IMPLICATIONS OF

INDIVIDUALISTIC AND COLLECTIVISTIC

ORIENTATIONS FOR

MANAGEMENT DEVELOPMENT

IMPLICATIONS OF
INDIVIDUALISTIC AND COLLECTIVISTIC ORIENTATIONS FOR
MANAGEMENT DEVELOPMENT

by

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ABSTRACT

The Apartheid Philosophy resulted in creating a heterogenous society in South Africa, with each group having its own distinctive culture and value-orientation.

Organizational values, influenced by personal value-orientation employed by White managers, could be challenged by appointing members of this heterogenous society into positions previously held by White managers, thereby emphasizing the need for congruence between organizational and personal value-orientation.

The literature study revealed not only the existence of both Individualism and Collectivism, but the co-existence thereof in individual value-orientation and the existence of Ubuntuism as another form of collectivism - the latter being analogous to humanism. Through this empirical study the value-orientations of managers from either Black or White cultural backgrounds, were assessed, using a value-orientation questionnaire. The findings of the present study, although inconclusive, demonstrated that Black and White managers do not differ significantly in terms of their value-orientation at work.
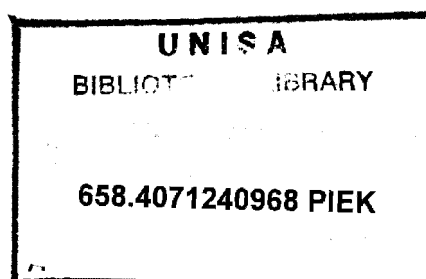
KEY TERMS

The term *individualism* will be used interchangeably with the terms *individualistic orientation* and *individualistically orientated*, respectively.

The term *collectivism* will be used interchangeably with the terms *collectivistic orientation* and *collectivistically orientated*, respectively.

The following terms, despite popular interpretations, will, in the context of this dissertation, have the following meaning:

❏ Acculturation : A process during which an individual adapts to, and accepts another culture.

❏ Affirmative action : A process in which Blacks are favoured in an attempt to restore the historical imbalances created by the implementation of the Apartheid Philosophy.

❏ Collectivism : The experience of being a member of a specific group, in which group values transcend those of the individual.

❏ Culture : The sum of the rules, regulations, activities, language, acts, political activity and values, distinguishing between different societies.

❏ Cultural diversity : A concept which acknowledges the vast cultural differences of South Africa's population.

❏   Culture :   Emotional or social problems experienced by
       shock   an individual during the acculturation process.

❏   Individualism :   A philosophy in which the values of the
       individual transcend those of the group.

❏   Individuation :   A process of differentiation through which
       members of society become individuals.

❏   Introjection :   A process by which the external world is
       absorbed without questioning or placing it into
       context of reality. Thus, the individual
       perceives external situations as personal
       mental processes or as types of dreams.

❏   Management :   Refers to an ongoing process of growth
       development   and development of management skills and
       knowledge, enabling the individual to adapt to
       changing organizational environments, in
       which social factors (i.e. values) play a vital
       part.

❏   Mentoring :   A process in which a senior manager is
       appointed to assist affirmatees during the
       management development phase, to minimize
       the effects of culture shock, while assimilating
       a new value-system.

❏   Personal :   An individual orientation towards either
       orientation   individualism or collectivism.

❑   Ubuntu/Botho   :   Although there is, as yet, no clear definition of
                              the concept, it implies that personal growth
                              (emotional and spiritual) is only possible
                              through social interaction, which indicates an
                              undeniable link with humanism.

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CHAPTER 1

INTRODUCTION TO THE RESEARCH

The South African work force is becoming increasingly diverse. Managers from the previously disadvantaged groupings (for example Blacks, Coloureds, Indians and women) are appointed or promoted to positions previously held by White managers. Not only does this practice satisfy the social requirements for Affirmative Action, but also allows organizations to establish the foundation of managing a cultural diverse work-force. It is, however, not clear how this diverse management team's cultural diversity will affect organizations' corporate cultures.

This study focuses on the possible effect personal orientation, for example towards individualism or collectivism, could have on management development.

In this chapter the background of the research is discussed , which will lead to the problem statement and research questions. This will be followed by the objectives of the research, after which a research model will be presented, to be followed by the paradigm perspectives which will guide the research. The research design and method will give structure to the research process, followed by an introduction to the chapters of this dissertation.

1.1   BACKGROUND TO THE RESEARCH

Industrial Psychology, as an applied science, focuses on the behaviour of individuals and groups within the parameters of organizational dynamics. As

a science it derives its contributions from other behavioural disciplines, such as Psychology, Social Psychology, Anthropology, Politics and Sociology. (Robbins, 1989).

In this dissertation, the concept of values will be borrowed from Sociology with a view to describing the influence of values on management development. Values, in Sociology (Haralambos & Holborn, 1990), describe what individuals accept as being dear and important. The more individuals from a particular society or group uphold the same values, the more common their behaviour. This commonality results in an inter-expectancy by all members that every member will behave in the same manner, which with time, becomes standard behaviour or normative behaviour. Normative behaviour regulates social interaction and makes behaviour predictable and controllable.

It follows then that the greater the congruence between personal and group values, the more efficiently members of that group contribute towards the attainment of group objectives. Because values are inseparable from behaviour, they also influence behaviour at work.

To date various types of research have been completed regarding values, ranging, amongst others, from Rokeach's (1973) epic research into the existence of personal value-orientations, to research done regarding the existence of individualistic or collectivistic orientation (Burgess et al., 1994; Kim, 1994a; Reykowski, 1994; Triandis et al.; 1988; Schwartz, 1990a, 1990b, 1994; Schwartz & Bilsky, 1987; Sinha & Tripathi, 1994). Hofstede (1994) researched the impact values have on the establishment of organizational structures, systems and procedures. However, available literature reveals no research done on the impact a cultural diverse management team could have on organizational structures, systems, procedures and management development, either from an individualistic or collectivistic orientation.

The prevalent value-orientation in any society, as a direct result of what a group believes in, implies that its members should have the same orientation, which in turn will have a direct bearing on the nature of the relationship between employer and employee (Hofstede, 1980). This relationship, as such, implies some form of collectivity or collective movement which will result in activity and conduct, as a result of their acting "...together collectively... (Smelser, 1962: 3) being an "...expression of [established rules, definitions or norms]..."(Smelser, 1962: 6).

Organizations, and departments within organizations, differ in the expectations they have of their employees. Some expect employees to bond and function efficiently as a team (for example, sports teams, specialist teams in the military and police services, as well as rescue workers), whilst others expect and reward individual effort (for example, sales personnel and executive officers). The impact of the employer's expectancy could be either that employees' bonding as efficient units will result in emotional dependency upon each other and a new collectivity be formed, or that individual performance results in independent and responsible actions in which individualism is strengthened (Hofstede, 1980).

It is, therefore, imperative that a high degree of congruence exists between organizational and personal value-orientations. Should this not be the case, however, the resultant incongruence could be the main cause for inefficient and ineffective performance amongst personnel in an organization. Hofstede (1980) remarks that incongruence could force an employee to act more individualistically, running the risk of being branded a maverick, or a new form of collectivity could develop in contrast with the expected collective behaviour.

People belong to and/or affiliate to groups for various reasons. Some groups' membership is biologically determined by virtue of birth (for example white, black, male, female, etc.). Other groups' membership is aspired to (for example

registration with a professional body or trade union) which serves individual needs.

Some people will affiliate to groups to have an individual need satisfied (for example an interest group), implying that affiliation will be terminated when this need is no longer satisfied or when the need is no longer prevalent. Other people will affiliate to groups due to a personal drive (for example a religious group), implying a more permanent affiliation. The type of affiliation described in the preceding paragraph is indicative of individualism, whilst the latter type is indicative of collectivism.

Bearing in mind the above view on individualistic and collectivistic affiliation, the next issue to examine is that of the trade union movement in the Republic of South Africa . Trade unions were established in European Industry to protect the rights of the individual, and by implication that of the group. With the import of skilled labour to work in Industry in the Republic of South Africa, trade unionism as a measure of protection against management, was inevitably introduced to the South African labour-force (Bendix, 1992). During the latter part of the Freedom Struggle against the Apartheid Regime, Blacks joined trade unions *en masse* to form a new collectivism and to show solidarity towards the Freedom Struggle. This solidarity was aimed at the practices of the Apartheid Regime (such as job reservation) and resulted in the forming of a new collective identity or collectivism.

Black South Africans traditionally are group or collectivistically orientated, whilst White South Africans are individualistically orientated. This is confirmed by research by Hofstede (1980), Kim (1994b) and Triandis (1986). If management is predominantly White, it would be safe to speculate that organizational value-orientation would be individualistically orientated. With the advent of Blacks appointed as managers, with a collective value-orientation, it is a *fait accompli* that their value-orientation will influence the existing

organizational value-orientation.

In terms of the title of this dissertation, attention will be given to the possible influence of personal value-orientation, in terms of individualism or collectivism, could have on the development of managers.

1.2   PROBLEM STATEMENT

In the Republic of South Africa the social and economic demand to establish cultural diversity in management, supported by the trade unions, is to implement an affirmative action policy. This policy is seen as a method to redress the historic imbalances, not only in private companies, but in the public sector as well.

The more the representatives of other cultural groupings are appointed or promoted to management, the bigger the chance of their cultural value-orientation influencing the traditionally held work values. It would be a grave error of judgment to appoint people at random, without considering the influence their personal value-orientation in terms of individualism or collectivism, could have on the organization. This is especially critical if their personal value-orientation proved to be incongruent with that of the organization (Christie et al., 1994).

Values, according to Haralambos and Holborn (1990), pertain to the belief in that which is good and desirable, which is important, worthwhile and worth striving for. The consequence of a value-orientation in any culture, is the formation of a self-identity, which, according to Reykowski (1994), is used to develop either an individuation or identification orientation. Individuation leads to the development of an individualistic value-orientation, whilst identification results in the development of a collectivistic value-orientation.

Hofstede (1991) and Kim (1994a) argue that Western cultures are individualistically orientated, as individuals are supposed to take care of themselves. African and Eastern Asian cultures, for example, tend to have a collectivistic orientation which implies that solidarity, conformity, compassion, respect, human dignity and collective unity are valued.

The main difference between these two value-orientations lies in the relationship between the individual and the group, and the interpretation of group norms. Viewed superficially, the main difference is founded on a normative principle. The individualistically value-orientated groups on the one hand, assume that individuals will care for themselves and will co-operate with the group as long as personal interests are served. The collectivistically value-orientated groups on the other hand, value the well-being of the group above that of the individual - the traditional African society describes the relationship between individuals as **I am because they are, and because they are, therefore I am** (Broodryk, 1996).

Reykowski (1994) reports that any group in a homogeneous culture does not necessarily have a monoculture value-orientation and that differences can occur. He quotes an example where, in Eastern European countries, white-collar workers will foster individualistic work values, whilst blue-collar workers will foster collective work values. In this respect management will strive towards achievement and materialism, whilst factory personnel will unionize and act collectively in response to their perceived oppression by management.

The influence Reykowski's research (1994) could have on a single culture management team is that, despite a culturally defined value-orientation, status and class can act as agents in altering a personal value-orientation. The impact this could have in the South African context is that Black senior managers could tend to have an individualistic orientation, whilst junior Black managers could tend to have a collectivistic orientation.

According to Myburg (1984), the traditional African cultures tend to have less role differentiation than Western cultures, hence a greater role equality amongst members of that culture, resulting in a collective behaviour (or collectivism) amongst its members. As the individual gets older, more responsible roles will be added. A boy will tend goats, thereafter large livestock and ultimately supervise the cultural heritage and undertake counseling. The same principle is applied to girls in the traditional African societies (Interview with Pretorius, 1996). This implies that the individual is part of a tight-knit social framework, in which people are integrated into strong cohesive groups. The reverse of this argument implies that groups with an individualistic value-orientation have a less tight social framework.

The implications of the aforementioned, for any organization, could be that managers' career expectations, based on their current value-orientation, will determine the extent to which they will buy into a particular management value-orientation of an organization (Altimus, 1971).

Thus, the impact a value-orientation might have on the management of any organization, inter alia, could be:

❑ The majority of management development courses (Hofstede, 1991) have been developed from an individualistic value-orientation. A false expectancy exists in that the course developers expect the trainees to have respect and understanding for the underlying value-orientation. Trainees from opposing value-orientations could be expected to fail such a course mainly due to the difference in the underlying value-orientation.

The above could lead to incongruity between skills developed and personal orientation, resulting in poor performance, which in turn could be incorrectly attributed to the individual's inability to

assimilate new skills or buying into an organization's culture.

❏ Although Human and Human (1989) allege that existing managers from the individualistic orientation tend to prohibit employees with a different orientation from joining the ranks of management, the present researcher contends that the forced segregation of the population by ethnic grouping in urban environment, and the formation of homelands (during the Apartheid Era), exacerbated this even more.

This practice resulted in a form of discrimination based on sex, race, class and religion. With the changing of the political system in the Republic of South Africa during 1994 and 1995, this form of discrimination was deemed as unfair labour practice in terms of the Labour Relations Act (Act 66 of 1995). Consequently, this form of discrimination will probably give way to more discrete forms of discrimination, such as credentials, education and membership of in-groups (such as returning exiles).

Human and Human (1989) identified the difference in personal orientation for either the individualistic or collectivistic orientations of various managers and other senior staff members, as the tension or structural fault in organizations, which is exacerbated by the value-orientation of executive management.

The discord between the aforementioned employee groupings was aggravated by the development of distinctly different value-orientation. Little, if any, cross-pollination occurred between these two groupings, as a result of the enforced segregation of the population employed by the Apartheid Regime (Human & Human, 1989). This implies that management should undergo a so-called

paradigm shift to develop and implement an orientation of social consciousness before skills training and the development of staff *per se*, can commence, or before their own people-management skills can be improved.

From the above, it appears that incoming managers, with a collectivistic orientation, could have a marked influence on the orientation of an organization, as reflected by the present White managers from an individualistic value-orientation. The opposite situation has equally important implications.

1.3   OBJECTIVES OF THE RESEARCH

Subsequent to the above-mentioned problem statement, the objectives of this dissertation are as follows:

❑   to identify the differences in personal value-orientation in a sample of managers from Junior, Middle and Senior Management Levels, in terms of individualism and collectivism;

❑   to measure and map the resultant personal value-orientation;

❑   to identify and discuss the possible influence the preceding personal value-orientations could have on management development.

1.4   RESEARCH MODEL

The research in this dissertation will be based on the framework, depicted on page 10, as proposed by Mouton and Marais (1990: 22) for research into the social sciences.

Figure 1.1: Framework for research into the social sciences (Mouton & Marais, 1990:22).
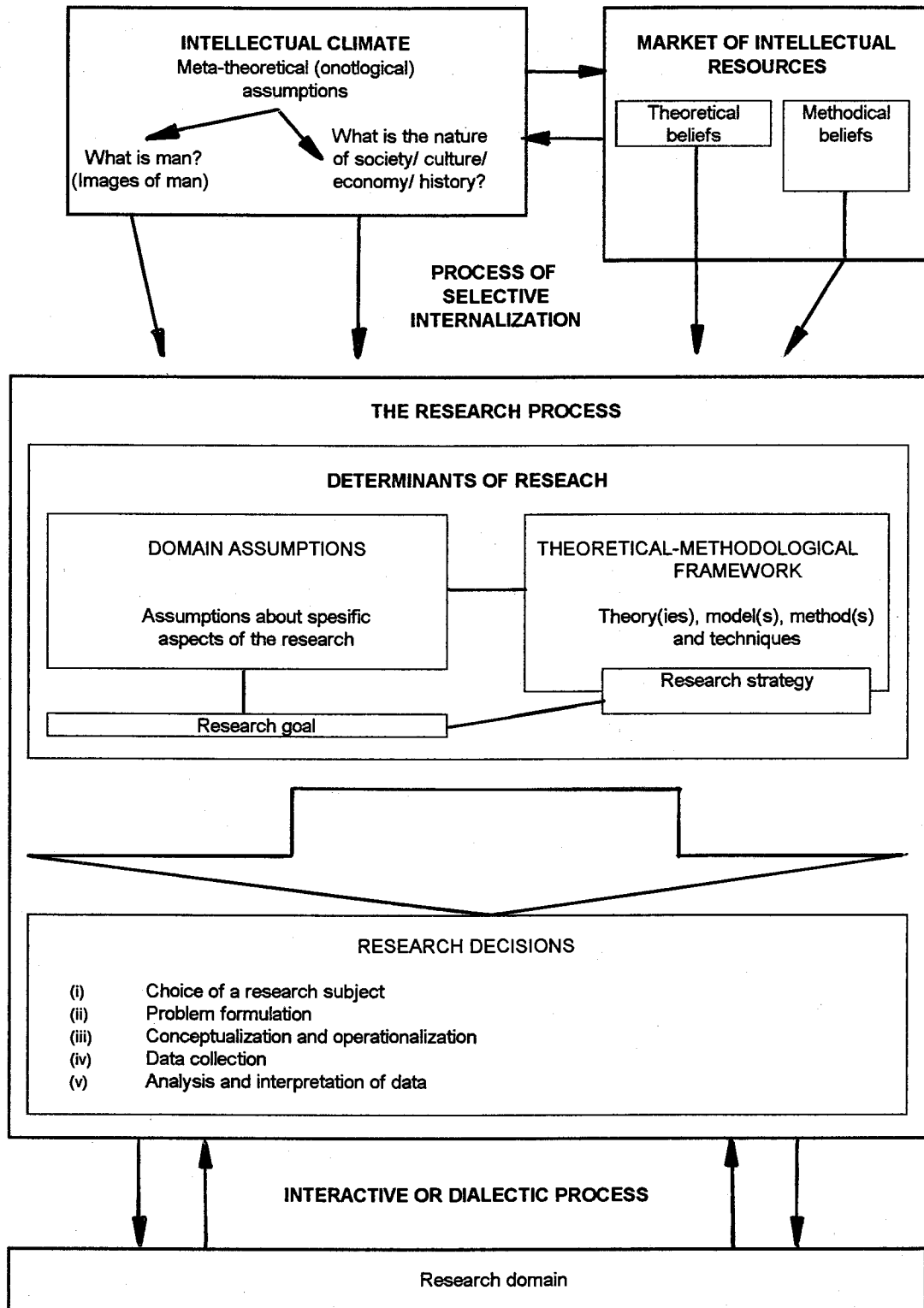
This model, incorporating the systems theory approach, has three sub-systems which will be discussed later, namely the intellectual climate of the specific discipline, the market of intellectual resources within each discipline and the research process itself.

This integrated model of social sciences research (as depicted in Figure 1.1) incorporates and systematizes the sociological, ontological, teleological, epistemological and methodological dimensions of the framework of the research process (Mouton & Marais, 1990).

1.4.1. The Dimensions of the Social Sciences in Terms of the Proposed Research

For the purpose of this research, it is necessary to describe briefly each of the five dimensions mentioned.

1.4.1.1   Sociological dimension

This dimension, according to Mouton and Marais (1990), refers to the existence of networks in research communities, ethic of research control, the influence of ideologies and interests, the decisions regarding individual and team research projects, differences between contract and personally initiated research, project supervision and management, the planning and control over time and resources relevant to the research project.

1.4.1.2   Ontological dimension

This dimension aims at the study of being and reality, which includes the studying of mankind in all its diversity, i.e. reactions, human activity, attitudes, et cetera. (Mouton & Marais, 1990). This research focuses on the possible influences the individualistic and collectivistic value-orientations could have on

management development.

1.4.1.3 Teleological dimension

The teleological dimension refers to human activity, and that research into this dimension is objective-motivated (Mouton & Marais, 1990). The objective of this research is to establish the possible influences individualistic and collectivistic value-orientation may have on management development, using various standardized measuring instruments.

1.4.1.4 Epistemological dimension

The epistemological dimension refers to the validity, reliability and replication of research results (Mouton & Marais, 1990). In this research this is achieved by a carefully designed questionnaire and statistical analysis of the research data. By implementation of the aforementioned, unbiased, critical, systematic and controllable information is gathered which supports rational decision-making.

1.4.1.5 Methodological dimension

The above refers to the quantitative, qualitative and general approach to the participation in action research. In this dissertation, this is achieved by a carefully designed questionnaire and the statistical analysis of information. By implementation of the aforementioned, unbiased, critical, systematic and controllable information is gathered, which will support rational decision-making (Mouton & Marais, 1990).

1.4.2 Sub-systems of the Integrative Research Model of Mouton and Marais

The following three sub-systems will be discussed:

1.4.2.1 Intellectual climate

The intellectual climate as sub-system, refers to the various non-epistemological value-systems or convictions which are prevalent in a given and specific period of any discipline. In the Discipline of Psychology, Industrial Psychology is an umbrella term covering the study of human activity in the work-place, such as fatigue, work values, organizational practices and behaviour (Mouton & Marais, 1990).

This sub-system includes the relevant paradigms to be used in research and metatheoretical statements, which will be discussed later.

1.4.2.2 Market of intellectual resources

The following are part of this sub-system and will be discussed separately.

❏   Theoretical beliefs

Theoretical beliefs encompass all beliefs which are testable regarding the social phenomenon, in terms of description and interpretation of human activity. Hypotheses, typologies, models and theories are incorporated into this system (Mouton & Marais, 1990).

❏   Methodological beliefs

Methodological beliefs concern the nature and structure of the research process proposed by Mouton and Marais (1990).

1.4.2.3   Research Process

In order to report responsibly on the research results, it is necessary for the researcher to internalize, in the research project, those paradigms which will allow interaction with the research object. Not only does this imply the selective internalizing of relevant paradigms, but also the task- and problem-related perspectives and resultant methodological preferences, as well as the steps in the methodological approach to be followed.

1.5   PARADIGM PERSPECTIVE OF THE RESEARCH

With reference to the paradigm perspective of the research, the relevant paradigms and metatheoretical statements will be discussed.

Paradigms are portrayed (Plug et al., 1991) as one of the following:

❑   as a model or template which can be applied to a variety of aspects, or

❑   a set of assumptions, next to others, in a particular science, which can be utilized to describe a particular phenomenon, or

❑   as a basic approach utilized by all researchers of a particular science, or

❑   a research design, based on a particular set of assumptions.

1.5.1.   Relevant Paradigms

The literature survey on personal value-orientation will be presented from the humanistic paradigm, whilst the literature survey on management training will

be presented from the behaviouristic and humanistic perspectives.

The following are the basic assumptions of the behaviouristic paradigm (Ivey and Simek-Downing, 1980):

❑   it is concerned with the observable, immediate and durable action in the lives of individuals;

❑   the human condition can be studied objectively and be predicted;

❑   the success of predictions and interventions can be measured;

❑   an individual's behaviour is directly related to events and stimuli in the environment;

❑   learning is defined in terms of changes in behaviour;

❑   behaviour develops and maintains itself through a system of rewards or reinforcers and punishments;

❑   behavioural change must be relevant to the individual, and

❑   all behavioural change procedures seek to modify by increasing or decreasing the frequency of specific behaviour.

The following are the basic assumptions of the humanistic paradigm (Quitmann, 1985).

❑   a human being represents more than the sum of his or her parts;

❑   a human exists within human context;

❑   humans have to make decisions based on choices. They need not be passive spectators, but can actively change their lives and situations. Underlying this is the need of actualization of potential, and

❑   human existence is intentional. This forms the basis of human identity.

1.5.2   *Empirical Study*

The empirical study will be presented from the functionalistic paradigm and the results obtained will be interpreted within the aforementioned perspectives. The following are the basic assumptions of the functionalistic paradigm (Morgan, 1980):

❑   the functionalist perspective is primarily regulative and pragmatic in its basic orientation;

❑   it is concerned with understanding society in a way which generates useful empirical knowledge;

❑   society has a concrete, real existence, and a systematic character orientated to produce an ordered and regulated state of affairs;

❑   it encourages an approach to social theory that focuses on understanding the role of human beings in society, and

❑   behaviour is always seen as being contextually bound in a real world of concrete and tangible social relationships.

Thematically, the empirical study will focus on the correlation and difference between the two variables, namely personal value-orientation and management

development. In its disciplinary context, this research will emphasize psychology and industrial psychology as fields of application, whilst the literature survey stresses personal value-orientation and human resources development. In terms of the empirical study, the focus is on statistical analysis.

1.6   METATHEORETICAL STATEMENTS

According to Mouton and Marais (1990), metatheoretical assumptions represent those assumptions underlying all theories, models and paradigms, and include all metatheoretical values or beliefs pertaining to a particular discipline in the social sciences. In this dissertation, the following metatheoretical statements will be presented:

1.6.1   Industrial Psychology

Industrial Psychology, as an applied science according to Plug et al. (1991), focuses on the behaviour of individuals and groups within the parameters of organizational dynamics, such as: task analysis, job evaluation, achievement motivation, organizational psychology and employee attitudes. Industrial Psychology is built upon contributions from other behavioural disciplines, such as Psychology, Social Psychology, Anthropology, Politics and Sociology (Robbins, 1989). With reference to the preceding, this research will focus on the influence personal value-orientations could have on the development of managers.

1.6.2   Human Resources Development and Training

Nadler (1982) states that development and training is concerned with the preparation of employees to enable them to cope more efficiently and effectively with changing practices and culture, within an organization. This

approach is supported by Van Dyk et al. (1992), who sees training and development as a systematic process of changing behaviour and/or attitudes of personnel to empower them to contribute to organizational goals and objective achievement. With reference to the preceding, this research will focus on the link between personal value-orientation (and the altering and/or changing thereof) and its effects on management development.

1.7 RESEARCH DESIGN

Research, as a process, is characterized by constant decision-making, during which a rational decision-making process is employed, with the ultimate aim being the maximizing of both internal and external validity of research findings (Mouton & Marais, 1990).

To ensure that this research complies with the values embodied in the aforementioned, attention will be given to the following:

❑   Control over the irrelevant variables (Huysamen, 1993); and

❑   control over internal validity by employing relevant and appropriate research methodology, using

❑   an objective, and a

❑   rational decision-making process (Mouton & Marais, 1990),

❑   where the influence of the independent variable on the dependent variable is measured (Huysamen, 1993).

This research will be characterized by a literature review of both value-orientations (Individualism and Collectivism) and Ubuntu/Botho and

Management Development, which will be descriptive by nature. The integration of the aforementioned with the results, as well as the recommendations, will be contextualized with regard to the presented problem.

1.8   RESEARCH METHOD

This research will be conducted in three phases, each with its own steps in the process.

❏ Phase 1 Literature survey

- ✦ Step 1   Individualistic and Collectivistic value-orientation
- ✦ Step 2   Management development within organizations
- ✦ Step 3   Integration of the Theory

❏ Phase 2 Empirical investigation

- ✦ Step 1   Determining and describing the sample
- ✦ Step 2   Choosing the questionnaire
- ✦ Step 3   Administration of the questionnaire
- ✦ Step 4   Marking the questionnaire
- ✦ Step 5   Statistical processing of data
- ✦ Step 6   Formulating hypotheses
- ✦ Step 7   Reporting and interpreting results
- ✦ Step 8   Integrating and concluding research
- ✦ Step 9   Discussing the limitations of the research
- ✦ Step 10 Summary

❏ Phase 3 Recommendations

1.9   RELEVANT PRINCIPLES

Schwartz (1994) warns against downplaying one value-orientation in favour of another, whilst Hofstede (1980) warns against superimposing personal value-orientation on those being studied and not to commit ethnocentrism. Some societies believe that a particular value-orientation is superior to others (for example the Americans believe individualism is good) and whilst others believe it to be bad, for example Communists (as a form of collectivism) believe rampant individualism is bad and should therefore be controlled. The current researcher will accept the challenge posed by objective reporting and evaluation of research data.

Secondly, this dissertation will concern itself with the behaviour of individuals. It will, furthermore, show that individuals are part of in-groups, for various reasons. The latter tend, according to research (Hofstede, 1980, 1991; Kim, 1994a) to have either an individualistic or collectivistic orientation which influences the behaviour of its members.

Thirdly, this dissertation does not intend to resolve whether individuals caused society to exist by acting collectively, or whether individualism is a form of defiance against collectivism, but will, by using what exists (i.e. individualism and collectivism) evaluate the effect of value-orientations on management development.

1.10   DIVISION OF CHAPTERS

The chapters will be presented in the following manner.

Chapter 2 :   *Literature Study - Personal   Orientation towards Individualism and Collectivism.*

Chapter 3 :   *Previous Research Done with Regard to Individualistic and Collectivistic Orientations.*

Chapter 4 :   *Literature Study - Management Development.*

Chapter 5 :   *Integration of the Theory.*

Chapter 6 :   *Research Methodology*

Chapter 7 :   *Summary and Recommendations*

1.11   SUMMARY

This chapter discussed the scientific approach of this dissertation, which will focus on the influence an individualistic or collectivistic orientation could have on management development in an organization. Aspects discussed were the background to the research, problem statement, objectives of the research, research model, paradigm perspective of the research, metatheoretical statements, research design, research method, relevant concepts and principles, as well as chapter division.

Chapter 2 will consider Individualism and Collectivism.

CHAPTER 2

LITERATURE STUDY - PERSONAL ORIENTATION TOWARDS INDIVIDUALISM AND COLLECTIVISM

This chapter will focus on values, using Rokeach's epic research (1973) into values as point of departure, whereafter attention will be given to the existence of individualistic and collectivistic orientation towards values, the co-existence of both individualistic and collectivistic orientation, Ubuntu/Botho and a summary of this chapter.

Hofstede (1991) and Kim (1994b) argue that African cultures are examples of collectivism. Reference has been made to the fact that Blacks are being appointed and/or promoted to management positions. It has been postulated that their difference in value-orientation, resulting in cultural diversity within management, could have a marked impact upon corporate cultures. It is, therefore, pertinent that Ubuntu/Botho, as a form of collectivism, also be discussed in this chapter.

2.1   VALUES

Based on Rokeach's research (1973), the following points regarding values will be discussed, namely an introduction, the definition of values, values as modes of conduct and behaviour, nature of value-systems, functions of values and value-systems and values distinguished from other concepts.

2.1.1 Introduction to Values

Values are part of human existence, and create direction and guidance for human behaviour. As such, values become part of the individual's behaviour, through the internalization process. This process, which is the ideal vehicle for learning, guarantees the endurance and stability of values. Through the process of maturation, the individual gradually learns to integrate the various absolute values into a hierarchically organized system, in which values are ordered in priority of importance, relative to others (Rokeach, 1973).

Values form an integral part of any culture (Rokeach, 1973), and have cognitive, affective and behavioural components, which encompass the following:

❏ an individual will cognitively know which value to strive for, within a particular society, whilst

❏ values have an affective connotation in the sense that the individual will feel emotional about it, and will suffer feelings of anxiety when deviating from it;

❏ the members of a group will tend to uphold the same values, resulting in similar behaviour under certain conditions. This implies that behaviour is not only controllable by means of norms, but is also predictable and results in social interaction.

2.1.2 Definition of Values

To clarify the aforementioned, it is necessary to consider the difference between a value and a value-system.

A **value** is "...an enduring belief that a specific mode of conduct or end-state of existence is personally and socially preferable to an opposite or converse mode of conduct or end-state of existence" (Rokeach, 1973: 5).

A **value-system** is "... an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance" (Rokeach, 1973: 5). Chaiken (1981) adds that value-systems are organized in a diffuse belief system, influencing and organizing attitudes.

The following important factors are noted in Rokeach's research (1973), namely that values and value-systems are enduring, are linked to behaviour and result in an end-state, and are stable. Values tend to change slowly over time and have a dynamic character.

2.1.3   *Values as Mode of Conduct and Behaviour*

During his research, Rokeach (1973) distinguished between two main classes of values, namely terminal values (or end-states of existence) and instrumental values (or modes of conduct). Schwartz and Bilsky (1990) remark that terminal values are associated with situational factors, whilst instrumental values are associated with courses of action, with the latter values being subordinate and subservient to terminal values. Schwartz and Bilsky (1990) indicated that instrumental values could act as motivators, a role not necessarily only terminal values could fulfil.

2.1.3.1   Terminal values

People differ from each other in terms of their orientation towards terminal values which are either self-centred or societal, or intra- or interpersonal. The increase in the one will invariably lead to the decrease in the other (Rokeach,

1973). Thus, the self-centred person would be more individualistically orientated whilst the societal or group-centred individual would be more collectivistically orientated.

2.1.3.2   Instrumental values

Values resulting in a certain mode of conduct greatly facilitate controlling people. When persons violate a moral value, anxiety develops due to feelings of guilt, and they return to normal behaviour. When they behave in a manner contrary to their competence, feelings of shame or incompetency may occur. To prevent these feelings from occurring, these persons may display behaviour characterized as honesty and responsibility. The more widely a value is shared in a particular society, the greater the expectation and demand by that society that the individual will behave in a particular manner (Rokeach, 1973). The implication of the preceding is that, because of different expectations placed on the same values in other societies, other forms of behaviour will be elicited.

2.1.4   Nature of Value-Systems

Rokeach (1973) mentions that as many as eighteen terminal values may exist, whilst the number of instrumental values is several times this number. It follows then, as already mentioned, that the instrumental values are subordinate and subservient to terminal values, with the aforementioned being modes of behaviour which are instrumental to the attainment of terminal values.

2.1.5   Functions of Values and Value-Systems

Values function to serve as standards or criteria (Rokeach, 1973) which guide human behaviour, and have the following characteristics.

2.1.5.1 Values as standards

Values as standards, according to Rokeach (1973), have the following characteristics. Values:

☐　　assist individuals to take particular positions in social issues;

☐　　predispose individuals to favour a particular ideology (politics, religion, et cetera);

☐　　act as a guide in our presentation of self to others;

☐　　assist individuals in evaluating others according to certain criteria;

☐　　are central to the studying of the comparison-process;

☐　　act as standards which are embodied in rules and regulations, and

☐　　aid the rationalizing process of the psycho-analytical sense, such as beliefs, attitudes, et cetera.

From the above-mentioned, values can therefore be viewed as a mechanism to maintain and enhance self-esteem (Rokeach, 1973).

2.1.5.2 Conflict resolution and decision-making

A value-system is a learned organization of principles and rules, used to enhance the choice which has to be made between alternatives (Rokeach, 1973).

2.1.5.3   Personal motivation

Personal motivation and needs satisfaction are directly influenced by the value-system employed. Values therefore:

❏   act as the conceptual tool used to maintain and enhance self-esteem, resulting in the formation of attitudes. Attitudes can be seen as a mechanism employed to aid the individual to adjust to society (Rokeach, 1973);

❏   possess an adjustive nature, whereby a value can be adjusted to suit, or, comply with group pressures (Rokeach, 1973);

❏   can be employed to serve ego-defensive functions. Research on the authoritarian-personality suggests that an emphasis on modes of behaviour, such as cleanliness, politeness, family and national security, serve the ego-defence (Rokeach, 1973), and

❏   serve to aid individuals in their need for self-actualization. Terminal values may explicitly and implicitly implicate instrumental values, which support this need (Rokeach, 1973).

2.1.5.4   Hierarchy of values

Maslow's Theory of Motivation is a typical example of the hierarchical and organizational structuring of a value-system. Using the preceding, it is possible to describe the level at which an individual is operating - i.e. ego-defence or self-actualizing (Rokeach, 1973).

2.1.6   Values Distinguished from other Concepts

According to Rokeach (1973), values are often confused with other concepts,

such as attitudes, social norms, needs, traits, interests and value-orientations. A brief discussion will follow to distinguish between the differences of the mentioned concepts.

2.1.6.1   Values and attitudes

The two main differences (Rokeach, 1973) between values and attitudes are:

❑   a value is a standard and refers to the single belief of a specific kind and transcends objects and situations, whilst

❑   an attitude refers to the organization of several beliefs around a specific object or situation, and is a result of previous experiences with specific objects and situations.

2.1.6.2   Values and social norms

There are three ways (Rokeach, 1973) in which values and social norms differ. Values:

❑   refer to a mode of behaviour or end-state of existence, whilst social norms refer only to mode of behaviour;

❑   transcend specific situations, whilst social norms prescribe behaviour in a particular situation, and

❑   are personal and internal to the individual, whilst social norms are consensual and external to the individual.

Bierbrauer et al. (1994) added to Rokeach's reasoning (1973), by stating that:

❑   norms are prescriptive. They can, in general, be defined as widely

shared standards of conduct, suitable for controlling the behaviour of society. Also, as society expects the individual to conform to certain patterns of behaviour, the individual behaves in a predictable manner. Transgression thereof can be easily identified and is controllable through law and by-laws.

❑   values on the other hand, are those desirable standards of orientation in a person's life which involve personal evaluation of the behaviour in question - thus the degree in which the latter is desirable or not.

2.1.6.3   Values and needs

Values are the cognitive representation and transformation of needs, not only individualistically, but collectivistically as well (Rokeach, 1973).

2.1.6.4   Values and traits

Personality, according to Rokeach (1973: 21), is formulated using "...internal, phenomenological standpoints as a system of values". These phenomenological standpoints result in personality traits which can be measured (Cattel et al., 1970).

2.1.6.5   Values and interests

Interests are but one of many manifestations of values, and could therefore be seen as one of many attributes, although the above seem to resemble attitudes more than values (Rokeach, 1973).

2.1.6.6   Value-systems and value-orientations

Rokeach (1973) does not support the notion that a value-system is

interchangeable with a value-orientation, and argues that a value-system cannot have an individualistic value-orientation and character, or even a collectivistic value-orientation for that matter.

However, Hofstede (1980) identified the relationship between individualism and collectivism as being intimately linked to societal norms. This relationship between value-orientation and societal norms affects the mental programming of individuals, as well as the structure and functioning of various types of institutions and organizations.

Recent researchers, i.e. Hofstede (1980), Schwartz and Bilsky (1987; 1990) and Schwartz (1990; 1992; 1994) have not only identified, but also proved the existence of individualistic and collectivistic orientations towards values. Schwartz and Bilsky (1990), using as a point of departure Rokeach's research (1973) on the existence and impact of values on societies, reported that Rokeach later changed his views regarding the existence of a personal value-orientation, in support of individualism and collectivism.

2.2 INDIVIDUALISTIC AND COLLECTIVISTIC ORIENTATIONS

Attention will be given to an introduction to the individualistic and collectivistic orientations and to the characteristics of each orientation.

2.2.1 Introduction to Individualistic and Collectivistic Orientation

Values, as a product of culture, cannot be observed overtly, but only by inference, e.g. from various rules and regulations, behaviour and economic systems. Values, as described by Rokeach (1973), are those qualities which are seen as desirable and which become part of the value-system. This prevailing value-system is passed on from generation to generation through intentional and unintentional social action. A societal value-system can only be

inferred from the actions of individuals and the values averaged across by members of a society.

Schwartz (1994: 21) defines value, from an individualistic and collectivistic orientation, as "...desirable transituational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity".

From the preceding definition, it follows that the average value-system an individual is exposed to, reflects the cultural emphasis which supports and maintains, amongst others, the economical and political systems found in societies. Individual variation around this average value-system reflects the unique personality and experience of the individual (Schwartz, 1990).

Hofstede (1980) identified four value-orientations or -dimensions in cultures during an international study regarding work-related values, namely **power distance, uncertainty avoidance, individualism/collectivism** and **masculinity/femininity**. For the purpose of this study, and the practical implications for the South African context, the individualistic and collectivistic value-orientation approach to studying work value-orientations, will be scrutinized.

The existence of individualism and collectivism, as value-orientations, were confirmed by research done by Hui (1984) (as reported by Triandis, 1986), and described the individual as having either an individualistic or collectivistic orientation, with respect to the type of in-group membership.

Subsequent research by Triandis et al. (1988), into the existence of the individualistic and collectivistic phenomena, indicated that individualism and collectivism can act as discriminants between cultural differences. It is, from the preceding, easy to place the individualistic and collectivistic value-orientation within a dichotomy. Schwartz (1990) and Kim (1994b), however, argue that this

value-orientation should not be viewed as a dichotomy, thereby creating the impression that one dimension is the ideal type or, that one dimension is superior to the other.

Triandis (1986) indicated that individualism and collectivism are not opposite poles, but rather two independent factors. Schwartz (1990) and Triandis et al. (1988) state that the individualistic orientation (of which societies in the United States of America are prime examples) and the collectivistic orientation (of which the Eastern Asian, African and Latin American societies are prime examples) can be used to explain the difference between cultures, attitudes and personality variables.

Schwartz and Bilsky (1987) summarized values, serving both individualistic and collectivistic orientations, as:

❑   being concepts or beliefs, about

❑   desirable end-states or behaviours, that

❑   transcend specific situations,

❑   guiding selection or evaluation of behaviour and events, which are

❑   ordered by relative importance.

Schwartz (1994) describes values, as goals, which, by nature, have a motivational drive, and have the following characteristics. Values:

❑   serve the interest of both individualistic and collectivistic orientations;

❑   act as motivators for action, thereby imparting an emotional intensity

and direction to activities;

❑   function as standards used to judge and justify actions, and

❑   are acquired through both the unique individual experiences and socialization of dominant group-values.

An ontological analysis by Chaiken (1981), distinguishing between individualism and collectivism, from a Western perspective, resulted in the following description:

❑   individualism, on the one hand, is the creator of a new, better and more productive society, in which little or no State intervention or control is needed or wanted, or should be allowed in the lives of individuals. Concepts of importance are economic benefits, co-operative enterprise, equitable sharing of goods and authority, self-centredness and exploitation of others, whilst

❑   collectivism, on the other hand, is seen as State control, a classless society, in which compliance to law, rules and regulations is only obtainable by coercion and repression. Concepts of importance are fellowship, sharing and satisfying the needs of others.

2.2.2   *Individualistic Orientation towards Values*

Kim (1994a) describes the establishing of an individualistic orientation within the Western Culture, over time, as follows:

Rural communities had a "Gesellschaft" tradition , with little role differentiation, during the pre-industrialization era in Europe. During the industrialization phase of the development of the Capitalist economy, labour was drawn from various communities. The structure of this new community was developed through structural

differentiation, whereby the resultant contractual obligations created by the interaction between employer and employee, were supported by the law of supply and demand. The latter gave rise to the formation of new collectives, in the form of Unions (within the South African context), to protect labour from exploitation by owners. Officials were appointed to manage these collectives in the form of union officials. This gave rise to the development of two types of moral-political ideologies, namely democracy and communism. The result was a shift away from traditional collectivism (for example families, communities and religion) towards an individualistic orientation within the urbanized societies, emphasizing achieved status based upon common interests, experiences and goals. The rapid urbanization of societies gave rise to the modernization and the development of a new collective identity.

This new collective identity is, however, not compatible with the "Gesellschaft" definition of collectivism, but rather with individualism. As cultures change over time, so does the content of individualism and collectivism (Kagitcibasi, 1994). Within the context of this research, this changing culture will be seen as an individualistic orientation, against the existing description of collectivism.

In an effort to describe individualism, Kim (1994b) proposed that the individuals are supposed to look after themselves, with the social ties between people being loose, implying a loose-knit society. The "I" consciousness, autonomy, emotional independence, individual initiative, right to privacy, pleasure-seeking, financial security, need for specific friendship and universalism, are concepts fostered in this orientation.

Individualism, as described by Berry (1994) has two major characteristics, namely:

❏   being linked to national wealth, upward social mobility, a developed middle class, nuclear family structure and a highly industrialized and urbanized society, with

❏   the existence of individualism being fostered by economical dimensions and societal size. This will result in a more diffuse, differentiated society and resultant roles, and a greater choice of decisions which can be taken.

Kim (1994a) identified three modes of individualism, namely:

❏   Aggregate mode - This mode is based upon abstract principles, where each individual is an entity, with an identity separate from others and groups. These individuals are self-contained, value freedom, self-determination, believe in personal control and uniqueness, with a firmly individuated self, and a so-called **deep, rich interior**. Individuation and separation are revered characteristics.

Societies within the United States of America are characteristic of this description. Interaction between members of this society is based upon principles such as equality, competition, equity, non-interference by others in personal lives and exchange based on contracts, with the latter defining the relationship implied.

Decisions are made equally, based on majority approval. Merit and performance are important criteria by which resources are equitably shared. Representatives are elected democratically, and have the authority vested to arbitrate grievances, oversee distribution of resources, implementing policies and programmes on behalf of their members.

An enmeshed individuation, on the other hand, is considered to be pathological.

☐ Distributive mode - This mode is based on the interpersonal commonality of interests and attributes. Group boundaries are defined by commonality and fluidity. This means varying performance as a result of the varying degree of participation.

The group will only persist if it satisfies the needs of the individual members. Interpersonal relationships are controlled by contracts, wherein the roles are clearly defined.

☐ Static mode - In this mode, the inalienable rights of members and institutions are protected by virtue of the Bill of Rights and Constitution. The latter is known as the trump card in the American society, thereby safeguarding individualism.

Protection of the individual, for example the disadvantaged and defenceless, is given by the welfare system. Whilst totalitarianism is declared a menace to society, the law is used to punish those whose irresponsible and unaltruistic ways infringe upon individualism - nobody is above the law. The boundaries of societies are created by law, which change through new laws and rules.

Chaiken (1981), in an effort to describe the logic behind individualism, has identified the following as being prerequisites for individualism to function efficiently:

☐ An individual will belong to a group only if:
  ✦ personal interests can be advanced;
  ✦ personal needs can be satisfied;
  ✦ genuine support is given by others in satisfying personal

needs;

✦ a structure is accepted which will allow fair and equitable role allocation to all participants;

✦ rules for participation will allow protection of minorities;

✦ a system is employed which will allow internal competition and rewards are equal to input provided;

✦ the group will allow greater portions of leisure time *in lieu* of rewards for input, or if other equitable rewards are offered;

✦ a hierarchy in roles exists, implying that higher hierarchical levels will have more and bigger rewards;

✦ the right of association or disassociation is built into the rules, to protect individuals from too low reward differentials in comparison to high input provided, and

✦ allowance is made for the developing of a more collectivistic orientation, thereby decreasing the need for high rewards, but increasing wholehearted participation.

❑ Group decisions will be supported if personal interests can be furthered and if personal needs satisfaction, both immediate and more long-term, will be provided.

Full-blown individualism can only thrive in a society where control is guaranteed in the abstract (by means of a Bill of Rights and a Constitution) which on the surface, may look like a *laissez-faire* control over behaviour. Members of this society can pursue own economic and political aims, with the right to independent and autonomous decision-making regarding needs satisfaction, as an underlying precondition.

Decisions, therefore, should influence only the individual, and should not influence others, nor be influenced by others (Chaiken, 1981). Within the South African context this would imply the creation of opportunity in which groups

(such as ethnic, cultural and interest groups) can formulate and implement their own decisions, unlike in the Apartheid Regime where decisions were made on behalf of and for the previously disadvantaged groupings.

2.2.3   *Collectivistic Orientation towards Values*

Bierbrauer et al. (1994: 190) defines collectivism as "...a cluster of attitudes, beliefs and behaviours towards a wide variety of people".

In a collectivistic orientated group, members will not allow own goals to weigh heavier than those of the group, or resign from the group whereby the group is damaged, nor express opinions whereby the group may be embarrassed (Kim, 1994b).

Collectivistic orientated societies value the "**We**" consciousness, resulting in collective identity, emotional dependence, group solidarity, sharing duties and obligations, the existence of stable and predetermined friendships, group decisions and particularism (Kim, 1994a).

Societies which are seen as having a collectivistic orientation, are the Far Eastern, African and Latin American societies (Kim, 1994b).

Cha (1990) describes the collectivistic orientation as the tendency of people to place greater emphasis on:

❑   the views, needs and goals of the group, rather than oneself;

❑   the social norms and duty are defined by the in-group, rather than allowing individualistic orientation or hedonism;

❑   beliefs of the in-group are shared, rather than that of other

individuals;

❏   readiness to co-operate with other group members, and

❏   an emotional attachment to the group.

Triandis (1986) and Kim (1994b) ascribe collectivism in-groups to kinship, caste, tribe, religion, village and nation. This results in unquestionable loyalty, giving rise to protection of the individual by the group (Kim, 1994b).

The influence of in-group development (Kim, 1994b) often results in the protection of universalism, in-group favouritism and fierce out-group competition, functionalism, regionalism and particularism - as is the case with the development of the trade union movement in the Republic of South Africa.

Kim (1994b) identified three modes of collectivism, namely:

❏   Undifferentiated mode - This mode results in firm and explicit boundaries, giving rise to undifferentiated self-group boundaries. The result is that individual members are governed by, and their roles defined by in-group membership, such as religious cults or ideological groups.

❏   Relational mode - In this mode, porous boundaries abound, through which ideas, thoughts and emotions are freely exchanged. Everybody feels, thinks and acts in tune with each other, and behaviour is absorbed without question, giving everyone the chance of satisfying his/her wishes and realizing his/her goals. This results in creating dependence and affection.

❏   Co-existence mode - In this mode, diverse, even contradictory elements co-exist within the group and the individual. This creates

the opportunity for the individual member to maintain a private self (for example maintaining individualistic values of self-cultivation and personal achievement) and a public self (for example maintaining collectivistic values, such as family loyalty, in-group solidarity and national identity).

It should be noted that this co-existence does not imply, nor result in, dissonance within the individual - to be discussed in more detail later.

Chaiken (1981), in an effort to describe the logic behind collectivism, has identified the following as being prerequisites for collectivism to function efficiently:

❏ Group:
  ✦ ends and individual's ends are the same;
  ✦ decisions are made consensually or unanimously;
  ✦ members support all activity, even if not elected to any particular role;
  ✦ members participate automatically in all activity (as a result of kinship or community membership) or voluntarily (as a result of pledges or demonstrated commitment and solidarity), and
  ✦ members claim they are equal to one another to prevent a sub-group from being formed with an own culture.

❏ Members:
  ✦ maintain appropriate group processes and social relationships;
  ✦ see themselves as part of an elite group and have an authoritarian relationship with outsiders;
  ✦ structure all activities to support group ends;

- ✦   sacrifice personal time in order to meet the needs of the group, and
- ✦   are willing to embody group values in social relations and articulation of group ideology, thereby significantly contributing to group ends.

❑   Membership does not imply that individual needs are insignificant.

❑   Roles are allocated to members according to tradition - natural categories are used or authority is delegated to a group to handle one particular aspect.

❑   Departure from acknowledged group norms is not accepted and is therefore punished. Punishment can be circumvented by careful persuasion of members to contribute towards the achieving of group goals.

❑   Whereas the rewarding of individuals could create an individualistic orientation, equal rewarding of the whole group is important.

❑   Conformity is promoted and innovation is suppressed, especially when occurring outside group participation.

The aforementioned prerequisites result in co-operation and harmonious existence within the group, in which individual aspirations are not in competition with those of the in-group. Should this not be the case, the individual must support his own aspirations or should not publicly voice them (Kim, 1994b).

In South Africa, for example, individuals who were thought to have collaborated with the enemy (the Apartheid Regime) were often accused as sell-outs for not serving the interests of the group and "necklaced" as a deterrent to others.

2.3   CO-EXISTENCE OF INDIVIDUALISM AND COLLECTIVISM

Hofstede (1994), Mishra (1994), Reykowski (1994) and Sinha and Tripathi (1994) identified the co-existence of both the individualistic and collectivistic orientations within a single personal value-orientation, amongst individuals from the same culture.

Individuals from the same culture can have both individualistic and collectivistic orientations. Reykowski (1994) reports that all groups in any culture do not have a monoculture value-orientation, but that differences within a single culture, for example in Eastern European countries, can occur. White-collar workers could foster individualistic work values, whilst blue-collar workers could foster collective work values. In this sense, management will strive towards achievement and materialism, whilst factory personnel will unionize and act collectively on their perceived oppression by management

Schwartz (1990) and Chui (1994) warn against polarizing individualism and collectivism - the one is not reducible to the antithesis of the other. Sinha and Tripathi (1994) mention that dichotomizing individualism and collectivism will result in stereotyping individuals and societies. Individualism and collectivism should be seen as two opposite poles on a continuum, in opposition to Triandis's (1986) statements referred to earlier. Sinha and Tripathi's (1994) research reports measuring the differences found in mono-cultural groups - individualism and collectivism co-exist within individuals from the same culture.

Individualism, as defined by Donohue (1990), is a cultural product, and also acts as the liberation of the individual from the expectations of society at large. This implies that man has a yearning to be free, thereby transcending the control of community, or group values and norms. A dualism exists in Donohue's argument (Chaiken, 1981; Reykowski, 1990), namely man is not an island, and is part of a group, but at the same time hinting at the need by

man to act independently within the boundaries of a larger order value-system and norms.

Urbanized groups are younger and better educated (Mishra, 1990), resulting in a more individualistic orientation (Mishra, 1990; Reykowski, 1990). The more successful individuals are, the more individualistic the individuals and ultimately societies become. The influence of mass media and a more permissive upbringing result in children being more individualistically orientated than elders from the same society (Mishra, 1990).

Triandis et al. (1986) reports that, in an effort to measure cultural variation (as is the case with the South African society) where two major cultures co-exist in a single Post-Apartheid Era, individualistic and collectivistic orientation as an approach to study the influence of culture, shows the most promise.

2.4   UBUNTU/BOTHO

Attention will be given to an introduction to the various meanings of Ubuntu, to be followed by a description of Ubuntu from both an Individualistic and Collectivistic Orientation, and a summary.

2.4.1   Introduction

The meaning of the term "Ubuntu", which is of Zulu origin, is **humaness**; whilst the term "Botho" is the equivalent in the Sotho language, meaning the **link that bonds men together** (Interview with Msimang, 1996). Similar meanings are found in other African language groups. The Venda use the word **vhuthu**, the Shona use **buhnu** and the English use **brotherhood** (Mbigi, 1995), whilst the Afrikaners use **menslikheid** (Sindane, 1994) and the Shangaan **vumuhnu** (Prinsloo, 1995).

Various authors have ventured their description of Ubuntu as concept, which ranges from **humanness** or being **human** (Khoza, 1994), **muntu** - with the essence of being a human being (Chikanda, 1994); **conception of humanity** (Broodryk, 1996); **African humanism** (Makhudu, 1993); **a man is man** (Mbigi, 1995) to a **moral being** in terms of mass conscientization (Teffo, 1994a).

African cultures are seen as typical of group value-orientation (Schwartz, 1992). Adding to the aforementioned, Broodryk (1996) adds the concept of **"I** (the individuation of the community) **am because they are"** thus implying that Ubuntu is a value-system in which dignity, safety, welfare, health, beauty, love, development and respect for the human being should be more important than economic, financial and political value-systems.

Ubuntu was popularized by ANC Youth leader Lembede, who brought the concept to the political philosophical discussion, whilst Biko and Tiro apparently brought the concept into the African political arena. The concept of Ubuntu added to the positive awareness of the African personhood. Mbigi (1995) correlates the 1976 Soweto uprising with the critical awareness of the African personhood or identity. The current researcher is of the opinion that Mbigi's attempt to place the positive awareness of the African persoonhood or identity within the negative effect of destruction of property and civil disobedience during the 1976 Soweto uprising, as out of line with the meaning of the term Ubuntu reflected on earlier.

Ubuntuism, as a holistic approach to life, not only encompasses the ideological sphere of politics, but also the structural, physical, economical, financial and socio-welfare fields of life. Although the essence of Ubuntu could be distilled to humanism, it has a deeper and richer intensity than the generally accepted humanistic approaches found in other ideologies such as Communism, Capitalism, Federalism and Fascism (Broodryk, 1996). The motivation for Broodryk's identification of this apparent **deeper and richer**

intensity which is to be found in Ubuntuism, is unclear, and needs more research to identify and define. Although Broodryk (1995i) postulates that Apartheid *per se*, instead of shattering, acted as a bonding element, solidifying collectivistic values in the African societies in the Republic of South Africa, the current researcher is of the opinion that the geographical ethnic grouping of Blacks in homelands had an even higher impact.

Ubuntuism embodies shared values in the African societies. As such, values are affectively charged, acting as the criteria by which goals are chosen. Culture plays an important role in determining personal values and qualities that make up Ubuntu. Reference groups tend to play an important role in the development of shared values, which in turn, determine which goals to strive for. The personal qualities one has, such as Ubuntuism, act as the vehicle through which these goals are attained. Although the pursuance of personal goals reflects an individualistic value-orientation, the latter is negated in favour of placing the needs, wants and values of the group before those of the individual (Chikanda, 1994).

Researchers (Hofstede, 1980; Schwartz, 1990, 1994) have labelled African Cultures as being collectivistic orientated, which, according to Khoza (1994) is not quite as simplistic - collectivism should not be confused with Ubuntuism.

The development of Ubuntu is often described as a set of norms, embodied in a consciousness that arises and develops over a period of time, as a result of a particular phenomenon. This comprehensive framework of norms, held collectively by communities, makes continued social coherence possible (Ndaba, 1994). Sodi (1996) refers to this consciousness as an African personality, of which Ubuntu is an attribute. The existence of an African personality seems unfounded, and needs more research to identify and define.

Whilst the traditional Ubuntu values were applicable to the traditional African

cultures, the role that Western values plays in the modern concepts of Ubuntuism seems to be controversial to the characteristics of traditional Ubuntuism. It seems that, although the influence of Western values is negated, individualistic values are either hostile to traditional Ubuntuism, or that the former is not an adequate key to unlock the understanding of Ubuntu (Broodryk, 1996).

Khoza (1994: 9) reasons that Ubuntu implies respect for the individual "...by creating a balance between complete individual autonomy (which could be aberrant individualism seeking to gratify base egoistic needs) and homonymy (which could be translated into object subjugation of the individual to group thinking and conformism)".

Teffo (1994b) points out that Ubuntu, or humanness, is a moral qualification acquired by man during his progressive socialization in society.

Mbigi (1995) states that Ubuntu constitutes the view with which man defines his relationship with other humans - that is the way in which we treat others. This is especially applicable amongst the marginalized groups, where their interest lies in their collective being and collective love, rather than means.

Prinsloo (1994) identifies **treating others with respect** as the central theme to Ubuntu. This theme is also dominant in various religious dogma, with the position of Ubuntu uncertain in this regard. At face value, it seems that Ubuntu deals with notions and emotions, and very little substance (Khoza, 1994). Prinsloo (1994) refers to the fact that love, liberalism and democracy can be described in many different forms, depending upon individual perception, experience and personality.

Ubuntu cannot actually be described or defined in single terms, without creating a superficial view of it. Suffice it to say that Ubuntu is a state of being

which allows individuals to govern their behaviour with rational thoughts, focusing on positive aspects in life, namely love (Broodryk, 1996).

2.4.2   *Describing Ubuntu from an Individualistic Orientation*

From an individualistic orientation, Broodryk (1996) identified Ubuntu as comprising the following concepts, namely:

❑   Respect - the most central theme of traditional Ubuntuism, wherein the authority of elders over younger persons, parents over children, leaders over followers and men over women, is accepted.

❑   Humanness - an important concept of traditional Ubuntuism, embodying good deeds towards others. This also implies that persons will behave towards each other in an acceptable fashion.

❑   Positiveness - portraying those attributes (unqualified by Broodryk, 1996), which constitute good neighbourliness, brotherhood and positive human relations.

❑   Sharing - food, sheltering and clothing amongst others. This concept of sharing is embodied in lending a cow to a destitute family. Whilst the cow still belongs to the original owner, the milk is used by the destitute family.

❑   Co-operation - working together in a communal effort, for the benefit of the group. This also implies that everybody collectively, shares the responsibility of looking after the elderly, widowed and orphaned members of the community.

❑   Equality - all members are equal to each other, with equal access to communal property such as grazing and water.

❏ Common culture - all Africans bore the yoke of colonialism and exploitation. Cultural similarities in terms of utensils, animals, customs and morals exist, but with distinctly different cultural traits.

❏ African personality - (unqualified by Broodryk, 1996) described as a collectivistic orientation. This personality culminates in mass action, strikes, mass support and/or non-support for resolutions taken by Government.

❏ Authority - is delegated to other structures within the community. Therefore, the king can only be king through his people.

❏ Democracy - a council will not formulate resolutions based on the majority's view, but on the views of all participants.

❏ Humanism - the ideal for every human is to develop to his/her full potential, which does not constitute an individualistic orientation. Negation of group values and norms will ultimately result in the group's rejection of the individual. The encompassing ideal is to view all persons as humans, and not to rob them of their dignity.

❏ Economy - in the past the economy was regulated by felt needs, and influence wielded by the chiefs. This resulted in a relaxed, free flowing and informal code of business. The subsistence economy provided for little role differentiation, thereby enhancing role equality, resulting in the internalizing of cultural values and norms, and establishing a collectivistic orientation.

❏ Communalism and stokvel (a form of community bank) - communalism implies communal ownership and sharing of the means of production. Helping each other in times of need, resulted in the formation of stokvels where participants became involved in

collective enterprises.

❏ Religion - although fundamental differences between African religion and Christianity exist, African religion is based on the belief that nothing will succeed if God does not intervene. The worshipping of forefathers is of paramount importance.

❏ Witchcraft - the existence of so-called witchcraft (for example using traditional medicine for protection against perceived evil and harm) and sangomas' treatment (for example using traditional medicine to cure ailments) are acceptable phenomena within Ubuntu. Witches on the other hand, are not tolerated, and are often punished by being burnt, hacked or stoned to death - a practice that is still common today and reported from time to time, especially in the Northern Province.

❏ Education - being illiterate, African communities, by and large, relied on oral transferring of myths and concepts, which included the non-critical acceptance of what was said. As a result of the desire to improve individual self-esteem, and by implication that of the group, formal education has become imperative.

❏ Extended family - extended family ties are not constrained to the nuclear family only, but to more extended family as well. In this sense, the father's brothers and mother's sisters are called father and mother respectively. In a similar fashion, certain cousins are referred to as brothers and sisters respectively. This identification with extended relatives results in personal filial devotion. In turn, the individual assumes responsibility for the upbringing of brothers' and sisters' children in times of hardship.

2.4.3   Describing Ubuntu from a Collectivistic Orientation

From a collectivistic orientation, Ubuntu, as a way of life (Interview with Msimang, 1996; Mbigi, 1995; Teffo, 1994c), or a system of morality (Ndaba, 1994) comprises the following concepts:

❏   Ubuntu consists of two forces, namely

✦   a positive force, enhancing solidarity, collective compassion, caring stewardship, mutual support during hardship, hospitality, solidarity (to the group) in the form of burial societies and stokvels (mogodiso), collective effort (or team work), equal contribution (such as self-discipline, carrying your weight), mutual trust (no hidden agendas) and fair discipline (no summary dismissal) (Koka, 1995; Mbigi, 1995; Teffo, 1994a).

✦   a negative force , often resulting in strikes, riots, protest marches, toyi-toyi, "necklacing", guerilla warfare, consumer and rent boycotts - all because Ubuntu as a way of life has not been given freedom to expand and express itself (Koka, 1995; Mbigi, 1995).

The current researcher is of the opinion that the above authors have confused the response to political pressure with the actual characteristics of Ubuntu. This resulted in negative descriptions which do not reflect the true state of affairs. It clearly contradicts the descriptions given by various authors previously quoted. Acting like an ideal person is called **Umuntu** in Zulu, and has a positive connotation when referred to. The opposite of humans are animals, called **Izilwane** in Zulu, and these have negative

attributes. Thus, to behave in a negative manner is to behave like an animal, called **Ubulwane** in Zulu (Interview with Pretorius, 1996).

❑ Ubuntu is compatible with love, gentleness and creation. It is therefore in direct opposition to, and incompatible with anything to do with violence and destruction (Ndaba, 1994).

❑ Ubuntu consists of three basic concepts, namely supportiveness, co-operation and solidarity (or communalism). Whereas the individualistic orientation results in insensitive competitiveness, the collective orientation stresses that groups result in the depersonalising of the individual, which is not an inherent trait of the Ubuntu concept. Ubuntu emphasizes the humane treatment of individuals, based on the recognition of personal involvement with all activities in life. Confusing collectivism with Ubuntu could result in stereotyping members of the African cultures (Khoza, 1994).

❑ The structure of any community is built on interpersonal relationships and group interactions, bonded by feelings of security and harmony by all members. Rules and regulations, which are strict, are used to facilitate interpersonal relations and promote the values and objectives of the community. This point of view is supported by cultural leaders who, although they are highly dignified, are approachable, thereby creating a sense of belonging, underpinned by an atmosphere of informality in which information is constantly flowing (Broodryk, 1996).

❑ Ubuntu is a blending of Africanism and Westernism, co-operation and team-work (supported by discipline, productivity, efficiency and profitability) but with a blend of socialism or humanness where

groups will be better off due to collective achievement (Teffo, 1995a).

❑   Ubuntu is a latent force, waiting to be rediscovered and tapped into (Van Niekerk, 1994).

❑   Ubuntu favours showing empathy rather than scorn, helpfulness instead of irritation, concern instead of indifference, gratitude instead of expectancy, openness instead of secrecy, friendliness instead of aloofness and allowing participation in management (Broodryk, 1996).

❑   Ubuntu is a motivating force, uniting and forming people into a collective unit, whereby acceptance of, and responsibility for objectives are formed. This culminates in collective work and responsibility, ruling out individualism in favour of collectivism (Broodryk, 1995b). However, Khoza (1994) warns against confusing or comparing Ubuntuism with Collectivism.

❑   Ubuntu rests on abstract concepts, such as traditions, culture, customs, beliefs, etc. (Broodryk, 1995a).

2.4.4   Conclusion

The essence of Ubuntu is summarized as "...love your neighbour as yourself..."(Teffo, 1994c: 3). This summary encapsulates the following norms and values, namely justice, respect for person and property, tolerance, compassion, sensitivity to the caring of the aged/handicapped/less privileged, clear-cut sex and marriage controls, courtesy, reliability, honesty, loyalty and unwavering obedience to adults/parents/ seniors/authority.

Teffo (1994d) expounds his previous summary, by adding that Ubuntu

culminates in behaviour of one towards others, supported by Msimang (interview during 1996) by stating that **Ubuntu is a way life**. This behaviour embodies dignity, safety, prosperity, health and the development of all people. Thus the higher the humanness portrayed towards others, the higher the morality of the individual. The bonding of individuals into a collectivistic entity defines **man as a man**. Even in the face of adversity, the need to do what is honourable, correct and proper, is prevalent. He adds that one is a person through others (**umuntu ngumuntu ngabanye** in Zulu) or that a man is a man through others (**motho ke motho ka batho** in Pedi) (Teffo, 1994d).

Broodryk (1994a) describes Ubuntu as being a way to order society. This could be viewed as a cultural statement, since it encompasses heritage, traditions, customs, beliefs, value-systems and extended family structures, which is only expressed in a communal (read collectivistic) context. The individual's identity is expressed through his relationship with others, who in turn acknowledge his humanness. Ubuntu is an African philosophy of life, culminating in treating others with respect.

The first, and foremost priority in all human conduct is the dignity afforded to others, simultaneously comprising safety, welfare, health, beauty, love and development of and respect for the human being. Economic, financial and political factors are subordinate to the aforementioned. It is a subtle, and abstract description of participatory humanism, spirit of harmony, supported by interdependence and mutual trust between a diversity of people. No room for individualism exists, due to the principle of sharing with the less privileged, thereby emphasizing communal ownership of property and wealth (Broodryk, 1994b).

Similarities between Ubuntu and other humanistic ideologies are found (Mbigi, 1995). Broodryk (1996) reports that similarities exist with open ideologies (such as Socialism, African Socialism, Democratic Socialism, Humanism, Liberalism,

Capitalism, Nationalism, Federalism and Democracy), as well as with closed ideologies (such as Communism, Marxism, Communalism, Totalitarianism, Fascism and Conservatism) and other African ideologies (for example Nkrumahism, Pan Africanism, Negritudism, Ujamaaism and Yorubaism). Broodryk (1996, 141) states that there is no basis for the view that Ubuntu is unique - that is "...unusual, incomparable or extraordinary..." Prinsloo (1994) refers to the fact that love, liberalism and democracy, which are characteristics of Ubuntuism, can be described in many different forms, depending upon individual perception, experience and personality.

Mbigi (1995) calls for a cultural revolution, an Afrocentric renaissance, in the Republic of South Africa, through the establishing of universal values of unconditional collective respect for, acceptance of and unconditional dignity afforded to other persons. This revolution could culminate in a society known for its political, racial, ethnic, religious and cultural tolerance. The current researcher wishes to caution that this revolution should not be incited for party political gain.

2.5 SUMMARY

This chapter discussed the existence of individualistic and collectivistic orientations towards values, the co-existence of individualistic and collectivistic orientations, and Ubuntuism as a derivative of collectivism.

Chapter 3 will consider previous research done with regard to individualistic and collectivistic orientations.

CHAPTER 3

PREVIOUS RESEARCH DONE WITH REGARD TO INDIVIDUALISTIC AND COLLECTIVISTIC ORIENTATIONS

This chapter will focus on previous research done as regards individualistic and collectivistic orientations. A summary of the chapter will follow.

3.1 THEORETICAL APPROACH TOWARDS INDIVIDUALISTIC AND COLLECTIVISTIC ORIENTATIONS

Using the list of terminal or end-state values identified by Rokeach (1973), seven motivational domains of values were identified as marker values by Schwartz and Bilsky (1987). These were used to identify and test the concept of a universal psychological structure of human values and to measure the difference in value priorities between Israeli and German societies, as depicted in Figure 3.1. It was also noted that some values served both value-orientations, whilst others serve only one value-orientation. These value-orientations, existing cognitively, are learned through socialization and cognitive development, and represent the requirements as conscious goals and values. Repetitive usage of critical terms facilitates communication and common behaviour, which in turn, lead to a reinterpretation and arrangement of values (Schwartz & Bilsky, 1987).

The aforementioned study was replicated by Schwartz and Bilsky during 1990, who broadened the field of the initial study. Germany, Israel, Australia, the United States of America, Hong Kong, Spain and Finland were included in the second study. The result of this replicated study was that the seven value-

orientations depicted in Figure 3.1, were found to be universal.

Schwartz and Bilsky (1990: 553) stated that "Central to the theory tested...is the conceptual definition of values as characterized by three facets of content: type of goal, interest served, and motivational concern..." or drives. These concerns, or drives, serve as motivation for biological need-satisfaction, co-ordinating social interactions and the survival and welfare needs, of individuals, within each of the mentioned societies, and will result in an end-state of existence. It follows then, that some values (for example pleasure and independence) will only serve individualistic orientations, whilst others (such as equality and responsibility) will only serve collectivistic orientations and some will serve both individualistic and collectivistic orientations (for example wisdom) and are referred to as a mixed-orientation.

Schwartz and Bilsky's research (1990), based on their theoretical concepts (Schwartz & Bilsky, 1987), proved that society's values are organized by the seven types of motivation, as listed in Figure 3.1, with minor differences amongst the samples. Another hypothesis supported by Schwartz and Bilsky's research (1987) is that the psychological, practical and social consequences of expressing or pursuing values, will organize the individual's value preferences. The cross-cultural discrimination between values serving individualistic and collectivistic orientations was found to be meaningful.

Figure 3.1:   Universals in Value Content and Structure (Schwartz & Bilsky, 1987: 45).
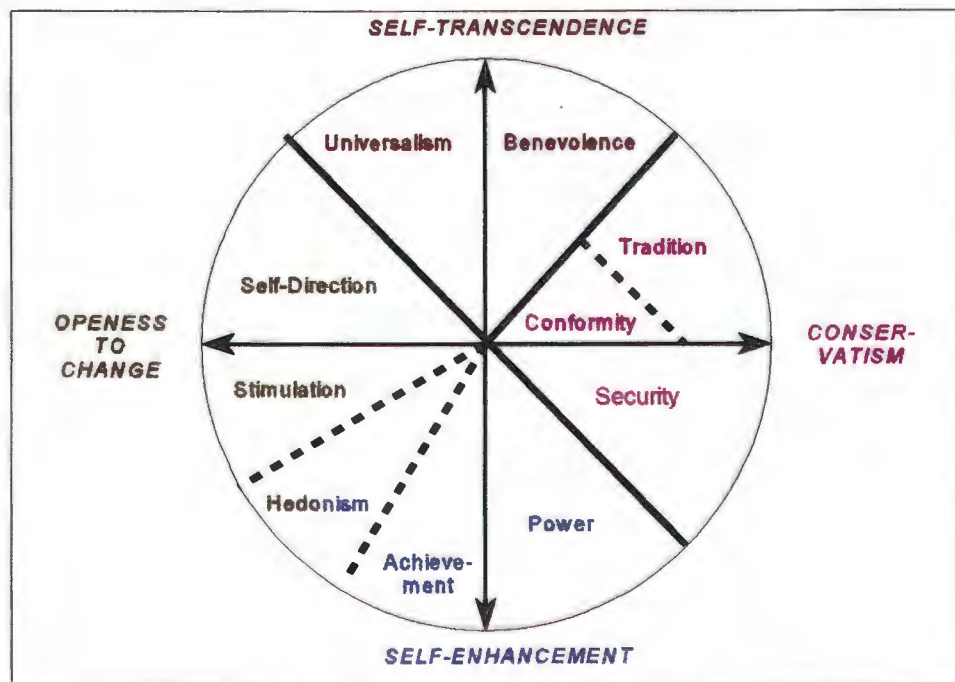
The original eight universal motivational types identified by Schwartz (1990) were at a later stage (Schwartz, 1992: 45) augmented to encompass 11 universal motivational types. Ten of these types are depicted in Figure 3.2, with religion excluded as the universality of a single spiritual type is in doubt.

Schwartz and Bilsky (1987) introduced the theory of a universal psychological rationales for dynamic relations amongst value priorities. The implication of this theoretical point of departure is that some values would be compatible (such as pro-social and security) whilst others would be in opposition to or in conflict with each other (for example self-direction and restrictive conformity).

Figure 3.2:   Alternative Representations of the Hypothesized Structural Relations Among Value Domains (Schwartz & Bilsky, 1987: 554).
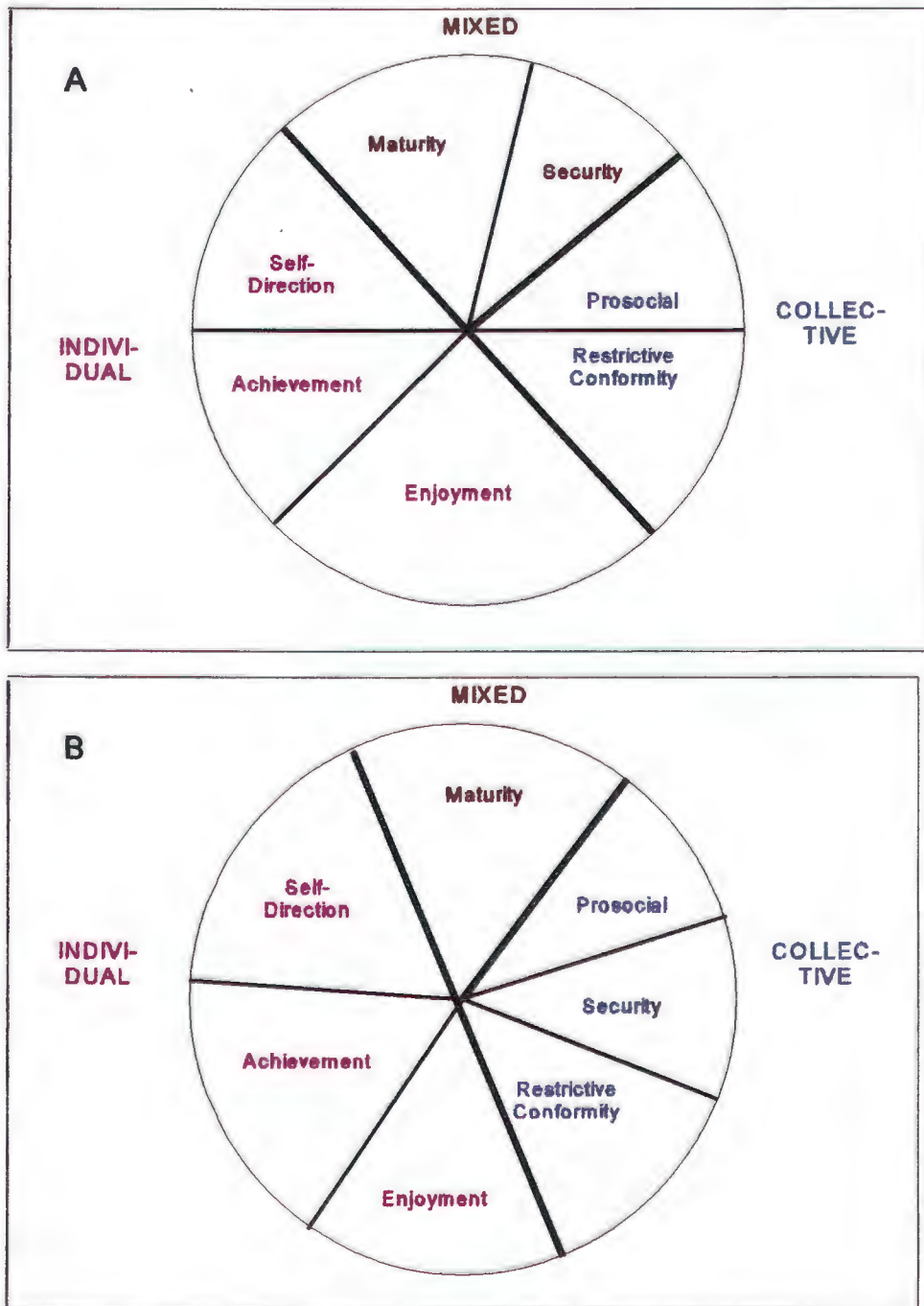
Schwartz and Bilsky (1987) found that the interests values serve, systematically influence the importance attributed to them. The implication is that the importance attributed to the same values will differ interculturally, as was proven by Hofstede's study in 1980 - hence, the vast difference in ranking between the various nations regarding their orientation towards individualism and collectivism. The United States of America was ranked first in terms of individualism, whilst Hong Kong was rated thirty-second. The United States of America is on the one extreme of the individualism/collectivism continuum, whilst Hong Kong is on the other (Hofstede, 1980).

The following characteristics (Schwartz, 1992: 14-15) of the aforementioned motivational types should be noted:

Table 3.1:   Characteristics and Relationships of Value Types.

VALUE TYPES	CHARACTERISTICS	RELATIONSHIP
Power and achievement Achievement and hedonism Hedonism and stimulation Stimulation and self-direction Self-direction and universalism Universalism and benevolence Tradition and conformity Conformity and security Security and power	Emphasizing social superiority and esteem Concerns self-indulgement Desire for pleasant arousal Intrinsic motivation for mastery and openness to change Reliance on own judgement and comfort with the diversity of existence Enhancement of others and transcendence of selfish interests Self-restraint and submission Protection of order and harmony in relations Avoiding or overcoming threat of uncertainty by controlling relationship and resources	Compatible
Universalism and benevolence vs conformity, tradition and security Universalism and benevolence vs achievement and power Hedonism vs conformity and tradition Spirituality vs hedonism, power and achievement	Independent thought, action and favouring change in conflict, submissive self-restriction, preservation of traditional practices and protection of stability Acceptance of others as equals and concern for their welfare interferes with personal success and dominance of others Indulgence in own desires contradicts restraint of own impulses and acceptance of externally imposed limits Search for meaning, transcendence of everyday reality contradicts pursuit of sensual and material rewards	Conflict

Schwartz and Bilsky (1990) speculate that different societies may have a different interpretation of a particular concept, such as freedom. The deviations that were perceived, need further research to clarify. These authors attribute the deviations to either cultural differences, or to random error. However, this does not detract from the validity of the findings of the research. Schwartz and Bilsky (1990) warn against random interpretation of deviations in each society included in the research, until the study has been replicated in that particular society to clarify the deviations.

Schwartz and Bilsky (1990) reported strong evidence for the existence of a motivational domain, in which some values are compatible, some in opposition and others mixed. This suggests that the psychological and social processes which shape value-systems are most prevalent in the Western Societies, whilst perceptions *per se*, may be the cause for differences reported between Western and Far Eastern societies. The meaning of values and domains did not differ between these two groupings, but the ranking of importance for each value differed. Schwartz (1994) replicated Schwartz and Bilsky's research (1990), using data gathered from 44 countries, including Zimbabwe as the only African country. The ten value types, as well as the structure thereof, as indicated in Figure 3.2, were identified as having a universal structure and content, implying psychological , practical and social consequences for human behaviour.

Schwartz (1994: 24) expounded his theory of universal values developed in 1987, 1990 and 1992, arguing that if all ten value types are placed on a continuum, shared emphasis will perforce exist, giving rise to a circular structure, depicted in Figure 3.3.

Figure 3.3:   Theoretical Model of Relations Among Motivational Types
                   of Values, Higher Order Value Types and Bipolar Value
                   Dimensions (Schwartz, 1994: 24).
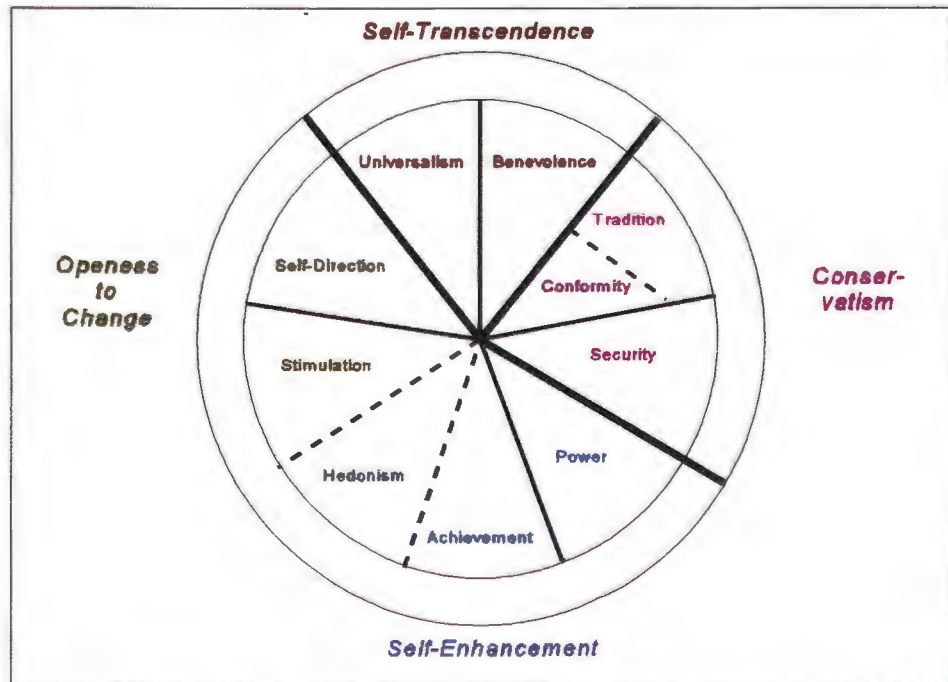
The shared emphasis comprises:

❑   Power and Achievement - both emphasizing social superiority and
         esteem.

❑   Achievement and Hedonism - both focusing on self-centred
         satisfaction.

❑   Hedonism and Stimulation - both entailing a desire for pleasant
         arousal

❑   Stimulation and Self-direction - both involving interest in novelty and
         mastery.

❑ Self-direction and Universalism - both expressing reliance upon self-judgement and comfort with the diversity of existence.

❑ Universalism and Benevolence - both supporting the enhancement of others and transcendence of selfish interests.

❑ Benevolence and Conformity - both supporting normative behaviour that promotes close relationships.

❑ Conformity and Tradition - both favouring subordination of self in favour of socially imposed expectations.

❑ Tradition and Security - both supporting existing social arrangements that give certainty to life.

❑ Security and Conformity - both stressing protection of order and harmony in relations.

❑ Conformity and Power - both stressing avoiding and overcoming the threat of uncertainty by controlling relationship and resources.

3.2   SUMMARY

This chapter discussed the previous research done with regard to individualistic and collectivistic orientations.

Chapter 4 will consider management development.

CHAPTER 4

LITERATURE STUDY - MANAGEMENT DEVELOPMENT

This chapter will deal with an introduction to management development, the development of managers, affirmative action and lastly, mentorship of managers (or the socialization process of managers) and a summary of the chapter.

It should be noted from the outset, that development of managers as a process should be implemented to ensure efficient placement of managers to enhance organizational efficiency. This process is an integral part of an organizational development programme (Mindell, 1995), and should be viewed holistically (Moshikaro, 1988).

4.1   INTRODUCTION

Whilst organizational behaviour as discipline concerns itself with the behaviour of the individual and groups of employees, management concerns itself with the optimum attainment of organizational objectives through the efficient managing of employees' input (Robbins, 1989). An organization's success and efficiency hinge on the quality of managers employed. It is, therefore, imperative that management development programmes focus on those issues which will enhance current and future managerial success within the organization (Laubscher & De Jager, 1995).

Temperley (1994), views management development holistically, in which attempts are made to improve managerial effectiveness through a learning process, using various types of interventions, such as formal training (for

example lectures and seminars) and on-the-job training (for example mentoring, performance appraisal and management feedback, action learning and task forces).

Taffinder (1994) draws a distinction between management training and management development. Management training is short-term orientated, and involves skill enhancing and current performance improvement, which is related to performance appraisal exercises of employees in current positions. Management development, on the other hand, is long-term orientated. The long-term orientation involves aspects such as the building of broader skills, the development of personnel for future positions and roles, therefore implying the identification of a cadre of management talent. Both orientations demand an integrated approach with organizational development and planning, and should result in the development of a pool of talent from which future managers could be drawn.

The training and development of managers has a dual responsibility line. The employee has to be willing to develop new skills and knowledge, whilst the organizations' responsibility is to create a climate which is conducive to learning - the so-called learning organization (Gillinan & Boddington, 1995; Newton & Wilkinson, 1995). Management training and development therefore constitute a partnership between employee and employer (Human, 1990), where only those employees with the necessary potential and work experience will be trained and developed (Gillinan & Boddington, 1995). This implies that the individual will plan his or her own career, whilst the employer provides career paths for the identified managers.

In this chapter consideration will only be given to management development, and not management training, to comply with the implications of the title of this dissertation.

4.2   MANAGEMENT DEVELOPMENT

Management development should be understood within the sociological context, rather than purely within the technical component (Human & Human, 1989). Placing the above-mentioned in context, it means that management development should be viewed against the backdrop of the role development of managers plays within an organization.

A differentiation should be established when viewing the needs for management development. The needs of managers, depending on the different levels of management, will differ from level to level. Junior managers' development should concentrate on hard skills development or structural content (such as specialist and technical skills), whilst senior management should require conceptual skill development - the so-called soft skills or development content (such as information search, concept formulation, conceptual flexibility, pro-active orientation, deductive use of concepts, conceptualizing, logical thinking, analytical ability and initiative) (Jowell, 1991; Laubscher & De Jager, 1995).

Different levels of needs, based on the seniority of the managers, must be taken into consideration before any training and development intervention is launched. These interventions, aimed at efficiency, should focus on the acquisition and enhancing of specific competencies and non-generic skills, since the drive or motivation to produce quality work is directly related to the individual's value-orientation towards work (Engelbrecht & Fischer, 1995). An indication was given by Laubscher and De Jager (1995) regarding the difference in needs between the various management levels - to be reported on later in this chapter.

4.2.1 Generic Content of Management Tasks

There is a tendency to view management *per se*, as having generic components such as planning, organizing, controlling and motivation. Van der Westhuizen and Harrison (1989) identified the existence of the following generic management tasks which are not in sequence of importance, namely:

❑ Utilization of human resources - willingness to develop employees.

❑ Task structuring - ability to lead individuals and groups towards goal achievement.

❑ Sensitivity - willingness and ability to develop insight into needs and feelings of others and act appropriately with personal warmth and encouragement.

❑ Decisiveness - willingness to make decisions and to take responsibility for them, and defend them in spite of opposition.

❑ Initiative - ability to get things done and to act pro-actively.

❑ Analytical ability - to be able to identify pertinent data, the integration thereof and comprehending its influence holistically.

❑ Perseverance - ability to pursue persistently a goal directed course in spite of obstacles.

❑ Judgement - ability to choose between various alternatives in order to achieve a positive result.

❑ Flexibility - willingness to consider the point of view of others and to adapt or adjust own behaviour.

❑ Creativity and originality - ability to generate new ideas and approaches and act with ingenuity and creativity.

❑ Value-orientation - willingness and ability to propagate and build organizational value-systems through purposeful action and responsible example.

❑ Reasoning power - ability to present arguments logically and convincingly and spontaneously counter negative arguments.

❑ Planning - ability to develop goal-directed courses of action, strategies and priorities systematically.

❑ Organizing - ability to monitor and regulate the quality, quantity and progress of assignments and processes.

Although generic management tasks do exist, the manner in which these generic components are employed will differ between organizations and industries. For example, the management skills employed in an organization in a Socialist Society will differ markedly from those employed in Free Market societies (Laubscher & De Jager, 1995; Van der Westhuizen & Harrison, 1989).This implies that the dominant value-orientation in each society will predetermine, to a large extent, how these generic components are employed in organizations. In this manner an organization in predominantly collectivistic orientated societies will employ the mentioned generic components differently than predominantly individualistic orientated societies.

In a study done by Laubscher and De Jager (1995), management tasks were converted into seventy-eight dimensions of efficiency, which were eventually condensed to the twenty most important dimensions. Management was differentiated into three broad categories, namely junior, middle and senior management levels. Each of these management levels evaluated and ordered

the twenty dimensions into its own structure of importance, as depicted in Table 4.1.

Table 4.1:   Dimensions of Management Efficiency (Laubscher and De Jager ,1995: 3)

SENIOR MANAGEMENT		MIDDLE MANAGEMENT		JUNIOR MANAGEMENT	
Dimensions in terms of level of importance	Mean rating	Dimensions in terms of level of importance	Mean rating	Dimensions in terms of level of importance	Mean rating
Team building	4,87	Perseverance	4,59	Perseverance	4,59
Decision-making	4,81	Client orientation	4,55	Client orientation	4,55
Strategic planning	4,81	Integrity	4,52	Co-operation	4,55
Delegation	4,77	Decision-making	4,50	Verbal	
Business attitude	4,77	Achievement		communication	4,51
Negotiation	4,77	motivation	4,47	Firmness	4,50
Integrity	4,74	Team building	4,45	Achievement	
Basic business sense	4,74	Self-development	4,44	motivation	4,46
Knowledge of industry	4,74	Planning and		Decision-making	4,46
Pro-activeness	4,71	organizing	4,44	Self-development	4,45
Judgement	4,71	Motivation of		Self-management	4,44
Analytical ability	4,71	subordinates	4,43	Quality focus	4,43
Stress tolerance	4,68	Listening	4,43	Listening	4,42
Budget management	4,68	Facilitating	4,42	Feedback	4,42
Conflict resolution	4,68	Conflict resolution	4,41	Change	
Change management	4,65	Managerial	4,40	management	4,41
Group leadership	4,65	knowledge	4,40	Self confidence	4,40
Persuasive ability	4,65	Change		Planning and	
Firmness	4,61	management	4,40	organization	4,39
Temperament	4,61	Negotiation	4,40	Integrity	4,38
		Delegation	4,38	Conflict resolution	4,38
		Pro-activeness	4,38	Team building	4,36
		Firmness	4,37	Temperament	4,35
		Adaptiveness	4,37	Reactiveness	4,35
		Self-management	4,37		

Although the dimensions depicted in Table 4.1 are generic to the three levels in management, the difference in importance as reported, is determined by the

unique value-orientation of the different levels of management. Similarly, the level of importance will differ between organizations, industries and societies, due to their unique value-orientation.

The current researcher is of the opinion that the value-orientation employed by an organization is directly influenced by the strategic planning exercise done by the organization. Thus, for the organization to function efficiently, a congruence between executive managers' value-orientation and that of subordinate levels of management, should exist. This is more so in an organization with a culturally diverse work force, where a diverse society's value-orientation influences the value-orientation of its members.

From the dimensions mentioned, it is possible to conclude that the different levels of managers will need different types of development interventions. In an attempt to reduce the seventy-eight dimensions to a smaller number of factors, the aforementioned dimensions were analyzed, using a multiple analysis of variance, followed by a Scheffè *post hoc* comparison test. This exercise resulted in the identification of nine factors, representing 53,8 % of the variances identified in Table 4.1 above.

Table 4.2:   Mean Factor Scores of Variables Found, per Level of Management

FACTORS	DIMENSIONS	MEAN FACTOR SCORES		
		Senior managers	Middle managers	Junior managers
1.	Financial and business management (i.e. budget management; business attitude,;cost and financial management; material knowledge; knowledge of industry; economic and business trends; ability to manage strategically; group leadership; labour relations, procedures and policies; value conformity and result focussed)	0.65	0.17	-0.27
2.	People management (i.e. individual and group leadership; motivation of subordinates; developing subordinates; team building; facilitating skills; performance management; client orientation; safety and security consciousness).	0.25	0.01	-0.07
3.	Self-management (i.e. self-development; self-confidence; self-management; development of talent; achievement and power motivation, management of change and general office management).	-0.25	0.00	0.06
4.	Environmental management (i.e. knowledge of legislation,; environmental and organizational sensitivity; judgement; network ability; creativity; sense of news; editorial knowledge; value conformity; consistency; synthesis of information; safety and security consciousness).	0.34	-0.03	-0.05
5.	Communication (i.e. oral and written communication; cooperation; feedback; persuasion; listening skills; firmness; networking; impact; quality focus and firmness).	-0.35	-0.14	0.18
6.	Information management (i.e. analytical ability; focus on results; systems and product development; research gathering and synthesizing information; judgement; pro-activeness; planning and organizing).	0.12	0.07	-0.08
7.	Managing sensitivity (i.e. empathy; warmth; sensitivity; conflict resolution; negotiation; facilitating skills; customer orientation; reactiveness and presentation skills).	0.24	-0.09	0.01
8.	Operations management (i.e. knowledge of products and services; system management; office administration; security and consciousness; computer literacy; quality focus; organizational practices; product and technical knowledge; fault finding and utilization of personnel).	-0.72	-0.07	0.21
9.	Managerial temperament (i.e. adaptability and flexibility; consistency; stress tolerance; integrity; decision making; perseverance; energy; listening skills; consistency and judgement).	0.40	-0.05	-0.05

The factors depicted in Table 4.2 represent the dimensions which are more or less important to various levels of management. The levels of importance, as well as the factors, will be determined by each organization's vision, strategy and environment. The development needs of managers for each level will have to be identified when considering the context of each level's development material required for development (Laubscher & De Jager, 1995).

4.2.2   Development of Managers

In the New South Africa, consisting of culturally diverse societies, the development of managers to manage a cultural diverse group is of great importance. The new trend in organization design is to implement a flatter organizational structure. This is in opposition to the older hierarchical structure and delineation of employees according to race, class, gender and sexual orientation. One of the results of this new trend is less alienation in the workplace, as a result of differences in personal value-orientation (Hofstede, 1994).

The development of an efficient management development intervention has to be based on the following process (Human & Human, 1989; Laubscher & De Jager, 1995; Minkes, 1995; Mol, 1992; Newton & Wilkinson, 1995; Phillips, 1993; Temperley, 1994):

❑   A thorough needs analysis,

❑   based upon the job content,

❑   organizational objectives and needs, where

❏   personal deficiencies are noted, and a possible career path,

❏   proposed for each manager within the organization.

These identified needs should be converted into course objectives, which will be employed to direct course content to enhance behaviour on the job. By implementing the referred to process, the result will be development courses which will produce skilled and competent managers for the positions in which they are employed, and should have a modular structure to ensure that every manager's needs for self-development and learning speed are catered for (Human & Human, 1989; Laubscher & De Jager, 1995; Minkes, 1995; Mol, 1992; Newton & Wilkinson, 1995; Phillips, 1993; Temperley, 1994).

The development of management development interventions can only be effective if unambiguous task definitions are available, from which training needs, performance appraisal and mentoring needs can be assessed efficiently (Human, 1990).

The development process of managers could consist of the following points, according to Stevenson (1993):

❏   on-going assessment of improvement opportunities;

❏   selecting and designing learning events;

❏   delivering and evaluating training;

❏   transforming learning into performance improvement;

❏   mentor reinforcement and enhancement of learning;

❏   subordinate coaching;

❏   feedback to development centre to improve learning events, and

❏   assessment of new improvement opportunities.

The various phases of the organization's development, will demand that various types of training and development be provided. Organizations in a growth phase could demand training and development in human relations, leadership, self-awareness, problem solving and decision-making, and general management skills. Stable organizations will probably need bureaucratic skills and development training (Laubscher & De Jager, 1995).

As the demands on organizations change, managers will increasingly have to rely on input from staff regarding the content of the training and development courses - provision has already been made for this in the Labour Relations Act (Act No. 66 of 1995). This implies that organizations may have to adapt more to the demands from employees to improve quality of work life. Thinking in this regard is not only management's prerogative, especially in the new humanistic management style propagated (Minkes, 1995; Temperley, 1994) but has become the domain of all employees in organizations within the South African context.

The successful implementation of a management development process depends largely upon executive management's support. It could, therefore, be necessary to build into the performance appraisal of managers, an evaluation of their efforts with the advancement and training of subordinates. This could involve the implementation of an affirmative action, coaching and mentoring process (Human & Human, 1989).

4.3   AFFIRMATIVE ACTION

The process of affirmative action is derived from the principle that resources

should be allocated unequally to favour those groups in society who were disadvantaged in the past (McDonald, 1994), and should be viewed holistically (Moshikaro, 1988). The implication thereof is that not only would this concept be employed in the workplace, creating a diverse work force, but also in other areas such as housing, transport, entrepreneurial development and education.

The different terminology used in the appointment of employees from the previously disadvantaged groupings in the Republic of South Africa, is as follows:

❏   Equal opportunity - the literal meaning is that all applicants for a given position in the organization, from outside or within the organization, are given an equal opportunity to apply for and be selected for the position (McDonald, 1994).

❏   Black advancement - the advancement of Black managers in the hierarchy of the organization (McDonald, 1994).

According to Masango (1994) Black advancement as a process to advance Blacks in organizations, should ideally be designed to afford the traditionally disadvantaged groupings access to resources. In terms of this process, affirmatee groups will enjoy compensatory training, education and development to afford them the opportunity to compete more effectively for employment.

The current researcher is of the opinion that if this process is implemented literally, a gross misrepresentation of the cultural diversity of the Republic of South Africa will follow.

❏   Black empowerment - this is a multi-faceted concept, with relationships in the notions of authority and control, access to skills, knowledge and opportunity to perform (McDonald, 1994).

Affirmative action should, as defined by Coldwell (1995: 22), be a "...business strategy and process aimed at transforming socio-economic environments which have excluded individuals from disadvantaged groups in order for such disadvantaged individuals to gain access to opportunities based on their potential..."

Affirmative action deals with more than Black advancement. It cuts across racism and sexism. All the traditionally disadvantaged groupings are herewith incorporated. It should be guarded against seeing affirmative action as a monolithic policy, thereby favouring a single group. In essence, society at large should benefit from an affirmative action process (Fischer, 1995) as indicated above.

The current researcher is of the opinion that affirmative action should be seen as the umbrella concept, encompassing all of the aforementioned descriptions. Therefore, a single group will not be favoured at the expense of other traditionally disadvantaged groups.

McDonald (1994: 44) views affirmative action as "...integrating the majority of the population in South Africa into the management hierarchy of South African business through the adoption of compensatory discrimination to ensure equality of employment opportunities and an equitable distribution of these opportunities over all levels of the management hierarchy".

Criticism against affirmative action, especially from within the United States of America are as follows:

❑   Instead of the Government facing socio-economic problems (for example poor education and socialization of minorities in terms of the expectations of economy) equality in the work-place is fostered at the expense of industry (Cose, 1994; Human, 1989a; Human & Human; 1989) and is often enforced by law.

❏ Affirmatees regard themselves as tokens, since economic empowerment is not practised (Cose, 1994).

❏ Affirmative action is viewed as discrimination in reverse (D'Souza, 1995).

❏ The "victim" approach to affirmative action actually leads to a self-fulfilling prophecy. The so-called victim is actually discriminated against, albeit covertly, with the result that the affirmatee does not acquire new skills and knowledge, and therefore cannot cope with the demands of the position (Schlemmer & Van Antwerpen, 1990).

❏ Affirmative action results in the **sclerosis** of covert discrimination (Page, 1994).

❏ The implementation of affirmative action invariably requires the assessment of potential, which is seen as discrimination. Discrimination should not be seen as the creator of a discrepancy in potential, ability and performance, but the measuring of that discrepancy (D'Souza, 1995).

❏ Affirmative action is not tied to a broad strategic direction. It therefore results in insignificance (Moshikaro, 1988).

❏ The existence of a "group mind" (Hofmeyr, 1983), or collectivistic value-orientation as discussed earlier, coupled to the existence of the concept of extended family system in terms of Ubuntuism, resulted in the dampening of the need for achievement by individuals from a collectivistic value-orientation.

❏ Considering culture as the most important concept to be taken

notice of, results in over-emphasizing it as having an all-pervasive influence on management efficiency (Uys, 1993).

There are indications that the Republic of South Africa could be implementing examples of democracy set by the United States of America . The drive behind affirmative action in the United States of America seems to be threefold, namely the:

❑   proportional representation of the so-called former minority groupings,

❑   integration of the different population groups, and

❑   the advancement of minority interests.

The drive behind affirmative action as implemented in the United States of America has a twofold criticism against it (Page, 1994), namely that it is:

❑   merely a fulfilling of a constitutional obligation of representativeness, and

❑   secondly, that high-level civil servants practically inherit their positions. The question arises as to what is the drive behind affirmative action in the Republic of South Africa?

If affirmative action as a process is riddled with ethical questions regarding discrimination in reverse, the question of proportional representativeness arises. The problems experienced in the United States of America with proportional representativeness of society, is the racial composition of its market segment. It is, therefore, nearly impossible to suggest a single, national proportionality in employment. This practice, should it be implemented, seems to negate the ability or potential of incumbents (Page, 1994).

The current researcher is of the opinion that proportionality in principle, could be the type of intervention sought to establish a diverse work-force, especially in junior and middle management levels. This implies that the diverse cultural backgrounds of the work-force is accepted. This acceptance should lead to an enrichment process, where human resources are built to create opportunities for everyone. Is it not time that the diverse nature of work groups is accepted and handled, and managers developed to manage culturally diverse work groups?

4.4   MENTORING PROCESS

Hofstede (1994: 265) quotes Schein (1971) as stating that the organizational socialization of managers should be seen as the "...process by which a new member learns the value-system, the norms and the required behaviour patterns of the society, the organization or the group he is entering..."

The role and function of a mentor is to assist trainee managers, and those managers being groomed for certain executive positions, to find their feet in the organization with regard to their functions on the one hand. On the other hand it has to smooth the socialization process in which the value-orientation of the individual in question is broadened and altered to accept and understand the value-orientation of the organization. This process should ultimately lead to individuals who will, in an acceptable space of time, contribute to the efficient meeting of the expectations required by the position (Geiger-DuMond & Boyle, 1995; Hunt, 1991).

The mentorship, as a mutual activity between mentor and mentoree, should be aimed at overcoming shortcomings identified during training, performance appraisal and management feedback. The mentor should act as a role model as well, specifically to assist the mentoree in improvement of behaviour and attitude towards work and to adapt to a different value-orientation (Geiger-

DuMond & Boyle, 1995).

The mentoree should, with the aid of the mentor, develop strategies for managing and surviving in the corporate world, wherein the steps needed to attain further skills and qualifications, are identified. The mentoree is also assisted to understand the necessity of establishing and maintaining a network of support within the organization and in the business world as well (Kane, 1994).

The main objectives of the mentor (Hofmeyr, 1983) should be to assist the mentoree to understand:

❑   organizational politics;

❑   organizational norms , standards, values, ideology, history, heroes and legends;

❑   career paths and identify blind alleys;

❑   which methods are acceptable to obtain visibility;

❑   own performance methods, and accepting and building on success;

❑   sub-culture of incompetence and feelings of inferiority, and overcoming negative influence and effects of internalized apartheid.

An important factor for success of the mentorship programme is the movement away from tackling structural causes for inequality and a deficit approach aimed to compensate for perceived disadvantages. Success can only be built on other success, which is reinforced by positive understanding of own performance and achievements (Kane, 1994).

The mentor should act as a sounding-board for the mentoree, during which the mentoree is assisted in developing strategies and work methods to overcome obstacles within the workplace. The ideal mentor should also act as mediator or intervenor to assist the mentoree with difficulties which may be experienced in the workplace (Geiger-DuMond & Boyle, 1995; Hunt, 1991; Rancourt, 1995).

This mentoring process can only function efficiently, if rapport is established between the personality of the mentor and mentoree (Rancourt, 1995; Hunt, 1991).

Cock et al. (1994) and Moshikaro (1988) warn against institutionalizing mentorship. This practice could result in a rift between the personalities of the mentor and mentoree leading to a lack of commitment by both parties, as well as unclear role definitions between line management, mentor and mentoree. It is necessary to delineate clearly who would be responsible for which actions.

Mentorship should not only be the prerogative of the elite. All workers should be exposed to some form of mentorship, in which the cultural diversity concept is established within an organization. This process would assist employees to adapt to changes within organizations' culture. If effectively executed, this type of mentorship process could assist employees in developing a collective vision, core values and ideas, which will result in the developing of a culture of learning within the organization. Thus, the developing or instilling of subjective empowerment or self-efficacy will result (Cock et al., 1994).

4.5   SUMMARY

This chapter discussed an introduction to management, management development, affirmative action and mentoring of managers.

Chapter 5 will deal with the integration of theory, as described in chapters 2 to

4.

CHAPTER 5

INTEGRATION OF THE THEORY

In this chapter an effort will be made to integrate Chapters 2 to 4. It will introduce the influence of a general value-orientation on the individual, whereafter the effect of personal value-orientation at work will be highlighted. A summary of this chapter concludes Chapter 5.

5.1   THE INFLUENCE OF A GENERAL VALUE-ORIENTATION ON THE INDIVIDUAL

Schwartz (1994: 21) defines values as "...desirable transituational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity".

Personal motivation is directly influenced by the value-system employed, and acts as a conceptual tool used to maintain and enhance self-esteem, resulting in the formation of attitudes (Rokeach, 1973).

From the preceding, it follows that the average value-system to which an individual is exposed, reflects the cultural emphasis which supports and maintains, amongst other things, the relationship between economical and political systems found in societies (Hofstede, 1980). Individual variation around this average value-system reflects the individual's unique personality and experience (Schwartz, 1990).

This relationship, by nature, implies some form of collectivity or collective movement with the underlying activity and conduct, the result of their acting

"...together collectively... (Smelser, 1962: 3) which is an "...expression of [established rules, definitions or norms]..."(Smelser, 1962: 6).

Organizations, and departments within organizations, differ in the expectations they have of their employees. Some expect employees to bond and function efficiently as a team (for example sports teams, specialist teams in the military and police services, as well as rescue workers) whilst others expect and reward individual effort (for example sales personnel and executive officers). The impact of employers' expectancy could be either that employees' bonding as efficient units will result in emotional dependency upon each other and the organization - thus forming a new collectivity or, that individuals' performance result in independent and responsible actions in which individualism is strengthened (Hofstede, 1980).

It is, therefore, imperative that a high degree of congruence exist between organizational and personal value-orientations. Should this not be the case, however, the resultant incongruence could be the main cause for inefficient and ineffective performance amongst personnel in an organization. Hofstede (1980) remarks that incongruence could force an employee to act more individualistically, running the risk of being branded a maverick, or that a new form of collectivity develops which will deviate from the expected collective behaviour.

5.2   THE INFLUENCE OF PERSONAL VALUE-ORIENTATION AT WORK

Schlemmer and Van Antwerpen (1990) speculate that, from an individualistic orientation where competition permeates the business world, affirmatees appear to lack a drive for performance. This apparent lack in drive should be seen against the background of a lack in individualistic drive, lack in assertiveness, passivity and high collectivistic value-orientation. There seems

to be a "blanket" factor in operation, constraining Blacks' socio-economic empowerment. The current researcher is of the opinion that the preceding speculation should be viewed against the differences of the orientations discussed. Persons with an individualistic orientation tend to favour competition between individuals for status, recognition, achievement, and so forth; whilst persons with a collectivistic orientation tend to prefer co-operating with others for the sake and well-being of the group (Sue & Sue, 1990). This so-called "blanket" factor could have been misinterpreted, due to a difference in perception, to mean lack of motivation or drive.

Whites and Indians, in comparison with Blacks, come from a cultural background where competition is prevalent and they apparently flourish in the current business world. It appears that the solidarity background of Blacks, created in the Apartheid Era, resulted in a misconception of, and failure to understand the subtle rules and behavioural cues in the business world - thereby increasing the mystification and stress experienced by Blacks. This process results in cynicism and alienation, thereby confirming the existence of the so-called "blanket" (Schlemmer & Van Antwerpen, 1990).

Employees cannot be regarded as examples of a cultural *tabula rasa*, waiting to be imprinted by organizations regarding value-orientations *per se*. With their own value-orientations so much part of their experience, it is inevitable that they will influence the workplace. Recognition should be given to this aspect, by linking the individual's value-orientation to that of the organization to prevent employees from feeling alienated and developing a new form of collectivity, or being branded as mavericks. The more the existence of personal value-orientations is negated, the more the negative stereotyping regarding employers will be enforced. To prevent this from happening, employers' and employees' responsibilities and duties could be entrenched within employees' contracts of employment (Goffee & Jones, 1995).

Performance at work cannot be understood or researched, without recognition of its roots, nor be explained without relating it to a wider cultural context. Focus on the process of understanding should, therefore, be aimed at behaviour (as a product of value-orientation) and not at value-orientation *per se* (Goffee & Jones, 1995).

Personal value-orientation is perceived as being legitimate and underlies attitudes and perceptions. Attitudes and perceptions are related to, and act together by influencing behaviour. In this sense, personal value-orientation could:

❑   result in a misconception by senior management of subordinate managers' development needs and development processes required, especially those from a different value-orientation, (Human & Human, 1989).

❑   determine the extent to which managers will buy into a particular management value-orientation to satisfy their career expectations (Altimus, 1971).

Companies, in the past, often sought to employ managers who were from an individualistic value-orientation. With the implementation of Affirmative Action, however, employees from a collectivistic value-orientation are being appointed (Hofmeyr, 1983).

In a collectivistic value-orientation, personal opinion does not exist, purely because it is predetermined by the group (Hofstede, 1991). The impact this apparent lack of personal opinion could have on management, is that the manager could to a large extent, be unable to function independently, or to make independent decisions. He could dislike being in authority and taking risks demanded by an individualistic value-orientated organization. It could be

that such a manager would be a better administrator than a manager (Hofmeyr, 1983).

The apparent lack of personal opinion could result in an incongruence between personal and organizational value-orientation. Miceli and Near (1992) mention that congruence between individual and organizational value-orientation should exist if the organization is to achieve its objectives. The apparent incongruence, due to the various demands placed upon the employee, could result in a schizophrenic world. The individual exists in two worlds - working in an individualistic value-orientated environment and living in a collectivistic value-orientated society.

Human and Human (1989) refer to the incongruence between personal and organizational value-orientations as a structural fault within organizations, which is exacerbated (Mkwanazi & Rall, 1994) where the value-orientation of management (predominantly individualistically orientated) meets that of non-managers (predominantly collectivistically orientated), as a result of the legacy of the Apartheid Era. The smaller the difference between individualism and collectivism becomes, the smaller the structural fault becomes, thereby contributing positively towards the achievement of organizational objective

The norms established by Whites, from an individualistic value-orientation, were afforded the "privilege" of being classed as superior, at the expense of those of Blacks, and this practice spilled over into organizations (Mkwanazi & Rall, 1994).

Corporate values are embedded in the organizational strategic planning to achieve its objectives. Within the South African context, an acculturation process has to take place within the management cadre. The biggest impact should be aimed at senior and executive managers, since organizational value-orientation is developed and maintained at this level and tends to reflect the general value-orientation of society at large. Normative training becomes

important in order to adapt to the demands of a changing society (Graves, 1986).

Measuring the gap between value-orientations becomes pertinent in the training and development of managers. The current development of managers could be seen as the product of individualistic value-orientated societies, which may be, in future, become an outdated practice (Minkes, 1995) - especially with the call for Africanization of the workplace in mind.

5.3 FORMULATING HYPOTHESES

The following hypotheses were formulated, based on literature studies.

5.3.1 Hypothesis 1

Hypothesis 1 is as follows:

5.3.1.1 Null Hypothesis

Junior Level Black and White managers have the same value-orientation.

In terms of the hypothesis above, the symbol representation of the null hypothesis is as follows:

$$H_0 : \mu_1 = \mu_2$$

5.3.1.2 Alternative Hypothesis

Junior Level Black managers are collectivistically value-orientated whilst Junior Level White managers are individualistically value-orientated.

In terms of the hypothesis above, the symbol representation of the alternative hypothesis is as follows:

$$H_1 : \mu_1 \neq \mu_2$$

5.3.2 Hypothesis 2

Hypothesis 2 is as follows:

5.3.2.1 Null hypothesis

Middle Level Black and White managers have the same value-orientation.

In terms of the hypothesis above, the symbol representation of the alternative hypothesis is as follows:

$$H_0 : \mu_1 = \mu_2$$

5.3.2.2   Alternative Hypothesis

Middle Level Black managers are collectivistically value-orientated whilst Middle Level White managers are individualistically value-orientated.

In terms of the hypothesis above, the symbol representation is as follows:

$$H_1 : \mu_1 \neq \mu_2$$

5.3.3   Hypothesis 3

Hypothesis 3 is as follows:

5.3.3.1   Null Hypothesis

Senior Level Black and White managers have the same value-orientation.

In terms of the hypothesis above, the symbol representation of the alternative hypothesis is as follows:

$$H_0 : \mu_1 = \mu_2$$

5.3.3.2   Alternative Hypothesis

Senior Level Black managers are collectivistically value-orientated whilst Senior Level White managers are individualistically value-orientated.

In terms of the hypothesis above, the symbol representation is as follows:

$$H_1 : \mu_1 \neq \mu_2$$

5.3.4   Hypothesis 4

Hypothesis 4 is as follows:

5.3.4.1   Null Hypothesis

Black and White managers have the same value-orientation.

In terms of the hypothesis above, the symbol representation of the alternative hypothesis is as follows:

$$H_0 : \mu_1 = \mu_2$$

5.3.4.2 Alternative Hypothesis

Black managers are collectivistically value-orientated whilst White managers are individualistically value-orientated.

In terms of the hypothesis above, the symbol representation of the null hypothesis is as follows:

$$H_1 : \mu_1 \neq \mu_2$$

5.4 SUMMARY

In this chapter an effort was made to integrate Chapters 2 to 4, by discussing the effect of general value-orientations on employees, and the influence of personal value-orientation at work.

Chapter 6 will discuss empirical research.

CHAPTER 6

RESEARCH METHODOLOGY

Chapter 6 contains the empirical investigation with the specific aim of ascertaining the correlation and difference between Blacks' and Whites' orientation towards collectivism and individualism, respectively. The research hypotheses will be tested by means of a questionnaire and parametric statistics. The relevant models and theories of measurement will be utilized in this phase. The empirical research will consist of 10 steps, namely:

❑   Step 1   Determining and describing the sample

❑   Step 2   Choosing the questionnaire

❑   Step 3   Administering the questionnaire

❑   Step 4   Marking the questionnaire

❑   Step 5   Statistical processing of data

❑   Step 6   Formulating hypotheses

❑   Step 7   Reporting and interpreting results

❑   Step 8   Integrating and concluding research

❑   Step 9   Discussing the limitations of the research

❑   Step 10   Formulating recommendations

Steps 8 to 10 will be discussed in Chapter 7.

6.1   RESEARCH DESIGN

Determining and describing the sample will be discussed under two headings, namely the Population and Sampling.

6.1.1   *Population*

The respondents (N = 301) of this empirical study represents Junior, Middle and Senior Level Managers in a Provincial Development Corporation working at five different localities in the Mpumalanga Province. These managers are responsible for various management activities (such as financial and business management, people management, self-management, environmental management, communication, information management, managing sensitive information and operations management) and structures designed to assist the Corporation in achieving its strategic objectives, and to facilitate efficient functioning of the various business units.

The population mentioned was divided into Black and White Managers, representing the Collectivistic and Individualistic value-orientations respectively (Burgess et al., 1994; Schwartz, 1990b). Managers from each orientation were listed in terms of job-grading, name and division employed. From this list a sample of managers (n = 100) was drawn randomly. The sample was divided in half, implying that 50 respondents from each value-orientation would be identified. The respective samples were divided by the number of questionnaires, from which the frequency by which respondents would be identified, was obtained. Using this principle, every 2.48 Black and every 3.54 White manager, respectively, would be chosen. If the mentioned principle

was used consistently, the only Black manager in the Senior Management Level would be excluded from the survey. It was therefore decided to include this manager, and decrease the number of questionnaires to be distributed in the Junior Management Level, accordingly.

The composition of the population is summarized in Table 6.1.

A graphic representation of the composition of the population is as follows:

Figure 6.1   Graphic Representation of the Composition of the Population
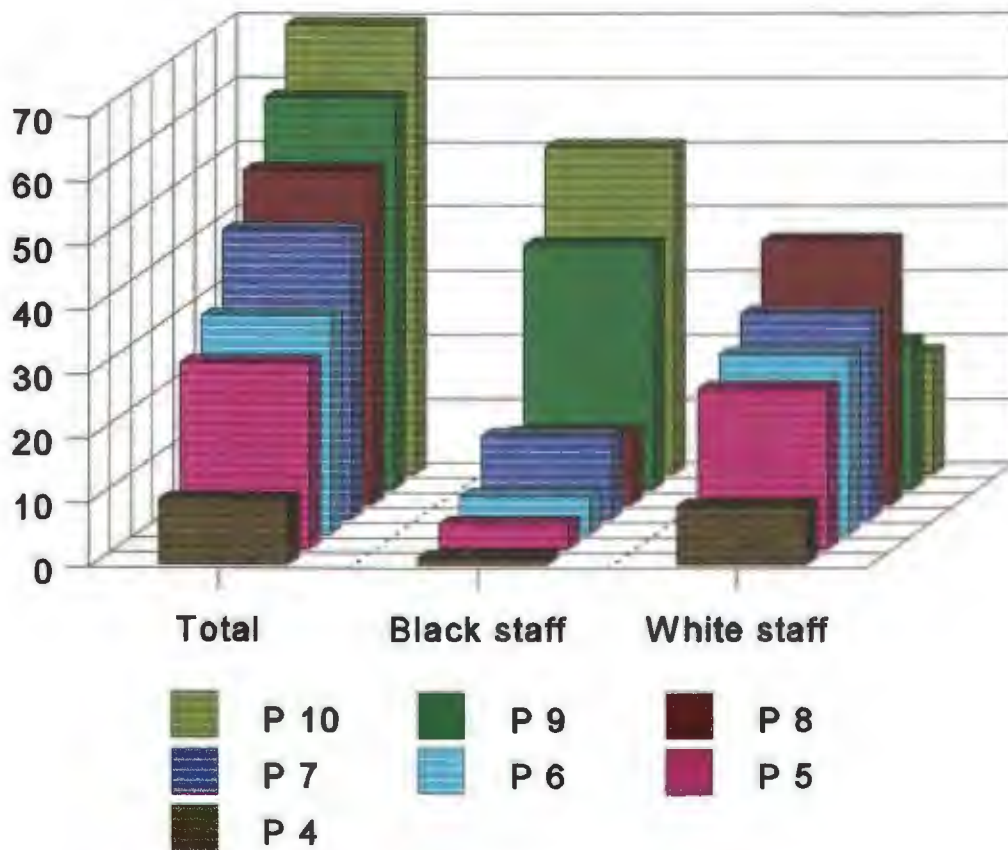
Table 6.1: Composition of the Population of Managers

MANAGEMENT LEVEL	PEROMNES GRADING LEVEL	COMPOSITION OF POPULATION OF MANAGERS											
		GENDER			BLACKS				WHITES				
		Male	Female	Total	Gender		Total	% Of respondents	Gender		Total	% Of respondents	
					Male	Female			Male	Female			
Senior	4	10	0	10	1	0	1	0.33	9	0	9	2.99	
TOTAL		10	0	10	1	0	1	0.33	9	0	9	2.99	
	5	29	0	29	4	0	4	1.33	25	0	25	8.31	
Middle	6	31	3	34	6	0	6	1.99	25	3	28	9.30	
	7	41	4	45	12.	0	13	4.32	29	3	32	10.63	
TOTAL		101	7	108	22	0	23	7.64	79	6	85	28.24	
	8	47	5	52	10	1	11	3.65	37	4	41	13.62	
Junior	9	51	10	61	36	2	38	12.62	15	8	23	7.64	
	10	56	14	70	50	1	51	16.94	6	13	19	6.31	
TOTAL		154	29	183	96	4	100	33.22	58	25	83	27.57	
TOTAL		265	36	301	119	4	124	41.20	146	31	177	58.80	

A graphic representation of the composition of the population by gender is as follows:

Figure 6.2   Graphic Representation of the Composition of the Population by Gender

▢	**Black males**	▢ **Black females**
▢	**White males**	▢ **White females**
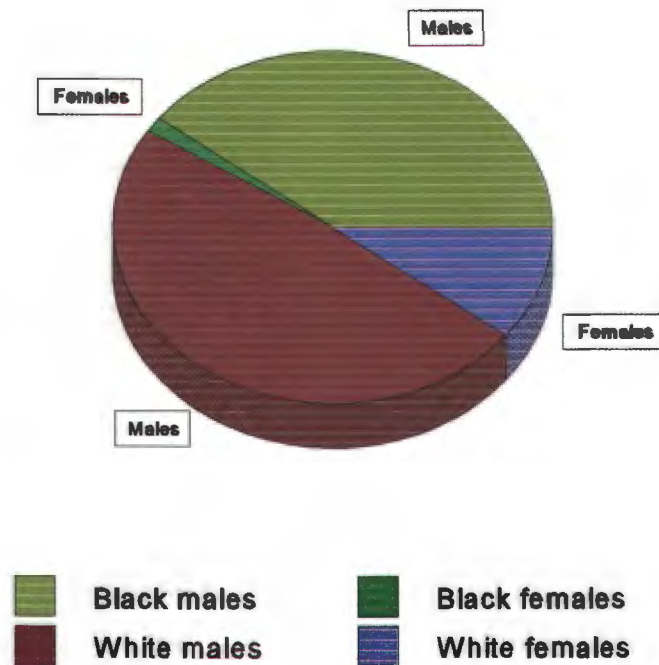
6.1.2   Sampling

From the hundred questionnaires posted, only forty responses were received, reflecting a response rate of 40%. The response rate of the two value-orientations were not the same. 52% of the Black managers responded to the questionnaires posted, while only 28% of the White managers responded. Four questionnaires, two per value-orientation, were posted to female managers, of which only one Black in Junior Level Management level

responded. The other females did not respond at all. Of all the various Management Levels, only the managers on levels P8 and P10, of the respective value-orientations did not respond to the questionnaires.

The composition of the sample is summarized in Table 6.2.

A graphic representation of the composition of the sample is as follows:

Figure 6.3:   Graphic Representation of the Composition of the Sample.
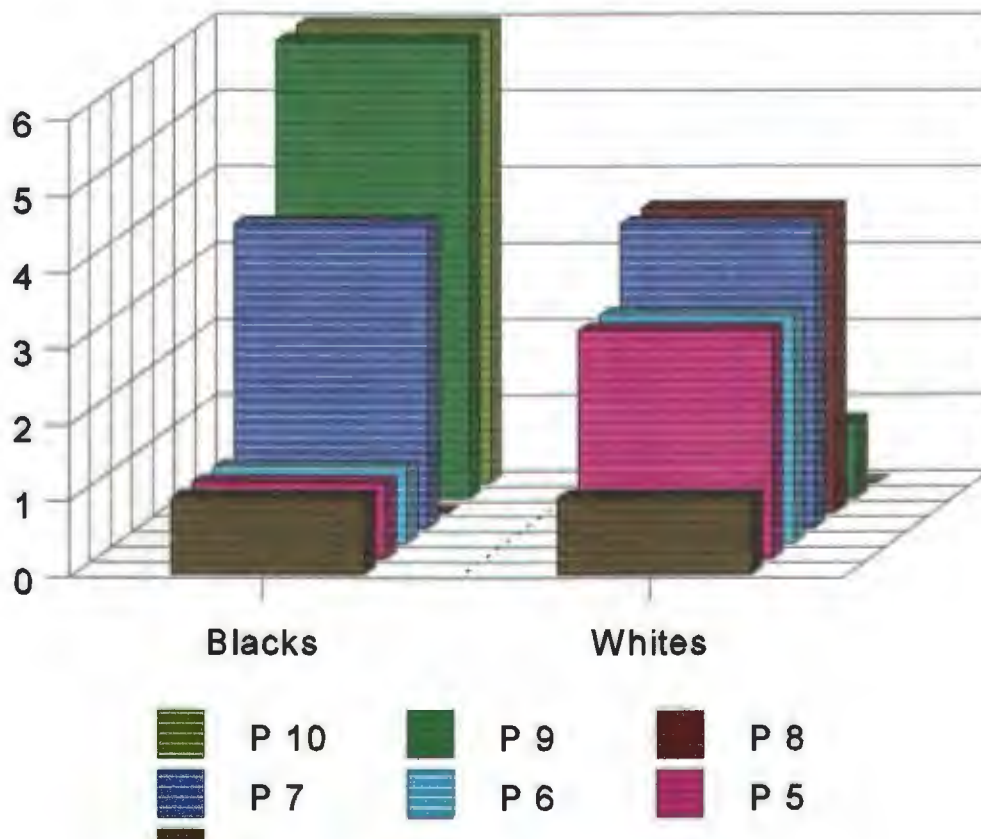
Table 6.2:   Composition of the Sample

MANAGEMENT LEVEL	PEROMNES GRADING LEVEL	COMPOSITION OF SAMPLE											
		BLACKS						WHITES					
		Questionnaires				% Of total respondents	Maximum qualification	Questionnaires				% Of total respondents	Maximum qualification
		Posted	Received		Total			Posted	Received		Total		
			Male	Female					Male	Female			
Senior	4	1	1	0	1	2.50	M + 4	3	1	0	1	2.50	M + 3
TOTAL		1	1	0	1	2.50		3	1	0	1	2.50	
	5	1	1	0	1	2.50	M + 3	7	3	0	3	7.5	M + 4
Middle	6	3	1	0	1	2.50	M + 5	8	3	0	3	7.5	M + 4
	7	6	4	0	4	10.00	M + 4	9	4	0	4	10.00	M + 3
TOTAL		10	6	0	6	15.00		24	10	0	10	25.00	
	8	4	4	0	4	10.00	Matric	11	3	1	4	10.00	M + 3
Junior	9	15	6	1	7	17.50	M + 2	6	0	1	1	2.50	Matric
	10	20	6	0	6	15.00	M + 3	6	0	0	0	0	Matric
TOTAL		39	16	1	17	42.5		23	3	2	5	12.5	
TOTAL		50	23	1	24	60.00		50	14	2	16	40.00	

A graphic representation of the composition of the sample by gender is as follows:

Figure 6.4:   Graphic Representation of the Composition of the Sample Population by Gender.
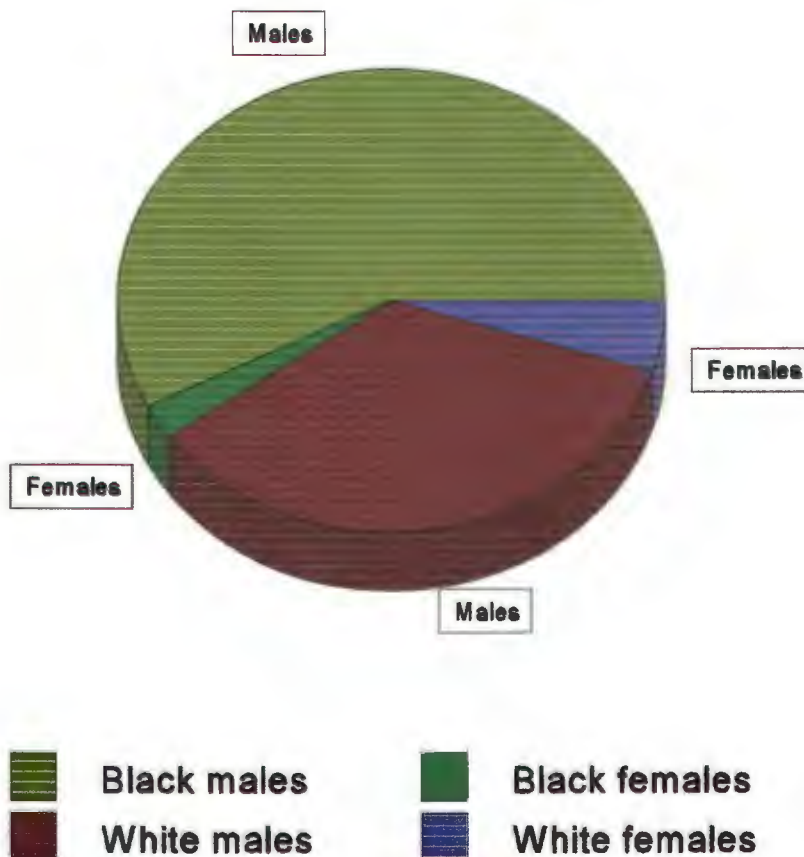
6.2   CHOOSING THE QUESTIONNAIRE

In an effort to ascertain if values in the South African context share universal content and structure, Burgess et al. (1994) replicated Schwartz's research (1992). The research by Burgess' et al. (1994) indicated that South Africans share universal content and structure in their value-orientations.

The current researcher decided to use the same questionnaire, since it had been indicated that South Africans share universal content and structure in their value-orientation. The questionnaire was thus viewed to be applicable to South African circumstances.

A questionnaire (Schwartz, 1992), comprising 52 statements, was distributed amongst the target population. These 52 statements each represented a particular value, which in turn would be representative of the 10 value types indicated in Figure 3.1.

The respondents were requested to read through the questionnaire before answering. All concepts were given as a statement which had to be evaluated as **a guiding principle in my life**. Each statement included a cryptic description to facilitate understanding.

Each statement had to be evaluated using a nine point scale, as depicted in Table 6.3.

Table 6.3:   Scaling used in the Questionnaire.

DESCRIPTION	SCALE
Supreme Importance	8
Very Important	7
Unlabelled	6
Unlabelled	5
Important	4
Unlabelled	3
Unlabelled	2
Not Important	1
Opposed To My Values	0

The questionnaires included a short biographical section.

6.3 ADMINISTERING THE QUESTIONNAIRE

The Corporation conducts its business in all the major centres of the Mpumalanga Province. The result is that staff members are located at various centres which made individual interviews impractical for a study of this scope.

A matric certificate is the minimum job prerequisite for all incumbents, with the official business language being English. An English questionnaire with a covering letter was thus mailed via the internal post system, to each respondent.

Randomly selecting personnel at five centres received envelopes containing a questionnaire, accompanied by a covering letter quoting the Corporation's approval of the study, explaining the rationale behind the study, instructions for completing the questionnaire and an addressed envelope for returning the completed questionnaire. A copy of the covering letter, instructions and questionnaire, are attached as Appendices I to II.

The covering letter included two important stipulations, namely that :

❑ confidentiality was guaranteed to the respondent, and

❑ assurance was given that anyone could withdraw from the research at any time.

6.4 MARKING THE QUESTIONNAIRES

Using the QuattroPro Spreadsheet programme of the Corel WordPerfect Suite programme, all respondents' evaluations were recorded, whereafter the frequency of every statement was summed for every management level, per value-orientation. From these summations, a combination of value-orientation

per management level was obtained.

Having obtained the frequencies of each management level and both value-orientations, these were tabulated for easy reference.

6.5 STATISTICAL PROCESSING OF DATA

Two different types of statistical analysis were planned for, namely:

6.5.1 Smallest Space Analysis

The following was decided with regard to the graphical display of the research data.

6.5.1.1 Guttman-Lingoes Smallest Space Analysis (SSA)

In order to make the results of this study comparable with those of previous studies (Burgess et al., 1994 & Schwartz, 1992), it was decided that the SSA statistical analysis programme would be utilized.

However, due to the non-availability of the SSA in the Republic of South Africa, the current researcher used the Facetted Smallest Space Analysis (FSSA) and the Partial Order Scalogram Analysis by Coordinates and Lattice Space Analysis (POSAC/LSA) statistical analysis programmes to interpret the two-dimensional representation of each culture group's value-orientation.

6.5.1.2 FSSA

The FSSA is a Multidimensional Dimensional Scaling (MDS) procedure which allows optimally for the incorporation of content classifications (facets) of the mapped objects into the analysis.

FSSA maps objects (most often the "object" is an observed variable) in a space of pre-specified dimensionality, so as to represent pairwise similarity or dissimilarity observed between them. Optionally, FSSA first computes a matrix of Pearson correlations or a matrix of Monotonicity coefficients from an appropriate data file. The FSSA-programme processes the matrix, that is interpreting its entries as similarity coefficients, and maps these in a two-dimensional projection.

6.5.1.3 POSAC/LSA

POSAC/LSA is a scaling procedure which assigns two scores, X and Y, to every observed n-score profile in a data set, so as to preserve, as nearly as possible, order relations ("greater than" and "incomparable to") among the profiles.

For suitable data, the X and Y co-ordinate scales assess subjects by essential factors of the investigated phenomenon. The interpretation of the derived scales is facilitated by noting their coordinates with the observed items (variables) and by studying the corresponding LSA1.

The Joint (J) and Lateral (L) coordinate axes, obtained by a 45° rotation from the X and Y , represent respectively quantative (summative) and qualitative (differential) aspects of the observed phenomenon. The LSA1 is used to interpret the X and Y scales, whilst the LSA2 is helpful in interpreting the Lateral Scale.

6.5.2 Statistical Analysis

Three types of parametrical tests were utilized to determine the variability in measured evaluations, in terms of individualism, collectivism and mixed. The tests used are the t-test, Analysis of Variance Procedure and the Scheffe Test for Variability.

6.6   REPORTING AND INTERPRETING RESULTS

The individual scores of the respondents were collected and summarized in table format, using the Quattro Pro spreadsheet function of Corel WordPerfect Suite, which served as basis for the:

❏   drawing of a two-dimensional distributional mapping of both Black and White managers' orientation towards the culture variables (in terms of Individualism vs Collectivism) were drawn, and

❏   the statistical analyses, to ascertain the level of variability between Black and White managers' orientation towards the culture variables (in terms of Individualism vs Collectivism).

The above will be discussed separately.

6.6.1   Two-dimensional Distributional Mapping

The two two-dimensional distributional mapping techniques utilized, are the Facetted Smallest Space Analysis (FSSA) and the Partial Order Scalogram Analysis by Coordinates and Lattice Space Analysis (POSAC/LSA).

Shye (1985) reports that multiple scaling techniques work best when analysing responses from a large number of respondents. The effect of large numbers will be diamond shaped distribution between variables. However, due to the smaller number of respondents incorporated in this research, the distribution between variables are circular shaped. Secondly, the distributional mapping of variables of Blacks and Whites differ from each other.

At face value, a researcher may be tempted to utilize the circular shaped distributions to question the validity of Schwartz's (1994) theoretical model of relations among motivational types of values, higher order value types and

bipolar value dimensions. Not until a larger population, and subsequent larger number of respondents were incorporated in a follow-up study, should an opinion be ventured.

The two two-dimensional maps will be discussed separately.

6.6.1.1 The FSSA two-dimensional map

The FSSA statistical programme was used to calculate the monotonicity coefficients of the relevant scores, from which a two-dimensional map was drawn to indicate the similarity and/or dissimilarity of Black and White managers' orientation towards the culture variables (Individualism vs Collectivism).

The distribution of similarity and/or dissimilarity of the orientation are depicted in Figure 6.5.

Figure 6.5   FSSA Map of the Similarity and/or Dissimilarity between the Scores of Black and White Managers.
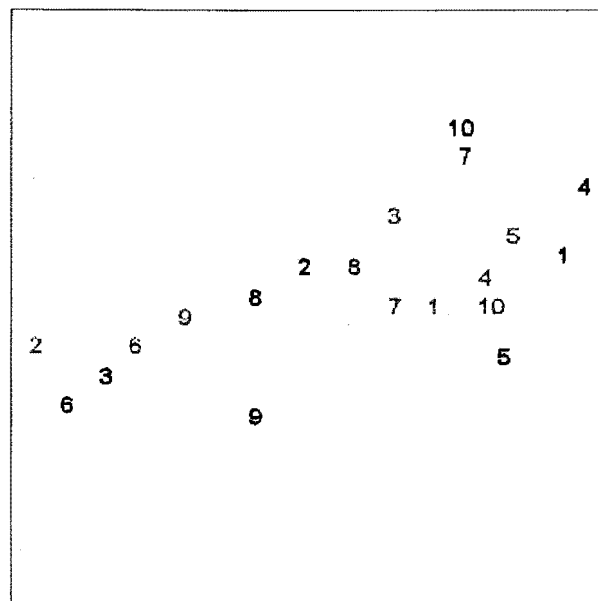
The legend to Figure 6.5 is nsummarized in Table 6.4

Table 6.4   Legend to Figure 6.5.

CULTURAL VARIANT	FACTOR	VALUE-INDICATORS	VALUE-ORIENTATION
Blacks Whites	1 2 3 4 5	Power Achievement Hedonism Stimulation Self-interest	Individualism
	6 7 8	Benevolence Tradition Conformity	Collectivism
	9 10	Universalism Security	Mixed

Shye (1985) reports that the structure of similarity (or dissimilarity) should be diamond shaped. It is evident from the results depicted in Figure 6.5 that the structure is flat and skewed to the right. Apart from this, the spatial orientation of the various value-indicators are dissimilar, indicating that the structures of value orientation between Blacks and Whites differ from each other, although the statistical analyses will indicate statistical insignificant variance between Black and White managers in terms of the culture variables. Not until a larger population, and subsequent larger number of respondents were incorporated in a follow-up study, should an opinion be ventured as to the generalizability of the structure of the values of both Blacks and Whites. In terms of relationship between the various value-indicators depicted in Figure 3.1, it is expected that the sub-value indicators for Individualism, Collectivism and Mixed should be in the same spatial orientation. It is found, however, that Blacks' opposing poles

"self-interest/stimulation" vs "security/tradition" are in adjoining spatial areas, whilst Whites' opposing poles "achievement/power" vs "universalism/benevolence" are fragmented, with achievement on the edge of the spatial area. It is also expected that Whites' should be more achievement orientated, but are, possibly due to the affirmative action drive, less achievement orientated than Blacks.

6.6.1.2 The POSAC/LSA two-dimensional Map

The POSAC/LSA statistical programme was used to calculate the monotonicity coefficients of the relevant scores, from which a two-dimensional map was drawn to indicate the similarity and/or dissimilarity of Black and White managers' orientation towards the culture variables (Individualism vs Collectivism).

The distribution of similarity and/or dissimilarity of the orientation are depicted in Figure 6.6.

Figure 6.6 POSAC/LSA Map of the Similarity and/or Dissimilarity Between Scores of Black and White Managers.
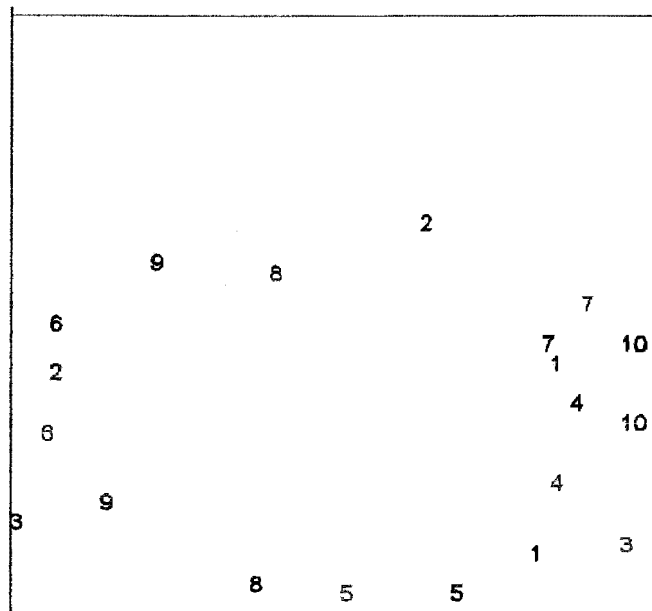
The legend to figure 6.6 is summarized in Table 6.5.

Table 6.5   Legend to Figure 6.6.

CULTURAL VARIANT	FACTOR	VALUE- INDICATORS	VALUE- ORIENTATION
Blacks Whites	1 2 3 4 5	Power Achievement Hedonism Stimulation Self-interest	Individualism
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Shye (1985) reports that the structure of similarity (or dissimilarity) should be diamond shaped. It is evident from the results depicted in Figure 6.6 that the structure is flat and circular shaped. Apart from this, the spatial orientation of the various value-indicators are dissimilar, indicating that the structures of value orientation between Blacks and Whites differ from each other, although the statistical analyses will indicate statistical insignificant variance between Black and White managers in terms of the culture variables. Not until a larger population, and subsequent larger number of respondents were incorporated in a follow-up study, should an opinion be ventured as to the generalizability of the structure of the values of both Blacks and Whites.

In terms of relationship between the various value-indicators depicted in Figure 3.1, it is expected that the sub-value indicators for Individualism, Collectivism

and Mixed should be in the same spatial orientation. It is found, however, that Blacks' opposing poles "self-interest/stimulation" vs "tradition/security" are spatially closer related than expected. Whites' opposing poles "achievement/power" vs "universalism/benevolence" are spatially closer related than expected. The POSAC/LSA map supports the findings of the FSSA map, with Blacks' hedonism being on the edge of the spatial area, Whites' achievement in a similar position. This could indicate that both respondent groups have orientations which are removed from the expected.

6.6.2   *Results of the Statistical Analyses*

Two types of statistical tests were run, to determine and measure the variations in self-evaluation, namely T-test and the Scheffe Test for Variability.

6.6.2.1 T-test

In order to measure the probability of difference in value-orientation towards the variables identified by Schwartz (1992), as depicted in Figure 3.1, a T-test was done. The variables considered are Individualism, Collectivism and Mixed.

The results of the T-tests for each main variable are as follows:

Table 6.6   T-test results of all Managers in terms of the Main Variables of Culture.

Procedure	Individualism		Collectivism		Mixed	
	Blacks	Whites	Blacks	Whites	Blacks	White
N	24	16	24	16	24	16
Mean	5.9912	6.0559	5.9558	6.3787	6.2946	6.2857
Standard deviation	0.8421	0.8960	0.9282	1.0606	0.9697	1.2897
Standard error	0.1719	0.2240	0.1895	0.2651	0.1979	0.3224
Minimum	4.4737	4.1053	4.6471	3.8235	4.5000	3.5714
Maximum	7.5789	7.2632	7.5294	7.9412	7.7143	8.0000
Variances	Unequal	Equal	Unequal	Equal	Unequal	Equal
T	-0.2291	-0.2321	-1.2974	-1.3332	0.0236	0.0250
DF	30.9	38.0	29.3	38.08	26.0	38.0
Probability > ITI*	0.8203	0.8177	0.2046	0.1904	0.9814	0.9802
For H_o variables are equal						
F		1.13		1.31		1.77
DF		(15.23)		(15.23)		(15.23)
Probability > F'		0.7679		0.5497		0.2118

The table header spans: **T-TEST** / **Variables**

* = |T| > 0.005

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6.6.2.2 Scheffe grouping test

The Scheffe Grouping Test was done to establish the probability that Black and White Managers differ significantly in terms of Individualism, Collectivism and Mixed value-orientations as variables of culture, and are as follows:

Table 6.7   Scheffe-test results for Variability of all Managers in terms of the Variables of Culture.

VARIABLES											
Individualism				**Collectivism**				**Mixed**			
Scheffe grouping	Mean	N	Management level	Scheffe grouping	Mean	N	Management level	Scheffe grouping	Mean	N	Management level
A	6.0062	17	Junior Black	A	5.9343	17	Junior Black	A	6.3445	17	Junior Black
A				A				A			
A	5.7263	5	Junior White	A	6.1294	5	Junior White	A	5.7571	5	Junior White
A				A				A			
A	6.2018	6	Middle Black	A	6.2353	6	Middle Black	A	6.4286	6	Middle Black
A				A				A			
A	6.2158	10	Middle White	A	6.6000	10	Middle White	A	6.6429	10	Middle White
A				A				A			
A	4.4737	1	Senior Black	A	4.6471	1	Senior Black	A	4.6429	1	Senior Black
A				A				A			
A	6.1053	1	Senior White	A	5.4118	1	Senior White	A	5.3571	1	Senior White
A				A				A			

6.7 *Analysis of the Research Results*

In relation to the statistical analyses reported on in points 6.6.1.1 to 6.6.2.2, the various hypotheses will be discussed individually.

The T-test, done for all levels of management, comparing Black with White managers, indicates $p > 0.05$. This implies that there is insignificant variation in the ratings of both Black and White Managers in terms of their ratings towards Individualism, Collectivism and Mixed value-orientations as variables of culture. The implication thereof is that Black and White Junior Level Managers have the same value-orientation towards Individualism, Collectivism and Mixed value-orientations as variables of culture.

The extent to which variation in management levels influences the personal rating in terms of the variables is displayed by the Scheffe Test for Variability. This test detected no differences between the Junior Black and White Level Managers in terms of their orientations towards the variables (i.e. Individualism, Collectivism and Mixed value-orientations) of culture.

6.7.1   Hypothesis 1

In terms of the results described on pages 111 to 114, the null hypothesis is not rejected.

6.7.2   Hypothesis 2

In terms of the results described on pages 111 to 114, the null hypothesis is not rejected.

6.7.3   Hypothesis 3

In terms of the results described on pages 111 to 114, the null hypothesis is

not rejected.

6.7.4   Hypothesis 4

In terms of the results described on pages 111 to 114, the null hypothesis is not rejected.

6.8   **SUMMARY**

This chapter discussed determining the sample population, choosing the questionnaire, administering the questionnaire, marking the questionnaire, statistical processing of data, formulating hypotheses, reporting and interpreting results.

Chapter 7 will consider the integration and conclusion of the research, will discuss its limitations and formulate recommendations.

CHAPTER 7

SUMMARY AND RECOMMENDATIONS

This chapter will deal with the interpretation of research results, the limitations of the research, and propose recommendations based on the outcome of this dissertation.

7.1   INTEGRATION AND CONCLUSION OF THE RESEARCH

The questionnaire was aimed at measuring values pertaining to work or occupations. It was stated that the information obtained would be used to ascertain salient points to be considered in the development of managers of the Corporation. It was conceded, however, that society's value-orientation affects personal value-orientation, which will have a direct impact on the relationship between employer and employee.

From the T- and Scheffe Grouping Tests, it appears that the value-orientations of the different management levels within the Corporation are not as different, as they were expected to be. Possible conclusions for the significant similarities found in value-orientations could be amongst the following:

❑   Although a newly-formed Corporation, incorporating three different Development Organizations, the appointment of Blacks into management positions is not a novel procedure. It has been common practice by the predecessors of the Corporation, to appoint Blacks in management positions, albeit in fewer numbers than Whites in similar positions, as depicted in Table 6.1.

This practice has gained momentum during the past five years, ever since an indication was given of possible far-reaching changes in the political dispensation of the Republic of South Africa.

It is, therefore, possible that, taking the aforementioned into consideration, an acculturation process had already begun in the Corporation. This could have resulted in a drive favouring individualism.

❑ Reykowski (1994) (cf. Chapter 2) reported that employees in Eastern European countries with a monoculture, tended to have a different value-orientation. White-collar workers tended to be individualistically orientated, whilst blue-collar workers tended to be collectivistically orientated.

The current research findings are similar to those of Reykowski (1994). All managers included in the current research were in white-collar positions. It seems that status and class has acted as change agents, in altering personal value-orientations.

❑ Rokeach (1973) (cf. Chapter 2) postulated that values could be means by which individuals could adjust to the changing demands of society. With the advent of the political changes during 1994 and 1995 in the Republic of South Africa, greater emphasis was placed on the need for improved co-operation and economic stability.

As indicated in Table 6.2, the average educational qualification was a M+3 qualification, with cases where managers had obtained Masters' degrees. The current researcher is of the opinion that the ambition and drive towards higher qualifications has resulted in a tendency towards individualism, away from collectivism.

❑   Rokeach (1973) (cf. Chapter 2) postulated that values serve to aid individuals in their drive for self-actualization and will eventually become an incentive.

From the findings of the current research it appears that the results support Rokeach's postulations (1973). Blacks and Whites have, to a large degree, and more so in higher management levels, improved upon their qualifications. Obtaining higher qualifications appears to have become prevalent. The Corporation reports that more employees, predominantly Blacks, have enrolled for further studies.

Broodryk (1996) has reported this drive towards the improvement of self-esteem through higher qualifications, as being part of Ubuntuism.

❑   Sinha and Tripathi (1994) (cf. Chapter 2) postulated that individualism and collectivism can co-exist within individuals of the same cultural grouping.

From the findings of the current research it appears that the results support Sinha and Tripathi's (1994) postulations. Blacks and Whites have, to a large degree, similar orientations towards individualism and collectivism.

❑   It is common knowledge in the Corporation that an extensive affirmative action policy is to be implemented in future. It was purely coincidental that a statement in this regard and the questionnaire were distributed at the same time. The raised expectations resulting from the statement regarding affirmative action, could have influenced the respondents in their evaluation of the statements appearing in the questionnaire. This is especially so, should it be coupled to the statement in the covering letter to respondents, that salient points will be identified which are to be incorporated into a management

development programme.

❑ The effect of a performance management policy implemented three years before could have resulted in a higher than expected drive towards individualism.

The influence of joint decision-making during the annual performance review of incumbents, should not be ignored. The desire for improvement of personal performance could have supported the movement away from collectivism towards individualism.

❑ The effect of the apparent similarity in value-orientations of its managers, could only serve to assist the Corporation in its objective achievement.

Managers from the traditionally individualistic or collectivistic value-orientations will have to undergo very little, if any, value-reorientation to prepare them for working in a culturally diverse workplace.

7.2 DISCUSSION ON THE LIMITATIONS OF THE RESEARCH

The limitations of this research are as follows.

❑ Due to the small number of employees in the Corporation, the generalization of research results is limited to the Corporation only. From a research point of view, the generalizability of research results could have been enhanced if:

✦ a bigger population had been available from which a bigger sample could have been drawn randomly, or

✦ if a larger sample had been drawn from the population of

managers.

❑ The population is not representative of the cultural diversity of the population of the Republic of South Africa. No Coloureds and Indians are employed.

Consideration could be given to a follow-up study, in which the population will represent the cultural diversity of the Republic of South Africa, which may stimulate further research into personal value-orientation.

❑ The low response rate of the White Senior Level Managers made generalizability impossible. This fact was further exacerbated by the fact that only one Black manager had, at the time of this research, been appointed to the Senior Management Level.

❑ The fact that only one Black had been appointed to the Senior Management Level and that only one White Senior Manager responded to the study, seriously impeded the generalization of research findings on this level of management.

❑ A major factor for the low response rate could be attributed to the fact that the Corporation had experienced traumatic events during the period the research was conducted.

Not only were executive managers', but also senior managers' positions declared redundant and their employment terminated in terms of the current Personnel Policy and Procedures. The consequence of this step was that only Whites' services were terminated.

At the time when the Managing Director's services were suspended,

there was a rumour that the services of the Board of Directors would no longer be required, as a result of serious allegations made against the Corporation. Simultaneously a Staff Forum was established which was not representative of all staff levels. This Forum made allegations and had an illegal strike because of the steps taken against the Managing Director. It was alleged that Whites fabricated lies and gossip because they did not want to work in an organization with a Black as the Managing Director.

The White managers' perceived discrimination and victimization resulted in bias which seriously impeded the generalizability of the research findings. No follow-up interviews could be done due to respondents resigning.

Instead of prompting staff to return their questionnaires to improve the response rate, it was decided not to, since the possibility existed that the events described would bias response to the questions contained in the questionnaire. Any White contacted to return a questionnaire could view this as a possible witch-hunt, whilst Blacks in favour of the Forum's allegations could be prejudiced in their responses.

7.3   RECOMMENDATIONS

The formulation of recommendations will focus on two aspects, namely the generalizability of results and the managing of cultural diversity.

7.3.1   The Generalizability of Results

In an effort to enhance the generalizability of the research results, the following proposals are put forward:

❏ Consideration could be given to replicating this study, involving a large number of organizations, thereby increasing the population of managers from which a sample of managers could be drawn randomly.

❏ Utilizing two questionnaires measuring the same variable, as in the abovementioned recommendation. Schwartz's recent questionnaire (1994) and the questionnaire developed for the South African context developed by Rieger and Blignaut (1996) could be employed to ascertain and confirm the level of individualism and collectivism amongst members of a management team with a diverse culture.

7.3.2 *Managing Cultural Diversity*

Managers from different value-orientations attribute different meanings to apparently similar verbal and non-verbal behaviours. There are attitudinal and value-based differences between managers from different cultures, which are embodied in behaviour which differs interculturally, although some of these differences are attributable to factors intrinsic to the occupation, and not culturally. Insight into these behaviour patterns would indicate intercultural insight (Goffee & Jones, 1995).

An Africanization process of the workplace is called for by Gwala (1992), Khoza (1994) and Moshikaro (1988), which could be a combination of the individualistic and collectivistic value-orientations. This would imply that these two value-orientations would co-exist within organizational and personal value-orientation of managers (cf. Chapter 2). Not only should mentors be appointed to Blacks, but to Whites as well.

The Africanization process could include, amongst others:

❏ Social consciousness and awareness programmes, supplemented by training managers in people-management-skills (Human & Human,

1989).

❑ Intervention aimed at assisting managers suffering from internalized oppression brought on by the legacy of the Apartheid Era.

Managers should be assisted to develop confidence in their own capabilities, set own career goals and develop skills and knowledge denied to them during the Apartheid Era (Simmons, 1994).

❑ The development of sensitivity, awareness and skills in handling diversity (Page, 1994).

❑ A critical revisit to employment practices to minimize alienation as a result of ruined self-esteem in order to fit in with organizational culture for the sake of employment (McDonald, 1994).

❑ Attitudinal and personality development, however difficult, to facilitate effective support and team work within organizations - especially the ability to work with cultural diversity within teams (Hofstede, 1994).

❑ The development of respect for differences, appreciation and understanding of differences in terms of mode of thinking (pragmatic vs universalistic), problem-solving (scientific vs traditional), decision-making style (democratic vs autocratic), time orientation (intense vs casual), learning style (independent vs dependent) and communication style (passive vs active) (Sims & Denehy, 1993).

❑ The development of a psychologically mature, fully functional manager, capable of functioning efficiently in a variety of situations (Kirschenbaum & Henderson, 1989; Rogers & Freiberg, 1994).

❑ The ability to steer away from introjection of values which are

assimilated without sufficiently questioning their validity (Kirschenbaum & Henderson, 1989).

❏ The ability to question personal value-orientation and make adjustments where necessary, without facing an alienation of self because of a vacuum and threat to personal value-orientation (Rogers & Freiberg, 1994).

❏ The unleashing of the entrepreneurial spirit embodied in all employees, thereby creating a new perception of the mechanism of the free market and capitalistic economic system. This could result in a new form of collective identity in the organization, called entrepreneurial collectivism, wherein a pragmatic view of humanism can be accommodated (Koopman, 1994).

❏ The possibility of establishing a Management Training Programme on a provincial and national level, similar to that developed for the Japanese by the United States of America's Air Force during their occupancy of Japan in the post-World War II Era .

This type of learning institute would greatly assist in establishing a common management value-orientation from which all organizations could benefit (Binedell, 1994).

❏ Personal orientation towards values could be substituted with other values (Koopman, 1994) such as:

✦ search for self-confidence with vision and faith; and
✦ self-esteem with protection of pride and dignity; and
✦ self-actualization with unity of being at one with others.

According to Koopman (1994: 44) the "...self-reliant individualistic

drives are therefore substituted with emotive collectivistic drives..."
Thus an African orientation to management could be implemented.
The result of such a transformation process is summarized in Table
7.1 (adapted from Koopman, 1994).

Table 7.1: Comparison of Management Value-Orientation

COMPARISON OF MANAGEMENT VALUE-ORIENTATION	
Individualistic	**Collectivistic**
Management, implying grading systems, job descriptions and bureaucracy.	Leadership, implying commonality of purpose, vision, values and communal effort.
Management is concerned with law and order.	Leadership is concerned with justice.
Management rewarding and recognizing individual merit, effort and position.	Leadership rewards communal effort against communal vision.
Profit is seen as payment for the pursuance of self- interest.	Profit is seen as a vote of confidence by society for quality services rendered.
Business processes are seen as adjunct to social needs.	Business processes are inherent in the social milieu.
Conflict is managed in terms of win/lose tactics with clearly defined structures and procedures.	Conflict is resolved in an open system, where family, elders and others are involved, against a framework of morals. Dialogue is necessary to establish fairness/ unfairness to the other party.

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....

P O Box ....., Bronkhorstspruit, 1020

.... / .... / ....

Fax ....

26 August 1996

....

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....

1035

Dear

RESEARCH INTO THE WORK/OCCUPATIONAL VALUES OF EMPLOYEES

...... Management approved my current research into the work/occupational values of employees. The information we wish to obtain from this research, once analysed statistically, will be used to ascertain key points to be considered in the development of managers in the ....., which will not only benefit the employer but employees as well.

The value-orientation of an individual is a direct result of the value-orientation of the society the individual belongs to and has a direct influence upon the management value-orientation in an organization. This impact directly influences the relationship between employer and employee.

Attached is a questionnaire dealing with the perceptions you may have regarding your work/occupational values. Your assistance and commitment to complete and return the questionnaire will be appreciated. Your anonymity is guaranteed and no personal information will be made known to any party.

It will be appreciated if you could mail the questionnaire to me at ...., using the enclosed addressed envelope for this purpose.

Your co-operation in making this research successful and meaningful is appreciated.

Yours sincerely

J. J. Piek

................:......................................

INSTRUCTIONS ON HOW TO COMPLETE

THE ATTACHED QUESTIONNAIRE

1. Carefully read through all statements before answering any.

2. Consider the importance of each statement made, in terms of the legend provided at the bottom of the attached questionnaire.

3. The more important a particular statement is to you personally, the higher the score you will fill in, in the space provided.

   For example, if statement number 1 is of **supreme importance** to you, mark the square indicated with a 7 with either a **cross** or a **correction mark**.

   Please note that numbers 5, 4, 2 and 1 are not labelled in terms of importance. You have to decide how important these levels are to you, personally.

   If you would consider statement number 1 to carry a value of 5, 4 or 1, mark it with either a cross or a correction mark.

   Please refer to the examples provided below:

No.	STATEMENTS	LEVEL OF IMPORTANCE

| 1 | EQUALITY (equal opportunity for all) | 7 | 6 | 5 | 4 | 3 | 2 | 1 | 0 | 1 |

OR

No.	STATEMENTS	LEVEL OF IMPORTANCE

1	EQUALITY (equal opportunity for all)	7	6	5	4	3	2	1	0	1

4. After having completed this questionnaire, kindly complete the required biographical information as requested. We stress that you will be given full anonymity, and that no personal information will be made available to any party.

5. Using the enclosed addressed envelope, post only the questionnaire to me at ....

J. J. Piek

QUESTIONNAIRE REGARDING WORK/OCCUPATIONAL VALUES

KINDLY RATE THE FOLLOWING STATEMENTS AS GUIDING PRINCIPLES IN YOUR LIFE

#	GUIDING PRINCIPLES IN YOUR LIFE	8	7	6	5	4	3	2	1	0
1	EQUALITY (equal opportunity for all)	8	7	6	5	4	3	2	1	0
2	INNER HARMONY (at peace with myself)	8	7	6	5	4	3	2	1	0
3	SOCIAL POWER (control over others, dominance)	8	7	6	5	4	3	2	1	0
4	PLEASURE (gratification of desires)	8	7	6	5	4	3	2	1	0
5	FREEDOM (freedom of action and thought)	8	7	6	5	4	3	2	1	0
6	A SPIRITUAL LIFE (emphasis on SPIRITUAL not material matters)	8	7	6	5	4	3	2	1	0
7	A SENSE OF BELONGING (feeling that others care about me)	8	7	6	5	4	3	2	1	0
8	SOCIAL ORDER (stability of society)	8	7	6	5	4	3	2	1	0
9	AN EXCITING LIFE (stimulating experiences)	8	7	6	5	4	3	2	1	0
10	MEANING IN LIFE (a purpose in life)	8	7	6	5	4	3	2	1	0
11	POLITENESS (courtesy, good manners)	8	7	6	5	4	3	2	1	0
12	WEALTH (material possessions, money)	8	7	6	5	4	3	2	1	0
13	NATIONAL SECURITY (protection of my nation from enemies)	8	7	6	5	4	3	2	1	0
14	SELF-RESPECT (belief in one's worth)	8	7	6	5	4	3	2	1	0
15	RECIPROCATION OF FAVOURS (avoidance of indebtedness)	8	7	6	5	4	3	2	1	0
16	CREATIVITY (uniqueness, imagination)	8	7	6	5	4	3	2	1	0
17	A WORLD AT PEACE (free of war and conflict)	8	7	6	5	4	3	2	1	0
18	RESPECT FOR TRADITION (preservation of time-honored customs)	8	7	6	5	4	3	2	1	0
19	MATURE LOVE (deep emotional and spiritual intimacy)	8	7	6	5	4	3	2	1	0
20	SELF-DISCIPLINE (self-restraint, resistance to temptation)	8	7	6	5	4	3	2	1	0
21	DETACHMENT (from worldly concerns)	8	7	6	5	4	3	2	1	0
22	FAMILY STRUCTURE (safety for loved ones)	8	7	6	5	4	3	2	1	0
23	SOCIAL RECOGNITION (respect, approval by others)	8	7	6	5	4	3	2	1	0
24	UNITY WITH NATURE (fitting into nature)	8	7	6	5	4	3	2	1	0
25	A VARIED LIFE (filled with challenge, novelty and change)	8	7	6	5	4	3	2	1	0
26	WISDOM (a mature understanding of life)	8	7	6	5	4	3	2	1	0
27	AUTHORITY (the right to lead or command)	8	7	6	5	4	3	2	1	0
28	TRUE FRIENDSHIP (close, supportive friends)	8	7	6	5	4	3	2	1	0
29	A WORLD OF BEAUTY (beauty of nature and the arts)	8	7	6	5	4	3	2	1	0
30	SOCIAL JUSTICE (correcting injustice, care for the weak)	8	7	6	5	4	3	2	1	0
31	INDEPENDENT (self-reliant, self-sufficient)	8	7	6	5	4	3	2	1	0
32	MODERATE (avoiding extremes of feeling and action)	8	7	6	5	4	3	2	1	0
33	LOYAL (faithful to my friends, group)	8	7	6	5	4	3	2	1	0
34	AMBITIOUS (hardworking, aspiring)	8	7	6	5	4	3	2	1	0
35	BROAD-MINDED (tolerant of different ideas and beliefs)	8	7	6	5	4	3	2	1	0
36	HUMBLE (modest, self-effacing)	8	7	6	5	4	3	2	1	0
37	DARING (seeking adventure, risk)	8	7	6	5	4	3	2	1	0
38	PROTECTING THE ENVIRONMENT (preserving nature)	8	7	6	5	4	3	2	1	0
39	INFLUENTIAL (having an impact on people and events)	8	7	6	5	4	3	2	1	0
40	HONORING OF PARENTS AND ELDERS (showing respect)	8	7	6	5	4	3	2	1	0
41	CHOOSING OWN GOALS (selecting own purposes)	8	7	6	5	4	3	2	1	0
42	HEALTHY (not being sick physically or mentally)	8	7	6	5	4	3	2	1	0
43	CAPABLE (competent, effective, efficient)	8	7	6	5	4	3	2	1	0
44	ACCEPTING MY PORTION IN LIFE (submitting to life's circumstance)	8	7	6	5	4	3	2	1	0
45	HONEST (genuine, sincere)	8	7	6	5	4	3	2	1	0
46	PRESERVING MY PUBLIC IMAGE (protecting my "face")	8	7	6	5	4	3	2	1	0
47	OBEDIENT (dutiful, meeting obligations)	8	7	6	5	4	3	2	1	0
48	INTELLIGENT (logical, thinking)	8	7	6	5	4	3	2	1	0
49	HELPFUL (working for the welfare of others)	8	7	6	5	4	3	2	1	0
50	ENJOYING LIFE (enjoying food, sex, leisure, etc.)	8	7	6	5	4	3	2	1	0
51	DEVOUT (holding to religious faith and belief)	8	7	6	5	4	3	2	1	0

BIOGRAPHICAL INFORMATION

Name _____

Age _____

Qualification _____

Number of years in position _____

* LEGEND FOR LEVEL OF IMPORTANCE

8	Of supreme importance
7	Very important
6	Unlabeled
5	Unlabeled
4	Important
3	Unlabeled
2	Unlabeled
1	Not important
0	Opposed to my values