CHAPTER 7
DISCUSSION OF RESEARCH RESULTS

INTRODUCTION

The results of the 477 managers in the financial services sector represented in the sample were presented in Chapter 6 and consisted of statistical analysis to examine and explore differences and similarities between male and female managers belonging to the four South African sub-cultural groups. These results will be discussed in depth in this chapter, according to the research objectives as stated in Chapter 5.

The first objective of this study was to examine sub-cultural differences and similarities between male and female managers in the financial services sector belonging to the four South African sub-cultural groups (Black, Coloured, White, and Indian). It was also indicated in Chapter 2 that the interpretation of the findings of the present study would be done within a moderate social constructionist framework. As such, the analysis of the cultural value results were not only compared with the four sub-cultural groups and gender as independent variables, but also included age, educational level, management level, number of years full-time work experience, number of years experience as manager, exposure to formal Western management training, and possible interactions between the independent variables.

A second objective was to determine whether cultural values change indiscriminately during situations where members of different sub-culture groups are in constant interaction with each other or whether some values, labelled peripheral values, change easier or before other values, labelled core values.

A third objective was to ascertain whether the differences and similarities of the cultural dimensions between White and Black, male and female managers changed in any way since 1998, as determined by Booysen (1999), possibly as a consequence of socio-political changes taking place in the country.

The fourth and final objective was to explore the differences and similarities of South African managers with regard to transactional and transformational leadership, as measured by means of Bass and Avolio's MLQ, as well as possible interactions between the cultural value dimensions and this leadership model (Avolio & Bass, 1999; Bass, 1985).

SUB-CULTURAL DIFFERENCES AND SIMILARITIES OF SOUTH AFRICAN MANAGERS ON THE CULTURAL VALUE DIMENSIONS

As discussed in Chapter 6, ANOVAs were used to compare the means obtained from the cultural dimensions (dependent variables) with the independent variables, and possible interactions between the independent variables to determine whether there were any reliable differences among them. In cases where reliable differences existed, *post hoc* comparisons were done, using LSMs.

Being conscious of the fact that the independent variables are social constructions and that assumptions based on "significant" but small differences often lead to the entrenchment of certain prejudices, attitudes, and beliefs, the effect size was included as an index of practical significance. The effect size was only calculated for statistically significant relationships. Results of the ANOVAs between the independent variables and the various cultural value dimensions will now be discussed for each of the cultural value dimensions.

As previously indicated, on all sub-scales a high score indicates a high degree of the characteristic concerned. A high score on the Individualism/Collectivism dimension indicates a high degree of Collectivism.

It might be possible to explain some of the differences that were found in psychodynamic terms, based on historical, political, economic, and educational variables, or even in terms of patterns of family upbringing. However, since such explanations would be highly speculative and beyond the objectives of the present study, none will be ventured.

Uncertainty Avoidance

Members of high uncertainty avoidance societies tend to rely heavily on formalised policies and procedures, and establishing and following complicated rules, while taking more calculated risks. Members of these societies show less tolerance for breaking rules and they show a stronger resistance to change, whereas members from low uncertainty avoidance societies show more tolerance for breaking rules and show less resistance to change. As a result, they rely on informal interactions and norms rather than formalised policies, procedures and rules, and are less calculating when taking risks (Sully de Luque & Javidan, 2004).

The results of the ANOVA between the various independent variables and Uncertainty Avoidance indicated statistically significant differences between Uncertainty Avoidance (dependent variable) and sub-culture group (independent variable) only.

The Indian group had the highest score for Uncertainty Avoidance and the Coloured group the lowest. The Indian group was followed by the White group with the second highest score with no statistically significant difference between the two scores. The Black group had the third highest score. Although there was a statistically significant difference between the score of the Indian and Black group, the effect size, or practical significance, was small. The score of the Coloured group was statistically significantly lower than that of all three the other sub-cultural groups with medium to high effect sizes. Based on the effect sizes, it seems that the Black, White and Indian managers in the financial services sector show a higher intolerance for uncertainty than Coloured managers. All four the scores obtained on Uncertainty Avoidance were, however, above average. This implies that all the sub-culture groups are likely to display behaviour aimed at minimising risk and containing anxiety caused by uncertainty, but that Coloured managers have a somewhat higher tolerance for uncertainty than the other three sub-culture groups. Keeping in mind that all the scores were above average, Coloured managers are likely to be more comfortable with less structured activities and situations and fewer written organisational rules. It is also probable that these managers are more interpersonally orientated and flexible in their style, compared to Black, White, and

Indian managers who might be more task orientated and consistent in their style (Hofstede, 1980a).

Based on some literature (Gupta, Surie, Javidan, & Chokar, 2002; Sully de Luque & Javidan, 2004), it seems that the Indian managers in the South African sample displayed a higher intolerance for uncertainty compared with Indian managers in India. Booysen (1999) mentioned that due to several differences between African and Western world views, and the African perspective of not having control over the future, Black people are likely to display a greater tolerance for uncertainty than White people. This view does not seem to be supported by the results of the present study. Even though the mean score of Black managers was lower than that of White managers, it was not significantly lower.

<center>Assertiveness</center>

The ANOVA between the various independent variables on the Assertiveness cultural value dimension indicated statistically significant differences between Assertiveness (dependent variable) and sub-culture group, gender, and educational level (independent variables).

With respect to the *sub-culture* groups, Black, Coloured and White South African managers scored above average on Assertiveness, while Indian South African managers scored below average. The White group had the highest score for Assertiveness and the Indian group the lowest. Although the scores of the Coloured group and the Black group were statistically significantly lower than that of the White group, the practical significance of these differences were small. However, the score of the Indian group was significantly lower (with medium to high practical significance) than the scores of all three other sub-culture groups. The low Assertiveness score of Indian South African managers was highly similar to the score obtained by managers from India in Project-GLOBE (den Hartog, 2004).

Results of the present study indicated that Black, Coloured, and White managers in the financial services sector displayed more or less the same level of assertiveness, and that Indian managers tended to have a lower level of assertiveness than managers belonging to the

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three other sub-culture groups. These results imply that Indian managers could view assertiveness as socially unacceptable, with a preference for modesty and tenderness. The lower Assertiveness score could also indicate that Indian managers value co-operation, emphasise tenderness, equality, quality of life, and value who employees are more than *what they do*. Black, Coloured, and White managers could be prone to value assertiveness, dominanance, toughness, and competitive behaviour in the organisation, and value what employees do more than *who they are* (den Hartog, 2004).

With respect to *gender*, assertiveness is often associated more with men than with women, while women are often categorised and stereotyped as meek and submissive (den Hartog, 2004). Both male and female South African managers scored above average on Assertiveness, but male managers had a statistically significantly higher score than female managers. However, the practical significance of this difference was small, indicating that the evaluation of both gender groups on this dimension was less stereotypical than is usually assumed.

The fact that the sample consisted of managers in the financial services sector, where both males and females have to perform in an uncompromising and competitive environment, can be another reason why female managers were not practically significantly less assertive than male managers. The fact that females have managed to become managers in the corporate environment can indicate some inherent degree of assertiveness, which may differ from assertiveness levels of other females in the organisation or in society. Eagly and Johnson (1996) pointed out that the corporate environment favours and rewards stereotypical masculine values and practices that conform to gender-based values. Another reason for the less stereotypical evaluation on Assertiveness could also be linked to the fact that female managers are often required to prove themselves over-and-over again within a male dominated environment (Oakley, 2000), with the possible implication that the present finding could be a consequence of females adapting to traditional masculine organisational demands.

In terms of *educational levels*, respondents with banking-related qualifications were statistically significantly more assertive than respondents with Grade 12 and tertiary qualifications. The effect size indicated that managers with banking-related qualifications

were significantly more assertive than managers with tertiary qualifications, irrespective of race, gender and age. Considering these results, the assumption could be made that the focus of the banking-specific qualification encourages more assertive behaviour within the sector ― competition, growth, and career advancement. This could imply that these managers are more self-assured or at home in the financial services sector, which is characterised by strong internal competition, the aggressive pursuit of market growth and earnings, career advancement, and strong-willed and determined management practices. On the contrary it could be assumed that exposure to other fields of study at tertiary level, which seems to create greater diffidence, could lead to less assertive behaviour related to power sharing, collaboration and high quality relationships with team members (Booysen, 1999; den Hartog, 2004; Hofstede, 1980a).

Gender Egalitarianism

This dimension relates to the fundamental values, beliefs, and attitudes held by members of a specific society regarding gender stereotypes and gender-role ideology, while behaviours relate to gender discrimination as opposed to gender equality. High gender egalitarianism refers to societies that actively seek to minimise differences between the roles of males and females in all aspects of the community. As such, these societies rely less on gender to determine the allocation of roles between males and females. Low gender egalitarianism societies actively seek to maximise differences in the roles allocated to men and women, leading to inequality of participation by men and women in the same areas (Emrich et al., 2004).

The ANOVA between the various independent variables on the Gender Egalitarianism cultural value dimension only indicated statistically significant differences between Gender Egalitarianism (dependent variable) and the various educational categories (independent variable).

Although there were statistically significant differences on Gender Egalitarianism between managers with different qualifications, the practical significance was small. As such, the

assumption could be made that there were practically no significant differences between any of the independent variables and Gender Egalitarianism. This seems to indicate that, irrespective of age, race, and gender, all South African managers in the financial services sector tend to maximise gender differentiation.

Booysen (1999) found a significant statistical difference between Black and White managers, with Black managers showing more gender differentiation than White managers. There were no statistically significant differences between managers of the four sub-culture groups in the present study, although this was the cultural value dimension with the lowest scores for all four sub-culture groups. This was also true for male and female managers belonging to all four sub-culture groups. Although female managers differentiated less between the genders than males, their score was still below average. This is in agreement with Hofstede's (1980a) view that most women are accomplice to maintaining the male dominance in male dominated societies and that both males, and females collude to maintain the status quo.

Future Orientation

Ashkanasy et al. (2004) pointed out that cultures with a low future orientation are spontaneous and live in the moment. However, they do not always realise that their current behaviour may influence the realisation of their future goals. They have a tendency to spend rather than to save for the future, and as a result, these cultures often achieve lower levels of economic success. In contrast, cultures with high future orientation plan for unforeseen events, define and strive to achieve future goals, develop strategies for meeting their future aspirations, and delay gratification. These cultures also seem to achieve economic success, and have a tendency to save for the future. Due to the fact that members of these cultures often neglect their present personal and social relationships, they do not always appreciate situational realities.

The ANOVA between the various independent variables on the Future Orientation cultural value dimension only indicated statistically significant differences between Future Orientation (dependent variable) and sub-culture group (independent variable).

With respect to the *sub-culture groups*, Indian managers obtained the highest Future Orientation score, which was considerably higher than the score obtained by managers from India in Project-Globe. This score was followed by White managers, with no significant difference between the scores of White and Indian managers. Coloured managers had the lowest Future Orientation score and Black managers the second lowest score. Although the score of Black managers was statistically significantly higher than that of Coloured managers, the practical significance was small. The scores of Indian and White managers were statistically significantly higher than the score of Black managers with a medium practical significance, which implied that the difference is detectable and might indicate practical significance; it was also statistically significantly higher than that of the Coloured managers, with a large practical significance.

It would seem that South African managers could be divided into high and low future orientation clusters, with White and Indian managers displaying a greater future orientation, and Black and Coloured managers displaying a lower future orientation. Not much has been published on the cultural world views of the Coloured group, but Jeppe (1994) explained that Black people often have a circular and flexible event-related perception of time, while White people commonly have a linear, continuum-related perception of time with a planned future. As such, Black managers are perhaps likely to have a more immediate orientation and may not necessarily plan or prepare for events that may or may not happen in the future. With the score of Coloured managers even lower than that of Black managers in the present study, Coloured managers may hypothetically have a similar concept of time as Black managers.

Power Distance

Power distance essentially indicates the measure of interpersonal power between individuals and refers to the degree of inequality between more powerful and less powerful individuals within the same social system. Carl, Gupta, and Javidan (2004) and Hofstede (1980a) wrote that power is seen as an essential dimension in providing social order in high power distance societies. There is limited upward social mobility, and information is highly controlled. Only

a few people have access to resources, skills and capabilities, which contributes to low human development and low life expectancies. In lower power distance societies there is a large middle class and power bases are temporary and sharable. There is a high upward social mobility and power is experienced negatively. Information is freely available and widely shared.

The ANOVA between the various independent variables on the Power Distance cultural value dimension showed statistically significant differences between Power Distance (dependent variable) and the interaction between sub-culture group and gender, educational level, and the interaction between educational level and gender (independent variables).

Considering the interaction of *sub-culture group and gender*, the only statistically significant difference between males and females of the same sub-culture group was between White male managers and White female managers with a medium practical significance. When comparing White male managers with a diverse group of managers, they seem to display a higher degree of Power Distance than White female, Indian Male, and Black female managers. When comparing Coloured female managers with a diverse group of managers, they seem to display a higher degree of Power Distance than White female and Indian male managers. The fact that all the statistically significant differences between the Power Distance scores discussed indicated a medium effect size, casts some doubt on the practical significance of the differences. Nonetheless, the data clearly indicate that, male and female managers of all sub-cultural groups displayed above average Power Distance scores. This could impact on organisational attempts to create lower power distance cultures in a contemporary, learning and knowledge-based environment. From a Western perspective, lower power distance, empowerment, shared or team decision making, and semi-autonomous teams are more effective in organisational settings. This adds to employee beliefs of self-efficacy and feelings of control, which enhances work satisfaction and productivity. Carl et al. (2004) warned that attempts to create more egalitarian organisational cultures in high power distance societies will fail if the impact of managers' and supervisors' higher need for authority, power, and status differences is ignored during the transformation process.

With regard to *educational level,* all the scores on Power Distance obtained by respondents with a Grade 12, banking-related, and tertiary qualifications were above the average. The only statistically significant difference was between respondents with tertiary qualifications and those with a Grade 12 qualification. However, the effect size of this difference was small, with the implication that educational levels tended not to have an effect on participant groups' power distance orientation.

The Power Distance scores of the interaction of *educational level and gender* were all higher than average. The only statistically significant difference between males and females belonging to the same sub-culture group and with the same qualification was between White male managers with banking-related qualifications and White female managers with banking-related qualifications, with a medium effect size. The Power Distance scores of male managers with a banking-related qualification and a tertiary qualification were both statistically significantly higher than that of male managers with a Grade 12 qualification, however, with non-significant practical significance. Male managers with a Grade 12 qualification and female managers with banking-related qualifications also had statistically significantly lower Power Distance scores than female managers with a tertiary qualification, both with a medium effect size.

As is the case with the interaction of sub-culture group and gender on Power Distance discussed earlier, the fact that all the statistically significant differences between the Power Distance scores on the interaction between educational level and gender indicated small to medium effect sizes, cast some doubt on the practical significance of the differences. Nonetheless, all the scores on Power Distance in the interaction between educational level and gender were higher than average.

Even though it is not possible to make any conclusive interpretations of the data, results of this study indicate that Khoza's (1994) point of view that power stratification is lower among Blacks than among Whites, is not supported. As is the case on the Assertiveness cultural value dimension, a possible explanation could be the sample composition. The sample consisted of managers that were already in a position that commands a certain degree of

power in a very competitive sector of the economy. Booysen (1999) also stated that Black people becoming managers could already indicate some degree of power orientation, thereby setting them apart from the general population. Another reason may also be that Black, Coloured, and Indian employees are expected to fit in with current organisational practices and bear the burden for adjusting to organisational cultures which are not sensitive to other cultures, thereby reactively developing a higher degree of power orientation.

Not much has been published regarding the power orientation of the Coloured sub-culture group and, as such, it is difficult to interpret the findings, other than to say that the power orientation of Coloured managers were above average and similar to that of Black and White managers. The Power Distance score of Indian managers in the South African sample was much lower than that of managers from India in the Project-GLOBE study. Sinha (1997) and Gupta et al. (2002) described the Indian society as a high Power Distance society, due to the historically rigid and hierarchical categorisation of various socio-economic and religious classes. While Indian managers in South Africa may still subscribe to the same religious worldviews as are prevalent in India, the interpretation and application of those worldviews may differ due to exposure to other cultures in the South African society as a whole.

It is also clear that culture group and gender are not the only important variables when discussing power orientation, and that the influence of educational level on this dimension should be investigated further.

Individualism/Collectivism

This dimension ultimately describes the relationship between the individual and the various groups that exist in a particular society. In an individualistic society, the focus is on individual success, self-actualisation and self-respect. Job-life and private-life are almost compartmentalised and set apart ― task comes before relationship. Employees are not focussed on the team and seek the satisfaction of a job well done. They are encouraged to work independently; individuality is allowed and recognition and rewards are focussed on the individual, as opposed to the team.

In a collectivistic society people think of themselves as "we" rather than "I" and individual goals are compatible with the goals of in-groups ― giving priority to in-group goals when there is discrepancy between the two sets of goals. Collectivists accept that the job-life can invade the private-life, but also expect employers to be accommodating when they have to fulfil family duties. Collectivists are often team players and seek the satisfaction of a job well recognised. They are focussed on collaboration, interdependence and conformity to group goals are encouraged. Recognition and rewards are focussed on the team (Hofstede, 1980a, 1984).

The ANOVA between the various independent variables on the Individualism/Collectivism cultural value dimension showed statistically significant differences between Individualism/Collectivism (dependent variable) and sub-culture group, the interaction between sub-culture group and gender, and the interaction of sub-culture group and management level (independent variables).

In terms of *sub-culture group,* Indian managers had the highest Individualism/Collectivism score (more collectivist), followed by Black managers. Both of these scores were statistically significantly higher than those of the Coloured managers with a medium effect size and that of White managers with a large effect size. White managers had the lowest score on this dimension indicating that they were more individualistic than Black and Indian managers.

Although Indian managers had the highest score on this dimension, it was not statistically higher than the score of Black managers and, consequently, they could be clustered together as a high collectivist grouping in the South African environment. The score of Coloured managers was statistically significantly higher than that of White managers and lower than that of Black managers, both with a medium effect size. This implied that the difference is detectable and might indicate practical significance. The score of Coloured managers was also statistically significantly lower than that of Indian managers with a large effect size, indicating practical importance. Coloured managers can therefore be placed inbetween the

high collectivist group, consisting of Indian and Black managers, and the low collectivist group (or high individualist), consisting of the White managers.

The implications of these results are far reaching for the South African financial services sector. With three distinct managerial clusters, from collectivist to individualist, managerial assumptions about the nature of employees and how the organisation needs to be structured, could vary considerably. Gelfand et al. (2004) remarked that the organisational culture is influenced by the socio-cultural context, and as such, managers with individualistic values could consider themselves largely independent of the organisation, while managers with collectivist values could consider themselves as highly interdependent with the organisation. Managers who are more collectivistic are likely to assume that employees within their organisations should act in accordance with group needs and should compromise their own needs for the benefit of the group, while managers who are more individualistic could empasise the importance of individual employee rights over and above those of the group.

When considering the results of the Black and White group only, results confirmed Booysen's (1999) findings that indicated statistical differences between her White and Black managerial groups. It also confirmed Broodryk's (1997) arguments that the African philosophy of *ubuntu* is opposed to the competitiveness that flows from individualism and emphasises the importance of concern for others, as well as working together for the common good of the group (collectivism).

Broodryk (1997) also stated that in the African context, people can speak without interruption at meetings that last for hours, because all individuals are considered equal — they are free to voice their opinion. This implies a relationship of low power stratification (power distance) with collectivism, which does not seem to be supported by the results of the present study. However, since Power Distance (inequality) and Collectivism (social integration) are conceptually two different concepts, it is possible for a collectivist also to have a high power stratification.

Taking the interplay of *sub-culture group and gender* on Individualism/Collectivism into consideration, the same patterns were evident as discussed above, with the following exceptions. Both genders of Black and Indian managers still had the highest Individualism/Collectivism scores, but there was a statistically significant difference between the scores of Indian males and Indian females, with Indian females displaying a higher Individualism/Collectivism score than Indian males, showing a medium effect size. Also, the Individualism/Collectivism score of Coloured female managers was not statistically significantly different from that of White male managers. The last exception was that the Individualism/Collectivism score of Coloured male managers was not statistically significantly lower than that of Indian male managers. Although not statistically significantly different, the Collectivism/Individualism scores of the Black, Coloured, and White female managers were, respectively, lower than those of the Black, Coloured, and White male managers.

Based on the above, it would seem that White male and female, and Coloured female managers are more individualistic in orientation, while Black male and female, Indian male and female, and Coloured male managers are more collectivistic in orientation. Furthermore, results showed a pattern where the mean scores of the female managers were either lower, although not statistically significantly lower (Black, Coloured, and White), or statistically significantly higher (Indian), than the mean scores of the male managers in each of the sub-cultural groups. No studies could be found which described similar patterns between genders of the same culture group on the individualism/collectivism dimension, and this finding requires further investigation.

The interplay of *sub-culture group and management level* on Individualism/Collectivism showed the same patterns as discussed in the section pertaining to sub-culture group. Black and Indian, junior and middle managers had higher Collectivism scores, and there were no statistically significant differences between the scores of junior and middle managers of these sub-culture groups. Coloured junior and middle managers were once again between the scores of the Black and Indian groups and that of the White middle manager group. White middle managers were statistically significantly more individualistic than White junior managers.

This significant relationship had a medium effect size. Results showed that White male middle managers were statistically and practically significantly more individualistic than all other categories, including the White junior manager group. The scores of White junior managers were statistically and practically significantly lower than those of Black junior and, middle and Indian junior and middle managers, but were less individualistic than those of White male middle managers. Their score also did not differ significantly from the scores of Coloured junior and middle managers.

In the discussion of the population of junior and middle managers in the three financial services organisations sampled for the present study, it was noted that White males were the overwhelming majority in middle management positions. This may be one of the reasons why Joplin and Daus (1997) pointed out that South African leadership practices are not in harmony with all the cultures represented in organisations. With so many middle managers subscribing to individualistic work practices where employees are encouraged to work independently and recognition and rewards are focussed on the individual as opposed to the team, more collectivistic orientated employees may experience that they do not have a voice in the organisation, and that their opinions, ideas and inputs are not appreciated. As the demographics of organisational workforces change, managers, especially White middle managers, will have to explore and attempt to understand the impact of the various cultures within the South African business sphere in order to deal with the diversity of opinions that stem from employees' cultural value systems and the resulting behaviour.

Humane Orientation

This value refers to the degree to which individuals in organisations or societies encourage and reward other individuals for being fair, altruistic, friendly and caring, and is manifested in the way people treat one another. At the societal level it refers to practices, such as the creation and implementation of human rights norms and laws that protect the unfortunate in society. Members are sensitive to all forms of discrimination, and societal members are responsible for promoting the well-being of others — the State is not necessarily involved. A low humane orientation refers to a context where self-interest is important, hedonistic values

are rife, and self-enhancement predominates; societal members are not sensitive to discrimination; and the State is often responsible for promoting well-being (Kabasakal & Bodur, 2004).

The ANOVA between the various independent variables on the Humane Orientation cultural value dimension showed statistically significant differences between Humane Orientation (dependent variable) and sub-culture group (independent variable).

In terms of *sub-cultural group*, Indian managers had the highest score on Humane Orientation, followed by Black managers and Coloured managers. Although the score of Indian managers was statistically significantly lower than that of Coloured managers, it was practically non-significant. White managers had the lowest score, although still above average, on Humane Orientation, which was statistically significantly lower than the scores of all three the other sub-culture groups and these differences were also practically significant, with large effect sizes. It appears that the sample could by categorised in two clusters ― the high Humane Orientation cluster consisting of Indian, Black, and Coloured managers and the lower Humane Orientation cluster, consisting of White managers.

Shutte (1996) discussed various characteristics of African community which support and explain the high Humane Orientation scores by Black managers and the lower scores of White managers. She argued that the underlying philosophy of White people are underpinned by materialism, which suggest valuing money and the things it can provide, which leads to intense competition between individuals in these societies for the available resources. As a result, members are seen as distinct and independent members of a community. In contrast, individual members in African society are defined by the relationships between them and others. There is a persistent and intense focus on the welfare of the community. She described the African community as one where individuals develop within the collective organism and that it is not just formed by the association of individuals. If one considers this view, as well as some of the characteristics of Humane Orientation provided earlier, it is difficult not to compare this cultural value dimension with that of the Individualism/Collectivism value dimension. Many of the high humane orientation characteristics are comparable with

collectivism characteristics, while several of the low humane orientation characteristics are similar to a number of the individualism characteristics.

This assumption is, firstly, supported by a similar pattern in the results of the Individualism/Collectivism cultural value dimension, where results could also be clustered into a medium to high collectivist cluster consisting of Black, Coloured, and Indian managers, and a low collectivist (individualist) cluster consisting of White managers. Secondly, the Humane Orientation scale correlated positively (r = 0.55, p < 0.001) with the Individualism/Collectivism scale, and these two scales were also clustered together in one factor in the factor analysis. However, a decision was made to treat these two sub-scales as two separate dimensions for purposes of comparability with other published studies.

Performance Orientation

This cultural value dimension refers to the degree to which a society promotes and rewards aspects like innovation and performance improvement. It is regarded as a significant aspect of a culture, as it has an impact on the way a society defines success in adapting to external challenges. According to Javidan (2004), societies that score higher on performance orientation tend to value and emphasise training and development; they value and reward individual achievement in individualistic societies but of the team in collectivistic societies; they consciously support and promote schooling and education as critical for success; and they have a strong sense of urgency. Societies scoring lower on performance orientation tend to accentuate societal and family relationships; they have performance orientation systems that focus on aspects like integrity, loyalty and cooperation; they experience feedback and appraisal as judgemental and awkward; and they have a low sense of urgency.

The ANOVA between the various independent variables on the Performance Orientation cultural value dimension showed statistically significant differences between Performance Orientation (dependent variable) and sub-culture group, the interaction of gender and educational level, and the interaction of management level and number of years as manager

(independent variables); educational level and management level also showed such differences, but these were accompanied by low *d* values.

With regard to *sub-culture group*, Indian managers scored highest on this dimension, followed by White managers, Black managers and Coloured managers. There were no statistically significant differences between the scores of the Indian and White managers or between the scores of the White managers and the Black managers. The scores of Indian and Black managers differed statistically significantly, but the difference was practically non-significant, as was the case with the statistically significant difference between the scores of the Black managers and the Coloured managers. Coloured managers scored statistically significantly lower that Indian and White managers, with a medium effect size. The practical interpretation of these results thus indicate that there does not seem to be much difference between the Performance Orientation scores of managers belonging to the four South African sub-culture groups, except for a possible practically significant difference between the scores of Indian and White managers and that of Coloured managers.

However, there seems to be a strong relationship between results obtained on this cultural value dimension and the Future Orientation dimension. Indian and White managers displayed a higher Future Orientation, followed by Black and Coloured managers. Results also indicated a strong correlation ($r = 0.49$; $p < 0.001$) between Future Orientation and Performance Orientation. This relationship is supported by some comparable theoretical descriptions of the two value dimensions. As previously indicated, Ashkanasy et al. (2004) argued that cultures with a low future orientation often have lower levels of economic success and have a tendency to spend rather than to save for the future, whereas cultures with high future orientation seem to achieve economic success, and have a propensity to save for the future. Similarly, Javidan (2004) claimed that high performance orientation cultures are more economically thriving and competitively successful.

The interplay of *gender and educational level* showed that female managers with banking-related qualifications obtained the highest mean score on Performance Orientation, which was statistically significantly higher, with medium effect sizes, than that of male managers with a

similar qualification and male managers with tertiary qualifications. While the score was also statistically significantly higher than that of female managers with a Grade 12 qualification, it was practically non-significant. The statistically significant difference between this score and female managers with tertiary qualifications had a large effect size, indicating practical significance. Female managers with tertiary qualifications had the lowest score on this dimension, which was statistically significantly lower than that obtained by female managers with a Grade 12 qualification, but this difference was practically non-significant.

The only confirmed difference with practical significance between the scores described above is that female managers with banking-related qualifications had a higher Performance Orientation than female managers with tertiary qualifications. Results of the present study showed that respondents with banking-related qualifications were more assertive than respondents with tertiary qualifications, and that female managers were not practically significantly less assertive than male managers. High assertiveness is not only characterised by strong internal competition, but also by career advancement. Since female managers are often required to prove themselves time-after-time within the male-dominated financial services sector, it is not far-fetched to assume that it is more difficult for a female to become a manager than for a male. Obtaining a qualification that is industry specific and encourages behaviour aimed at the aggressive pursuit of market growth and earnings, in addition to the difficulties of being a female manager in a male dominated environment, may be reason why female managers with a banking-related qualification are more performance orientated than females with a tertiary qualification.

Taking the interplay of *management level and number of years as a manager* into consideration, junior managers with more than 11 years managerial experience had the lowest score on Performance Orientation. This score was statistically significantly lower than the score of junior managers with one to five years managerial experience and middle managers with six to ten years managerial experience, both with a medium effect size. The only practical significant difference was between junior managers with more than 11 years managerial experience had a lower mean Performance Orientation score than middle managers with more than 11 years managerial experience. This result indicates that

Performance Orientation is not just associated with sub-culture group and gender, but also to aspects of career advancement. Being in a junior management position for more than 11 years could impact on worker motivation and therefore on organisational productivity. It could, however, also be that individuals who started out with low Performance Orientation did not function in such a way as to warrant promotion to the next managerial level and as a result simply became plateaued.

IMPACT OF CHANGE ON CULTURAL VALUES

Hofstede (1980a, 1984) and Hofstede and Soeters (2002) were convinced that cultural values change very slowly, despite the ever-increasing exposure to the cultural values of other societies. They acknowledged that there were small changes in the scores of the cultural value dimensions over time, but that the values remained distinctive to specific cultures and that the differences between cultures remained remarkably stable.

Although South Africa has a history of colonialism and centuries of turmoil, unrest and domination, it was never as prevalent as during the apartheid era. As a result of the significant socio-political, legal, and economic changes that occurred after the election that ended the apartheid era in 1994, individuals of the various sub-cultural groups are increasingly interacting with each other and this is especially so in the work environment. Although the literature proposed that cultural values are very stable over time, one cannot assume that these cultural values will never change. House et al. (1999) stated that the Project-GLOBE theory does not account for possible cultural changes as a result of exposure to international media, ever-increasing cross-border commerce in the global village, or any other form of cross-cultural interaction, thereby acknowledging the possibility of cultural value changes. Given the changing South African milieu, as discussed in Chapter 1, and the increasing interaction between members of the various sub-cultural groups, it is likely that cultural values may change as individuals are exposed to the norms, values, ideologies, beliefs and attitudes of each other.

Core and Peripheral Cultural Values

Considering the possibility of cultural value changes in the South African environment, the question could be asked whether certain cultural values, labelled peripheral values, would change before others, labelled core values. The possibility of core and peripheral cultural values was explored by presenting respondents with descriptions or definitions of the various cultural value dimensions. The cultural values of this questionnaire were not labelled, but were described. Based on these descriptions, and with the sub-cultural group as the unit of analysis, respondents had to indicate on a 7-point semantic differential scale with the endpoints labelled, how easy or difficult they thought it would be for members of their own group (relating to culture, gender, management level, and so on) to change their cultural values in a changing environment. This section followed after the Societal Questionnaire, where respondents had to reply to the individual items of the various cultural values.

Although the actual value changes could be determined by comparing results of studies obtained over time, it was important to determine whether respondents viewed or interpreted certain cultural values as more important than others. Based on the descriptive statistics obtained on the Core and Peripheral Cultural Value Questionnaire, South African managers (total sample) indicated that the Humane Orientation cultural value dimension would be the most difficult value to change (highest average score), while the Performance Orientation cultural value would be the least difficult to change (lowest average score). Results of a *t* test indicated a statistically significant difference between the Humane Orientation score and the Performance Orientation score ($p < 0.001$); however, the effect size for this relationship was small. The average scores on the total sample were between 3.77 and 4.19, and only three cultural value dimensions were higher than the mid-point of 4 on the 7-point scale, viz. Humane Orientation, Uncertainty Avoidance, and Power Distance. However, one should be cautious to label these three values as possible core values (values that would be more difficult to change), and the remaining four values as peripheral values (values that would be easier to change). The average scores on all these cultural values were very close to the midpoint of 4, which strongly indicates the possibility of central tendency. The same central tendency was evident when the results were split according to sub-culture group and gender.

Results obtained with the Core and Peripheral Cultural Value Questionnaire that was constructed for purposes of this study, highlighted that respondents found it difficult to distinguish between the various cultural value dimensions when they had to indicate how easy or difficult it would be to change these values during intercultural contact. This is evident in the strong central tendency in the responses on this questionnaire. Furthermore, there were no statistically significant differences between the independent variables and four of the cultural value dimensions, while the statistically significant differences between the independent variables on three of the cultural value dimensions were all practically non-significant (with small to medium effect sizes).

The only pattern that was detected in the results of the Uncertainty Avoidance, Individualism/Collectivism, and Performance Orientation cultural value dimensions was that White (male and female) managers consistently rated it most difficult to change the particular cultural value when compared with managers of the other sub-culture groups. Although not practically significantly, this pattern seems to support the literature concerning various issues related to the frustration and lower satisfaction levels of Black, Coloured, and Indian employees in organisations which have been discussed in Chapter 4. Reasons for this related to conflict with dominant White organisational cultures that are experienced as hostile and alienating because of discrepancies between the dominant organisational culture and the values of other sub-cultural groups. Hofstede (1994a) pointed out that organisational cultures often mirror the values of the founder-leaders, which in most South African organisations were White. The fact that White managers indicated that they find it more difficult than the other sub-culture groups to change the above-mentioned four cultural values could provide some understanding of the often unconscious expectation of Whites that Black, Coloured and Indian employees should conform to current organisational cultures and not understanding why organisational culture should also change to accommodate a more diversified workforce.

Comparison of Results of Present Study with those obtained by Booysen (1999)

Booysen's (1999) study included only White and Black managers in the financial services sector in South Africa. Her sample differed from the sample of the present study, which included Indian and Coloured managers, in order to obtain a more global view of the South African cultural values. The comparison of the results obtained on the total samples of the two studies indicated that although there were statistically significant differences between the results on five of the eight cultural value dimensions (Uncertainty Avoidance, Assertiveness, Power Distance, Individualism/Collectivism, and Humane Orientation), these results were practically non-significant. The same pattern was evident when the results of the male and female managers in the two studies were compared. There were statistically significant differences on five of the eight cultural value dimensions (Assertiveness, Power Distance, Performance Orientation, Individualism/Collectivism, and Humane Orientation), but these statistically significant differences were also practically non-significant. When comparing the results of the White and Black managers in samples of the two studies, the only statistically significant difference was on the Power Distance dimension. However, this statistically significant difference was also practically non-significant, with a small effect size.

Since none of the cultural values changed practically significantly in the often radically changing South African environment (described in Chapter 1) since they were first measured in 1998, it would seem that cultural values are, indeed, very stable and do not change easily. This can also explain the pratically non-significant results obtained with the Core and Peripheral Cultural Value Questionnaire.

LEADERSHIP STYLE AND ITS RELATION TO CULTURAL VALUES

The importance of leadership and leadership development in the new, post-apartheid South Africa cannot be taken too lightly. South African companies do not only have to invest in the development of managers belonging to the previously disenfranchised Black, Coloured, and Indian sub-culture groups in order to prepare these managers for successful integration into predominantly White management teams, but they also have to develop managers with

abilities to value and manage the ever-increasing cultural diversity within South African organisations and the fast and multifaceted changes and challenges brought about by globalisation.

Due to the ever-increasing international focus on leadership, one of the objectives of Project-GLOBE was to identify empirical leadership attributes that are perceived as contributors or inhibitors of exceptional leadership across the world. Bass (1996b) argued that leaders who practise transformational behaviours will be more effective than those who do not, regardless of their culture. He also discussed findings that confirmed that transformational leaders were more effective than transactional leaders, which in turn were more effective than laissez-faire leaders. Laissez-faire leaders were not effective at all. Results obtained by the Project-GLOBE study confirmed this and indicated that 11 of 21 universally identified leadership attributes were part of the charismatic/transformational leadership dimension (den Hartog et al., 1999; House et al., 1999).

Dorfman et al. (2004) indicated that the Performance Orientation, Individualism/Collectivism, Gender Egalitarianism, Future Orientation, and Humane Orientation cultural value dimensions were important cultural value drivers of the charismatic/value-based leadership dimension as determined by Project-GLOBE. The Project-GLOBE questionnaire was, however, not a self-report measure. It requested respondents to indicate the attributes they thought distinguished highly effective leaders from others. This is in contrast to the self-report MLQ developed by Bass and Avolio, which specifically measures dimensions of transformational, transactional, and laissez-faire leadership. Owing to the reported importance of transformational leadership attributes across cultures, the differences and similarities of South African managers on Bass and Avolio's Full Range Model of Leadership were explored by means of the MLQ. Consequently, the possible relationships of the cultural value dimensions with the leadership dimensions described by this leadership model were also investigated (Avolio & Bass, 1999; Bass, 1985, 1997).

In the discussion of the construct validity of the MLQ, a decision was reported to use a three-factor solution, almost similar to Bass' (1985) theoretical model, namely Transformational,

Transactional, and Laissez-Faire or Passive-Corrective factors. Factor 1 (Transformational leadership style) included all the items of the Transformational leadership sub-scales of the MLQ, as well as the items of the Contingent Reward sub-scale. Factor 2 (Transactional leadership style) consisted of the items of the Management-by-Exception (Active) sub-scale and Factor 3 (Passive-Corrective leadership style) consisted mainly of the items of the Management-by-Exception (Passive) and the Laissez-Faire sub-scales. The results of the original MLQ sub-scales were reported in Chapter 6 for comparative purposes only, but will not be discussed in this chapter.

The results of the present study indicated that South African managers evaluated themselves as more transformational than transactional. They also indicated that they are barely passive-corrective. This pattern was also evident when the sample was clustered according to sub-culture group and gender. ANOVAs were used to compare the means obtained from the three leadership style clusters (dependent variables) with sub-culture group, gender, age, educational level, management level, number of years full-time work experience, number of years as manager, exposure to formal western management training, and possible interactions between these independent variables. No reliable differences were found on any of the three leadership style clusters with any of the independent variables. Although it is important to consider that managers were requested to evaluate themselves on the MLQ, and that self-report ratings are always more favourable than ratings by others, the fact that these managers rated themselves as high on transformational leadership as they did, is an indication of the perceived importance of this leadership style too. These findings strongly supported Bass' statement, "…that in whatever the country, when people think about leadership, their prototypes and ideals are transformational" (1997, p. 135).

In contrast to the reported findings by Dorfman et al. (2004) referred to above, no significant interactions were found between the cultural value dimensions and any of the leadership dimensions as measured by the MLQ.

There were a few positive statistically significant correlations between Individualism/Collectivism, Humane Orientation, and Performance Orientation with

Transformational leadership, and between Assertiveness and Transactional leadership. Future Orientation, Individualism/Collectivism, and Humane Orientation showed negative statistically significant correlations with Passive-Corrective leadership (the lower these cultural values, the higher the Passive-Corrective leadership values). Although it is possible to find theoretical justification for some of these significant correlations, the correlations between the sub-scales were so small that the only assumption that could be made was that the statistically significant relationships were due to the large sample size.

CONCLUDING REMARKS

The use of the calculated *effect size* as an indication of practical significance to determine whether there were any significant differences between the cultural values of the various sub-cultural groupings indicated that these differences could not necessarily be ascribed to sub-culture group only. Booysen (1999) measured the cultural values of White and Black South African managers only and interpreted differences between the two groups solely based on statistical significance. In an article entitled, "The duality in South African leadership: Afrocentric or Eurocentric", she made the statement that the "culture of white South African managers is largely congruent with Western or Eurocentric management, whereas the culture of Black managers differs greatly from that of white managers in South Africa, and is comparable to Afrocentric management" (Booysen 2001, p. 36). On the basis of the present findings, one could not go so far. The calculated effect sizes of the present study indicated that, although there were statistically significant differences between most of the cultural value dimensions of the various sub-cultural groups, not all of these differences were practically significant. It also showed that various sub-cultural groups could often be clustered together on specific cultural value dimensions (for example, Indian, White, and Black managers as a high Uncertainty Avoidance group and Coloured managers as a Low Uncertainty Avoidance group; White, Coloured and Black managers as a higher Assertiveness group and Indian managers as a lower Assertiveness group, and so forth). Based on these findings it is clear that the South African cultural environment it is too complex and multi-faceted to be labelled as a "duality".

Results obtained with the Core and Peripheral Cultural Value Questionnaire that was constructed for purposes of this study, as well as a comparison of the results obtained with the present study with those obtained by Booysen (1999), highlighted that cultural values are very stable and that none of the cultural values changed practically significantly since they were first measured in 1998.

CHAPTER 8
CONCLUSIONS AND RECOMMENDATIONS

INTRODUCTION

The South African population has been exposed to radical socio-political and economic changes and challenges since 1994. Sanctions were lifted after the first democratic elections, which added to the complexity of changes facing South African organisations. Globalisation, cross-border trade, and countless demands made by emerging markets forced organisations to improve their processes and operations, not only to safeguard their own domestic markets, over which they had control during the Apartheid era, but also to ensure that they become internationally competitive. Newly created labour legislation which dramatically changed the face of the South African labour market, further complicated the situation. Due to the newly created opportunities for Black, Coloured, and Indian employees, as well as women in the business environment, a "them and us" culture was created which consisted of a predominantly White male management minority and the general workforce (Roodt, 1997). The increasing diversity within the workplace led to continual stereotyping of members belonging to out-groups, while existing privilege and discrimination practices based mainly on race and ethnicity continued notwithstanding changes in legislation.

Despite all of the changes described above, South African organisations are still struggling with the legacy of Apartheid. It is not easy to transform political and cultural structures and practices that had been ingrained in social practice for centuries, and had since 1948 been systematically entrenched throughout every aspect of society. It is also anticipated that organisational effectiveness will be impacted negatively if South African managers do not develop the ability to manage the interplay between the current South African reality and the expectations of employees to fulfil their needs within an unrealistically short time span. Furthermore, authors like Booysen (1999, 2001), Khoza (1994), Koopman (1994), and Sonn (1996) have cautioned that cultural differences could lead to a host of organisational problems if managed incorrectly.

With cultural diversity and quality of leadership currently being the centre of attention in South African organisations, this study investigated the differences and similarities regarding cultural values and transformational leadership dimensions within a changing environment of Black, Coloured, White, and Indian, male and female managers in the financial services sector in South Africa.

CONCLUSIONS

The major conclusions pertaining to similarities and differences between the cultural values of managers belonging to various sub-culture groups will first be reviewed briefly, followed by the conclusions regarding the possibility of core and peripheral values in a changing environment, after which the conclusions concerning the relationships between cultural values and dimensions of transformational leadership will be presented.

Cultural Values

It was pointed out in Chapter 2 that Social Constructionists view categories like race, culture, and gender as social constructions that are defined by society and are therefore, frequently based on societal perceptions of presumed differences. Constructionists also claimed that scientists tend to interpret research results in anticipation of the results they are expecting to find, thus often reading more into statistically significant differences between groups than what is the case. This is in accordance with the often misleading trend of failing to differentiate between the meaning of the terms "statistical significance" and "important".

The importance of the calculated effect size as an indication of the magnitude or practical importance of the relationships between dependent and independent variables was illustrated clearly in the present study. An important conclusion was that, although there were statistically significant differences between most of the cultural value dimensions of the various sub-cultural groups, not all of these differences were practically significant. Results indicated that, in contrast to the trend of emphasising cultural differences between the various South African sub-cultural groups, these groups could often be clustered together on specific

cultural value dimensions. A further conclusion was that independent variables other than sub-culture group and age also showed practically significant relationships with some of the cultural value dimensions:

- The mean scores obtained on the Uncertainty Avoidance cultural value dimension were all above the midpoint of the scale. However, results indicated that Black, White, and Indian managers displayed more or less the same intolerance for uncertainty, while Coloured managers indicated a practically significantly greater tolerance for uncertainty than the other sub-culture groups.

- Black, Coloured, and White managers displayed a higher level of assertiveness, while Indian managers indicated a practically significantly lower level of assertiveness. In addition, managers with banking-related qualifications proved to be practically significantly more assertive than managers with tertiary qualifications.

- The Gender Egalitarianism cultural value dimension was the dimension with the lowest scores for all four the sub-culture groups. However, there were no practically significant differences between any of the independent variables on this dimension.

- White and Indian managers displayed a higher Future Orientation than Black and Coloured managers.

- Despite a few differences of medium effect size between the independent variables and Power Distance, none of these relationships indicated substantive practical significant differences.

- Results on the Individualism/Collectivism cultural value dimension showed a high collectivist cluster, consisting of Black and Indian managers, and a high individualist group, consisting of the White managers only. The score of Coloured managers featured between that of the high collectivist and the high individualist groupings. The interaction of sub-culture group and gender showed the same patterns, with practically significant

differences between White males and females (more individualistic) and Indian and Black males and females (more collectivistic). The mean score of Coloured female managers were, however, more individualistic, while the mean score of Coloured male managers was more collectivistic. The interplay of culture group and management level showed practically significant results, with White middle managers being most individualistic.

- On the Humane Orientation cultural value dimension, the score of White managers was practically significantly lower than that of Black, Coloured, and Indian manager cluster.

- The Performance Orientation dimension was not just associated with sub-culture group and gender, but also to aspects of career advancement. Results indicated that female managers with banking-related qualifications were practically significantly more performance orientated than female managers with tertiary qualifications. Furthermore, junior managers with more than 11 years of managerial experience were practically significantly less performance orientated than middle managers with more than 11 years managerial experience.

Core and Peripheral Cultural Values

Results obtained with the Core and Peripheral Cultural Value Questionnaire showed strong central tendency in the responses. There were statistically significant differences between the independent variables on three of the cultural value dimensions, but these relationships were all practically non-significant, with small to medium effect sizes.

Stability of Cultural Values

The comparison of the results obtained in the present study (Black, Coloured, White, and Indian managers) and those obtained by Booysen (1999), only Black and White managers, indicated that, although there were statistically significant differences between the results on five of the eight cultural value dimensions, these results were practically non-significant. This was also true for male and female managers in the two studies. When comparing the results of

the Black and White managers in samples of the two studies, the only statistically significant difference was on the Power Distance dimension. However, this statistically significant difference was also practically non-significant, with a small effect size. Results of the comparison between cultural values obtained in the present study and those obtained by Booysen indicated that cultural values seem to be very stable, despite the dramatic and ever-increasing socio-political, legal and economic changes taking place in the South African environment.

Leadership Style and Relationship to Cultural Values

Although there were statistically significant correlations between three of the cultural value dimensions with Transformational leadership, and between five cultural value dimensions with Passive-Corrective leadership, the correlations between the sub-scales were so small that the only assumption that can be made is that the statistically significant relationships were due to the large sample size. This finding supports the notion that the transformational-transactional leadership model is cross-culturally endorsed within the South African financial services sector. It further confirmed that irrespective of the range of biographical variables investigated, all managers evaluated themselves as more transformational than transactional. This tendency indicated that there were more similarities than differences in the way that managers belonging to a variety of diverse groups interpreted effective leadership behaviour.

RECOMMENDATIONS

Organisational and Leadership Development

Based on the interpretations of the results of this study, it became evident that the differences on the cultural value dimensions between the various South African sub-culture groups are not as distinct as indicated by Booysen (1999). It also transpired that the South African environment cannot be interpreted simplistically as one where the various sub-culture groups differ significantly from each other on most of the cultural value dimensions and therefore form four distinctly different or homogenous sub-culture groupings. To be more precise,

results indicated that the sub-cultural groups could often be clustered together on specific cultural value dimensions, sometimes consisting of an Indian, White and Black cluster, at times as a White, Coloured and Black cluster, and sometimes as a Black and Indian cluster. Based on these findings it is clear that the South African cultural environment is more multi-faceted and complex than expected, and this could typically be explored more thoroughly in valuing diversity workshops.

It was reiterated throughout this study that organisational effectiveness would be severely impacted if South African managers do not develop the ability and skill to understand, value and make the most of the richness of the culturally diverse workforce. As mentioned before, this could be accomplished by exposing managers and employees to workshops where the beliefs, perceptions, and stereotypes that members of the various sub-culture groups have of each other, can be socially deconstructed. It is, however, crucial that these workshops are incorporated into the strategic and human resources management processes. Human (1996) pointed out that these workshops are not about pretending that all cultures are similar; it is about addressing negative stereotypes and expectations that members of the various groups may have about each other, without reinforcing cultural differences. Due to the practice of categorisation, especially in the historically divided South Africa, results of this study could be used to initiate dialogue between the various sub-culture groups to recognise and understand that there are more similarities between the groups than anticipated.

Managers should, at the same time, understand the futility of expecting issues related to cultural diversity to disappear as members of different sub-cultural groups are interacting with each other on a daily basis. Although the possibility cannot be disregarded, results of the present study indicated that cultural values of the South African sub-culture groups are very stable, despite the dramatic changes they were exposed to during the past five to ten years. Closely related to this topic, is the sometimes unrealistic expectation of managers that employees should adjust to organisational cultures not representative of the values of various sub-culture groups. In the light of the stability of cultural values, this is pointless. Then there are those who argue that organisational cultures will change as the workforce becomes more representative of the South African population. It would, however, make business sense not to

assume that this would occur effectively without intervention, but to purposefully ensure that organisational cultures and practices become more inclusive of all South African sub-culture groups. This could be accomplished by pro-actively changing all existing HR strategies, policies, practices, and procedures to be more inclusive of the South African cultural values. It may, for example, be necessary to entrench diversity management workshops in the development plans of supervisors, managers, and executives; performance management and reward systems will have to be reviewed to incorporate principles associated with individualism/collectivism (for instance, implementing more collectivist team based performance ratings and rewards); implementing mentoring as a process to develop under-represented groups in management positions, and so on. Since changes like these often have ripple effects throughout the organisation, it is dependent on the visible support and stewardship of the Chief Executive and the senior leadership team.

Results of this study showed that the transformational-transactional leadership model is cross-culturally endorsed within the South African financial services sector and that managers belonging to the four sub-culture groups evaluated themselves as more transformational than transactional and least laissez-faire. Bass (1997) argued that although the transformational-transactional model is cross-culturally endorsed, the specific behaviours of managers associated with these components fluctuate in different cultural contexts. It is recommended that workshops are conducted in organisations where groups are formed based on the various clusters on the cultural value dimensions, to explore what behaviour they would associate with transformational, transactional, and laissez-laire leadership.

Future Research

Due to the specific objectives of this study, the research approach was quantitative in nature. The interpretation of the findings were, however, done within a moderate social constructionist framework, highlighting that the sub-culture groups do not necessarily form four distinct groups when analysing cultural values. With this in mind, it is recommended that:

- This research be extended by means of qualitative research within a social constructionist framework, to explain and create a richer understanding of the quantitative results obtained on cultural values, the stability of values within a changing environment, and transformational leadership behaviour of the four South African sub-culture groups.

- The research be extended to other sectors in the South African economy to test the reliability and generalisability of these findings. It would also be of value to determine how the cultural values of the general population compare with the values of South African managers in the formal sector.

- Sound empirical research be conducted, both quantitatively and qualitatively, to investigate the concept of African leadership by incorporating cultural values, various African leadership models, and the concepts associated with the philosophy of *ubuntu* ― thereby addressing the apparent redundancy of concepts.

- A theoretical model be developed on how to create organisational cultures and practices that would lead to the "South Africanisation", and not simply to the "Africanisation" of the workplace. It is crucial to integrate the values, behaviours, and practices of *all* South African sub-culture groups to create a unique and globally competitive South African economic environment.

- Research be conducted, both quantitatively and qualitatively, to explore leadership behaviours that are interpreted as transformational, transactional, and laissez-faire in the multi-cultural South African environment. This could be done by investigating how various clusters on the different cultural value dimensions, irrespective of sub-culture group or gender, (for example, high collectivist cluster, or low assertiveness cluster), in order to describe what behaviour they would expect to see from transformational, transactional, or laissez-faire leaders and to compare these with each other. Knowledge about these interpretations would greatly enhance leadership development in South African organisations.