



**Relevance of African Leadership to senior managers of MNC's operating in
Africa**

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ABSTRACT

The leadership style of senior managers within the organisation can have adverse effects on the organisation. Doing business in Africa requires MNC's to be aware of African business context that has the underpinnings of an African leadership style. This study examined the effects of culture on leadership style and looked at whether African leadership concepts are perceived as being relevant or effective for MNC's operating in Africa. This study hypothesised that senior managers perceive African and Anglo-Saxon styles to be distinctly different, that African leadership perceived to be effective and relevant and that culture dictates how managers lead.

This study was a quantitative research and data was collected through questionnaires. 57 senior managers completed the survey and this represented a response rate of 14.25%. Of the above, 46 completed the entire survey while 11 respondents only completed certain sections of the survey and were eliminated. Statistical analysis was done using both significance testing and Chi-square tests.

Analysis of this study revealed that senior managers do not seem to place high importance on the influence of culture on leadership styles, nor on the distinctions of the two leadership styles, but placed very high value on the relevance of African leadership constructs and felt that it would be effective if applied to their organisations.

KEYWORDS

African leadership, Anglo-Saxon, culture, leadership effectiveness

DECLARATION

I declare that this research project is my own work. It is submitted in partial fulfilment of the requirements for the degree of Master of Business Administration at the Gordon Institute of Business Science, University of Pretoria. It has not been submitted before for any degree or examination in any other university. I further declare that I have obtained the necessary authorisation and consent to carry out this research

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LIST OF ABBREVIATIONS

- MNC – Multinational Corporation
MLC - Multi-Cultural Leadership Effectiveness
SPSS - Statistical Package for Social Sciences
CIT - Critical Incidence Technique

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CHAPTER ONE: INTRODUCTION

1.1 Introduction

The purpose of this research is to test whether there are perceived differences between African and Anglo-Saxon styles of leadership given that most leadership literature is based on Western leadership concepts. This study will also look at the effects of culture on leadership style and try to establish whether African leadership concepts are perceived as being relevant or effective for MNC's operating in Africa.

This study seeks to answer the following fundamental question: *Is African leadership relevant to senior managers of an MNC operating in Africa?*

1.2 Background to the research problem

Leadership is a highly contested and elusive concept and is relatively new and emerging compared with philosophy, economics or sociology (Reddy, 2007). House and Aditya (1997) state that 98% of leadership theory has been generated from America and mostly American leaders have been studied. As a result most organisations in the world today follow a capitalistic Anglo-Saxon model of that is derived from a hierarchical multidivisional organisational structure and focuses mainly on shareholder value (Geppert and Williams, 2006). This is further supported by Khoza (1994) who states that general business practices in South Africa have a Eurocentric and Anglo-Saxon mould. He continues by stating that signs of this style can be seen in the way that decision-making is derived from a power basis than consensual interventions and is rife with adversarial rather than consensual relationships between managers and their subordinates. Booyesen (2001)'s study of the cultural differences between black and white managers confirmed that white managers were mostly Eurocentric. This Eurocentricity had the following distinct characteristics based on Hofstede's cross-cultural model: high uncertainty avoidance, high assertiveness, high future orientation, high individualism, low humane orientation and high performance orientation.

What then makes African leadership unique? Gordon (2002) suggests that the foundations of African leadership are deeply rooted in African cosmology and world views, of which the major elements are religion and philosophy, the family, ageism, kinship and tribalism. The concept of Ubuntu is one that is synonymous with African leadership. Van der Colff (2003) highlights that although Ubuntu is a value system that mostly Africans adhere to, its values are intertwined with a global human value system that has lessons that can be applied by organisation in establishing their own culture, skills and competencies that are valued by other leadership styles. Ubuntu is more of a way of living and is by no means a management style but has a lot to offer the management practices of modern business.

1.3 Implication for Business

This is an exploratory study based on the perceptions of senior managers at fairly large MNC's operating in Africa, with the majority of respondents also being based in South Africa. Although the sample was not as large as originally intended, it is hoped that the findings of this study will hold some relevance to MNC's based in South Africa.

The contention of general leadership theory seems to be that most MNC's, including those in Africa, most organisations in the world today follow an Anglo-Saxon style of leadership (Geppert and Williams, 2006). And that this thinking influences the leadership styles on MNC's. On the other hand Nkomo and Cook (2006) suggest that different contexts require different styles of leadership. And that leadership in the African context is different to that of the Anglo-Saxon context. If this holds true for doing business in Africa, then surely there is more to be desired of African leadership by MNC's operating in Africa. Very little research is done to explore this from perceptions of senior managers.

Should the relevance of African leadership be found to be high, then the implications of those findings would be relevant to MNC's doing business in Africa, especially is they are operating under the auspices of an Anglo-Saxon model.

1.4 Rationale for the research

There is a school of thought that suggests that there is a common ground where Anglo-Saxon meets African leadership and that leaders operating in Africa need to have a “duality” of management styles (Booyesen, 2001). This suggests that the leadership fraternity is becoming increasingly aware of the importance of incorporating elements of Ubuntu in the leadership styles of organisations in Africa. However, leadership effectiveness research is still largely based on Anglo-Saxon principles and applied to Western companies in Western countries (Nkomo, 2011). Furthermore, there is limited literature on studies conducted on the effectiveness of leadership in MNC’s operating in Africa.

1.5 Aim and objectives of the study

This research aims to identify cultural and behavioural factors that distinguish African leadership from Anglo-Saxon leadership in order to categorise the leadership behaviour of senior managers of an MNC’s into either African or Anglo-Saxon. The study examined the effectiveness of the leadership behaviour to determine whether a distinctly African or Anglo-Saxon style of leadership is likely to succeed in Africa.

1.6 Scope

This study will be based on perceptions of senior managers of MNC’s operating in Africa.

1.7 Conclusion

This study concerns itself with the relevance of African leadership constructs on MNC’s operating in Africa and solicited perceptions of senior manager in this regard. It is hoped that this study will contribute significantly to the existing, yet limited, empirical research in the area of African leadership and provide insights into the applications of leadership concepts in an Africa context.

In the following chapter, a review of the theory and literature of leadership concepts is performed.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

Literature on leadership is rich with different concepts and theories. Western literature still prevails in this topic and there is still no consensus on the definitions thereof. This study will look at the common theories such as essentialist theories, relational theories, critical theories and constructionist theories. The idea of leadership effectiveness will be discussed as it is an important measure to be used in this study. Detailed discussions of Anglo-Saxon and African contexts of leadership will be used to contrast the two leadership styles. Globalisation will also form part of the review as the movement of MNC's into Africa can be attributed to it. The presence of MNC's in Africa will also be observed with the aim of establishing the types of leadership styles employed by them and how these styles fare currently.

2.2 Leadership

Leadership is a subject that has been studied and researched extensively and contains many styles, paradigms and context. Many definitions have been given over the years but one that stands out is that of Yukl (2010) who gives a definition for leadership as being the process of convincing others to understand and agree about the tasks to be done effectively, as well as being the process of “facilitating individual and collective efforts to accomplish shared objectives”. Masango (2003) also states that leadership involves a person who commands authority or influences a group of people thus implying that in order to practice leadership, there has to be followers. Nkomo and Cook (2006) on the other hand describe a leadership process and system as having three components namely leaders, followers and context as shown in Fig 1. Leaders have attributes such as persona life history, traits, identity and expertise that will determine how they lead, while also having to understand what motivates their followers. Followers decide who their leaders are thus leaders need to understand the cultural behaviour of their followers if they are to lead them effectively. Nkomo and Cook (2006) cite context as being an important factor in understanding leadership and describe it as being the

situation's effect on the task to be accomplished as well as the effects on the internal and external environment of the organisation. Furthermore, they suggest that different contexts require different styles of leadership. One of the contexts that will feature mostly in this study is that of culture.

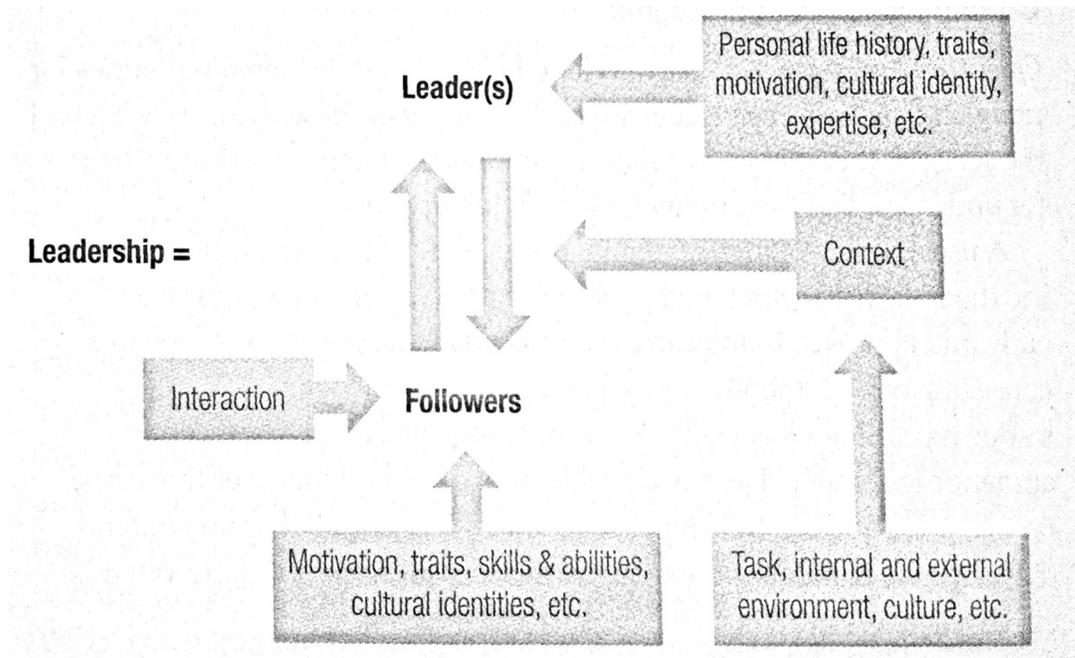


Figure 1: Leadership process and system (Nkomo and Cook, 2006, p. 87)

What role does culture play in how well a leader is able to influence followers? What influence does national culture have on how people lead and followers perceive them? Hofstede in Nkomo and Cook (2006) defines national culture as “The collective programming of the mind which distinguishes one group or category of people from one another – the category of people is the nation.” Nkomo and Cook (2006) also refer to a study made by the Management Research Group that looked at 22 forms of leadership behaviors by business leaders in 14 countries that found that culture was the biggest differentiator among leaders. This study will (among other things) examine the effect of culture on leadership effectiveness of multi-national companies (MNC’s) with the aim of determining the relevance of a particular style of leadership.

Leadership remains a highly contested and elusive concept today and many perspectives or theories have been drawn on it making it likely that no conclusive agreement will ever be drawn on it. Bolden and Kirk (2009) identifies four broad

perspectives namely: Essentialist theories, Relational theories, Critical theories and Constructionist theories. Essentialist theories are identified as having an objectivist view and present leadership as an unproblematic way something is done by leaders to followers. This perspective views good leadership as “either residing in personal qualities of the leader, their behaviors and/or the functions they perform.” (Bolden and Kirk, 2009, p. 70). The authors also credit this theory as being the most common approach to leadership in organisations, as also as being the main criterion behind research and literature that aimed at identifying what constitutes an effective leader and as having had the most influence on Western leadership. Relational theories differ with this perspective in that they argue that leadership does not reside with the leaders themselves but in their relationships with others. African leadership and Ubuntu concepts are mainly based on this theory as will be discussed below and also forms the basis for the difference between African and Anglo-Saxon leadership. This theory attributes leadership as not being an individualistic activity but at being a set of functions that must be carried out by the group. It also recognises the “contribution of a wide range of actors as well as contextual and systematic factors in shaping leadership practice.” (Bolden et al., 2008 cited in Bolden and Kirk, 2009, p. 70). Critical theories are more skeptical of leadership in the way they expose the underlying dynamics of power and politics within an organisation. This theory is mainly concerned with how workers can “liberate themselves from the discourses of control and dependency and how alternative narratives can be surfaced.” (Bolden and Kirk, 2009, p.70). Constructionist theories focus on the notion that leadership can be used to develop common meanings or values that can enable people to make sense of their predicament. This theory regards leadership as a process of making sense of a situation and leadership development as a way by which stakeholders can redefine their understandings. The proliferation of paradigms has led to theories such as transformational leadership, ethical leadership, servant leadership, spiritual leadership and more recently authentic leadership (Nkomo and Cook, 2006). The common question that all the paradigms are trying to answer is: What is effective leadership?

2.3 Leadership Effectiveness

“Effectiveness is usually defined in terms of the attainment of goals or objectives and, specifically, leader effectiveness is usually defined in terms of the performance of the leader’s organisational unit” (Yukl, 2010). According to Yukl (2010) effectiveness is the outcome of a leadership process and therefore the concept or definition of leader effectiveness is bound by measurement or indicators. The definition of required effectiveness indicators and measurements has itself been the subject of long debate in the literature, particularly regarding the selection of objective versus subjective indicators. Objective indicators include turnover, profit, and market share and shareholder value. Subjective indicators include perceptions of follower attitudes towards leaders (Yukl, 2010). Perceptions are the basis on which leadership effectiveness is measure in this study.

A full review of these paradigms is not within the scope of this study. This study will however review leadership in two contexts (a) African Leadership and (b) Anglo-Saxon Leadership. For that reason differentiations must be made between the two types of leaderships to provide a basis on which it will be determined whether an MNC’s is applying one or the other and which of the two is perceived as being likely to lead to better leadership effectiveness by senior managers in Africa.

2.4 Globalisation

The marketplace today is increasingly global. The main motive for companies continuing to go global is opportunity for growth that lies within new markets. The market opportunities are either in the attainment of new customers, raw materials or cheaper labour or because their home market has become saturated or competition has become too tough to improve upon so then they are forces to internationalise (Mpoyi, Festervand and Sokoya, 2006). Therefore, this study will attribute globalisation as the force behind the strong presence of MNC’s in Africa and will not dwell on the different aspects of globalisation. When MNC’s have expanded to Africa, how then can they gain competitive advantage through the leadership style they subscribe to? Mpoyi, Festervand and Sokoya (2006) describe competitive advantage as the “company’s ability to develop

unique strategies that result in superior returns”. They also state that companies from developed nations are more successful in creating and sustaining competitive advantage than companies from developing countries and suggest that it is the existence of a national context that determines whether a company has the ability to achieve competitive advantage. Furthermore, general factors affecting a nation’s quality of life and are out of the company’s control have adverse effects of the company. These include poverty, education, disease, structural rigidities, corruption, organisation structure and leadership. The notion of leadership as affecting a company’s competitive advantage is introduced here. The authors are of the opinion that because “Sub-Saharan African societies are strongly community oriented, business leaders hold strong feelings of attachment and responsibility to their families and villages”. They also suggest as a result, African business leaders are consumed by territorial and status issues are politically driven and missions and objectives are typically absent. They blame this for the competitive disadvantage that companies in Sub-Saharan Africa face. On the other hand, Geppert and Williams (2006) summarise the globalisation discourse as “MNC’s are becoming increasingly stateless enterprises. Corporate structures and strategies are following Anglo-Saxon business patterns, as they increasingly ascribe a higher role to corporate finance and shareholder value. Divergent interests and local power resources of key subsidiary managers and employee representative bodies are played down or are ignored altogether by this discourse.” This confirms the notion that MNC’s success would be limited in their success if they do not adapt to the African context. Do leaders of MNC’s behave differently to leaders of African businesses with which they will compete against? Most MNCs employ local in order to gain knowledge of the local context but retain their overall leadership structure. This study, however, is more concerned with contrasting leadership styles of MNC’s that are distinctly African or Anglo-Saxon. Literature in this regard is very limited.

2.5 Anglo-Saxon Leadership

The English dictionary (“Collins”, 2012) describes the term “Anglo-Saxon” as “of or relating to the White Protestant culture of Britain, Australia and the US.” For the purpose of this study, this term will be used to refer to Western and European forms of culture, way of life or origin. The domination of Western culture is clearly visible in everyday life

in the form of how people live, communicate and what they see in the media. Nkomo and Cook (2006) stated that the majority of leadership theory and knowledge developed over the years emanates from the West. Furthermore, this literature is based on a limiting set of assumptions that most reflects the Western industrialised culture (House and Aditya, 1997). House and Aditya (1997) also indicated that 98% of leadership theory has been generated from America mostly American leaders have been studied. The term “Anglo-Saxon” when used in this study will be representing both American and British literature, culture and influence. Furthermore, most organisations in the world today follow an “Anglo-Saxon model of capitalism with a multidivisional organisational structure and focus mainly on shareholder value” (Geppert and Williams, 2006). This is further supported by Khoza (1994) who states that general business practices in South Africa have a Eurocentric and Anglo-Saxon mould. Booyesen (2001)’s study of the cultural differences between black and white managers confirmed that white managers were mostly Eurocentric. This Eurocentricity had the following distinct characteristics based on Hofstede’s cross-cultural model: high uncertainty avoidance, high assertiveness, high future orientation, high individualism, low humane orientation and high performance orientation. Bolden and Kirk (2009) highlight the manner in which this Anglo-Saxon form of leadership represents a new form of “colonialism” in the way in which it reinforces ways of acting and thinking about leadership that are rooted in North American and European ideologies. They also state that this leads to a tendency to down play the importance of local knowledge, values and behaviours, assuming instead a linear progression from the “developing” to the “developed” or from “traditional” to “modern”. This approach to leadership may be detrimental to the emergence of new theories, practice and policy as it assumes that there is nothing to be learned from the “under-developed” or developing nations. How then would an MNC’s fare with a distinctly Anglo-Saxon style of leadership in Africa?

2.6 Leadership of MNC’s in Africa

The effects of globalisation have made the world to become smaller. This has resulted in MNC’s that are increasingly spanning the globe and increasing their markets, as well as develop their territorial footprints by applying their home country’s philosophical constructs to the host countries and regions where they are operating. Although MNC’s

apply these constructs, the leadership of most of the MNC's operating in Africa seem to show signs that African paradigms have become rooted in their leadership styles (Weir, Mangaliso, and Mangaliso, 2010). Several studies have shown that application of well-known management techniques such as the Anglo-Saxon techniques may often prove to be less effective when they are literally transplanted elsewhere (Theimann, 2003). This is because a nation or a region's culture may be deeply rooted in their belief and value system, of which the transplanted techniques may be contrasting. There is a common ground among many key writers that the philosophy of Africans is intrinsically collectivist and is encapsulated in the Ubuntu concept (Elashmawi and Harris, 2003). Over the years, there has been increased interest among MNCs in Africa and in the culture and value sets that make the continent unique. There are suggestions that there are many valuable leadership lessons that are entrenched in the African thought patterns that the Anglo-Saxon leadership models can learn from (Adekola and Sergi, 2007). It is in the African economic context that understanding of the African thought patterns principles is paramount. The African business environment is comprised of a cross-section of industries that are represented by international, national, and local companies. Traditionally, predominantly Anglo-Saxon styles of leadership principles have been adopted in some MNCs (April, 2006). Nonetheless, the changing nature of the business environment in respect to generational change, technological developments, and changing customer and stakeholders expectations have been instrumental in calling for refocusing on Anglo-Saxon leadership style (Elashmawi, 2001). Change to information-based economy and experience- economy where MNCs increasingly depend on the employees' knowledge for success, survival, innovation, and creativity have also led to the refocusing on leadership styles that are not inclined to traditional leadership styles (Shonhiwa, 2006). There is a realisation among the MNCs in Africa that traditional leadership styles do not consider the dynamics of the business environment. Fundamentally, the African leadership style is aimed at serving the wider African society (Van der Colff, 2003). The African leadership styles in the MNCs are characterised by focused emphasis on people, as well as their dignity and profoundly embedded in collectivist perspective. African leadership goes beyond aspects of collectivism such as purpose which comes through community, sense of belonging which is deep-seated, and loyalty (Theimann, 2003).

African leadership relevance to MNCs is special and unique in a way as it seeks to offer novel and different leadership. It has been argued that the existing scientific theories of management lack the “humanist” face (Tayeb, 2006). However, African leadership is in such a way that it puts considerable emphasis on humanist management. The approach of humanist management has been articulated for a relatively long time in Africa and is manifested in the concept of Ubuntu (April, 2006). A number of MNCs in Africa have realised the essence of the African leadership approach and have implemented their programs of management development based on Ubuntu’s principles in order to capture the African values. However, it would not be right to say that implementation of the African leadership principles has been wide-spread and has had profound and tremendous effect on approaches and management to leadership in Africa (House, 2006). Currently, it would only be appropriate to suggest that African leadership is mostly ideal and well represents an approach that values people and human value. Over the years, there has been growing literature on how MNCs in Africa are managed, but within the Western leadership framework; little research has been done on the relevance of African leadership to MNCs (Elashmawi and Harris, 2003). The need for application of African leadership in MNCs, particularly in Africa is informed by the importance of promoting and implementing change more effectively. Equally important is the need to ensure that MNCs relate effectively with their local clientele in ways that reflect local practices and values that reflect the collectivist and humanist values (Pathak, 2008). For desirable outcomes to be realised, it is important that MNCs develop their leadership structures that are more effective in the context they are operating in (April, 2006).

Theimann (2003) observes that while it is agreeable that there is no absolute ideal system of leadership that exist in any pure form, systems that represent particular regions such as Africa tend to represent current and historical cultural influences on modern-day leadership practices in various forms of organisation. It is in the light of this that it is critical that MNCs should consider African leadership as one of the leadership systems that should influence their modern-day leadership practices (Shonhiwa, 2006). African leadership in MNCs will serve a critical role in key areas that are essential in achieving the corporations’ objectives. These key areas include: management of uncertainty and complexity of business environment in Africa and across the world; decision-making management; application of appropriate and relevant management and

leadership styles; motivation and rewarding of employees and managers; gaining of employee commitment; and managing multiculturalism (Reddy, 2007).

2.7 African Leadership

The African continent is rich and immense in national, tribal, ethnic and religious diversity. Colonisation by Anglo-Saxon nations has had huge effect on Africa's development. Masango (2003) states that the differences of leadership were affected by the Christian and Muslim faiths that were introduced to Africa. Masango (2003) also states that "In Africa, a leader is viewed as someone who is a servant to the clan, tribe, community or group. In other words, African people treat a leader by virtue of being a king, priest or ruler chosen by virtue of the office in order to serve the nation." Masango (2003) also attributes three eras as having molded African leadership namely: the African religious era, the Christian era and the current globalisation era. During the African religious era, "Africans experienced powerful leadership from kings, priests and rulers" (Masango, 2003). Small, closely knit communities and villages had leaders who not only provided guidance but generated religious beliefs, oversaw ceremonies and rituals, safeguarded laws and customs and gave the community a sense of security. The Christian era was brought in by colonisation through missionaries who taught Anglo-Saxon ways of living. This new faith brought divisions amongst the communities and villages and lead to the abandonment on various traditions and rituals. The globalisation era is one that requires leaders who have a vision that goes beyond their own borders and requires the participation of African in a global village. However, "Not all has gone well for post-colonial independent countries in Africa, in terms of democratic governance and credible and ethical leadership." (Reddy, 2007) Military dictatorships, corruption, ethnic conflict and election manipulation continue to hinder progress while pockets of excellence exist in many African countries where examples of effective and worthy leadership can be seen.

What then makes African leadership unique? Gordon (2002) suggests that the foundations of African leadership are deeply rooted in African cosmology and world views, of which the major elements are religion and philosophy, the family, ageism, kinship and tribalism. Given the high levels diversity of Africa, is the term "African

leadership” not too broad? Bolden and Kirk (2009) asked the same question to respondents in their research and almost half of them gave responses that distinguishes African leadership from other forms of leadership. Their responses also gave a reflection of a sense of pride about what Africa is, what Africans have done and what they can do as leaders. For about a third of the respondents, the term had a negative connotation as they associated the concept of African leadership with national political leadership that is marred with despotic power hungry leaders who are exploitive and frequently unwilling to let go of power. The remainder of the respondents were relatively neutral and had the view point that “leadership is leadership – anywhere”.

The concept of Ubuntu is one that some authors feel is synonymous with African leadership. Van der Colff (2003) highlights that “Ubuntu should not only be seen as African values but also human values that are important in establishing both an enabling organisational culture and a set of skills and competencies valued in most leadership contexts”. Although Ubuntu is not business technique or management style, it does provide some guidelines for leadership and management practices. Directly translated it means “I am because we are” and is an expression of collective person-hood and morality. It implies encouraging individuals to express themselves through the group through group support and commitment, acceptance and respect, cooperation and consensus, caring and sharing and solidarity (Van Der Colff, 2003; Van Der Colff, 2002; Khoza, 1994; Booyens, 2001). Some of the implications of this style include high focus teamwork and encouragement of team members or followers to put aside their personal goals or gains for those of the group.

Booyens (2001) also states that it is argued that Ubuntu is opposed to individualism and insensitive competition and stresses the importance of the social unit to the point of depersonalising the individual. Although Blunt and Jones (1997) are for a distinctively African approach, they also warn that the resultant leadership style tends to be authoritarian or paternalistic, bureaucratic, centralised, conservative, resistant to change and reluctant to deal with issues of performance. These are some of the challenges that MNC’s would have to overcome if they are to successfully implement an African leadership style. However, Booyens (2001) found evidence that suggests that Africans have in accordance with Hofstede’s cross-cultural model the following characteristics: average uncertainty avoidance, low assertiveness, low future orientation, high

collectivism, high humane orientation and above average performance orientation. The only surprising characteristic is that of above average performance orientation which is different to Blunt and Jones (1997) who suggest that the African approach is reluctant to deal with issues of performance. This could be an improvement in the cultural orientation of Africans as supported by Nkomo (2011) who highlights that due to the transformative change that is taking place in Africa today, leaders continue to grapple with the persistent challenges associated with the unequal development and marginalisation. Ubuntu at its core has a lot to offer in terms of addressing these challenges. Would the successful implementation of an African leadership style in the context and advantages described above (with Ubuntu at its core) result in more success for the MNC's than with an Anglo-Saxon approach?

Jackson (1999) highlights the “hybrid” nature of management and leadership in Africa, shaped through a complex and multi-layered social and historical context. “Hybridity in this context is not regarded as aping western practices or attempting a return to idealised notions of ‘traditional’ leadership but instead offers a means for adaption and change.” (Bolden and Kirk, 2009). Although “hybridity” may exist within the leadership style of an MNC operating in Africa, it is still possible to establish whether the style has the underpinnings of an African or Anglo-Saxon style. This study seeks to make this distinction and observe the effects of the style on the success of the MNC. Masango (2003) highlights globalisation as means of improving the standards of living in Africa.

April (2006) has argued that there are key values that are associated with African leadership. These values include: respect for other people's dignity; group solidarity; teamwork; services to others in harmony spirit; and interdependence. Unlike in Western societies where more emphasis is placed on self- interest, the African societies consider the group first and believe that the desires and needs of groups should be met first as this will lead to meeting the desires and needs of individuals (Adekola and Sergi, 2007). This is what informs the respect for the dignity of other people. Also, in a bid to meet the desires and needs of others, Africa leadership tend to reward teams over individuals. This has been applied to several MNCs in Africa. By doing this MNCs are trying to avoid the consequences that may arise in rewarding individuals in the collectivist society, which may include performance sabotage and social punishment (Theimann, 2003). African traditions and customs establish the procedures of governance where the society

leaders are the culture custodians and have a high sense of self awareness and personal destiny. As such, it is expected that leaders of the MNCs, just like leaders in the African society should live the community and corporate values in an exemplary way. These values have been listed by (Weir, Mangaliso, and Mangaliso, 2010) as the expressions of sharing, responsiveness to the community, caring, and compassion. Sharing is based on the commitment to help in social obligations that are intrinsic in the larger community. African leadership also calls for tolerance, transparency, and sensitivity to inclusiveness because they form central part of leadership repertoire (Tayeb, 2006). Values of African leadership state that leaders are defined by their followers and they amount to nothing without them. It is against this background that leaders are expected to uphold their collective vision (Reddy, 2007). These values also dictate that leaders should lead by listening and assessing the council's collective opinions rather than imposing rules. Ideally, issues should be relentlessly discussed and debated until a common consensus and understanding which accommodates all positions and ensures justice is achieved (House, 2006). African leadership paradigm has key elements which include freedom of speech, listening, discussion, accommodation, persuasion, and compromise (April, 2006).

Often, when the African leadership, particularly within the MNCs is perceived through the "Western" lenses, it can be viewed as creating an environment of autocracy (Elashmawi, 2001). Nonetheless, when it is viewed in the collectivist paradigm context, where the autocratic decisions are being made, and when the starting point of leadership decisions is a primary understanding of and action of the collective good, this perspective takes a different dimension (Elashmawi and Harris, 2003). Some of the Ubuntu's basic principles such as putting the community before an individual can be viewed as having the contemporary aspects of Western leadership notions such as transformational, spiritual, and servant leadership. Nevertheless, what sets the African leadership apart from the Western and individualistic leadership is the emphasis on common and collective good. Reddy (2007) argues that scientific management models that have been developed over the last five decades have been founded on the individualist management constructs. Most business schools have strived at making business studies social sciences branch and have therefore adopted scientific approaches of attempting to discover laws and patterns. Consequently, they have replaced virtually all human intentionality notions for explaining all human performance aspects (Shonhiwa, 2006). The management theories

that have been developed on individualistic management constructs over several decades have created a pessimistic view of people as not only being individualistic, but also as beings that are self-interested at their core (Pathak, 2008). Numerous empirical and common sense evidence suggest otherwise. Despite this, the pessimism that has been created has been endeared among the management practitioners and has become a self-fulfilling prophesy as these practitioners have adopted a parochial version of positivism (April, 2006). The combination of the parochial version of positivism and the comparatively unsophisticated scientific management methods have interfered with the effective management of MNCs in Africa. This approach has led to management theories that are overwhelmingly functional or causal in their explanation modes which tend to exclude human and mental phenomena and thereby dehumanising management practice (House, 2006). The pessimistic paradigm that is entrenched in many of the management theories encompasses theories that are based on the assumption that individuals are mainly self-interested beings (Theimann, 2003). This assumption stems from the ideology of liberalism that is expressed as the freedom is an ultimate goal and that an individual is the ultimate entity in society. Criticisms have been raised regarding organisational theories that are ethnocentric in nature and which cannot apply effectively into different ethnic cultures (Elashmawi, 2001). However, there is a common ground that organisational theories that are ethnocentric in nature are more applicable within the ethnic cultures that they were developed in (Adekola and Sergi, 2007). As such, such theories only fail to achieve their objectives when applied in different ethnic cultures due to heightened probability of discordance of culture (Tayeb, 2006). This is the same thinking that informs African leadership; success of MNCs in Africa can be greatly achieved, not through the Western management theories, but rather through African leadership (Van der Colff, 2003).

2.8 African Leadership Constructs

African leadership has various forms of constructs which typify the leadership values that any leadership including in MNCs need to demonstrate. April (2006) believes that African leadership can make significant contribution to the leadership in the world. According to April, these constructs are necessary because inherent uncertainties that accompany globalisation have changed how the world views leadership in organisations and

business. Internalisation of the constructs is very critical in ensuring that leadership reach out not only to the context in which they are developed but also to the global community. The first main construct of the African leadership is that leadership can unite an organisation through demonstration of consultative communication and genuine commitment and humility (Shonhiwa, 2006). This construct has great potential of fostering sustainable business community where individual's commitment within the business environment and the organisation can benefit the globalised marketplace (Theimann, 2003). The second construct is that leadership can empower employees to demonstrate and adopt the values of the organisation by allowing freedom of expression, desisting from open retribution, and meeting promises (Pathak, 2008). Based on the values of African leadership, this construct demonstrates the necessity of the sanctity of commitment that is mutual and collective, as well as that of respect for subordinates within an enhanced psychological and social environment within the organisation. This construct also places the responsibility for substantial change totally in the hands of leadership, in the form of equity, reciprocity, social exchange, and role-making (Reddy, 2007). This construct also calls for conveyance of role expectations by the leaders to the followers, as well as providing of intangible and tangible rewards to employees in order to satisfy their expectations. Similarly, followers have a role of satisfying certain expectations to their leaders, largely based on how they are rewarded and treated (Elashmawi and Harris, 2003). It should be noted that under this construct, followers are not passive as they may renegotiate, embrace, or reject roles that have been prescribed to them by their leaders. One of the critical aspects of this construct is reciprocity where the followers and leaders are in some sort of dyadic exchanges where each party brings different kinds of resources for communal exchange (Adekola and Sergi, 2007).

Empowerment and inclusion of employees is the other construct of African leadership. This construct is founded on united attitude towards exercising reconciliatory skill, avoidance of open retribution, and open dialogue (Tayeb, 2006). Such an attitude is critical in fostering employee inclusion in an organisation including MNCs and therefore engendering employees towards adopting and demonstrating the values of the organisation (Van der Colff, 2003). African leadership is inclined towards reconciliatory skill; factors such as understanding the limitations and strengths of the approaches preferred by others, social conscience, networked imagination, and interdependent will

are so entrenched in African values and are all geared towards developing reconciliatory skill. Demonstration of this skill in organisations including MNCs open up a dialogue platform and inclusion, which is critical in creating organisations and societies in which all people, regardless of their diversity can progress and prosper (April, 2006). Over the years, it has become evident that leaders do not have all the answers to situations and challenges their organisations face. It is on this background that they are required to engage, build relationships, and have dialogue with their peers and followers. This construct and African leadership in general provides a framework for leaders to have multiplicity of ability to solve context-relevant and tough challenges (Elashmawi and Harris, 2003). Likewise, it provides them with the ability to convey compelling visions effectively to the followers so that they can actively follow on the vision. In addition, shifting responsibility from leaders to employees is a hallmark construct of African leadership. Through open communication and assuming of responsibility employees are able to develop mutually rewarding and meaningful relationships with their leaders (Pathak, 2008). As a result, leaders earn their employees' respect by opening communication channels and delegating responsibility. After being empowered and included by the organisation's leadership, the employees are required to assume responsibility so as to be able to make desirable progress in relationships with the leadership, in their careers, and financially (Reddy, 2007). The leadership efforts under this construct ought to earn employees' respect and to facilitate energy and information flows. These flows form a virtuous circle between employees and leadership, as well as a form of co-accountability which is relevant and accepts and meets their accountability and responsibility for the mutual dividends and well-being of both the employees and leaders (House, 2006). The African leadership culture is such that it engenders the culture of delivering and giving all elements of values and norms back to the organisation. According to Theimann (2003), African leadership emphasises on the leader listening to the group and attempting at reaching a consensus; as a result, healthy relationships are sought continuously and re-occurrence of conflict minimised.

The various constructs of African leadership have been reduced to the aforementioned four main constructs: empowering employees; employees assuming responsibility; employee inclusion; and leadership values. Therefore, implementation of the African leadership models should be applied based on these reduced constructs (Adekola and Sergi, 2007). The leadership of MNCs should nurture the attitude of humility and

demonstrate organisational values that are in tandem with African values. Also, the leadership of MNCs should implement these modes by creating working environment that promote employee engagement and empowerment (Tayeb, 2006). The working environment within MNCs should be developed in such a way that employees feel more passionate concerning their work and are able to exhibit behaviours that organisations need in order to achieve the agreed-upon results, not just for the organisation, but also for the communities and individuals. April (2006) notes that such a process would drive employees towards adopting organisational values as employees who are consistently engaged tend to demonstrate the following three behaviours. The first behaviour is “stay” where there have an intense desire to continue being members of that particular organisation and what it stands for, both locally and internationally (Elashmawi, 2001). The second behaviour is “strive” where the employees tend to exert extra initiative, effort, and time towards contributing to the success of the organisation and that of the colleagues (Shonhiwa, 2006). The final behaviour is “say” where employees advocate for the organisation passionately to potential customers and employees, as well as to friends and in social networks. So how can an MNC leader ensure that implementation of African leadership styles in his or her organisation achieves the desired outcomes? According to Theimann (2003), a leader can ensure an environment of engagement and empowerment by focusing on three key dimension of the organisation that he or she is leading. The first one is accelerated career and coaching support where the younger employees are introduced to train in the values of these leadership styles. The second dimension is by frequently and consistently recognising employees for upholding the laid-down values. And finally, is by promoting accountability where the employees and leaders are engaged more often towards being accountable (Weir, Mangaliso, and Mangaliso, 2010).

2.9 Conclusion to theory and literature review

The leadership style of senior managers within the organisation can have adverse effects on the organisation. This is mainly due to the theory that different contexts require different styles of leadership. Doing business in Africa requires MNC's to be aware of African business context that has the underpinnings of an African leadership style. However, literature shows that the Anglo-Saxon style of leadership is still dominant

in MNC's that are operating in Africa. Although this is acceptable and has become part of general practice, there is also evidence that shows that there is a need to refocus Anglo-Saxon styles of leadership to changing business environment, customers and stakeholders. Culture awareness seems to be a requirement in the application of African leadership principles. Although differences between the two leadership styles are clear in the literature, very few studies have solicited perceptions of senior managers on the differences between them or the relevance of African leadership to them and their organisations. This study hopes to establish whether the leadership styles of managers can be grouping into African or Anglo-Saxon, what the effects of culture are on leadership styles of managers and whether senior managers perceive African leadership to be effective and/or relevant to MNC's.

CHAPTER THREE: HYPOTHESIS TEST

3.1 Introduction

Based on the literature review, relevant constructs were used to develop research questions and hypothesis. Various hypothesis tests were conducted in this research. The hypothesis test that a researcher is trying to support is referred to as an alternative hypothesis or research hypothesis. The opposite of the alternative hypothesis is the null hypothesis and represents the current thinking or status quo that the researcher is trying to research. The burden of proof thus lies with the alternative hypothesis (Lewis and Saunders, 2012).

The null and alternative hypotheses of this research study are stated below. The null hypotheses are represented by H_0 while the alternative hypotheses are represented by H_1 .

3.2 Research questions

The study was based on the following fundamental question:

Is African leadership relevant to senior managers of an MNC's operating in Africa?

3.3 Hypotheses

The hypotheses of this research study are outlined below:

3.3.1 Hypothesis 1

H_0 #1 There is no statistically significant difference between perceived Anglo-Saxon Leadership and African leadership styles.

H₁ #1 There is a statistically significant difference between perceived Anglo-Saxon Leadership and African leadership styles.

3.3.2 Hypothesis 2

H₀ #2 Western culture is not the dominant culture in the workplace of MNC's operating in Africa.

H₁ #2 Western culture is the dominant culture in the workplace of MNC's operating in Africa.

3.3.3 Hypothesis 3

H₀ #3 Culture has no influence on how senior managers lead or interact with their subordinates.

H₁ #3 Culture dictates how senior managers lead or interact with their subordinates.

3.3.4 Hypothesis 4

H₀ #4 Senior managers do not distinguish their culture as being dominantly of Western or African practice or origin.

H₁ #4 Senior managers have clear distinctions about whether their culture is of an African or Western practice or origin.

3.3.5 Hypothesis 5

H₀ #5 Senior managers perceive African leadership style as not being relevant or applicable to their own leadership style.

H₁ #5 Senior managers perceive African leadership style as being relevant or applicable to their own leadership style.

3.3.6 Hypothesis 6

H₀ #6 Senior managers perceive African leadership style as not being relevant or applicable to their organisations.

H₁ #6 Senior managers perceive African leadership style as being relevant or applicable to their organisations.

3.4 Significant Level

For the purpose of hypothesis testing as shown above, each null hypothesis is rejected if the likelihood of randomly achieving the calculated correlation is less than the significance level of 5% or 0.05. One-Sample Chi-square tests are also used in this research and these tests required a hypothesised distribution. The researcher has decided on 60% or a 60/40 ratio as the requirement for a hypothesised distribution. I.e. there must be at least 60% leaning in one way in order to prove the hypothesis.

3.5 Conclusion

Various hypothesis tests have been tested, as shown above. In the following chapter, the research methodology and design are discussed.

CHAPTER FOUR: RESEARCH METHODOLOGY

4.1 Introduction

This chapter discusses the research method employed to address the research method of this study. The aim and objectives of this study have been specified and main features of the research design as well as research variables have been describe.

4.2 Research Method

The research approach used in this study was a deductive one. Lewis and Saunders (2012) define this as research approach that includes the testing of a theoretical proposition through employing as research strategy that is designed to perform the test. The theoretical proposition that was tested here is that an African leadership style is relevant to senior managers of an MNC operating in Africa. In order to do this, the criteria for success were defined and categorisations of the leadership style were made.

This study was descriptive in nature. Descriptive studies seek to describe accurately persons, events or situations (Lewis and Saunders, 2012).

Leadership effectiveness studies usually employ quantitative methods in order to measure the perception of leadership styles (Booyesen, 2001; Green, 2010; J. Wong, Wong and Heng, 2007; Bolden and Kirk, 2009). Their studies were concerned with the perceptions of individual about the leadership styles of other individuals. However, this study is concerned not only with the outcome of individual perceptions of senior managers but also with how the senior managers perceive the leadership style employed by the company as a whole. A survey was used to solicit data that was used to establish whether the managers perceives his or her leadership style as well as that of the MNC's he or she works for as being distinctly African or Anglo-Saxon style of leadership. The questionnaires will be adapted from the Multi-Cultural Leadership Effectiveness (MLC) as used by Green (2010) and that used by Bolden and Kirk (2009). Green (2010) analysed the impact of culture, personality and behaviour judgements made about leadership effectiveness. He developed his questionnaire based on five competitive models derived from the leader trait theory, implicit leadership, cross-cultural

and authentic leadership theories and developed his own sets of predictions. This study will use the same process to develop a questionnaire and unique sets of predictions. Bolden and Kirk (2009) on the other hand provides an “account of meanings and connotations of African leadership from research with a cohort of participants on a Pan-African leadership program”. This assisted in drawing up questions is soliciting views on the African context of the leadership style within the MNC.

4.3 Population

The universe of this study consisted of senior managers all MNC’s that have presence in three or more countries in Africa. MNC’s could have a home office based anywhere in the world but were listed (excludes state-owned or backed entities). State-owned or backed entities may lack autonomy and subject to the political leadership style of their home country.

4.4 Unit of analysis

The unit of analysis for the study was a senior manager.

4.5 Sampling Method

The non-probability sampling method was used in this study as it allows for the selection of a sample when the researcher does not have the complete list of the population (Lewis and Saunders, 2012). Purposive sampling technique was used to select MNC’s that represent certain characteristics in the population. The researcher used judgement to select sample members based on a range of possible reasons and premises. These reasons included the following:

- The MNC’s have a long history of operating in Africa.
- Clear evidence should be present suggesting they have ambitions to venture into other African countries and have good track record.

The sample consisted of 400 senior managers of business units across various companies operating in Africa. The author assembled a database of senior managers

using MBA class lists, corporate websites, annual reports, personal network and networking portals such as LinkedIn.

4.6 Data Collection

The data for this study was collected through a self-administered online questionnaire and can be found in Appendix 1. The software is provided by Survey Monkey, an online research company. The questionnaire was captured on Survey Monkey's website and invitations were sent out to the potential respondents via email. A link to the website was included in the email and respondents clicked on this link to access the questionnaire and fill it in. A cover letter accompanied the questionnaire and guaranteed anonymity for the respondents.

The online survey was selected to collect the data because it has very low distribution and processing costs, is flexible and has a fast turnaround time. Since no paperwork has to change hands and there are no face-to-face interactions, online surveys allow the participants to have complete anonymity and convenience of completing it in their leisure time. This also encourages participant to provide honest answers for sensitive questions. Online surveys also save time and allow researchers to access a wider section of the target population than they would if they were using other survey methods such as mail and face-to-face.

4.7 Statistical Analysis

Statistical analysis was done using the Statistical Package for Social Sciences (SPSS) version 20. All ratings in the questionnaire were done using the seven point Likert scale which had values as follows: totally disagree (1), largely disagree (2), slightly disagree (3), indifferent (4), slight agree (5), largely agree (6) and to totally agree (7). Reliability of the instrument was measured using the reliability coefficient that assesses the consistency of the entire scale, namely Cronbach's Alpha. Significance testing means the researcher has to work out both a statistic and the probability (likelihood) of the statistic happening by chance (Lewis and Saunders, 2012). Chi-square tests are used to examine the probability of the association between two variables (Lewis and Saunders,

2012). Both significance testing and Chi-square tests were used in this study and are further explained in Chapter 5.

4.7.1 Descriptive statistics

Descriptive statistics simply describe what the data are showing. They provide the researcher with a 'bird's eye' view of how the data looks.

The descriptive statistics discussed below were used in the analysis.

- The Mean is calculated by summing the values of a variable for all observations and then dividing by the number of observations (Norusis, 2005). It can also be said to describe the central tendency of the data.
- Norusis (2005) states that standard deviation can be calculated by taking the variance of the sample and calculating its square root. This also describes the dispersion of the data.
- The mode can be described as the value or element that appears the most often in a set of data (Norusis, 2005).
- The Median is considered another measure of central tendency. It is the middle value when observations are ordered from the smallest to the largest (Norusis, 2005).
- Hair et al., (2006) describes skewness as a measure of a distribution's symmetry, which in most cases is compared to a normal distribution. Scheepers (n.d.) emphasises those variables with skewness higher than 2 should be avoided.
- Kurtosis is a measure of the peakedness or flatness of a distribution when compared with the normal distribution (Hair et al., 2006). If Kurtosis is as 7, it is seen as being extreme and an indication of low reliabilities (Scheepers, n.d.).

4.8 Ethical issues

Although this study did not solicit sensitive data from participants, there were still a number of ethical issues that had to be addressed. The first was the crucial and important issues of consent. This study did not in any way compromise the safety of participants and a consent form was explained and attached to the online questionnaire as well as on the email sent out requesting participants to complete the survey. Participants also had the option to decide not to participate or withdraw at any time if they so wished, thus making the research voluntary. The second ethical issue was that of confidentiality. The questionnaire did not request participants to identify themselves but for the purpose of drawing inferences about their organisations, the names of the organisations they work for were requested. It was communicated to the participants that their data would not be shared with any person or organisation and that all data was collected for research purposes only.

4.9 Research limitations

Due to the nature of this study, various limitations have been identified. These include:

- Time constraints – some senior managers did not have time to complete the survey due to travel and busy schedules as the survey was done within a short time frame. The research may also not be able to obtain vital data needed to answer the research questions due to time limit available for this process.
- The majority of respondents were non-African and may have thus not had a keen interest in the topic. This may have led to bias in their response. Prior education of participants may have led to bias towards a certain leadership style resulting in confirmation bias. This may have led to a risk of generalisation and would have been negated by a much large sample size.
- Survey monkey website was blocked in some organisations' networks and this prevented a large part of participants from take part in the study and deprived the researcher of useful data.
- Technical difficulties such as low-speed internet connections may have impacted negatively the completion of the survey.

4.10 Conclusion

This chapter discussed the methodology used to conduct the research as well as the statistical tools used and research limitations. Results of the study are presented in the next chapter.

CHAPTER FIVE: RESEARCH RESULTS

5.1 Introduction

This section is a presentation of the findings of the various tests conducted to prove or disprove the research hypothesis through the online survey. This study used hypothesis testing to examine the strength of relationships between variables being investigated. A total of 400 questionnaires were sent out to respondents. Participants were obtained by means of a non-random convenience sampling. Participants were asked a total of 32 questions covering distinctions between African and Anglo-Saxon leadership, cultural influences, leadership effectiveness and leadership behaviour. There were 57 senior managers who completed the survey. This represents a response rate of 14.25%. Of the above respondents, 46 completed the entire survey while 11 respondents only completed certain sections of the survey. In instances where a particular respondent did not complete a particular section of the survey relevant to the hypothesis under consideration, that particular respondent was excluded from that hypothesis test.

A summary of results from the 57 questionnaires is contained in Appendix B of this report.

5.2 Demographics Characteristics

The demographics relevant to this study are age, gender, country, nationality, home language, profession, organisation and cultural interaction. The tables below display these findings.

Table 1 Gender

Gender	Frequency	Percent
Female	14	24,6
Male	43	75,4
Total	57	100,0

Table 1 shows that 75.4% of all participants were male and 24.6% were female. All participants answered this question.

Table 2 : Age Group

Age Group	Frequency	Percent
21-29	6	10,5
30-39	38	66,7
40-49	11	19,3
60 or older	2	3,5
Total	57	100,0

Table 2 shows that 10.5% of the participants were in the age category of 21-29 years, 66.7% were in the category of 30-39 years, 19.3% were in the category of 40-49 years and only 3.5% were in the category of 60 years or older. All participants answered this question.

Table 3 : Country

Country	Frequency	Percent
Malawi	1	1,8%
Nigeria	1	1,8%
South Africa	54	94,7%
Zambia	1	1,8%
Total	57	100,0

Table 3 shows the countries in which the participants are currently living in. 94.7% of participants are from South Africa, while 1.8% are from Malawi, 1.8% are from Nigeria and 1.8% are from Zambia. All participants answered this question.

Table 4 : Nationality

Nationality	Frequency	Percent
Australian	1	1,8%
Malawian	1	1,8%
Nigerian	1	1,8%
South African	46	80,7%
Zambian	1	1,8%
Zimbabwean	1	1,8%
Did not specify	6	10,5%
Total	57	100%

Table 4 shows nationalities of participants. 80.7% of participants are South African while 1.8% are Australian, 1.8% are Malawian, 1.8 are Nigerian, 1.8 are Zambian and 1.8 are Zimbabwean. 10.5% of participants did not specify their nationality.

Table 5 : Home Language

Language	Frequency	Percent
Afrikaans	4	7,0%
Chichewa	1	1,8%
English	31	54,4%
Ibu	1	1,8%
Mandarin	1	1,8%
Sotho languages	10	17,5%
Shona	1	1,8%
Nguni languages	8	14,0%
Total	57	100,0

Table 5 shows that home languages of the respondents. 54.4% of all respondents speak English as their mother-tongue while 17.5% speak Sotho languages, 14% speak Nguni languages, 7% speak Afrikaans with Chichewa, Ibu, Mandarin and Shona each having 1.8% of the respondents speaking them. Sotho languages consist of Sepedi, Setswana and Sesotho while Nguni languages consist of Zulu and Xhosa. All participants answered this question.

5.3 Hypothesis Testing

Hypotheses are based on a combination of different questions within the questionnaire. In order to test these hypotheses, reliability, validity and probability of the combination of these questions was verified.

All the questions used in the hypothesis testing required responses that are based on a seven point likert scale as can be seen in Appendix A. The variables that participants selected were also grouped into two categories for statistical analysis purposes into “Agree” and “Disagree”. For each hypothesis, this grouping will be displayed on a table. The grouping for “Agree” will include responses from “Slightly Agree”, “Largely Agree” and “Totally Agree” in the questionnaire while those under “Disagree” will include “Slightly Disagree”, “Largely Disagree” and “Totally Disagree”. Some groupings for “Disagree” may include responses for “Indifferent” but this will be stated in the table.

5.3.1 Hypothesis 1: Perceived differences between Anglo-Saxon and African leadership styles.

The following questions were used in testing this hypothesis (Question 14):

- “African Leadership” has distinctive characteristics for me. i.e. that is, characteristics that distinguish it from the general term “leadership”
- African Leadership is closely linked with “Ubuntu”.
- African Leadership is concerned with collective objectives rather than those of individuals.
- Leadership is leadership anywhere. I.e. leadership is applied the same way everywhere.

The null hypothesis ($H_0 \#1$) states that there is no statistically significant difference between perceived Anglo-Saxon Leadership and African leadership styles while the alternative hypothesis ($H_1 \#1$) stated there is a statistically significant difference between perceived Anglo-Saxon Leadership and African leadership styles.

Table 6 : Reliability Statistics – Hypothesis 1

Cronbach's Alpha	N of Items
.890	3

Table 6 shows that the correlation coefficient is 0.890 which is above 0.70 which indicates that the scale being used to test this hypothesis is reliable and it was determined for the first three questions above. Table 14 shows the correlation coefficients for the individual questions.

Table 7 : Item Cronbach's Alpha – Hypothesis 1

Question	Corrected Item- Total Correlation	Cronbach's Alpha if Item Deleted
[14] Thoughts on African Leadership: "African Leadership" has any distinctive characteristics for me. i.e. that is, characteristics that distinguish it from the general term "leadership"	.680	.933
[14] Thoughts on African Leadership: African Leadership is closely linked with "Ubuntu".	.862	.774
[14] Thoughts on African Leadership: African Leadership is concerned with collective objectives rather than those of individuals.	.845	.792

Table 7 also shows all the variables with a correlation greater than 0.70.

Table 8 : Variable Recoding – Hypothesis 1

		Frequency	Percent
Valid	Disagree	15	26.3
	Agree	38	66.7
	Total	53	93.0
Missing	System	4	7.0
Total		57	100.0

Table 8 shows that after recoding the variables into two categories for the first three questions, 66.7% of participants agree with the questions while 26.3 disagree with them.

Table 9 : Variable Recoding – Hypothesis 1

		Frequency	Percent
Valid	Disagree	29	50.9
	Agree	26	45.6
	Total	55	96.5
Missing	System	2	3.5
Total		57	100.0

Table 9 shows that after recoding the variables into two categories for the fourth question which was “Leadership is leadership anywhere. I.e. leadership is applied the same way everywhere.” 45.6% of participants agree with the questions while 50.9% disagree with it.

Table 10 : Descriptive Statistics – Hypothesis 1

N		Mean	Median	Mode	Std. Deviation	Skewness	Kurtosis
Valid	Missing						
56	1	4.7381	4.8333	4	1.67539	-.613	-.424

a. Multiple modes exist. The smallest value is shown

Table 10 shows a mode value of 4 which shows the highest numbers responses were indifferent. The skewness is less than 2 and Kurtosis is less than 7 and this further enforces the reliability of the variables.

Table 11 : Chi-Square Tests – Hypothesis 1

			[R] [14] Thoughts on African Leadership: Leadership is leadership anywhere. I.e. leadership is applied the same way everywhere.		Total
			Disagree	Agree	
[R] Question 14 [1 - 3]	Disagree	Count	9	5	14
		% of Total	17.3%	9.6%	26.9%
	Agree	Count	19	19	38
		% of Total	36.5%	36.5%	73.1%
Total	Count		28	24	52
	% of Total		53.8%	46.2%	100.0%

Table 12 : Chi-Square Tests – Hypothesis 1

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.840 ^a	1	.359		
Continuity Correction ^b	.364	1	.546		
Likelihood Ratio	.851	1	.356		
Fisher's Exact Test				.532	.275
Linear-by-Linear Association	.824	1	.364		
N of Valid Cases	52				

- a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 6.46.
- b. Computed only for a 2x2 table

Tables 11 and 12 shows the results of Chi-square tests that were performed. Inspection of 17b reveals a p-value of 0.532 which is greater than 0.05 and thus shows that there is no statistically significant difference between perceived Anglo-Saxon Leadership and African leadership styles. Therefore the null hypothesis cannot be rejected.

5.3.2 Hypothesis 2: Western culture dominance in the workplace of MNC's operating in Africa

This analysis is broken into two parts. The first will prove or disprove the hypothesis and the second part will look at certain respondents in more detail. The following questions were used in testing this hypothesis (Question 8):

- Would you describe the dominant culture in your workplace as being of a Western or African origin?

The null hypothesis (H_0 #2) stated that Western culture is not the dominant culture in the workplace of MNC's operating in Africa, while the alternative hypothesis (H_1 #2) stated that Western culture is the dominant culture in the workplace of MNC's operating in Africa. Responses to this question that favoured Western culture were further analysed using questions 15, 16, 17 in order to determine perceived efficiency of Anglo-Saxon leadership style.

Table 13 : Responses Summary – Hypothesis 2 Part 1

	Frequency	Percent	Valid Percent
African/Other	16	28.1	28.1
Western	41	71.9	71.9
Total	57	100.0	100.0

Table 13 shows that 71.9% of responses see Western culture as being the dominant culture in their workplace and only 28.1% see their workplace culture and either being African or Other. Cultures that were stated as being other included Chinese, European and Indian. Valid Percent represents the distribution of responses after the subtraction of incomplete responses.

Table 14 : Chi-square test – Hypothesis 2 Part 1

	Observed N	Expected N	Residual
African/Other	16	22.8	-6.8
Western	41	34.2	6.8
Total	57		

Observed N is the outcome of the sample at hand while the Expected N is what should be anticipated based on the hypothesised distribution of 60/40. Table 14 shows the Chi-Square test carried out to see if the question was significant from the hypothesised 40/60 ratio and it proved not to be and shows that Western is dominant.

Table 15 : Test Statistics – Hypothesis 2 Part 1

	[R] [8] Would you describe the dominant culture in your workplace as being of a Western or African origin?
Chi-Square	3.380
df	1
Asymp. Sig.	.066

Table 15 reveals that Western culture is the dominant culture in the workplace as illustrated by a p-value greater than 0.05. Based on this the null hypothesis should thus not be rejected. However, 71.9% of respondents stated that Western culture is the dominant culture in their workplace thus contradicting the null hypothesis.

The second part of the analysis for this hypothesis will look at respondents that selected Western culture at the dominant culture in the workplace. These respondents were asked to rate the effectiveness of Anglo-Saxon leadership style and rate it for themselves and for their organisation.

For Myself

Table 16 : Overall Reliability –For Myself – Hypothesis 2 Part 2

Cronbach's Alpha	N of Items
.890	3

Table 16 shows that the correlation coefficient is 0.890 which is above 0.70 which indicates that the scale being used to test effectiveness of Anglo-Saxon leadership style as applied by them is reliable. Table 22 shows the correlation coefficients for the individual questions.

Table 17 : Item Reliability – For Myself – Hypothesis 2 Part 2

	Corrected Item- Total Correlation	Cronbach's Alpha if Item Deleted
[15] Leadership Effectiveness: Western/Anglo-Saxon: The definition of Anglo-Saxon leadership above describes the style of leadership for: For myself	.754	.873
[16] Leadership Effectiveness: Western/Anglo-Saxon: This style of leadership has worked very well so far for: For myself	.831	.804
[17] Leadership Effectiveness: Western/Anglo-Saxon: I would like to see more practice of this style of leadership for: For myself	.772	.854

Table 17 shows that all variables are reliable and none of them were excluded. Further analysis of the questions showed that more than 50% of respondents did not feel that the definition of Western leadership describes their own leadership and do not feel that it has worked well so far nor would they like to see more of it in future.

Table 18 : Variable Recoding – For Myself – Hypothesis 2 Part 2

	Frequency	Percent	Valid Percent
Valid Disagree/Indifferent	42	73.7	77.8
Agree	12	21.1	22.2
Total	54	94.7	100.0
Missing System	3	5.3	
Total	57	100.0	

Table 18 revealed that 77.8% of respondents felt that the application of Anglo-Saxon leadership style as it is defined in the literature is not effective when they themselves applied its principles.

Table 19 : Descriptive Statistics – For Myself – Hypothesis 2 Part 2

	N		Mean	Median	Mode	Std. Deviation	Skewness	Kurtosis
	Valid	Missing						
Question 15 - 17 - Myself	54	3	3.5926	3.6667	3	1.51258	-.152	-.715

Table 19 shows a mean value of 3.59 that is between 3 and 4 in the likert scale and shows that most respondents disagree. The skewness is less than 2 and Kurtosis is less than 7 and this further enforces the reliability of the variables.

Table 20 : Chi-Square Test – For Myself – Hypothesis 2 Part 2

	Observed N	Expected N	Residual
Disagree/Indifferent	31	15.6	15.4
Agree	8	23.4	-15.4
Total	39		

a. Multiple modes exist. The smallest value is shown

Table 20 shows the Chi-Square test carried out to see if the question was significant from the hypothesised 40/60 ratio and it proved to be significant and shows that respondents do not feel that Anglo-Saxon leadership style is effective.

Table 21 : Test Statistics – For Myself – Hypothesis 2 Part 2

	[R] Question 15 - 17 - Myself
Chi-Square	25.338 ^a
df	1
Asymp. Sig.	.000

a. 0 cells (.0%) have expected frequencies less than 5. The minimum expected cell frequency is 15.6.

Table 21 revealed a p-value = 0.00 which is less than 0.05 and shows the statistical significance of Table 25.

For My Organisation

Table 22 : Reliability Stats – For My Organisation – Hypothesis 2 Part 2

Cronbach's Alpha	N of Items
.562	3

Table 22 shows that the correlation coefficient is 0.562 which is below 0.70 which indicates that the scale being used to test effectiveness of Anglo-Saxon leadership style as applied by the respondent's organisation is not reliable. Table 23 shows the correlation coefficients for the individual questions.

Table 23 : Item Reliability Stats – For My Organisation – Hypothesis 2 Part 2

	Corrected Item- Total Correlation	Cronbach's Alpha if Item Deleted
[15] Leadership Effectiveness: Western/Anglo-Saxon: The definition of Anglo-Saxon leadership above describes the style of leadership for: For my organisation	.286	.580
[16] Leadership Effectiveness: Western/Anglo-Saxon: This style of leadership has worked very well so far for: For my organisation	.464	.303
[17] Leadership Effectiveness: Western/Anglo-Saxon: I would like to see more practice of this style of leadership for: For my organisation	.375	.456

Table 24 : Variable Recoding – For My Organisation – Hypothesis 2 Part 2

	Frequency	Percent	Valid Percent
Valid Disagree/Indifferent	33	57.9	61.1
Agree	21	36.8	38.9
Total	54	94.7	100.0
Missing System	3	5.3	
Total	57	100.0	

Table 24 revealed that 57.9% of respondents felt that the application of Anglo-Saxon leadership style as it is defined in the literature is not effective when the organisation applied its principles. However, this data is not statistically reliable as indicated above.

Table 25 : Chi-Square Test – For My Organisation – Hypothesis 2 Part 2

	Observed N	Expected N	Residual
Disagree/Indifferent	24	15.6	8.4
Agree	15	23.4	-8.4
Total	39		

Table 25 shows the Chi-Square test carried out to see if the question was significant from the hypothesised 40/60 ratio and it proved to be significant and shows that respondents do not feel that the organisation's application of Anglo-Saxon leadership style is effective.

Table 26 : Descriptive Statistics – For My Organisation – Hypothesis 2 Part 2

	N		Mean	Median	Mode	Std. Deviation	Skewness	Kurtosis
	Valid	Missing						
Question 15 - 17 - Organisation	54	3	4.3704	4.3333	5.00 ^a	1.15953	-.178	-.236

Table 26 shows a mode value of 5 and shows that the highest numbers of respondents selected slightly agree. The skewness is less than 2 and Kurtosis is less than 7 and this further enforces the reliability of the variables.

Table 27 : Test Statistics – For Myself – Hypothesis 2 Part 2

	[R] Question 15 - 17 - Organisation
Chi-Square	7.538 ^a
df	1
Asymp. Sig.	.006

Table 27 reveals a frequency of 7.538 is less than the expected frequency of 15.6 further confirming that conclusions cannot be made on how respondents perceive their organisation application of Anglo-Saxon leadership style and whether or not it is effective. This despite a p-value less than 0.05. Although the data shows that respondents disagree with the notion, the data is not statistically valid.

5.3.3 Hypothesis 3: Cultural Influences on leadership style

The following questions were used in testing this hypothesis (Question 13):

- Local custom/ religious traditions have been an influence on your leadership
- My culture dictates how I lead others
- My culture is aligned to the culture of my subordinates
- Understanding the culture of my subordinates makes it easier to lead
- There are certain things I would not do in the workplace because of my culture.
- Local culture of my subordinates sometimes helps or hinders their performance at work.

The null hypothesis (H_0 #3) states that culture has no influence on how senior managers lead or interact with their subordinates while the alternative hypothesis (H_1 #3) stated that culture dictates how senior managers lead or interact with their subordinates.

Table 28 : Reliability Statistics – Hypothesis 3

Cronbach's Alpha	N of Items
.732	6

Table 28 shows that the correlation coefficient is 0.732 which is above 0.70 which indicates that the scale being used to test this hypothesis is reliable and it was determined for the questions above. Table 29 shows the correlation coefficients for the individual questions.

Table 29 : Item Cronbach's Alpha – Hypothesis 3

	Corrected Item- Total Correlation	Cronbach's Alpha if Item Deleted
[13] Cultural Influences: Local custom/ religious traditions been an influence on your leadership	.764	.609
[13] Cultural Influences: My culture dictates how I lead others	.567	.662
[13] Cultural Influences: My culture is aligned to the culture of my subordinates	.313	.741
[13] Cultural Influences: Understanding the culture of my subordinates makes it easier to lead	.596	.680
[13] Cultural Influences: There are certain things I would not do in the workplace because of my culture.	.404	.716
[13] Cultural Influences: Local culture of my subordinates sometimes helps or hinders their performance at work.	.305	.740

Table 30 : Variable Recoding – Hypothesis 3

	Frequency	Percent	Valid Percent
Disagree/Indifferent	30	52.6	53.6
Agree	26	45.6	46.4
Total	56	98.2	100.0
System	1	1.8	
Total	57	100.0	

Table 30 shows that after recoding the variables into two categories for all the questions, 53.6% of participants disagree with the questions while 46.4% agree with the notion that culture has influence on how managers lead.

Table 31 : Descriptive Statistics – Hypothesis 3

N		Mean	Median	Mode	Std. Deviation	Skewness	Kurtosis
Valid	Missing						
56	1	4.6220	4.8333	5	1.05672	-.820	.486

Table 31 shows a mode of 5 shows that highest number of respondents selected “Slightly Agree” as their answer. The skewness is less than 2 and Kurtosis is less than 7 and this further enforces the reliability of the variables.

Table 32 : Chi-Square Test - Hypothesis 3

	Observed N	Expected N	Residual
Disagree/Indifferent	30	22.4	7.6
Agree	26	33.6	-7.6
Total	56		

Table 32 shows the Chi-Square test carried out to see if the questions were significant from the hypothesised 40/60 ratio and it proved to be significant and shows that the

researcher's expectations of 60% of respondents agreeing that culture has an effect of how they lead is not reached.

Table 33 : Test Statistic – Hypothesis 3

	[R] Question 13
Chi-Square	4.298
df	1
Asymp. Sig.	.038

Tables 33 reveals a p-value of 0.038 which is less than 0.05 and suggests that the null hypothesis should be rejected but the recoding of variables suggests that the data seems to indicate that the null hypothesis should not be rejected as there are more respondents that are indifferent or disagree. Therefore the null hypothesis cannot be rejected. However, this does not shows that culture has no influence on how managers lead but rather that the influence that culture has is somewhat reducing or less than expected.

5.3.4 Hypothesis 4: Clear distinctions between African or Anglo-Saxon leadership styles.

The following questions were used in testing this hypothesis (Question 13):

- I would categorise my culture as being of African origin or practice.
- I would categorise my culture as being of Anglo-Saxon / Western origin or practice.

The null hypothesis (H_0 #4) states that senior managers do not distinguish their culture as being dominantly of Western or African practice or origin while the alternative hypothesis (H_1 #4) stated that Senior managers have clear distinctions about whether their culture is of an African or Western practice or origin.

Table 34 : Variable Recoding – Hypothesis 4

Cultural Influences: I would categorise my culture as being of African origin or practice.

	Frequency	Percent	Valid Percent	Cumulative Percent
Disagree	24	42.1	46.2	46.2
Agree	28	49.1	53.8	100.0
Total	52	91.2	100.0	
System	5	8.8		
Total	57	100.0		

Table 34 shows that after recoding the variables into two categories for all the questions, 53.8% of participants categorise their culture as being of African origin or practice while 46.2% did not.

Table 35 : Variable Recoding – Hypothesis 4

Cultural Influences: I would categorise my culture as being of Anglo-Saxon / Western origin or practice

	Frequency	Percent	Valid Percent	Cumulative Percent
Disagree	26	45.6	50.0	50.0
Agree	26	45.6	50.0	100.0
Total	52	91.2	100.0	
System	5	8.8		
Total	57	100.0		

Table 35 shows that after recoding the variables into two categories for all the questions, 50% of participants categorise their culture as being of Anglo-Saxon origin or practice while 50% did not.

Table 36 : Crosstabulation – Hypothesis 4

			Cultural Influences: I would categorise my culture as being of Anglo-Saxon / Western origin or practice.		Total
			Disagree	Agree	
Cultural Influences: I would categorise my culture as being of African origin or practice.	Disagree	Count	6	17	23
		% of Total	12.2%	34.7%	46.9%
	Agree	Count	18	8	26
		% of Total	36.7%	16.3%	53.1%
Total		Count	24	25	49
		% of Total	49.0%	51.0%	100.0%

Table 26 shows that majority of respondents who agreed with the first question disagreed with the second question and vice versa. While 51% agreed that their culture was Anglo-Saxon based, 53% also agreed that their culture is of African origin or practice. This shows an overlap of respondents who selected to agree with both question of 16.3% and also 12% of respondents who disagreed with both questions. The hypothesised ratio is 60/40 and this is well within that ratio showing that the majority of respondents who selection agree for one question, selected disagree for the other question thus showing that majority of users made a clear distinction of whether their culture is of Anglo-Saxon or African origin or practice.

Table 37 : Chi-Square Tests - Hypothesis 4

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	9.090 ^a	1	.003		
Continuity Correction ^b	7.446	1	.006		
Likelihood Ratio	9.409	1	.002		
Fisher's Exact Test				.004	.003
Linear-by-Linear Association	8.905	1	.003		
N of Valid Cases	49				

Table 37 shows the Chi-square tests that were performed. After splitting up the questions into either Agree/Disagree the Chi-Square test used to test for relationships was significant as shown by the p-value = 0.04 (using Fisher's Exact Test). The null hypothesis should thus be rejected.

5.3.5 Hypothesis 5: Relevance of African leadership for senior managers.

The following questions were used in testing this hypothesis (Questions 18, 19 and 20 – For Myself):

- The definition of African leadership above describes the style of leadership for myself.
- This style of leadership has worked very well so far for myself.
- I would like to see more practice of this style of leadership for myself.

The null hypothesis (H_0 #5) states that senior managers perceive African leadership style as not being relevant or applicable to their own leadership style while the alternative hypothesis (H_1 #5) stated that senior managers perceive African leadership style as being relevant or applicable to their own leadership style.

Table 38 : Reliability Statistics – Hypothesis 5

Cronbach's Alpha	N of Items
.862	3

Table 38 shows that the correlation coefficient is 0.862 which is above 0.70 which indicates that the scale being used to test this hypothesis is reliable and it was determined for the three questions above. Table 43 shows the correlation coefficients for the individual questions.

Table 39 : Item Reliability Statistics – Hypothesis 5

	Corrected Item- Total Correlation	Cronbach's Alpha if Item Deleted
[18] Leadership Effectiveness: African Context: The definition of African leadership above describes the style of leadership for: For myself	.735	.811
[19] Leadership Effectiveness: African Context: This style of leadership has worked very well so far for: For myself	.819	.729
[20] Leadership Effectiveness: African Context: I would like to see more practice of this style of leadership for: For myself	.668	.869

Further analysis of the questions on Table 39 showed that more than 70% of respondents did felt that the definition of Western leadership describes their own leadership and feel that it has worked well so far and would like to see more of it in future.

Table 40 : Variable Recoding – Hypothesis 5

		Frequency	Percent	Valid Percent
Valid	Disagree/Indifferent	16	28.1	30.8
	Agree	36	63.2	69.2
	Total	52	91.2	100.0
Missing	System	5	8.8	
Total		57	100.0	

Table 40 shows that after recoding the variables into two categories for all the questions, 69.2% of participants agree with the questions while 30.8% disagree with the notion that African leadership principles are relevant to senior managers.

Table 41 : Descriptive Statistics – Hypothesis 5

N		Mean	Median	Mode	Std. Deviation	Skewness	Kurtosis
Valid	Missing						
52	5	5.2756	5.3333	7.00	1.24673	-.395	-.397

Table 41 shows a mode of 7 which shows that most respondents selected “Strongly Agree” as their answer. The skewness is less than 2 and Kurtosis is less than 7 and this further enforces the reliability of the variables.

Table 42 : Chi-Square Test - Hypothesis 5

	Observed N	Expected N	Residual
Disagree/Indifferent	16	20.8	-4.8
Agree	36	31.2	4.8
Total	52		

Table 42 shows the Chi-Square test carried out to see if the question was significant from the hypothesised 40/60 ratio and it proved not to be significant and shows that respondents do feel African leadership is applicable and relevant to them.

Table 43 : Test Statistic – Hypothesis 5

	[R] Question 18 - 20 - Myself
Chi-Square	1.846
df	1
Asymp. Sig.	.174

Table 43 reveals a p-value of 0.174, which is more than 0.05 and suggests that the null hypothesis should not be rejected. However, Table 44 shows that 69% of respondents contradict this null hypothesis and thus it is rejected.

5.3.6 Hypothesis 6: Relevance of African leadership for organisations as perceived by senior managers.

The following questions were used in testing this hypothesis (Questions 18, 19 and 20 – For My Organisation):

- The definition of African leadership above describes the style of leadership for my organisation.
- This style of leadership has worked very well so far for my organisation.
- I would like to see more practice of this style of leadership for my organisation.

The null hypothesis (H_0 #6) states that senior managers perceive African leadership style as not being relevant or applicable to their organisations while the alternative hypothesis (H_1 #6) stated that senior managers perceive African leadership style as being relevant or applicable to their organisations.

Table 44 : Reliability Statistics – Hypothesis 6

Cronbach's Alpha	N of Items
.479	3

Table 44 shows that the correlation coefficient is 0.479 which is below 0.70 which indicates that the scale being used to test this hypothesis is not reliable and it was determined for three questions above. Table 45 shows the correlation coefficients for the individual questions.

Table 45 : Item Reliability Statistics – Hypothesis 5

	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
[18] Leadership Effectiveness: African Context: The definition of African leadership above describes the style of leadership for: For my organisation	.467	.032
[19] Leadership Effectiveness: African Context: This style of leadership has worked very well so far for: For my organisation	.657	-.398 ^a
[20] Leadership Effectiveness: African Context: I would like to see more practice of this style of leadership for: For my organisation	-.084	.863

Table 46 : Reliability Statistics – Hypothesis 6

Cronbach's Alpha	N of Items
.863	2

Table 46 shows that the correlation coefficient is 0.863 which is above 0.70 which

indicates that the scale being used to test this hypothesis is reliable when determined for the first two questions only. Table 47 shows the correlation coefficients for the individual questions.

Table 47 : Item Reliability Statistics – Hypothesis 6

	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
[18] Leadership Effectiveness: African Context: The definition of African leadership above describes the style of leadership for: For my organisation	.759	
[19] Leadership Effectiveness: African Context: This style of leadership has worked very well so far for: For my organisation	.759	

Table 48 : Variable Recoding – Hypothesis 6

		Frequency	Percent	Valid Percent
Valid	Disagree/In different	33	57.9	63.5
	Agree	19	33.3	36.5
	Total	52	91.2	100.0
Missing	System	5	8.8	
Total		57	100.0	

Table 48 shows that after recoding the variables into two categories for all the questions, 63.5% of participants disagree with the questions while 36.5% agree with the notion that African leadership principles are relevant to their organisation.

Table 49 : Descriptive Statistics – Hypothesis 6

N		Mean	Median	Mode	Std. Deviation	Skewness	Kurtosis
Valid	Missing						
52	5	3.7596	4.0000	5.00	1.58266	.053	-.961

Table 49 shows a mean value of 3.75 that is between 3 and 4 and shows that most responses were in agreement. However, a mode of 5 shows that most respondents selected “Slightly Agree” as their answer. The skewness is less than 2 and Kurtosis is less than 7 and this further enforces the reliability of the variables.

Table 50 : Chi-Square Test - Hypothesis 6

	Observed N	Expected N	Residual
Disagree/Indifferent	33	20.8	12.2
Agree	19	31.2	-12.2
Total	52		

Table 50 shows the Chi-Square test carried out to see if the question was significant from the hypothesised 40/60 ratio and it proved not to be significant and shows that respondents do not feel that African leadership is applicable and relevant to their organisations.

Table 51 : Test Statistic – Hypothesis 6

	[R] Question 18 - 20 - Organisation
Chi-Square	11.926
df	1
Asymp. Sig.	.001

Table 51 reveals a p-value of 0.01, which is less than 0.05 and suggests that the null hypothesis should be rejected.

5.4 Summary Table

A summary of the results of the hypothesis testing is as follows:

Table 52 : Summary of the results of the hypothesis testing

Hypothesis #	Number of respondents	Cronbach's Alpha	Mean	Mode	p-value	Null hypothesis rejected?
1	55	0.890	4.73	4	0.532	No
2	57	N/A	N/A	N/A	0.066	Yes
3	56	0.732	4.62	5	0.038	No
4	52	N/A	N/A	N/A	0.04	Yes
5	52	0.862	5.27	7	0.174	Yes
6	52	0.862	3.75	5	0.01	No

Notes to the table:

- Hypothesis 2 reveals a p-value of 0.066, which is more than 0.05 and suggests that the null hypothesis should not be rejected. However, further analysis shows that 71.9% of respondents disagree with this null hypothesis and it should thus be rejected.
- Hypothesis 3 reveals a p-value of 0.038, which is less than 0.05 and suggests that the null hypothesis should be rejected. However, further analysis shows that 53% of respondents agree with this null hypothesis and it should thus not be rejected.
- Hypothesis 5 reveals a p-value of 0.174, which is more than 0.05 and suggests that the null hypothesis should not be rejected. However, further analysis shows that 69% of respondents contradict this null hypothesis and it should thus be rejected.
- For Hypothesis 6, after removing one question, i.e. Question 20, a reliable variable could be established. Once combined, the new variable was re-categorised into Agree/Disagree classes. The Chi-Square test was then carried

out looked to see if the variable was significant from the hypothesised 40/60 ratio. It was found to be significant with a p -value = 0.001. However further inspection indicated it to favour the disagree camp more and thus the null hypothesis was not rejected.

5.5 Summary of results

The results of this study showed the following:

- Managers do not perceive Anglo-Saxon Leadership and African leadership styles to be different at face value. Most feel that leadership styles they use do not necessarily fit with the two prescribed by this research.
- Western culture is the dominant culture in the workplace of MNC's operating in Africa.
- Culture has less influence on how senior managers lead or interact with their subordinates than literature indicates and its influence seems to be reducing.
- Senior managers have clear distinctions about whether their culture is of an African or Western practice or origin.
- Senior managers perceive African leadership style as being relevant or applicable to their own leadership style.
- Senior managers perceive African leadership style as not being relevant or applicable to their organisations.

5.6 Conclusion

This chapter presented findings pertaining to the perceived differences between Anglo-Saxon and African leadership styles, the relevance of African leadership and effectiveness of the two leadership styles. The following chapter presents a discussion of the results as well as integrating them with the literature review.

CHAPTER SIX: DISCUSSION OF RESEARCH RESULTS

6.1 Introduction

The purpose of this chapter is to discuss the findings that were presented in the previous chapter. The results will also be integrated with the literature review presented in Chapter 2. This discussion will also include the implications of this study's results. The main purpose of this study is to identify cultural and behavioural factors that distinguish African leadership from Anglo-Saxon leadership in order to categorise the leadership behaviour of senior managers of an MNC's into either African or Anglo-Saxon as well as to establish which style is perceived as being more effective.

6.2 Sample Demographics

More than 75% of respondents in this study were male. Although a non-random convenience sampling method was used, other factors could have affected or attracted males towards participating in this research than females. Thus no conclusions can be drawn on the gender composition of respondents. The age group between 30 and 39 also consisted of the highest number of senior managers with 66.7% of them falling within this group. Conclusions cannot be drawn regarding the age due to lack of randomness but there is a clear indication that individuals are becoming senior managers at a younger age. More than 54% of all respondents have English as their home language. This study did not examine the race of the respondents but judging from the low numbers of people that selected African languages as their home language, there is a clear indication that most respondents were non-African.

6.3 Perceived differences between Anglo-Saxon and African leadership styles.

The following definitions were stated to respondents for Anglo-Saxon and African leadership styles respectively:

“Anglo-Saxon leadership can be described as a leadership style that follows a model of capitalism with a multidivisional organisational structure and focus mainly on shareholder value (Geppert and Williams, 2006). Signs of this style can be seen in the way that decision making is informed by power relations rather than consensus and fosters adversarial rather than consensual relationships between managers and the managed (Khoza, 1994).”

“April (2006) has argued that there are key values that are associated with African leadership. These values include: respect for other people’s dignity; group solidarity; teamwork; services to others in harmony spirit; and interdependence. Unlike in Western societies where more emphasis is placed on self-interest, the African societies consider the group first and believe that the desires and needs of groups should be met first as this will lead to meeting the desires and needs of individuals (Adekola and Sergi, 2007). What sets the African leadership apart from the Western and individualistic leadership is the emphasis on common and collective good.”

Respondents were asked to rate leadership styles as applied by them and as how they perceive them to be applied by the organisations they work for. It was not surprising to find that most respondents see Anglo-Saxon leadership style as being the most dominant in the workplace. This is in line with Nkomo and Cook (2006) who stated that the majority of leadership theory and knowledge developed over the years emanates from the West. However, the majority of respondents (61.1%) did not agree with the definition for Anglo-Saxon being applicable to them and 76.9% agreed with definition of African leadership style as closely describing their leadership style. Furthermore, 76% of respondents felt that their organisations were more in line with an Anglo-Saxon leadership style as opposed to 44% that felt that their organisations had some attributes African leadership.

Hypotheses 1 and 4 were concerned with the distinctions between the two leadership styles while Hypothesis 2 sought to examine the dominance of Anglo-Saxon leadership style and observing whether those who perceive it as being dominant in their workplace felt that it was effective.

6.3.1 Hypothesis 1

H_0 #1 There is no statistically significant difference between perceived Anglo-Saxon Leadership and African leadership styles.

H_1 #1 There is a statistically significant difference between perceived Anglo-Saxon Leadership and African leadership styles.

Testing led to a p-value of 0.532 which is greater than 0.05 and thus shows that there is no statistically significant difference between perceived Anglo-Saxon Leadership and African leadership styles. Therefore the null hypothesis was not rejected. The cross-tabulation also indicated that an insignificant relationship was evident.

When respondents were asked to differentiate between the two leadership styles before definitions were provided, there is no statistically significant evidence to suggest that they perceive the different styles to be different. However, when more details are provided for the definition, then respondents were able to make clear distinctions. When asked to comment on the statement “Leadership is leadership anywhere. i.e. leadership is applied the same way everywhere.”, only 51% disagreed with the statement which is lower than the hypothesised 60/40 ratio.

6.3.2 Hypothesis 4

H_0 #4 Senior managers do not distinguish their culture as being dominantly of Western or African practice or origin.

H_1 #4 Senior managers have clear distinctions about whether their culture is of an African or Western practice or origin.

Chi-square tests that were performed after splitting up the questions into either Agree/Disagree and was found to be significant with a p-value = 0.04 (using Fisher's Exact Test). The null hypothesis was thus be rejected. The hypothesised ratio is 60/40 and this is well within that ratio showing that the majority of respondents who selection

agree for one question, selected disagree for the other question thus showing that majority of users made a clear distinction of whether their culture is of Anglo-Saxon or African origin or practice.

What does this say about the perception of senior managers of the difference between the two leadership styles? Although literature provides very clear distinctions between the two leadership styles, managers seem to apply a combination of the two styles in practice. Another possibility is that leadership as applied by managers is more driven by the situation than it is by the literary principles of leadership. Senior managers are aware of what their culture is but seem to lead with principles that are “culture-agnostic”.

6.3.3 Hypothesis 2

H_0 #2 Western culture is not the dominant culture in the workplace of MNC’s operating in Africa.

H_1 #2 Western culture is the dominant culture in the workplace of MNC’s operating in Africa.

Chi-Square test was carried out to see if the dominance of Western culture was significant from our hypothesised 40/60 ratio and it was found to be. Therefore, despite a p-value of 0.066, the null hypothesis was rejected thus confirming that Western culture is the dominant culture in the workplace.

Further analysis was made of the respondents the indicated that Western culture was dominant in their workplace thus eluding to the suggestion that Anglo-Saxon leadership is thus prevalent in their workplace. When these respondents were asked to rate whether they perceive this style of leadership to be effective, most felt that it was not.

Western culture not only dominates the workplace but a large part of society. This dominance is further exacerbated by the effects of globalisation as discussed in the literature review. Leadership literature is based on a limiting set of assumptions that most reflects the Western industrialised culture (House and Aditya, 1997). This may

work well in Western countries but how does it fare in African countries that have many different cultures? Weir, Mangaliso and Mangaliso (2010) stated that although constructs of Anglo-Saxon leadership are dominant, the leadership of most of the MNC's operating in Africa seem to show signs that African paradigms have become rooted in their leadership styles (Weir, Mangaliso, and Mangaliso, 2010). Theimann (2003)'s studies have shown that application of well-known management techniques such as the Anglo-Saxon techniques may often prove to be less effective when they are literally transplanted elsewhere. The results of this study also confirm that the application of leadership techniques based on Anglo-Saxon principles would not work well in Africa unless adjusted for the African context.

6.4 Cultural Influences

Geppert and Williams (2006) most organisations in the world today follow an Anglo-Saxon model of capitalism with a multidivisional organisational structure and focus mainly on shareholder value (Geppert and Williams, 2006). This is further supported by Khoza (1994) who states that general business practices in South Africa have a Eurocentric and Anglo-Saxon mould. He continues by stating that signs of this style can be seen in the way that decision-making is informed by power relations rather than consensus and fosters adversarial rather than consensual relationships between managers and the managed. Booyesen (2001)'s study of the cultural differences between black and white managers confirmed that cultural orientation played a major role in how managers lead. He eluded that white managers were mostly Eurocentric and that black managers would be Afrocentric. Using Hofstede's cross-cultural model he proposed and proved that culture played a major role in moulding the way managers lead. Race was not a variable looked at this study therefore this study only looked at whether culture had an influence on how senior managers lead or interact with their subordinates. Hypothesis 3 was used to determine this.

6.4.1 Hypothesis 3

H_0 #3 Culture has no influence on how senior managers lead or interact with their subordinates.

H_1 #3 Culture dictates how senior managers lead or interact with their subordinates.

Chi-Square test were carried out to see if the questions were significant from the hypothesised 40/60 ratio and it proved to be significant and shows that respondents do not feel that culture has an influence on how they lead. This shows that it could not be proven to the researcher's hypothesised level of significance and not necessarily that culture has not influence.

This would also be in contradiction to Booysen (2001)'s study and other studies that were discussed in the literature review that suggests that culture plays a major role in how manager lead. Possible explanation for this could lie the age of respondents who are fairly young to be in senior manager positions and are not as cultural aware as their older colleagues of whom few were included in this study. Organisations also have their own corporate culture which is effectively managed can be embedded in the leadership styles of senior managers and can thus override the individual cultural background of employees when they are reacting in the workplace. However, it is clear from these results that the significance of the effect of culture on leadership style is not as high as previous research suggests and that it might be on a downward slope.

6.5 Relevance of African leadership

Adekola and Sergi (2007) suggest that there are many valuable leadership lessons that are entrenched in the African thought patterns that the Anglo-Saxon leadership models can learn from. It is important to understand which African thought patterns are required in order to operate in the African economic context. The African business environment is very diverse and is comprised of a cross-section of industries that are represented by international, national, and local companies. Although predominantly Anglo-Saxon styles of leadership principles have been adopted in some MNCs operating in Africa (April,

2006), the rapidly changing business environment in requires a redrafting of some of the Anglo-Saxon principles.

Hypotheses 5 and 6 are concerned with finding out whether there is evidence to support the notion that senior managers see African leadership as being relevant to their own leadership style and also to the leadership style applied by their organisation. Respondents were asked to rate their responses on the backdrop of the definition of African leadership as defines by April (2006) and Adekola and Sergi (2007).

6.5.1 Hypothesis 5

H_0 #5 Senior managers perceive African leadership style as not being relevant or applicable to their own leadership style.

H_1 #5 Senior managers perceive African leadership style as being relevant or applicable to their own leadership style.

Chi-Square tests were carried out to see if the null hypothesis was significant from the hypothesised 40/60 ratio and it proved not to be significant and shows that respondents do feel African leadership is applicable and relevant to them. The p-value of 0.174, which is more than 0.05, suggests that the null hypothesis should not be rejected. However, 69% of respondents contradict this null hypothesis and thus it is rejected.

Respondents were asked to rate whether applying an African leadership style as defined would be or has led to success in the past and whether they would like to see more of the style applied as well. Most of the respondents stated that they felt that this style of leadership has been or would lead to success and that they would like to see themselves applying more of it in the future.

6.5.2 Hypothesis 6

H₀ #6 Senior managers perceive African leadership style as not being relevant or applicable to their organisations.

H₁ #6 Senior managers perceive African leadership style as being relevant or applicable to their organisations.

Chi-Square test were carried out to see if the null hypothesis was significant from the hypothesised 40/60 ratio and it proved not to be significant and shows that respondents do not feel that African leadership is applicable or relevant to their organisations.

Respondents were also asked to rate whether applying an African leadership style as defined would be or has led to success in their organisation and whether they would like to see more of the style applied as well by the organisation. Most of the respondents stated that they felt that this style of leadership has not been applied or it has not worked in the organisation but majority have stated that they would like to see their organisation applying more of it in the future.

Respondents were not made aware of possible negative connotations that are sometimes associated with African leadership. Bolden and Kirk (2009) found that for about a third of their respondents, the term had a negative connotation as they associated the concept of African leadership with national political leadership that is marred with despotic power hungry leaders who are exploitive and frequently unwilling to let go of power. Blunt and Jones (1997) also warn that the African leadership style tends to be authoritarian or paternalistic, bureaucratic, centralised, conservative, resistant to change and reluctant to deal with issues of performance. Respondents may have been influenced by some of the above factors which the survey did not cater for. It is encouraging to see that despite some of the negative aspects above and the disclosure in the definition of the collective focus (possibly at the cost if individualism) of African leadership style, most responded still felt that this style is relevant and can lead to success of MNC's.

CHAPTER SEVEN: CONCLUSIONS AND RECOMMENDATIONS

7.1 Conclusions

The main objective of this study was to explore the perceptions of senior managers on the differences between African and Anglo-Saxon styles of leadership. This study also looked at the effects of culture on leadership style and tried to establish whether African leadership concepts are perceived as being relevant or effective for MNC's operating in Africa. This study concluded that senior managers do not place high importance on the influence of culture on leadership styles, nor on the distinctions of the two leadership styles, but placed very high value on the relevance of African leadership constructs and felt that it would be effective if applied to their organisations.

7.2 Distinctions between African and Anglo-Saxon constructs

The theory base suggests that there are distinct differences between African and Anglo-Saxon styles of leadership. It was thus hypothesised that senior managers do not perceive the two styles of leadership as being different. This was intended to give an indication of whether senior managers are aware of documented difference or does that difference exist in academic literature? When the senior managers were asked the question, there was not mention of the formal definitions. This study found no statistically significant evidence to indicate that senior managers perceived Anglo-Saxon Leadership and African leadership styles to be different. The results of the survey and sufficient empirical evidence seem to support the hypothesis.

Khoza (1994) confirms the dominance of Anglo-Saxon leadership in most MNC's in Africa. It is thus possible that managers in these MNC's do not see the difference in the two leadership styles because Anglo-Saxon dominance has become engraved in corporate culture. Does that also mean that senior managers cannot differentiate their own culture between African and Western due to the effects of globalisation and Western culture dominance? To this end two hypotheses were derived. This first hypothesised that Western culture is not the dominant culture in the workplace of MNC's operating in Africa while the second hypothesised that senior managers do not

distinguish their culture as being dominantly of Western or African practice or origin. The results of this study indicate that senior managers perceive Western culture to be the most dominant culture in their workplace. However, these senior managers were also able to clear distinguish whether their own culture is Western or Anglo-Saxon. It is thus possible to conclude that while senior managers are not aware of the differences between the two styles, they are able to distinguish which style their own practice fits into the most. This ability to distinguish is assisted by the definition that is provided with the line of questioning and without the prescribed definition, most would agree with the notion that “Leadership is leadership anywhere. I.e. leadership is applied the same way everywhere.”

7.3 Cultural influences on leadership

Literature suggests that culture plays a significant role in how managers lead. Nkomo and Cook (2006) showed the importance of cultural context to leadership styles and that given the uniqueness of doing business in Africa, there are a lot of lessons to be desired within African leadership constructs. It was hypothesised that culture has no influence on how senior managers lead or interact with their subordinates. The researcher used a rather high level of 60% responses to questions being needed in order prove culture did indeed have an influence. Using this highly demanding hypothesis, the results showed that culture had no influence on leadership styles and seemed to confirm the hypothesis. However, given the well documented literature on effects of culture on leadership styles and the limitations of the sample, it cannot be concluded that culture had no influence on leadership style. But rather that the results of this study suggest that the effect of culture on leadership style is reducing significantly. It would be interesting to explore the reasons for this which might be related to the reduction in cultural practice by the younger generations due to the influences of globalisation and increase in global social interactions made possible by technology.

7.4 Effectiveness and relevance of African leadership

Literature is rich with constructs that prove that African leadership has many valuable leadership values that any leadership, including in MNCs, would benefit from. April (2006)’s study indicates the different constructs through which African leadership can

make significant contribution to the topic of leadership in Africa and in the world. It was thus hypothesised that senior managers, when provided with definitions related to these constructs, managers perceive African leadership style as not being relevant or applicable to their own leadership style or that of their organisations. The results of this study led to the conclusion that African leadership constructs are relevant and would be effective when applied by senior managers and their organisations. The majority of senior managers also stated that they would like to see more African leadership principles applied in their own leadership styles as well as that of their organisation. Although African leadership constructs seem noble and reflective of African values and traditions, implementation thereof would not be simple and straight forward in the face of societal power shifts and changing social identities.

7.5 Recommendations for Future Research

- Non-Africans represented a majority of participants in this study and may be the reason why some of the hypotheses were not supported. Future studies should use a significantly larger sample that examines perceptions using race, management level and age as variables.
- Different research method should be used to directly test the literature such as case studies and simulation studies that test for effectiveness of the two leadership styles.
- This study used a quantitative research method the employed questionnaires consisting of fixed-alternative questions. Although this method allows the attainment of large samples, it lacks the depth that can be attained through a qualitative method. It is thus recommended that future research employs the use of interviews to solicit deeper opinions from senior managers about the relevance of African leadership. One of the qualitative methods that can be used is the Critical Incidence Technique (CIT). Flanagan (1954) defines this as “a set of procedures for collecting direct observations of human behaviour in such a way as to facilitate their potential usefulness in solving practical problems and developing broad psychological principles”. This method would be useful in soliciting details about unique incidents that fall within criteria that is deemed to be a display of leadership effectiveness by an MNC. In essence, the study will

ask senior managers about how the MNC's handled certain incidents that have contributed to its success.

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APPENDICES

Appendix A: Sample Questionnaire

Relevance of African Leadership Survey

I am doing research on the relevance of African leadership on MNC's operating in Africa. This research aims to contrast Western leadership styles of managers against African leadership styles in order to come to some conclusions as to which style is more efficient in MNC's operating in Africa. To that end, please complete this survey on that. This will help us better understand the relevance of African leadership to senior managers in MNC's, and should take no more than 30 minutes of your time. Your participation is voluntary and you can withdraw at any time without penalty. Of course, all data will be kept confidential. By completing the survey, you indicate that you voluntarily participate in this research. If you have any concerns, please contact me or my supervisor. Our details are provided below.

Researcher name: Tshepiso Manyoha
Email: tshepiso@gmail.com

Research Supervisor Name: Jonathan Cook
Email: cookj@gibs.co.za

Relevance of African Leadership Survey

Demographics

Please complete this information in order to help us set your comments in context.

1. What is your gender?

- Female
 Male

2. Which category below includes your age?

- 17 or younger
 18-20
 21-29
 30-39
 40-49
 50-59
 60 or older

***3. In which country do you live currently?**

***4. What is your nationality?**

***5. What is your home language?**

6. What is your job title/profession?

***7. What is the name of your organization? This is for categorizations purposes only.
No names will be published anywhere.**

8. The following section refers to your contacts with persons from other cultures.

Would you describe the dominant culture in your workplace as being of a Western or African origin?

Other (please specify)

Relevance of African Leadership Survey

**9. Thinking over the last 12 months, how would you best describe your contacts with persons from other cultures in a work and also in a social environment?
(social contacts includes contacts with work colleagues in a social environment)**

Type of contact (how does the contact usually happen?) You can enter more than one type.

	Email	Telephone	Face to Face
Work Contacts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Social Contacts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other (please specify)	<input style="width: 100%;" type="text"/>		

10. Frequency (how often do the contacts happen?)

	Weekly or less	Daily	Hourly	Constantly
Work Contacts	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Social Contacts	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other (please specify)	<input style="width: 100%;" type="text"/>			

11. Duration (for how long do each of the contacts happen?)

	A few minutes	Up to 1 hour	Longer than 1 hour	Constantly
Work Contacts	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Social Contacts	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Relevance of African Leadership Survey

Your thoughts about "leadership" and you as a leader.

***12. A leader is responsible for:**

	Totally Disagree	Largely Disagree	Slightly Disagree	Indifferent	Slightly Agree	Largely Agree	Totally Agree
Influencing others to understand and agree to goals.	<input type="radio"/>						
Motivating and inspiring others	<input type="radio"/>						
Facilitating individual and collective efforts to achieve shared objectives	<input type="radio"/>						

Relevance of African Leadership Survey

Cultural Influences

This section will explore how local custom/ religious traditions been an influence on leadership.

* 13. Cultural Influences

	Totally Disagree	Largely Disagree	Slightly Disagree	Indifferent	Slightly Agree	Largely Agree	Totally Agree
Local custom/ religious traditions been an influence on your leadership	<input type="radio"/>						
My culture dictates how I lead others	<input type="radio"/>						
My culture is aligned to the culture of my subordinates	<input type="radio"/>						
Understanding the culture of my subordinates makes it easier to lead	<input type="radio"/>						
There are certain things I would not do in the workplace because of my culture.	<input type="radio"/>						
Local culture of my subordinates sometimes helps or hinders their performance at work.	<input type="radio"/>						
I would categorize my culture as being of African origin or practice.	<input type="radio"/>						
I would categorize my culture as being of Anglo-Saxon / Western origin or practice.	<input type="radio"/>						

Relevance of African Leadership Survey

African Leadership

This section will explore whether the term “African Leadership” has any distinctive characteristics for respondents (that is, characteristics that distinguish it from the general term “leadership”).

* 14. Thoughts on African Leadership

	Totally Disagree	Largely Disagree	Slightly Disagree	Indifferent	Slightly Agree	Largely Agree	Totally Agree
“African Leadership” has any distinctive characteristics for me. i.e that is, characteristics that distinguish it from the general term “leadership”	<input type="radio"/>						
African Leadership is closely linked with “Ubuntu”.	<input type="radio"/>						
African Leadership is concerned with collective objectives rather than those of individuals.	<input type="radio"/>						
Leadership is leadership anywhere. i.e leadership is applied the same way everywhere.	<input type="radio"/>						

Relevance of African Leadership Survey

Leadership Effectiveness – Western/Anglo-Saxon Context

This section will solicit responses about whether “Anglo-saxon” leadership as defined below fits in with their leadership style of the respondent and organisations they work for.

Anglo-Saxon Leadership can be described as a leadership style that follows a model of capitalism with a multidivisional organisational structure and focus mainly on shareholder value (Geppert and Williams, 2006). Signs of this style can be seen in the way that decision-making is informed by power relations rather than consensus and fosters adversarial rather than consensual relationships between managers and the managed (Khoza, 1994).

***15. The definition of Anglo-Saxon leadership above describes the style of leadership for:**

	Totally Disagree	Largely Disagree	Slightly Disagree	Indifferent	Slightly Agree	Largely Agree	Totally Agree
For myself	<input type="radio"/>						
For my organisation	<input type="radio"/>						

***16. This style of leadership has worked very well so far for:**

	Totally Disagree	Largely Disagree	Slightly Disagree	Indifferent	Slightly Agree	Largely Agree	Totally Agree
For myself	<input type="radio"/>						
For my organisation	<input type="radio"/>						

***17. I would like to see more practice of this style of leadership for:**

	Totally Disagree	Largely Disagree	Slightly Disagree	Indifferent	Slightly Agree	Largely Agree	Totally Agree
For myself	<input type="radio"/>						
For my organisation	<input type="radio"/>						

Relevance of African Leadership Survey

Leadership Effectiveness – African Context

This section will solicit responses about whether “African” leadership as defined below fits in with their leadership style of the respondent and organisations they work for.

April (2006) has argued that there are key values that are associated with African leadership. These values include: respect for other people’s dignity; group solidarity; teamwork; services to others in harmony spirit; and interdependence. Unlike in Western societies where more emphasis is placed on self- interest, the African societies consider the group first and believe that the desires and needs of groups should be met first as this will lead to meeting the desires and needs of individuals (Adekola and Sergi, 2007). What sets the African leadership apart from the Western and individualistic leadership is the emphasis on common and collective good.

***18. The definition of African leadership above describes the style of leadership for:**

	Totally Disagree	Largely Disagree	Slightly Disagree	Indifferent	Slightly Agree	Largely Agree	Totally Agree
For myself	<input type="radio"/>						
For my organisation	<input type="radio"/>						

***19. This style of leadership has worked very well so far for:**

	Totally Disagree	Largely Disagree	Slightly Disagree	Indifferent	Slightly Agree	Largely Agree	Totally Agree
For myself	<input type="radio"/>						
For my organisation	<input type="radio"/>						

***20. I would like to see more practice of this style of leadership for:**

	Totally Disagree	Largely Disagree	Slightly Disagree	Indifferent	Slightly Agree	Largely Agree	Totally Agree
For myself	<input type="radio"/>						
For my organisation	<input type="radio"/>						

Relevance of African Leadership Survey

Leadership Behaviour

You are probably aware of people in your organization or industry who are exceptionally skilled at motivating, influencing, or enabling you, others, or groups to contribute to the success of the organization or task. We might call such people "outstanding leaders". On the following pages are several behaviors and characteristics that can be used to describe leaders. Each behavior or characteristic is accompanied by a short definition to clarify its meaning. Using the above description of outstanding leaders as a guide, rate the behaviors and characteristics on the following pages. To do this, on the line next to each behavior or characteristic, check the box that, according to the following scale, best describes how important that behavior or characteristic is for a leader to be outstanding:

- 1= This behavior or characteristic greatly inhibits a person from being an outstanding leader.
- 2= This behavior or characteristic somewhat inhibits a person from being an outstanding leader.
- 3= This behavior or characteristic slightly inhibits a person from being an outstanding leader.
- 4= This behavior or characteristic has no impact on whether a person is an outstanding leader.
- 5= This behavior or characteristic contributes slightly to a person being an outstanding leader.
- 6= This behavior or characteristic contributes somewhat to a person being an outstanding leader.
- 7= This behavior or characteristic contributes greatly to a person being an outstanding leader.

Please also indicate the degree to which you feel each characteristic applies to you. To do this, on the line next to each behavior or characteristic, check the box that, according to the following scale, best describes how much that behavior or characteristic applies to you :

- 1= This behavior or characteristic is totally not applicable to me.
- 2= This behavior or characteristic is hardly applicable to me.
- 3= This behavior or characteristic is slightly applicable to me.
- 4= This behavior or characteristic is moderately applicable to me.
- 5= This behavior or characteristic is generally applicable to me.
- 6= This behavior or characteristic is largely applicable to me.
- 7= This behavior or characteristic is completely applicable to me

***21. Cautious - Proceeds/Performs with great care and does not take risks.**

	1	2	3	4	5	6	7
Outstanding Leader	<input type="radio"/>						
Me	<input type="radio"/>						

***22. Organised -Well organized, methodical and orderly.**

	1	2	3	4	5	6	7
Outstanding Leader	<input type="radio"/>						
Me	<input type="radio"/>						

***23. Cunning - Sly, deceitful and full of guile.**

	1	2	3	4	5	6	7
Outstanding Leader	<input type="radio"/>						
Me	<input type="radio"/>						

***24. Egotistical - Conceited and convinced of own abilities.**

	1	2	3	4	5	6	7
Outstanding Leader	<input type="radio"/>						
Me	<input type="radio"/>						

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***25. Non-cooperative - Unwilling to work jointly with others.**

	1	2	3	4	5	6	7
Outstanding Leader	<input type="radio"/>						
Me	<input type="radio"/>						

***26. Logical - Applies logic when thinking.**

	1	2	3	4	5	6	7
Outstanding Leader	<input type="radio"/>						
Me	<input type="radio"/>						

***27. Status-conscious - Aware of others' socially accepted status.**

	1	2	3	4	5	6	7
Outstanding Leader	<input type="radio"/>						
Me	<input type="radio"/>						

***28. Foresight - Anticipates possible future events.**

	1	2	3	4	5	6	7
Outstanding Leader	<input type="radio"/>						
Me	<input type="radio"/>						

***29. Collectively-orientated - Concerned with and places high value on preserving the group's needs rather than individual needs.**

	1	2	3	4	5	6	7
Outstanding Leader	<input type="radio"/>						
Me	<input type="radio"/>						

***30. Plans ahead - Anticipates and prepares in advance.**

	1	2	3	4	5	6	7
Outstanding Leader	<input type="radio"/>						
Me	<input type="radio"/>						

***31. Normative - Behaves according to the norms of his or her group.**

	1	2	3	4	5	6	7
Outstanding Leader	<input type="radio"/>						
Me	<input type="radio"/>						

***32. Individually-oriented - Concerned with and places high value on preserving individual rather than group needs.**

	1	2	3	4	5	6	7
Outstanding Leader	<input type="radio"/>						
Me	<input type="radio"/>						

33. Comments - Please provide any thoughts or insights you may have on this topic.

Appendix B: Questionnaire Responses Summary