	CMIN	df	P-value	CFI	RMSEA	SRMR
Unconstrained	258,24	64		0,985	0,040	0,020
Constrained – loadings	275,14	74		0,984	0,038	0,050
Delta	16,90	10	0,077	0,001	0,002	0,031
Criteria			**>0,05**	**<0,01**	**<0,015**	**<0,030**
Metric invariance supported			Supported	Supported	Supported	Not supported

Table 5.18

Metric invariance analysis of the 10-item model across the black and other race groups

	CMIN	df	P-value	CFI	RMSEA	SRMR
Unconstrained	269,35	64		0,984	0,041	0,020
Constrained – loadings	296,39	74		0,983	0,040	0,025
Delta	27,04	10	0,003	0,001	0,001	0,006
Criteria			**>0,05**	**<0,01**	**<0,015**	**<0,030**
Metric invariance supported			Not supported	Supported	Supported	Supported

The outcome of the metric invariance analysis across both the sector and race groups is that partial invariance is supported. According to Putnick and Bornstein (2016), if full or partial metric invariance is supported, the next step is to test for scalar invariance.

5.4.3.8.3 Step 3: Scalar invariance

Scalar invariance is commonly referred to as strong invariance and is tested where both the factor loadings (metric) and item intercepts (scalar) are constrained to be equal (Hair *et al.*, 2018). Essentially, whether intercepts and structural covariances are equivalent across groups is assessed (Putnick & Bornstein, 2016). Item intercepts are considered the origin or starting value of the scale that the factor is based on. Thus, participants who have the same value on the latent construct should have equal values for the items on which the construct is based. Attaining scalar invariance implies that the meaning of the construct (the factor loadings) and the levels of the underlying items (intercepts) are equal in groups. Consequently, groups can be compared on their scores on the latent variable.

To assess scalar invariance, the fit of the scalar model is compared with the fit of the metric model. If there is no significant difference in model fit, then there is evidence to suggest intercept invariance.

Results are shown in Tables 5.19 and 5.20.

Table 5.19

Scalar invariance analysis of the 10-item model across the public and private sectors

	CMIN	df	P-value	CFI	RMSEA	SRMR
Constrained – loadings	275.14	74		.98	.038	.050
Constrained – intercepts	369.63	80		.98	.044	.052
Delta	94.49	6	$p \le .001$	.003	.006	.002
Criteria			**>0,05**	**<0,01**	**<0,015**	**<0,015**
Metric invariance supported			Not supported	Supported	Supported	Supported

Table 5.20

Scalar invariance analysis of the 10-item model across the black and other race groups

	CMIN	df	P-value	CFI	RMSEA	SRMR
Constrained – loadings	296.39	74		.98	.04	.025
Constrained – intercepts	369.63	80		.98	.044	.052
Delta	73,24	6	$p \leq .001$	.006	.004	.027
Criteria			>0,05	<0,01	<.015	<.015
Metric invariance supported			Not supported	Supported	Supported	Not supported

The outcome of the analysis in Tables 5.19 and 5.20 is that scalar invariance across the private and public sectors and across the black and other race group was supported in that the model fit was not significantly worse in the scalar invariance model compared to the metric invariance model.

In conclusion, the invariance analysis for the organisational Ubuntu leadership measure reveals that the construct met the criteria for configural invariance, partial metric invariance and partial scalar invariance as per the minimum levels for the invariance testing process. In other words, if full invariance cannot be achieved, partial invariance is acceptable if two indicators per construct are found to be invariant (Hair *et al*., 2018).

As this was the beginning phases of establishing the organisational Ubuntu seadership scale, full invariance was not expected. The results did, however, support the notion of invariance sufficiently enough and confirm that the organisational Ubuntu leadership theory holds in the same manner across the public and private sectors and black and other race groups.

At this juncture, it is important to remember that the general conceptualisation (philosophy) of Ubuntu is a cultural concept and, as such, non-invariance of intercepts may be indicative of potential measurement bias and may suggest that there were larger forces, such as cultural norms or developmental differences, that were influencing the

way that participants responded to items across groups, as well as participants systematically rating items either higher or lower across groups. Future research can focus on this cultural aspect.

The next step in the analysis was to continue with the discussion on common method bias and its effect on the validity and reliability of the 10-item single factor organisational Ubuntu leadership model. This was done with a CFA using a common latent factor (CLF) and marker variable (social desirability - feeling) to capture the common variance among all the observed variables in the model.

5.4.3.9 Common method bias

Figure 5.8 reveals the results of a CFA including the common latent factor and social desirability – feeling marker variable (SD_f).

Figure 5.8

CFA with common latent factor and marker variable (social desirability – feeling)
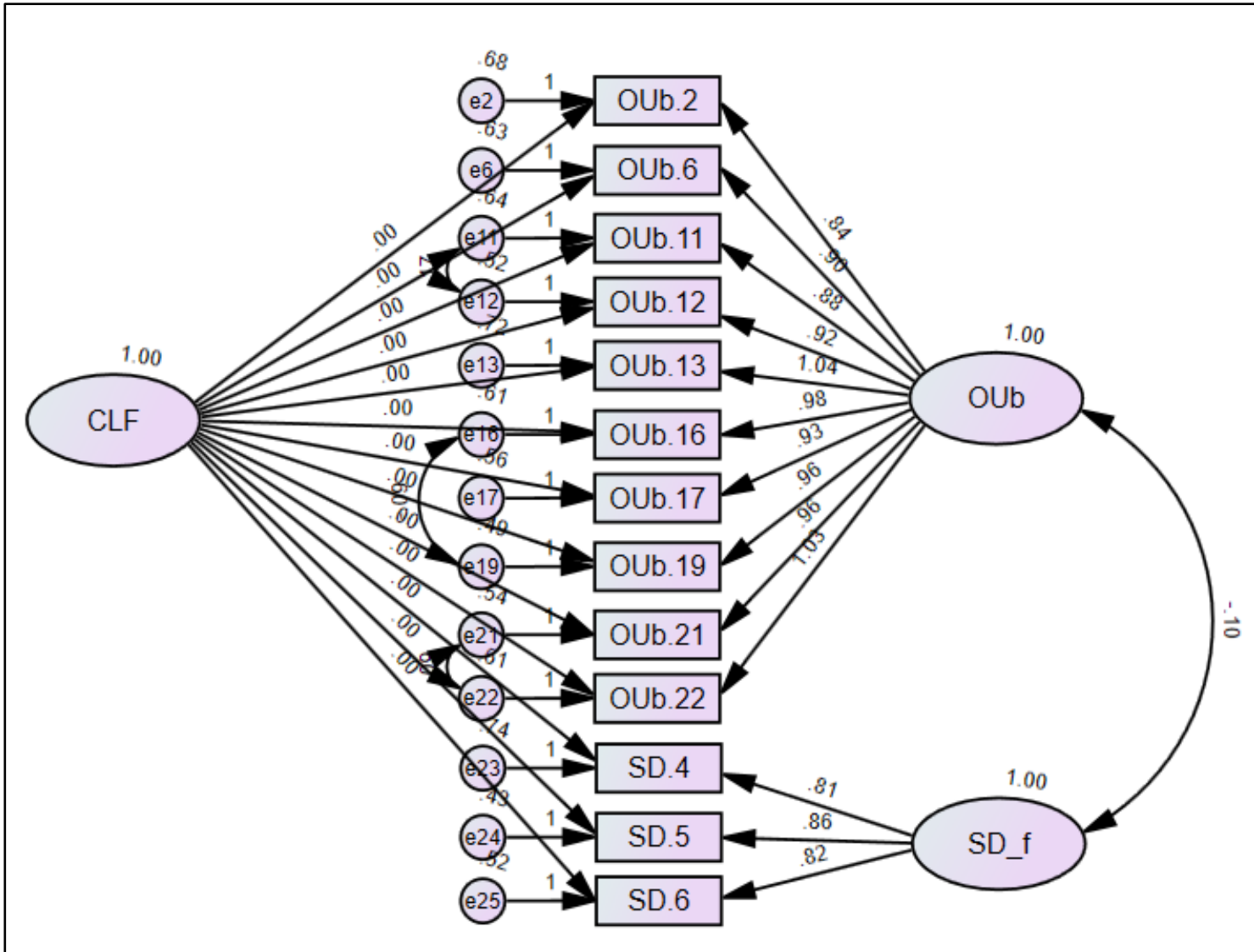
The results in Figure 5.8 reveal a CLF value of .00 for all the items with a non-significant t-value. The common method variance is the square of the value of .00, which is 0. Therefore, the common marker variable (SD_f) technique indicates no significant common method bias in this data, since the calculated variance (0%) was below 50% (Eichhorn, 2014). In addition, the marker variable approach in this study aligned with the six best practices highlighted in Chapter 3.

Thus far, the analysis confirmed a valid and reliable 10-item scale representing the organisational Ubuntu leadership construct.

Table 5.21 presents the initial 22-item model alongside the validated 10-item model to further illustrate which items dropped off due to variance issues during the statistical analysis.

Table 5.21

Initial 22-item model alongside the valid and reliable 10-item model

	INITIAL 22-ITEM MEASURE	THEMES		VALID AND RELIABLE 10-ITEM MEASURE
1	My leader clearly communicates the shared vision, mission and values in our organisation	Shared direction		
2	My leader shares knowledge and skills to promote growth and development in our team	Shared direction	1	My leader shares knowledge and skills to promote growth and development in our team
3	My leader promotes the strength of diversity in our team in terms of race, gender, culture and age	Shared direction		
4	My leader is honest and genuine with clear values	Compassionate and values driven		
5	My leader shows interest by listening	Compassionate and values driven		
6	My leader is compassionate towards others	Compassionate and values driven	2	My leader is compassionate towards others
7	My leader values relationships	Compassionate and values driven		
8	My leader clearly explains the reasoning behind any decisions affecting the team	Cultural awareness and acceptance		
9	My leader encourages us to learn from each other to understand each other better	Cultural awareness and acceptance		

10	My leader promotes harmony in our team through regular consultation	Participation		
11	My leader encourages us all to participate in team discussions	Participation	3	My leader encourages us all to participate in team discussions
12	My leader encourages collaboration in achieving our goals	Participation	4	My leader encourages collaboration in achieving our goals
13	My leader likes us to celebrate "wins" together	Participation	5	My leader likes us to celebrate "wins" together
14	My leader provides clarity on our roles and responsibilities in the team	Accountability		
15	My leader communicates the value of accountability in our team	Accountability		
16	My leader regularly asks how the team can do better together	Accountability	6	My leader regularly asks how the team can do better together
17	My leader expects transparency in our team	Accountability	7	My leader expects transparency in our team
18	The members in my team feel like we belong	Accountability		
19	My leader promotes dignity and respect	Accountability	8	My leader promotes dignity and respect
20	My leader regularly communicates the importance of productivity	Productivity		
21	My leader encourages creativity through shared ideas	Productivity	9	My leader encourages creativity through shared ideas
22	My leader provides an enabling work environment so we can personally grow and move forward together	Productivity	10	My leader provides an enabling work environment so we can personally grow and move forward together

The initial conceptualisation at the end of the qualitative phase defined organisational Ubuntu leadership as *"working towards a shared direction driven by values and compassion, cultural awareness and acceptance, participation, accountability and productivity"*.

Following the statistical analysis, the validated 10-item model is more specific and defines organisational Ubuntu leadership as *"a leader behaviour that promotes team productivity and performance through providing an enabling work environment that encourages creativity through shared ideas and promotes personal and team growth and development. This is driven by sharing knowledge and skills, compassion towards others, team participation in discussions, collaboration in achieving goals, celebrating 'wins' together, expecting transparency, promoting dignity and respect and regular team reviews to discuss how the team can do better together"*.

When reflecting on the initial and validated models in Table 5.21, one item from the shared direction theme loaded and one item from the compassionate and values-driven theme loaded. None of the items from the cultural awareness and acceptance theme loaded, which were grounded in the potential exclusionary nature of Ubuntu; three items from the participation theme loaded, three items from the accountability theme loaded and two items from the productivity theme loaded.

In the validated model, the first item "my leader shares knowledge and skills to promote growth and development in our team" is grounded in all of the drivers across the SIDs, specifically the driver "nurturing through knowledge" from focus group 3. This item is about nurturing ongoing growth and development individually and in the greater community.

The second item, "my leader is compassionate towards others", is grounded in the compassionate and values-driven theme, which was highlighted in drivers of all three SIDs. These drivers include "Ubuntu communication and honesty" from focus group 1, "transformational agent" from focus group 2, "empathy" from focus group 2, "nurturing

through knowledge" from focus group 3 and "stronger people make other people stronger" from focus group 3. This item is about valuing relationships, being a good listener, being honest, genuine and compassionate.

The third item, "my leader encourages us all to participate in team discussions", the fourth item, "my leader encourages collaboration in achieving our goals" and the fifth item, "my leader likes us to celebrate 'wins' together", all fall within the participation theme. These are grounded in the pivot affinity from focus group 2 "joining forces" and the secondary outcome affinity from focus group 3 "inclusive team – driving success through others". The items are about participation, collaboration and celebrating achievements together.

The sixth item, "my leader regularly asks how the team can do better together", the seventh item, "my leader expects transparency in our team", and the eighth item, "my leader promotes dignity and respect", fall under the accountability theme. These items are grounded in the secondary outcome affinity "authentic integrity" from focus group 1, the secondary outcome affinity from focus group 2 "organisational culture" and the secondary driver from focus group 3 "*simunye*". These items are about accountability towards each other through a team-based organisational culture held together by dignity, trust and respect.

The ninth item, "my leader encourages creativity through shared ideas", and tenth item, "my leader provides an enabling work environment so we can personally grow and move forward together", fall within the productivity theme. These two items are grounded in the primary outcomes across all the SIDs: "moving forward together", "team performance", "the front line" as well as the secondary outcome from focus group 1 "outcome of Ubuntu leadership". These items are about creativity, performance and momentum together.

All the validated items describe relational and values-based leadership behaviours that are team focused and democratic, i.e. they are about personal and team development, achievement and growth. This confirms the second and fourth themes from the systematic literature review and aligns with the most referred to conceptualisations of

Ubuntu by Mbigi and Mangaliso. These themes from the systematic literature review include Ubuntu within organisational contexts as mostly a relational concept and that Ubuntu-related leadership can be described as participatory and values based. Mbigi describes Ubuntu using five social values of survival, solidarity, compassion, respect and dignity (Mbigi, 2007; Mbigi & Maree, 2005). Mangaliso (2001) defines Ubuntu in an organisational context as a pervasive spirit of caring and community, harmony and hospitality, respect and responsiveness that individuals and groups display for each other.

A unique perspective that emerged strongly from the validated model is the idea of team participation, accountability and productivity, which supports the results of Grobler and Singh's empirical study (2018, p. 15) which aimed to validate a leadership behaviour taxonomy in the Southern African context. Using a sample of 1 676 participants, it was found that items based on the broad principles of Ubuntu and with a strong participatory, democratic and communalistic element loaded into a unique African factor meta-category. These items had to do with consultation about decisions, problem solving, teamwork and cooperation and delegating (Grobler & Singh, 2018).

The final stage of the validity argument investigated how the organisational Ubuntu leadership measure was experienced between groups and whether it related as expected to the relational leadership styles and positive organisational outcomes included in this study.

5.4.3.10 Construct descriptives

The sample in this study consisted of 2 129 employees from South African public and private sector employees. This is considered a large sample (greater than 30). As such, the sampling distribution of means was normal according to the central limit theorem (Field, 2013).

However, it was important to consider how the actual sample experienced organisational Ubuntu leadership in their organisations.

Figure 5.9 shows the normal probability distribution of the sample when measuring organisational Ubuntu leadership with a sample size of $n = 2\ 129$ and a mean of 4.56 (SD .97).

Figure 5.9

Distribution of the sample for organisational Ubuntu leadership
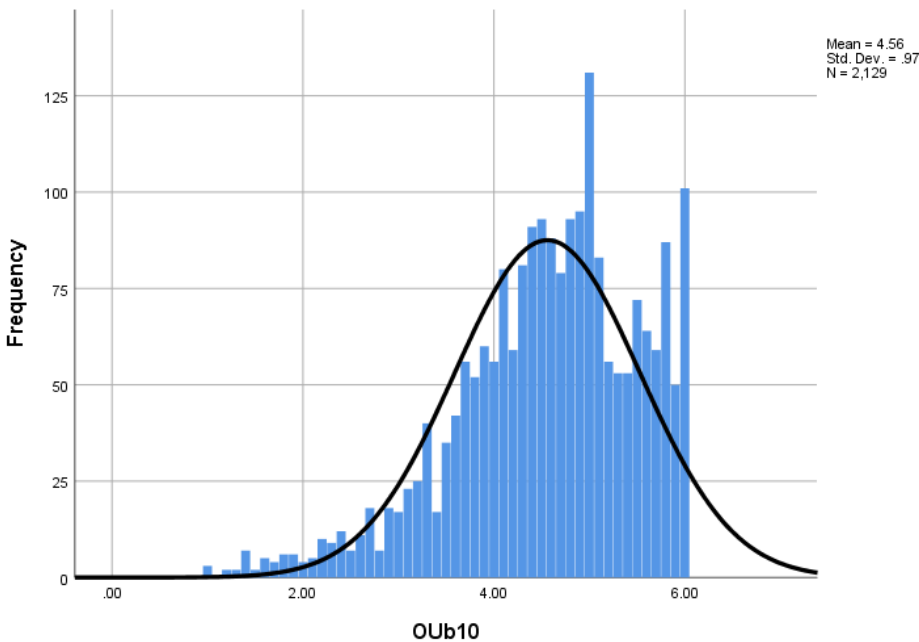
As can be seen from Figure 5.9, the data follows a normal distribution and shows general agreement about the presence of organisational Ubuntu leadership in the organisations in the sample. The next step was to investigate any differences in this perception between some of the groups in the sample using inferential statistics. This was done to provide contextual knowledge about how the measure can be used.

5.4.3.11   Group differences

To measure the differences between the public vs private, management vs non-management and male vs female groups based on their mean scores, an independent samples *t*-test was done. The mean scores and *t*-test results for the sector, gender and management role groups are shown in Tables 5.22 and 5.23.

Table 5.22

Mean scores for the sector, gender and management role groups for organisational Ubuntu leadership

Grouping		*n*	Mean	SD
Sector	Private	993	4.58	.93
	Public	1136	4.54	1.00
Gender	Male	925	4.55	.97
	Female	1204	4.56	.97
Management role	Management	642	4.53	1.01
	Non-management	1480	4.57	.95

Table 5.23

Comparing mean scores between sector, gender and management role groups for organisational Ubuntu leadership

Grouping	T-test for Equality of Means			
	t	*df*	Sig. (2 tailed)	Mean difference
Public vs private sector	1.14	2117.63	.25	.05
Male vs female	-.20	2127	.84	-.01
Management vs non-management	-.99	2120	.32	-.05

* The mean difference is significant at the ≤.05 level

The *t*-test for the equality of means depends on Levene's test for the equality of variances. If the sig. value for Levene's test is greater than .05, equal variances assumed are reported. If the sig. value for Levene's test is ≤ .05, equal variances not assumed are reported (Pallant, 2020). In the cases in Table 5.23, equal variances not assumed apply to the public vs private sector, and equal variances are assumed apply to the male vs female and management vs non-management groups and are reported as such.

The magnitude of the differences between the sector, gender and management role groups was interpreted using Cohen's *d* which presents the difference between the groups in terms of standard deviation units (Pallant, 2020). To interpret the effect size of the results, Cohen's guidelines of .01 = small effect, .06 = moderate effect and .14 = large effect were applied (Cohen, 1988).

For the sector grouping, the results revealed no significant difference in scores for the private (*M* = 4.58, *SD* = .93) and public (*M* = 4.54, *SD* = 1.00; *t* (2117.63) = 1.14, *p* = .25, two tailed) sectors. The magnitude of the differences in the means was small (Cohen's *d* = .04). For the gender grouping, the results revealed no significant difference in scores for the male (*M* = 4.55, *SD* = .97) and female (*M* = 4.56, *SD* = .97; *t* (2127) = -.20, *p* = .84, two tailed) groups. The magnitude of the differences in the means was small (Cohen's *d* = -.01). Lastly, for the management role grouping, the results revealed no significant difference in scores for the management (*M* = 4.53, *SD* = .1.01) and non-management (*M* = 4.57, *SD* = .95; *t* (2120) = -.99, *p* = .32, two tailed) groups. The magnitude of the differences in the means was small (Cohen's *d* = -.05).

The results thus far reveal no significant difference between how the sector, gender and management role groups perceive organisational Ubuntu leadership in their organisations. These results are not unexpected considering the items that dropped off during the analysis and that Ubuntu in an organisational leadership context is regarded as a relational, participatory and values-based construct from theory, and is indicated as a participatory and team construct during the developmental process of the measure.

Next the analysis investigated whether any differences existed between age groups, tenure and education levels using one-way between groups analysis of variance (ANOVA) with post-hoc tests. The results are reported in Table 5.24.

According to Pallant (2020), interpreting the ANOVA depends on Levene's test for homogeneity of variances. If the sig. value for Levene's test is greater than .05, the results have not violated the assumption of homogeneity of variance, and ANOVA results are reported. If the sig. value for Levene's test is ≤ .05, the results have violated the assumption of homogeneity of variance and Welch and Brown-Forsythe results are reported (Pallant, 2020). In the cases in Table 5.24, this is applied resulting in the ANOVA results being reported for the age group, and the Welch and Brown-Forsythe results being reported for the tenure and education groups. Significant ANOVA and Welch and Brown-Forsythe results indicate that the null hypothesis, which states that population means are equal, can be rejected (Pallant, 2020). All the results in Table 5.24 are statistically significant at (p ≤ .05) indicating a significant difference somewhere among the mean scores of organisational Ubuntu leadership for the three groups. To determine where the differences occurred, post hoc tests were conducted.

The results of the multiple comparisons across the age, tenue and education groupings are shown in Table 5.24.

Table 5.24

Multiple comparisons between age group, tenure and education for organisational Ubuntu leadership

Dependent variable: Organisational Ubuntu leadership

Tukey HSD

Age 4 Groups (I)	Age 4 Groups (J)	Mean Difference (I – J)	Sig.
(1) 19 - 29	(2) 30 - 39	.15*	p < .05
	(3) 40 - 49	.19*	p < .05
	(4) 50+	.02	p = .99
(2) 30 - 39	(1) 19 - 29	-.15*	p < .05
	(3) 40 - 49	.04	p = .90
	(4) 50+	-.13	p = .25
(3) 40 - 49	(1) 19 - 29	-.19*	p < .05
	(2) 30 - 39	-.04	p = .90
	(4) 50+	-.16	p = .11
(4) 50+	(1) 19 - 29	-.02	p = .99
	(2) 30 - 39	.13	p = .25
	(3) 40 - 49	.16	p = .11
Tenure 5 Groups (I)	Tenure 5 Groups (J)	Mean Difference (I – J)	Sig.
(1) Up to 12 months	(2) 13 months – 3 years	.11	p = .65
	(3) 4 – 10 years	.27*	p < .05
	(4) 11 – 20 years	.39*	p < .05

	(5) 21+ years	.17	*p* = .57
(2) 13 months – 3 years	(1) Up to 12 months	-.11	*p* = .65
	(3) 4 – 10 years	.16*	*p* < .05
	(4) 11 – 20 years	.28*	*p* < .05
	(5) 21+ years	.06	*p* = .98
(3) 4 – 10 years	(1) Up to 12 months	-.27*	*p* < .05
	(2) 13 months – 3 years	-.16*	*p* < .05
	(4) 11 – 20 years	.12	*p* = .22
	(5) 21+ years	-.11	*p* = .80
(4) 11 – 20 years	(1) Up to 12 months	-.39*	*p* < .05
	(2) 13 months – 3 years	-.28*	*p* < .05
	(3) 4 – 10 years	-.12	*p* = .22
	(5) 21+ years	-.22	*p* = .19
(5) 21+ years	(1) Up to 12 months	-.17	*p* = .57
	(2) 13 months – 3 years	-.06	*p* = .98
	(3) 4 – 10 years	.11	*p* = .80
	(4) 11 – 20 years	.22	*p* = .19
Education 4 Groups (I)	**Education 4 Groups (J)**	**Mean Difference (I – J)**	**Sig.**
(1) Less than 12 years	(2) 12 years (matric)	.37*	*p* < .05
	(3) 1st Degree / Diploma	.19	*p* = .14
	(4) Higher Degree/ Higher Diploma	.24*	*p* < .05

(2) 12 years (matric)	(1) Less than 12 years	-.37*	$p < .05$
	(3) 1st Degree / Diploma	-.17	$p = .06$
	(4) Higher Degree/ Higher Diploma	-.12	$p = .28$
(3) 1st Degree / Diploma	(1) Less than 12 years	-.19	$p = .14$
	(2) 12 years (matric)	.17	$p = .06$
	(4) Higher Degree/ Higher Diploma	.05	$p = .70$
(4) Higher Degree/ Higher Diploma	(1) Less than 12 years	-.25*	$p < .05$
	(2) 12 years (matric)	.12	$p = .28$
	(3) 1st Degree / Diploma	-.05	$p = .70$

* The mean difference is significant at the .05 level

The magnitude of the significant differences between the groups was interpreted using eta squared (Pallant, 2020). To interpret the effect size of the results, Cohen's guidelines of .01 = small effect; .06 = moderate effect; and .14 = large effect were applied (Cohen, 1988).

Age was divided into four groups (group 1: 19 – 29 years; group 2: 30 – 39 years; group 3: 40 – 49 years; group 4: 50 years and above). There was a statistically significant difference for two age groups: F (3, 2087) = 4.15, $p \leq$ .05. Despite reaching statistical significance, the actual difference between the mean scores was quite small, with the effect size calculated as .006 using eta squared. Post hoc comparisons using the Tukey HSD test indicated that group 1 (M = 4.67, SD = .89) was significantly different from group 2 (M = 4.52, SD = .97). In addition, group 1 (M = 4.67, SD = .89) was significantly different from group 3 (*M* = 4.49, *SD* = .1.01). Groups 2 (*M* = 4.52, *SD* = .97) and 3 (*M* = 4.49, *SD* = .1.01) did not differ significantly and group 4 (*M* = 4.65, *SD* = .99) did not differ significantly from groups 1, 2 or 3.

Tenure was divided into five groups (group 1: up to 12 months; group 2: 13 months – 3 years; group 3: 4 - 10 years; group 4: 11 – 20 years; group 5: 21 years and above). There was a statistically significant difference for four tenure groups: F (4, 2100) = 8.58, $p \leq$ .05. However, despite reaching statistical significance, the actual difference in the mean scores was small, with the effect size calculated as .016 using eta squared. Post hoc comparisons using the Tukey HSD test indicated that group 1 (*M* = 4.79, *SD* = 1.01) was significantly different from group 3 (*M* = 4.52, *SD* = .92); group 1 (*M* = 4.79, *SD* = 1.01) was significantly different from group 4 (*M* = 4.41, *SD* = 1.02); group 2 (*M* = 4.68, *SD* = .94) was significantly different from group 3 (*M* = 4.52, *SD* = .92); and group 2 (*M* = 4.68, *SD* = .94) was significantly different from group 4 (*M* = 4.41, *SD* = 1.02). Groups 1 (*M* = 4.79, *SD* = 1.01) and 2 (*M* = 4.68, *SD* = .94), and groups 3 (*M* = 4.52, *SD* = .92) and 4 (*M* = 4.41, *SD* = 1.02) did not differ significantly, and group 5 (*M* = 4.63, *SD* = 1.05) did not differ significantly from groups 1, 2, 3 or 4.

Education was divided into four groups (group 1: less than 12 years; group 2: 12 years (matric); group 3: First degree/diploma; group 4: Higher degree/higher diploma). There was a statistically significant difference for two education groups: F (3, 2123) = 4.57, p ≤ .05. Despite reaching statistical significance, the actual difference in the mean

scores was very small with the effect size calculated as .006 using eta squared. Post hoc comparisons using the Tukey HSD test indicated that group 1 (M = 4.78, SD = 1.04) was significantly different from group 2 (M = 4.41, SD = .97), and group 1 (M = 4.78, SD = 1.04) was significantly different from group 4 (M = 4.54, SD = .96). Groups 1 (M = 4.78, SD = 1.04) and 3 (M = 4.59, SD = .96), and groups 2 (M = 4.41, SD = .97) and 3 (M = 4.59, SD = .96) did not differ significantly, and group 4 (M = 4.54, SD = .96) did not differ significantly from either group 2 or 3.

Within the context of this scale, there were small differences in how the younger and older generation perceived the construct. In terms of tenure, there were small differences in perception between those who had been employed for shorter time periods than longer time periods. In terms of education, there were differences in perception between those who were higher education levels and those who had lower education levels. These results indicate that the organisational Ubuntu leadership scale can be used to detect group differences.

The final phase in the scale validation process was to test whether the organisational Ubuntu leadership measure relates as expected to the leadership constructs and positive organisational behaviours included in the study. The validated measures were empowering leadership, servant leadership, LMX, authentic leadership, transformational leadership, sense of coherence, work self-efficacy, organisational knowledge capability and organisational culture profile. This was done using correlation analysis.

5.4.3.12   Scale validation – convergent and discriminant validity using correlations

The correlations between the constructs included in this study were calculated using Pearson r. The coefficient is a number between -1 and +1 and the sign in front of the value determines the direction of the relationship (Leedy & Ormrod, 2015; Pallant, 2020). To determine whether the variables related meaningfully with each other, Cohen's guidelines (1988) to interpret the magnitude of the correlations were applied:

Small $r = .10$ to $.29$

Medium $r = .30$ to $.49$

Large $r = .50$ to 1.0

The results of the correlation analysis are presented in Table 5.25.

Table 5.25

Correlations between organisational Ubuntu leadership and other leadership scales and positive organisational behaviours

	Organisational Ubuntu Leadership	
	Correlation	**Sig.**
Empowering leadership	.72	$p < .001$
Servant leadership	.70	$p < .001$
LMX	.66	$p < .001$
Authentic leadership	.70	$p < .001$
Transformational leadership	.68	$p < .001$
Sense of coherence	.26	$p < .001$
Work self-efficacy	.35	$p < .001$
Organisational knowledge capability	.49	$p < .001$
Organisational culture profile	.51	$p < .001$

The analysis in Table 5.25 reports positive and significant ($p < .001$) relationships of large effect between organisational Ubuntu leadership and the leadership constructs included in the analysis, i.e. empowering leadership ($r = .72$), servant leadership ($r = .70$), LMX ($r = .66$), authentic leadership ($r = .70$) and transformational leadership ($r = .68$). Organisational Ubuntu leadership and the positive organisational behaviours also report positive and significant ($p < .001$) relationships, i.e. sense of coherence ($r = .26$) of small effect, work self-efficacy ($r = .35$) of medium effect, organisational knowledge capability ($r = .49$) of medium effect and organisational culture profile ($r = .51$) of large effect. These positive correlations were expected as highlighted in Chapter 3 and confirm discriminant validity of the organisational Ubuntu leadership construct.

5.5   CHAPTER SUMMARY

This chapter presented the results of the quantitative phase of the study which validated the organisational Ubuntu leadership construct and measure. The statistical procedures used to validate the scale included assessing the internal consistency reliability of the scales; assessing the organisational Ubuntu leadership scale using confirmatory and exploratory factor analysis; configural, metric and scalar invariance analysis; testing for common method bias; construct descriptives; group differences; and discriminant validity using correlations.

In Chapter 6 conclusions and recommendations are formulated for the nature of Ubuntu within an organisational leadership context, the study's limitations are highlighted and imperatives for future research are presented.

CHAPTER 6: CONCLUSIONS, LIMITATIONS AND RECOMMENDATIONS

6.1 INTRODUCTION

This study explored the nature of Ubuntu leadership through the perspective of organisational leaders in South Africa and an Ubuntu leadership instrument was developed that was empirically tested on a large scale using advanced statistical techniques to confirm its validity. In this chapter, the research objectives are discussed and the research questions underpinning the study aim are answered. In addition, the limitations of the literature review and empirical study are pointed out and recommendations are made for current organisational leaders, human resource professionals, learning and development practitioners and future research.

The conclusions around the research objectives and questions are presented next.

6.2 CONCLUSIONS

6.2.1 Research objective 1: To conceptualise Ubuntu leadership within a Southern African organisational context

In this study, the outcomes of the literature review, the qualitative phase (IQA), development of the measure and the quantitative phase (statistical analysis) all contributed to exploring and conceptualising Ubuntu leadership in an organisational context.

6.2.1.1 Conclusions from the literature review

The literature review explored how Ubuntu leadership has been portrayed in organisational contexts in theory. Ubuntu philosophy in general was discussed by presenting a few seminal perspectives, Ubuntu philosophy from a cultural leadership perspective was explored, literature exploring the potential exclusionary nature of

Ubuntu was reviewed and the results of a systematic review were presented which explored how Ubuntu leadership has been portrayed in an organisational context over a 25-year period. The systematic review was achieved by conducting a content analysis of published, peer-reviewed theoretical and empirical studies from 1994 to the end of June 2019, where specific terms relating to Ubuntu leadership or management appeared. Literature after June 2019 up until March 2023 satisfying the inclusion criteria of the systematic review was also reviewed which confirmed the current relevance of the five key themes about how Ubuntu leadership has been portrayed in organisational contexts:

Theme 1: Lovemore Mbigi is a key influencer in the academic discourse on Ubuntu leadership within an organisational context.

Theme 2: Ubuntu within organisational contexts is regarded mostly as a relational concept.

Theme 3: There is agreement that Ubuntu could be conceptualised as a leadership or management style.

Theme 4: Ubuntu-related leadership can be described as participatory and values based.

Theme 5: Researchers are calling for blended leadership approaches in Africa.

6.2.1.2 Conclusions from the qualitative phase (IQA) and instrument development

The nature of Ubuntu leadership through the perspectives of organisational leaders in South Africa was explored through three IQA focus groups of 9 – 17 organisational leaders. The resulting system influence diagrams were used to develop an initial conceptualisation of Ubuntu leadership in an organisational context and a measure.

This section answers sub-questions 3, 4, 5 and 2.

Sub-question 3: *What factors comprise leaders' perceptions of Ubuntu leadership within an organisational context?*

Sub-question 4: *How do these factors relate to each other in a perceived system of cause and effect?*

Sub-question 5: *How do the different focus group experiences of Ubuntu leadership compare with each other?*

Sub-question 2: *How does Ubuntu leadership manifest itself in an organisational context?*

- Focus group 1 identified six affinities:
    1. Ubuntu communication and honesty (primary driver)
    2. Unpredictable challenge (secondary driver)
    3. DNA of Ubuntu (secondary driver)
    4. Authentic integrity (secondary outcome)
    5. Outcome of Ubuntu leadership (secondary outcome)
    6. Moving forward together (primary outcome)

- Focus group 2 identified five affinities:
    1. Transformational agent (primary driver)
    2. Empathy (secondary driver)
    3. Joining forces (pivot)
    4. Organisational culture (secondary outcome)
    5. Team performance (primary outcome)

- Focus group 3 identified five affinities:
    1. Nurturing through knowledge (primary driver)
    2. Stronger people make other people stronger (secondary driver)
    3. *Simunye* – we are one (secondary driver)
    4. Inclusive team – driving success through others (secondary outcome)

5. The front line (primary outcome)

- The primary drivers (significant causes in the systems that affect other affinities but are not affected by others) across the three systems are Ubuntu communication and honesty (focus group 1), transformational agent (focus group 2) and nurturing through knowledge (focus group 3). The secondary drivers (relative causes) across the three systems are unpredictable challenge (focus group 1), DNA of Ubuntu (focus group 1), empathy (focus group 2), stronger people make other people stronger (focus group 2) and *simunye* – we are one (focus group 2). There was one pivot affinity identified (indicating a position in the middle of the system), namely joining forces (focus group 2). In terms of the outcomes, there were four secondary outcomes (relative effects) across the systems: authentic integrity (focus group 1), outcome of Ubuntu leadership (focus group 1), organisational culture (focus group 2) and inclusive team – driving success through others (focus group 2). The primary outcomes across the systems (significant effects that are caused by many of the affinities, but do not affect others) were moving forward together (focus group 1), team performance (focus group 2) and the front line (focus group 3).

- It is interesting to note that the secondary drivers from focus group 1, "unpredictable challenge" and "DNA of Ubuntu", grounded in affinities 2 and 3, referred to the potential exclusionary nature of Ubuntu discussed under 2.2.3 with the use of words like "unhealthy co-dependency, stagnant, lack of accountability", and then highlighted the importance of understanding Ubuntu, understanding each other, being accountable to one another and avoiding unhealthy co-dependencies. During focus group 1, this was brought up by only one participant who had done work for a public sector organisation in South Africa in their capacity as a facilitator and coach. This theme did not emerge in the other focus groups and the related instrument items dropped off after the initial CFA.

- To bring the perspectives of the different focus groups together, similar affinities across the systems were grouped together regardless of where they were positioned in the systems. Six common themes were identified out of the affinity groups which formed an integrated perspective and initial conceptualisation of

organisational Ubuntu leadership through the eyes of the organisational leaders:

- Shared direction
- Values and compassion
- Cultural awareness and acceptance
- Participation
- Accountability
- Productivity

The suggested definition of organisational Ubuntu leadership at the end of the qualitative phase was "Organisational Ubuntu leadership can be defined as working towards a shared direction driven by values and compassion, cultural awareness and acceptance, participation, accountability and productivity".

- These six themes and supporting affinities were then used to inform the pool of items making up the initial 22-item organisational Ubuntu leadership measure:

1. My leader clearly communicates the shared vision, mission and values in our organisation
2. My leader shares knowledge and skills to promote growth and development in our team
3. My leader promotes the strength of diversity in our team in terms of race, gender, culture and age
4. My leader is honest and genuine with clear values
5. My leader shows interest by listening
6. My leader is compassionate towards others
7. My leader values relationships
8. My leader clearly explains the reasoning behind any decisions affecting the team
9. My leader encourages us to learn from each other to understand each other better
10. My leader promotes harmony in our team through regular consultation
11. My leader encourages us all to participate in team discussions

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12. My leader encourages collaboration in achieving our goals

13. My leader likes us to celebrate "wins" together

14. My leader provides clarity on our roles and responsibilities in the team

15. My leader communicates the value of accountability in our team

16. My leader regularly asks how the team can do better together

17. My leader expects transparency in our team

18. The members in my team feel like we belong

19. My leader promotes dignity and respect

20. My leader regularly communicates the importance of productivity

21. My leader encourages creativity through shared ideas

22. My leader provides an enabling work environment so we can personally grow and move forward together

6.2.1.3   Conclusions from the quantitative phase

The outcome of the quantitative phase answers the main research question: *What are the Ubuntu leadership elements, as grounded in the perceptions of South African organisational leaders, to be used in developing a valid construct and measure?*

The initial 22-item measure was subject to robust and systematic statistical analysis, resulting in a valid and reliable unidimensional organisational Ubuntu leadership measure consisting of 10-items:

1. My leader shares knowledge and skills to promote growth and development in our team

2. My leader is compassionate towards others

3. My leader encourages us all to participate in team discussions

4. My leader encourages collaboration in achieving our goals

5. My leader likes us to celebrate "wins" together

6. My leader regularly asks how the team can do better together

7. My leader expects transparency in our team

8. My leader promotes dignity and respect

9. My leader encourages creativity through shared ideas
10. My leader provides an enabling work environment so we can personally grow and move forward together

Consequently, organisational Ubuntu leadership can be defined as "a leader behaviour that promotes team productivity and performance through providing an enabling work environment that encourages creativity through shared ideas and promotes personal and team growth and development. This is driven by sharing knowledge and skills, compassion towards others, team participation in discussions, collaboration in achieving goals, celebrating 'wins' together, expecting transparency, promoting dignity and respect and regular team reviews to discuss how the team can do better together".

6.2.2 Research objective 2 - To develop a valid and reliable measure of Ubuntu leadership within an organisational context

It can be concluded that Ubuntu in an organisational leadership context can be measured using a valid and reliable instrument, and the relationships identified during the qualitative phase can be generalised to a larger population, in other words, they are universal.

This conclusion is supported throughout the study by the following:

- A thorough, rigorous and evidence-informed systematic literature review was conducted aligning with the study's positivist philosophical stance.
- An emic/etic approach was used to develop and validate the Ubuntu leadership measure. The emic (culture-specific) aspects of the construct within this context are evident, as the measure is grounded in the perceptions of organisational leaders. An etic approach was followed during the quantitative phase, where the developed measure was validated by testing the relationships identified at IQA level and determining that Ubuntu leadership is a distinct construct with

discriminant validity. This was from the perspective of the observer, i.e. private and public sector employees.

- A three-phase exploratory sequential research design was followed, where the measure integrated the qualitative and quantitative datasets.

- Northcutt and McCoy's structured systems approach, known as Interactive Qualitative Analysis, was followed during the qualitative phase. This approach uses accessible and transparent procedures which provide an audit trail to support credibility, transferability and dependability, thus highlighting the concepts of validity and reliability. Bias and prejudice are minimised as participants analyse and interpret the data and the researcher fulfils the role of facilitator.

- The initial 22-item organisational Ubuntu leadership instrument was based on the outcome of the IQA process; the items were grounded in the perspectives of organisational leaders as represented in the system influence diagrams.

- the initial model was subjected to a systematic and sequential statistical analysis process using data generated through surveys from a large sample of private and public sector employees.

- Construct validity and reliability of the proposed measurement theory were confirmed through the following:

  - Establishing internal consistency reliability of the validated scales within the context of the study. Validated scales were empowering leadership, servant leadership, LMX, authentic leadership, transformational leadership, sense of coherence, work self-efficacy, organisational knowledge capability, organisational culture profile and social desirability (the marker variable).

  - Following a step-by-step confirmatory factor analysis and exploratory factor analysis which refined the scale from an initial 22-item to a validated 10-item model.

  - Establishing convergent validity and fit of the 10-item model through composite reliability, a measure of reliability and internal consistency, and average variance extracted, a summary measure of convergence among the items.

- Performing invariance analysis (configural, metric and scalar) which supported the notion of invariance sufficiently enough to conclude that the theory holds in the same manner across the sector and race groupings.
- Establishing that there was no significant common method bias in the data using a common latent factor and marker variable and aligning with the six best practices for marker variable approaches outlined in Chapter 3.
- Establishing that within the context of the scale there were no significant differences in how the sector, gender and management role groups perceived organisational Ubuntu leadership in their organisations through *t*-tests.
- Establishing that the scale can be used to detect group differences between age groups, tenure and educational levels with ANOVA with post hoc tests.
- Confirming discriminant validity of the organisational Ubuntu leadership construct through positive and significant relationships with the validated relational leadership paradigms included in the study (empowering leadership, servant leadership, leader member exchange (LMX), authentic leadership and transformational leadership) and organisational behaviour constructs included in the study (sense of coherence, work self-efficacy, organisational knowledge capability and organisational culture profile).
- Achieving triangulation by drawing data from organisational leaders during the qualitative phase and public and private sector employees during the quantitative phase. The datasets were integrated through a valid and reliable measure.

The conclusions relating to research objective 2 answer sub-questions 6 and 7.

Sub-question 6: *To what extent are the relationships identified at qualitative level generalisable to a larger sample of organisational leaders?*

Sub-question 7: *Can the construct be measured by means of a valid and reliable instrument?*

6.2.3 Research objective 3 - To determine the similarities and differences between Ubuntu leadership and the general conceptualisation (philosophy) of Ubuntu in an organisational context

Each of the perspectives is presented, followed by the similarities and differences between them.

- The academic discourse on Ubuntu in an organisational context reveals agreement around the seminal descriptions of Ubuntu given by Mangaliso (2001), Mbigi (1997) and Mbigi and Maree (1995). Mangaliso (2001) defines Ubuntu as "humaneness, a pervasive spirit of caring and community, harmony and hospitality, respect and responsiveness that individuals and groups display for one another" (p. 24). Mbigi (1997) and Mbigi and Maree (2005) feel that Ubuntu is best expressed by the Xhosa proverb, "*umuntu ngumuntu ngabantu*" which means "I am because we are", i.e. I am only a person through others. In addition, Mbigi and Maree (2005) identify five key values underpinning Ubuntu, namely survival, compassion, solidarity, dignity and respect. These descriptions are still being used in more recent publications.

- After reviewing the literature discussing Ubuntu from a cultural leadership perspective in Chapter 2, it was concluded that Ubuntu philosophy from a cultural perspective is commonly regarded as humane oriented, values based and collectivist. This answers sub-question 1: *What is Ubuntu leadership philosophy from a cultural perspective?*

- The key themes that emerged from the systematic literature review highlighted Ubuntu in an organisational leadership context as relational, participatory and values based.

- The test of congruence of the initial conceptualisation of organisational Ubuntu leadership (the outcome of the qualitative phase) and Mbigi (2007) and Mangaliso's conceptualisations (2001) in literature revealed that the elements that

were most congruent with the general conceptualisation of Ubuntu were values and compassion, cultural awareness and acceptance, and participation.

At that stage, what emerged as something unique was the inclusion of shared direction, accountability and productivity. Shared direction highlights the importance of Ubuntu leaders setting the vision, mission and values of an organisation through sharing knowledge and skills to promote growth and development, and promoting strength of diversity in terms of race, gender, culture and age. Accountability highlights the importance of Ubuntu leaders creating a community-based sense of belonging or team-based culture, where accountability, transparency, dignity and respect are promoted through communication and clarity of roles and responsibilities. Lastly, productivity highlights the importance of Ubuntu leaders creating an enabling work environment where individuals and teams can grow and promote creativity, performance and momentum.

- The final validated model defined Ubuntu within an organisational context as "a leader behaviour that promotes team productivity and performance through providing an enabling work environment that encourages creativity through shared ideas and promotes personal and team growth and development. This is driven by sharing knowledge and skills, compassion towards others, team participation in discussions, collaboration in achieving goals, celebrating 'wins' together, expecting transparency, promoting dignity and respect and regular team reviews to discuss how the team can do better together".

- The similarities that emerge across the conceptualisations include:

    - Compassion for each other
    - Treating each other with dignity and respect
    - Demonstrating values-based behaviours
    - Being relational
    - Being responsive towards one another, i.e. participatory and togetherness.

The differences that emerge across the conceptualisations include:

- An emphasis on productivity, performance and accountability with Ubuntu in an organisational leadership context – achieving results through collaboration, transparency and accountability to each other
- With Ubuntu in an organisational leadership context, providing an environment where team members can learn, grow and be creative together

These similarities and differences support the calls in literature for blended leadership approaches in Africa and align with the fifth theme emerging from the systematic literature review.

6.2.4 Research objective 4 - To determine the statistical relationship between Ubuntu leadership, as measured with the new instrument and other relational leadership paradigms such as empowering leadership, servant leadership, leader member exchange (LMX), authentic leadership and transformational leadership

The leadership instruments included in the study were found to be valid and reliable within the context of the study. This was done through calculating the internal consistency reliability of each scale using inter-item correlations and the Cronbach alpha. The correlations between organisational Ubuntu leadership and the validated leadership constructs were then calculated using Pearson r. The results reported positive and significant ($p < .001$) relationships of large effect between organisational Ubuntu leadership and the leadership constructs included in the analysis, namely empowering leadership ($r = .72$), servant leadership ($r = .70$), LMX ($r = .66$), authentic leadership ($r = .70$) and transformational leadership ($r = .68$). These positive correlations were as expected and confirmed discriminant validity of the organisational Ubuntu leadership construct.

6.2.5 **Research objective 5 - To determine the statistical relationship between Ubuntu leadership, as measured with the new instrument and various positive organisational behaviour constructs such as sense of coherence, work self-efficacy, organisational knowledge capability and organisational culture profile**

The validated positive organisational behaviour constructs included in the study were found to be valid and reliable within the context of the study. This was done through calculating the internal consistency reliability of each scale using inter-item correlations and Cronbach's alpha. The correlations between organisational Ubuntu leadership and the validated positive organisational behaviour constructs were then calculated using Pearson r. The results reported positive and significant relationships between organisational Ubuntu leadership and the positive organisational behaviours, namely sense of coherence ($r = .26$) of small effect, work self-efficacy ($r = .35$) of medium effect, organisational knowledge capability ($r = .49$) of medium effect and organisational culture profile ($r = .51$) of large effect. These positive correlations were expected and confirm discriminant validity of the organisational Ubuntu leadership construct.

6.3 LIMITATIONS

The limitations related to the literature review and the empirical study are discussed below.

6.3.1 Limitations of the literature review

The systematic literature review was limited by the following aspects:

- It is possible that some studies satisfying the inclusion criteria were not identified during the systematic literature review despite efforts to review the literature in a comprehensive manner by examining eight databases.

- Applied management articles and unpublished reports and theses were not considered or included in the sample used for content analysis.

- A combination of methods used in previous systematic literature reviews were used to conduct the data analysis. It was found during the data extraction phase that some of the initial categories identified needed to be adjusted or excluded to reflect the information available in the articles chosen for inclusion in the review.

6.3.2 Limitations of the empirical study

The findings of the empirical study could be limited by the following:

- Focus group 1 took place face-to-face and the second and third focus groups took place online due to the COVID-19 lockdown. This could have resulted in a different experience for the organisational leaders and some not being as forthcoming as they would be face-to-face. However, the researcher created an online IQA process that closely resembled the face-to-face process, and as the researcher is an experienced online facilitator, participants were made to feel comfortable to take part and share their perspectives.

- Individual interviews with the members of the discussion group, as recommended by Northcutt and McCoy (2004), were not conducted due to time constraints. As a result, the hypothetical model based on the three SIDs was not confirmed or further explored with the participants on an individual basis. However, the researcher did email all the participants a feedback document based on their group's findings, where the SID and supporting affinities were shown. In the same email, the participants were invited to complete a test of congruence between the elements of the newly conceptualised organisational Ubuntu leadership and the conceptualisations of Mbigi (2007) and Mangaliso (2001) (see Appendix F). In addition, the SIDs and supporting affinities were used to develop the organisational Ubuntu leadership measure that was validated through quantitative testing.

- IQA focus groups were conducted in English, and the Ubuntu leadership measure is in English. As a result, the data collection phase was not adapted to the multi-lingual context of the study. This may have impacted the respondents' understanding of the items of the measure. It was assumed, however, that respondents were fluent in English due to the nature of their organisational responsibilities.

- Respondents for the IQA phase of the study needed to represent the cultural demographic of South Africa, thus satisfying the IQA requirements of power and knowledge over a phenomenon. This limitation was mitigated through purposive sampling for IQA and conducting three focus groups to ensure that the cultural demographic was adequately represented. Of the 36 participants, 7 were Black, 19 were White, 8 were Indian, 1 was Asian and 1 was Coloured. In addition, 24 were female and 12 were male. In terms of this limitation, it is also important to note that the invariance analysis in Chapter 5 confirmed that the organisational Ubuntu leadership theory holds in the same manner across the public and private sectors and black and other race groups.

- Having three focus groups was a limitation, as the researcher had to compare the three SIDs and propose an integrated perspective by grouping similar affinities and identifying common themes. However, the validated instrument turned out to be unidimensional and the items did not load into the different factors (themes). What the themes did do was guide the researcher to the specific affinities and words to use in preparing the items in the initial version of the instrument. In addition, a clear link between the affinities, themes and items in the initial scale is shown in Table 4.17.

- The organisational Ubuntu leadership instrument was reviewed by only one expert in African leadership due to time constraints. This limitation was, however, mitigated by the test of congruence and by reviewing the initial conceptualisation of organisational Ubuntu leadership in line with the identified themes from the systematic literature review. Finally, scale items were developed using words and

phrases from the data generated during the IQA process. In addition, the instrument was tested by administering it as part of a battery of instruments to a sample of 2 129 private and public sector employees.

- The test of congruence in itself was a limitation as only 4 out of 36 responses were received when the researcher sent the IQA participants their results and asked them to complete the test of congruence.

- Validated items from previous scales were not included in the organisational Ubuntu leadership measure. This was mitigated by the fact that the research question sought to ground the instrument in the perceptions of the organisational leaders, which none of the previous instruments had done.

- During the quantitative phase, the researcher had no primary control of the data collection. The data was collected by master's students at the Graduate School of Business Leadership of the University of South Africa. The students acted as co-researchers functioning as fieldworkers who each targeted a sample of 60 employees within their organisation. To mitigate this, the data was carefully screened for errors and missing values prior to the analysis to spot potential errors that might have had a negative impact on the empirical analysis.

- The methodology employed during the quantitative phase, i.e. data collection through self-reporting surveys, may have led to self-reporting bias and common method bias, even though the co-researchers assured anonymity and confidentiality to the participants when they were briefed about the study. The statistical analysis did, however, confirm there was no significant common method bias in the dataset.

- A further limitation of the quantitative phase is the drawback of a cross-sectional design which compares the data collected from the respondents at a point in time (Leedy & Ormrod, 2015). Consequently, this approach provides little knowledge of how the relationships between the variables in the study evolve over time and the direction of causality.

6.4 RECOMMENDATIONS

6.4.1 Recommendations for current organisational leaders, human resource professionals and learning and development practitioners

The results of this research provide initial support that organisational Ubuntu leadership is a distinct leadership style and that it relates significantly and positively to several positive organisational outcomes. It can be defined as *"a leader behaviour that promotes team productivity and performance through providing an enabling work environment that encourages creativity through shared ideas and promotes personal and team growth and development. This is driven by sharing knowledge and skills, compassion towards others, team participation in discussions, collaboration in achieving goals, celebrating 'wins' together, expecting transparency, promoting dignity and respect and regular team reviews to discuss how the team can do better together".* In addition, this research has shown that this conceptualisation of Ubuntu can apply across sector, gender and management role groups.

Peter Drucker's quote, "Culture eats strategy for breakfast" is often referred to in management literature. Implementing Ubuntu in an organisational leadership context can essentially be done through clearly outlining and building a culture that expects continuous learning and development; is values based, including the values of dignity, respect, accountability, compassion, people and growth; drives togetherness, creativity, learning and performance among team members; and expects and rewards transparency. Some practical recommendations for organisational leaders, human resource professionals and learning and development practitioners are listed below:

- Implement internal learning, mentoring and coaching programmes, e.g. Masterminds or Lunch and Learn programmes, where leaders and their team members learn from each other and share their skills and ideas around different topics.

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- Prepare individual, team and organisational value statements that are regularly communicated and reviewed.
- Schedule time for critical and lateral thinking, creativity and brainstorming. De Bono's six thinking hats is an effective tool to use for this process.
- A business is made up of several systems, e.g. financial, marketing, human resources and operations. How a team works together should also be seen as one of the systems in a business. As such, when reviewing performance of the business, the "teaming system", i.e. how the team is working together, should be included when reviewing business performance.
- When setting strategic goals, include business, personal and team growth targets.
- Regularly review progress towards the team and organisational goals in a psychologically safe team coaching environment that encourages self- and team reflection, taking responsibility and accountability.
- Include training, mentoring and coaching programmes on how to conduct crucial conversations so that team members can participate in team discussions and address the root causes of problems with candor and confidence.
- Ensure a safe space for whistle blowers to share critical information.
- In addition to being a robust research approach, IQA is an excellent facilitation tool to use for internal learning, development and accountability.
- Implement a quarterly in-house magazine where business, team and individual achievements and birthdays are celebrated.
- Build emotional intelligence throughout the pipeline of leaders using individual and team coaching and mentoring programmes focusing on personal growth, self-awareness, social awareness and working together as a team to develop compassion within the organisation.
- Use a proactive approach in providing employees with the tools and resources they need to do their work to the best of their ability. Coupled with this, ensure that all team members are clear on their role and what is expected of them using regular performance reviews.

- Encourage and celebrate "wins" through a motivational WhatsApp group, monthly motivational meetings, conferences and team get-aways to encourage collaboration towards team goals and business growth.

6.4.2 Recommendations for future research

This is the first study to develop and validate an organisational Ubuntu leadership instrument grounded in the views of South African organisational leaders. The results show that Ubuntu in an organisational leadership context can be measured in a reliable and valid manner in the South African multicultural and diverse organisational context. The findings are optimistic in stimulating future empirical research around the measure and assessing how organisational Ubuntu leadership affects positive organisational behaviour.

Recommendations for future research are made:

- Test the instrument in other contexts (this instrument was tested in the Southern African public and private sector). This could be different countries and industries as well as institutions, e.g. churches, sports teams, schools.
- Test how the instrument relates to other positive organisational outcomes, e.g. psychological capital, psychological safety and employee engagement.
- Test the construct across groups. The results of this study revealed that the scale can be used to detect group differences between age groups, tenure and educational levels.
- Test the understanding of the construct. The results revealed a unidimensional construct which is practical for research purposes, but may be an indication that the item wording was not clear.
- As the general conceptualisation of Ubuntu is a cultural concept, future research can focus on this cultural aspect and assess how it influences the way participants respond to the items.
- Further explore and empirically test the potential exclusionary nature of Ubuntu.

- Use longitudinal studies to test the development of organisational Ubuntu leadership capacity over time.

6.5   EVALUATION OF THE STUDY

This study explored the nature of Ubuntu leadership through the perspective of organisational leaders in South Africa and developed an Ubuntu leadership instrument. The findings reveal that Ubuntu within an organisational leadership context can be measured in a valid and reliable manner.

6.5.1   Contribution at theoretical level

The systematic literature review highlighted five key findings from the academic discourse on Ubuntu in an organisational leadership context:

Finding 1:   Academic interest in Ubuntu leadership within an organisational context has gained momentum over the last 25 years, and authors are starting to respond to the call for more empirical studies in this field.

Finding 2:   The majority of institutional affiliations of the authors came from Africa.

Finding 3:   Of the three journals yielding the highest number of publications, two are Africa based and one is an international journal.

Finding 4:   Over the past 25 years, authors have focused on developing and extending Ubuntu leadership theory rather than empirically testing it.

Finding 5:   There are several indications of a lack of robust empirical studies:

1)   In over half of the empirical studies, the author's epistemological assumptions are not clearly stated.

2) Sampling methods are not clear in over half of the empirical publications.

3) A study time frame was not clearly stated in more than half of the quantitative/mixed method studies.

4) Validity and reliability were addressed in only four of the qualitative studies.

5) Of the ten quantitative surveys, reliability estimates were provided in only six of the studies.

6) There was a lack of advanced data analysis techniques used in the quantitative and mixed method studies.

When reviewing the literature after June 2019 up until March 2023 that satisfied the inclusion criteria of the systematic review, it was evident that authors are responding to the call for more robust empirical studies on Ubuntu within organisational contexts.

In this regard, this study has added new insights to the academic discourse as it has provided a valid and reliable measure for Ubuntu in an organisational leadership context that is grounded in the perspectives of organisational leaders and can be used to extend Ubuntu leadership theory.

6.5.2 Contribution at empirical level

At empirical level, the organisational Ubuntu leadership measure is a valid and reliable unidimensional construct that is free from bias and can be used across sector (private vs public), gender (male vs female) and management role (management vs non-management) groups in the Southern African organisational context. As such, this measure is an important contribution to the literature addressing leadership models in Africa. In addition, other researchers could replicate these findings in other research settings.

6.5.3 Contribution at practical level

At practical level, the outcome of this research provides a clearer picture of Ubuntu leadership behaviours within an organisational context and has implications for Ubuntu leadership and team development in Southern Africa. As a valid theoretical framework, it will provide useful information on measuring organisational Ubuntu leadership behaviours, thus assisting leaders, human resource professionals and learning and development practitioners to apply the framework effectively. The findings of this research, conclusions and recommendations should make a positive contribution to the field of industrial and organisational psychology in the Southern African context.

6.6 CHAPTER SUMMARY

This chapter dealt with the research objectives, and the research questions underpinning the main aim of the study were answered, which was to explore the nature of Ubuntu leadership through the perspective of organisational leaders in Southern Africa and to develop an Ubuntu leadership instrument which would be empirically tested on a large scale using advanced statistical techniques to confirm validity.

In addition, the limitations of the literature review and empirical study were discussed, and recommendations for current organisational leaders, human resource professionals, learning and development practitioners and future research were highlighted. The contribution of the study at theoretical, empirical and practical level was then discussed.

Consequently, the research project is concluded.

CHAPTER 7: SELF-REFLECTION AND IMPACT OF THE THESIS

7.1 SELF-REFLECTION ON THE SIX PILLARS

7.1.1 Research

This mixed method study has given me excellent exposure to qualitative and quantitative research approaches. It was long and at times complicated, but I so appreciated learning about and applying the IQA methodology, how to prepare an instrument and then the statistical analysis required to validate a measure. The research approach aligned with the lens I use when learning, processing information and gaining knowledge, and added value to the work I do as a facilitator and business leadership coach.

7.1.2 Strategic acumen

This was not an easy journey for me! The study was completed over a 4-year period. I faced several challenges which included relocating twice, conducting the IQA focus groups during the COVID-19 lockdowns, my consulting, coaching and facilitator business taking off, which constrained my time and then last year coming very close to burning out. In hindsight, I wouldn't have it any other way as I have developed deep resilience, perseverance and maturity, resulting in higher level of "out-of-the-box" thinking and strategic acumen.

7.1.3 Ethics and governance

Aligning with the requirements of the ethical clearance was not a problem for me and continually reflecting on the potential risks of the study levelled up my critical thinking.

7.1.4 Knowledge and information management

I have become so much more confident through what I have learnt. Being able to assimilate and apply practically what I have read and analysed has added a lot of value to the work I do.

7.1.5 Networking

This is something that I have missed out on during the study and could have done better. This is mostly due to COVID, but also because I live remotely. I do plan to network more going forward and reach out to academics who have studied Ubuntu. I also plan to write several articles with Prof. Grobler and would love to speak at conferences.

7.1.6 Organisational leadership

I am deeply passionate about leadership and know first-hand what a difference effective leadership can make – I see it every day in the work that I do. It has been a privilege for me to investigate Ubuntu in an organisational leadership context as I have always wondered about how this worldview would translate into a business

environment. I am looking forward to seeing the results of further empirical testing of the organisational Ubuntu leadership instrument. I trust the findings of this study will make a difference to business leaders in Southern Africa and around the world by providing practical insight into leadership behaviours that compassionately bring teams together to create and produce amazing results.

7.2   IMPACT OF THE THESIS

Effective and innovative leadership and teamwork are essential to navigating the future. The Ubuntu worldview reminds us that we are all interconnected. If we are to achieve the Sustainable Development Goals and the goals of 2063, we need to have compassion for one another. We need to work together, learn together, be creative together, improve together, achieve together and treat each other with dignity and respect. This applies to all stakeholder relationships – with our teams, the environment and our communities. It is my hope that this study will inspire others to research Ubuntu in different contexts so that we can all continuously learn and apply the practical skills and behaviours that align with the Ubuntu philosophy.

This study aligns with the following Sustainable Development Goals:

Goal 3   Good health and well-being

Goal 4   Quality education

Goal 8   Decent work and economic growth

Goal 9   Industry, innovation and infrastructure

Goal 11   Sustainable cities and communities

Goal 12   Responsible consumption and production

Goal 17   Partnerships to achieve the goal

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APPENDIX A

Ethical clearance

Graduate School of Business Leadership University of South Africa, PO Box 392, Unisa, 0003, South Africa
Cnr Janadel and Alexandra Avenues, Midrand, 1685, Tel: +27 11 652 0000, Fax: +27 11 652 0299
E-mail: sbl@unisa.ac.za Website: www.unisa.ac.za/sbl

SCHOOL OF BUSINESS LEADERSHIP
RESEARCH ETHICS REVIEW COMMITTEE (GSBL CRERC)

11 March 2020

Ref #: 2020_SBL_DBL_004_FA

Name of applicant: Ms K Powell

Student #: 43160123

Dear Ms Powell

Decision: Ethics Approval

Student: Ms K Powell, kerryn@powell.co.za, 083 231 3504

Supervisor: Prof A Grobler, grobla@unisa.ac.za, 011 652 0277

Project Title: The conceptualisation, development and validation of an Ubuntu leadership measure within a Southern African organisation

Qualification: Doctorate in Business Leadership (DBL)

Expiry Date: February 2024

Thank you for applying for research ethics clearance, SBL Research Ethics Review Committee reviewed your application in compliance with the Unisa Policy on Research Ethics.

Outcome of the SBL Research Committee:
Approval is granted for the duration of the Project

The application was reviewed in compliance with the Unisa Policy on Research Ethics by the SBL Research Ethics Review Committee on the 09/03/2020.

The proposed research may now commence with the proviso that:
1) The researcher/s will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.
2) Any adverse circumstance arising in the undertaking of the research project that is

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relevant to the ethicality of the study, as well as changes in the methodology, should be communicated in writing to the SBL Research Ethics Review Committee.

3) An amended application could be requested if there are substantial changes from the existing proposal, especially if those changes affect any of the study-related risks for the research participants.

4) The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study.

Kind regards,

Prof R Ramphal

Chairperson: SBL Research Ethics Committee

011 – 652 0363 or ramphrr@unisa.ac.za

Prof CN Mbatha

Executive Dean (Acting): Graduate School of Business Leadership

011- 652 0256/mbathcn@unisa.ac.za

APPENDIX B

Invitation to participate in an academic research project on Ubuntu-related leadership within organisational contexts

Graduate School of Business Leadership, University of South Africa PO Box 392 Unisa 0003 South Africa
Cnr Smuts and First Avenue Midrand 1685 Tel: +27 11 652 0000 Fax: +27 11 652 0299
Email: sbl@unisa.ac.za Website: www.sblunisa.ac.za

6th October 2019

To Whom It May Concern:

Re: Invitation to participate in an academic research project on Ubuntu related leadership within organisational contexts.

I am currently a doctoral student at Unisa's Graduate School of Business Leadership. Prof Anton Grobler is my supervisor. I have reached out to you in the hope that you will be able to assist me in the data collection phase of my research. In general it is very difficult to get access to organisations without some kind of insider mediation.

My study aims to conceptualise and develop a valid and reliable measure of Ubuntu leadership within a South African organisational context. I believe the outcome of my study is particularly relevant for South African organisations as by determining and measuring Ubuntu leadership behaviours within an organisational context, recommendations can be made to guide managers towards the creation of an ethical work environment to the benefit of not only private and public sector organisations, but all employees and the community at large.

My study consists of two phases. The first phase involves focus group discussions with 12 – 20 leaders at any level in an organisation. The focus groups will take place during February/ March 2020. The data collected in this phase will be used to develop an Ubuntu leadership instrument which will be tested in the second phase of the study, during May/ June 2020, where employees from private and public sector organisations will complete a questionnaire.

Potential risks to participating organisations or potential participants are minimal. The anonymity of the organisation and potential participants is guaranteed, with no company or individual identifiers being made available. The content of the research material is also of such a nature that it is almost impossible to harm the organisation or potential participants.

In addition, no data will be gathered without receiving ethical clearance from the UNISA
SBL Research Ethics Committee.

Kindly respond to my invitation in writing. If you are unable to assist, please refer me to
someone in your organisation who may be able to help.

I really appreciate your time and effort!

Yours faithfully,

Kerryn Powell   Prof A Grobler
0832313504

APPENDIX C

Information sheet and consent to participate in research – IQA focus group on Ubuntu leadership

Introduction

My name is Kerryn Powell, and I invite you, as an organisational leader and manager to participate in a research study undertaken towards my Doctor of Business Leadership (DBL) studies at the UNISA Graduate School of Business Leadership (SBL).

Malcolm Joshua has given permission for this focus group to take place.

Please read the following information with a view to deciding whether you are interested in participating in the research. You will only be included in the study if you are willing to take part voluntarily.

Research study purpose

The aim of the study is to conceptualise and develop a valid and reliable measure of Ubuntu leadership within an organisational context. You are invited to take part in the first phase of the study which is a structured focus group discussion following Interactive Qualitative Analysis (IQA) methodology. The outcome of the focus group discussion is called a System Influence Diagram which will inform the development of the Ubuntu leadership measure.

Importance of the research

This research will assist both the academic and business communities in better understanding Ubuntu leadership within organisational contexts and how best to leverage it in improving leadership. Accordingly, your participation in this research will be most appreciated.

Sample selection, anonymity, data access and storage

You have been purposively selected to take part in the focus group discussion due to your role as organisational leader and manager. As such you are closest to the phenomenon of Ubuntu leadership behaviours within the workplace i.e., you have something to say about Ubuntu leadership and can do something about it. Being in this study is voluntary and you are under no obligation to consent to participation. If you do decide to take part, you will be given this information sheet to keep for future reference.

Due to the nature of a focus group discussion, confidentiality is excluded. However, the generation of data is an accessible and transparent process as

the participants analyse and interpret the data, with the researcher fulfilling the role of facilitator. The outcome of IQA is called a System Influence Diagram (SID) which is a group composite of the themes identified by the group and the relationships between them. The SID will inform the development of the Ubuntu leadership measure. The analysis of the data during IQA does not use personal identifiers.

Only Professor Anton Grobler, the promoter of this research, and myself, Kerryn Powell, will have access to the hard copy data, which will be destroyed once quality checks have been done. Any data that is captured on computer, will have no personal identifiers and will be stored on a password protected computer. The electronic data may be retained for a period of five years. In addition, any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by legislation (The Mental Health Care Act, Act 17 of 2002).

Procedures

Your role in this phase of the study involves actively taking part in a 3 – 4 hour structured focus group discussion. As this is a facilitated group process, your verbal input during the process will not be confidential to the researcher and other participants. However, you will not be required to record your input together with your personal details. You are free to withdraw at any time and without giving a reason. There is no penalty or loss of benefit for non-participation. However, for IQA to be conducted effectively, your full participation throughout the process is kindly requested.

Approval to conduct this research

This study has received written approval from the Research Ethics Review Committee of the Graduate School of Business Leadership, Unisa; Approval no: 2020_SBL_DBL_004_FA

Publication

The data collected i.e., SID, will be used to develop an Ubuntu leadership measure and will inform the second phase of this study. Ultimately the data will contribute to a research report, which includes but may not be limited to journal articles, conference presentations, and dissertations. Your privacy, and that of the organisation you represent, will however be protected as no identifiable information will be included in such reports.

Possible risks and discomforts

There are no foreseeable physical or psychological risks involved in participation. You will be inconvenienced by the time it takes to participate in the focus group discussion (3 – 4 hours). If you would like to discuss the IQA, you are welcome to do so after the session.

Remuneration for and benefits of participation

You will not benefit directly from participating in the research. You will receive no payment or reward, financial or otherwise. The results of the research will, however, be of scientific and practical value in understanding how Ubuntu leadership within an organisational context manifests itself.

Your rights as a research participant

By participating in this research, you are not giving up any of your legal rights.

Consent to participate

Kindly note that you will not be required to sign this declaration, but that you will be indicating your consent by participating in the focus group. A signed copy is not required, as this may identify you, and this research is done in such a way that you cannot be identified after participating in this study.

Further information and feedback

Should you require any further information or want to contact the researcher about any aspect of this study, please contact Prof Anton Grobler at grobla@unisa.ac.za Should you have concerns about the way in which the research has been conducted, you may contact the Research Ethics Committee of the University of South Africa.

Thank you for taking time to read this information sheet and for considering participation in this study.

Kerryn Powell

APPENDIX D

IQA demographic information

Sector (Private/ Public/ SOE)	
Industry	
Gender	
Age	
Highest Education	
Race	
Years in a leadership role	
Frequency of contact with other organisational leaders (Daily/ Weekly/ Monthly)	

APPENDIX E

Information sheet and consent to participate in research – survey on Ubuntu leadership

<u>Introduction</u>

My name is Kerryn Powell, and I invite you, as an employee of _____

to participate in an anonymous research study undertaken towards my Doctor of Business Leadership (DBL) studies at the UNISA Graduate School of Business Leadership (SBL).

_____

has given permission for this questionnaire to be administered.

Please read the following information with a view to deciding whether you are interested in participating in the research. You will only be included in the study if you are willing to take part voluntarily.

<u>Research study purpose</u>

The aim of the study is to conceptualise and develop a valid and reliable measure of Ubuntu leadership within an organisational context. During the first phase of the study, focus group discussions took place which informed the development of the Ubuntu

leadership measure. During this phase of the study, of which you are invited to participate, the data generated from the questionnaires will be used to establish whether the Ubuntu leadership measure is a valid and reliable instrument.

<u>Importance of the research</u>

This research will assist both the academic and business communities in better understanding Ubuntu leadership within organisational contexts and how best to leverage it in improving leadership. Accordingly, your participation in this research will be most appreciated.

<u>Sample selection, anonymity, data access and storage</u>

Your name was randomly drawn from a list of all employees from your organisation. Being in this study is voluntary and you are under no obligation to consent to participation. If you do decide to take part, you will be given this information sheet to keep for future reference. Only Professor Anton Grobler, the promoter of this research, and myself, Kerryn Powell, will have access to the hard copy questionnaires.

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by legislation (The Mental Health Care Act, Act 17 of 2002). Confidentiality is however not a concern in this phase of the research as the tests will be answered anonymously and individual identifiers will not be requested. Once the data is captured, and all identifiers removed it will be stored on a password protected computer. Only the data that is clear of all identifiers may be viewed by the statistician involved with this study as well as other researchers. The hard copy questionnaires will be destroyed once quality checks have been done. The electronic data may be retained for a period of five years.

Procedures

Your role in the study involves completing a questionnaire on Ubuntu leadership and the expected duration is 30 - 40 minutes. You will not be required to include your name or any other personal details that may result in you being identified. You are free to withdraw at any time and without giving a reason. There is no penalty or loss of benefit for non-participation. It will not be possible, though, to withdraw once you have completed and submitted the questionnaire as, being anonymous, it will not be possible to identify your answers from all the other participant's answers.

Approval to conduct this research

This study has received written approval from the Research Ethics Review Committee of the Graduate School of Business Leadership, Unisa; Approval no: ,2020_SBL_DBL_004_FA

.

Publication

The data collected will be used to write a research report, which includes but may not be limited to journal articles, conference presentations, and dissertations. Your privacy, and that of the organisation you represent, will however be protected and no identifiable information will be included in such reports.

Possible risks and discomforts

There are no foreseeable physical or psychological risks involved in participation. You will be mildly inconvenienced by the time it takes to complete the questionnaire (30 - 40 minutes). If you would like to discuss the research and your reactions to the questionnaires, you are welcome to do so after the session.

Remuneration for and benefits of participation

You will not benefit directly from participating in the research. You will receive no payment or reward, financial or otherwise. The results of the research will, however, be of scientific and practical value in understanding how Ubuntu leadership within an organisational context manifests itself.

Your rights as a research participant

By participating in this research, you are not giving up any of your legal rights.

Consent to participate

Kindly note that you will not be required to sign this declaration, but that you will be indicating your consent by completing the questionnaire. A signed copy is not required, as this may identify you, and this research is done in such a way that you cannot be identified after participating in this study.

Further information and feedback

Should you require any further information or want to contact the researcher about any aspect of this study, please contact Prof Anton Grobler at grobla@unisa.ac.za Should you have concerns about the way in which the research has been conducted, you may contact the Research Ethics Committee of the University of South Africa.

Thank you for taking time to read this information sheet and for considering participation in this study.

Kerryn Powell

APPENDIX F

Test of congruence

Ubuntu leadership in an organisational context

In literature the most commonly referred to descriptions of Ubuntu in an organisational context are Mangaliso (2001), who describes Ubuntu as a pervasive spirit of caring and community, harmony and hospitality, respect and responsiveness that individuals and groups display for each other, and Mbigi (2007), who unpacks Ubuntu using five social values of survival, solidarity, compassion, respect and dignity.

Please indicate in the Table on page 2 below with a tick or a cross in the relevant block if you feel there is agreement between these elements of Ubuntu on the left and the elements across the top.

Once complete, please email the document to me at kerryn@kerrynpowell.co.za

Thank you!!!

		Shared direction	Values and compassion	Cultural awareness and acceptance	Participation	Accountability	Productivity
Mangaliso (2001)	**Pervasive spirit of caring and community**						
	Harmony and hospitality						
	Respect and responsiveness						
Mbigi (2007)	**Survival**						
	Solidarity						
	Compassion						
	Respect						
	Dignity						

APPENDIX G

Turnitin

Submit for 43160123 Powell - Final

APPENDIX H
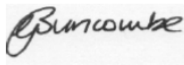
Language editing certificate

19 May 2023

Proof of language editing

I hereby declare that I have edited the thesis entitled "The conceptualisation, development and validation of an Ubuntu leadership measure within a Southern African organisational context" written by Kerryn Powell for the Doctor of Business Leadership at the University of South Africa.

Changes were suggested using track changes in MSWord. The onus is, however, on the author to make the changes suggested and to attend to the queries. I take no responsibility for any changes made to the document after I completed the editing.

Glenda Buncombe

BA (Trans), Rhodes University