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Global Mindset Dimensions of Black South African Business Leaders

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ABSTRACT

This report documents research work conducted on global mindset dimensions that best describe black South African business leaders. This study sought to understand whether black South African leaders either fit the current accepted norm of global mindset dimensions or whether they can contribute to what is globally understood as the foundation and universal principles of the global mindset. The currently accepted global mindset dimensions are: social capital, intelligence capital and psychological capital (Javidan & Walker, 2012; Dill, 2016; Global Mindset Institute, 2012).

The research approach employed was a qualitative method with exploratory interviews with ten black South African leaders in senior executive roles. The respondents were from various industries, such as financial services, mining, fast moving consumable goods (FMCG) companies and technologically innovative companies. The results from the interviews and the thematic analysis revealed that the mindsets of black South African leaders are informed by deep-seated traditional values and principles unique to the South African context that include traditional values such as “Ubuntu” (Nzimakwe, 2014), black consciousness and others unique to the black South African society. These values encourage black South Africans to never assume that their small places of birth are the centre of the universe. When gauging the South African leader’s perspective, using the three defined conventional mindset dimensions mentioned above, the social and psychological capitals came out strongly during the analysis. Passion for diversity, sense of true identity (self-assurance), intercultural empathy and collaboration were the four key themes that best described the dimensions of the South African leadership’s mindset towards globalisation.

This research makes a contribution to the academic understanding of the cultural values that South African leaders possess. The findings of this study will be useful when business leaders consider these sub-constructs of a global mindset from a South African perspective in developing business recruitment or talent development strategies that can guide the recruitment or development processes of human capital in South Africa

Key Words

Social Capital, Psychological Capital, Globalisation / Mindset, Cultural Traditions, Norms and Values.

DECLARATION

I declare that this research is my own work. It is submitted in partial fulfilment of the requirements for the degree of Masters 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.

DEDICATION

This work is dedicated to all those who suffered immensely due to the author's commitment to the completion of this research work. Every minute spent on this research translated to an hour of neglect to those who matter the most to the author's life.

The qualitative research approach proved to be much harder than the author initially thought this journey would be, more stressful and more time-consuming than initially imagined. To this end, the author can simply not express his gratitude enough for the family's understanding that the author genuinely cared about the subject and needed to have meaningful exploratory conversations to assist with this body of knowledge for a wider community that may look into expanding this research. These conversations at times meant the author had to spend his weekends in Johannesburg to meet with leaders in various industries.

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CHAPTER 1: DEFINITION OF THE PROBLEM

1.1. Research Title

Global Mindset Dimensions of Black South African Business Leaders

1.2. Elaboration

The study sought to determine whether there are any aspects of global mindset dimensions that are unique to South Africans and also whether there are elements of global mindset dimensions that best describe black South African business leaders. This research also sought to uncover any elements of global mindset dimensions that black South African leaders possess that could contribute positively to an understanding of the three global mindset dimensions, i.e. Global Social Capital, Global Psychological Capital and Global Intelligence Capital (Global Mindset Institute, 2012). The author will seek to determine further sub-constructs relevant to the subject beyond what is contained in the current literature of global mindset dimensions. Constructs such as whether the skills, abilities and knowledge base possessed by the black South African leaders, given the South African context, offer the South Africans any added unique benefit or advantage.

1.3. Background and Rationale

Mindset is said to be cognitive filters through which we make sense of the global space in which we operate (Kets de Vries, Ellen, & Sexton, 2016). We live in an increasingly global world therefore leaders are expected to possess a specially refined perspective of the world in which they operate. Failing to have a wider perspective than their immediate space could lead to disastrous consequences for the organisations they lead (Surugiua & Surugiub, 2015) that could be in the form of immediate financial losses or possible medium to long term missed growth opportunities (Pieterse, 2014).

Global mindset is a subject that is often confused with the concept of globalisation (GMI, 2012) and therefore this study will seek to define the concept of mindset, then look into the concept of globalisation before finding the meaning of the combined concepts by examining the opposite of a global mindset. Studies of value theory and cultural dimensions were reviewed to test whether there is any direct link that could be established between global

mindset and cultural/value dimensions (Juster & Marin, 2013) from the South African context perspective. This was done to link recent studies conducted that looked into the value sets and cultural dimensions of the black South African leaders versus the established literature framework for a good base of comparison. The 21st century in the corporate space is characterised by a notable shift into globalisation (Schwab, 2015) as stated in the introduction of this report. There is nothing different about the continent of Africa in countries such as in South Africa (MacMahon, Barkhuizen & Schutte, 2014) where most companies have gone from dominating local markets to turning into global players (IDC report, 2013).

The South African economy has improved substantially since the dawn of democracy. The country is said to have recorded an average rate of economic growth of 3.3% (Stats SA, 2015) per year in net terms between 1994 and 2012. Companies such as the South African Breweries, MTN and the Shoprite Group, to name a few, have gone from being players in the local market space to becoming global giants. This has meant that the old way of thinking that South African companies could not go beyond our immediate borders, was demystified (Pieterse, 2014). Globalisation though has brought challenges for organisations that are not immediately answerable (Bran, 2015). This study's objective was to understand what black South African leaders could bring to the global context.

The concept of globalisation is described in various ways with researchers defining it as being economic interdependence (Lomborg, 2012) at multiple levels:

- At a world-wide level – growing economic relationships between countries across regions and oceans (Schwab, 2015).
- At a country level – deliberately marrying the country's economic growth to the rest of the world's economic performance (Sauvant, 2008).
- For the Industry level – referring to the extent to which a company's competitive advantage within a specific industry is linked to those in another country (Surugiua & Surugiub, 2015).
- Company level – opportunities to expand revenue streams and both tangible and intangible assets across multiple country borders (Bran, 2015).

There are two key call-outs from these layered descriptions described above:

- A deliberate linkage of one economy to a wider territorial landscape, for example, territories that may not necessarily be familiar to one end of the equation and breaking down the country boundaries for business purposes (Surugiua & Surugiub, 2015).

- Deliberate linkage to expand the market footprint and aim to increase the revenue streams (Lomborg, 2012).

With the understanding that globalisation is a subject of deliberate “cross border” economic ties, the author unpacked this subject beyond this superficial layer by mastering the mindset of the global space among the black South African leaders.

It is for this reason that the subject of global mindset should not be reduced to only the corporate business sphere but to expand the understanding of the term to cover government departments and governments at large on whom the task of growing their country's economies rests (Petrie, 2014). This includes understanding the economic dynamics outside the country's immediate borders. For example, as the country's Finance Minister or a Director General in the Treasury, one's limited view, confined by the country's borders, could harm the country's ambitions of growing the economy (Pen, 2015). A global mindset allows leaders to see opportunities not immediately obvious in the near horizon by simply integrating the country's economy with the global economic space (Pieterse, 2014). In the era of globalisation, some organisations and crucial state-owned entities have yet to understand the new organisational cultures (Pieterse, 2014). Core to the concept of globalisation is the question of whether the principle truly just fits into any culture and local value sets without any adjustments.

Some argue that a global mindset rests on a foundation of openness, where an individual or organisation with a global mindset can operate on the premise that cultures are different, without being better or worse than others (Xiumei, 2011). The basic requirement of any international human resources integration is a very deep examination of the local cultural values relating to human resources policy (Dickson, 1999). This will be explored in detail during this research to find a South African answer to this ongoing debate and to present the local cultural values holistically.

1.4. Purpose of this study

The absence of a global mindset within an organisation can affect an organisation's potential to succeed, with success measured in revenue generation and market share domination in a wider footprint than the confines of the one country (Bergiel, Bergiel, & Upson, 2012). Scholars such as Barnard, Cuervo-Cazurra and Manning (2017) suggest that the countries of Africa, including South Africa, are an important context for business. They suggest that

the countries of Africa could very well be laboratories of new theories and phenomena hence the purpose of this study is outlined below:

This study will seek to understand whether the black South African leaders either fit the current accepted norm of global mindset dimensions or have dimensions to add to the foundational and universal principles or dimensions of global mindset.

The Najafi Thunderbird Global Mindset Institute (www.globalmindset.com) and extensive anchoring work by authors such as Geert Hofstede (2011), Javidan and Walker (2012) and Schwartz (2012) were aimed at European and Anglo countries. This work does not include the African and Asian experiences and how these experiences could give new meaning to the concept of a global mindset, in this case, by taking South African leaders' perspectives to the world. It was for this reason that the author embarked upon this subject from the South African perspective. A global mindset is an important and integral part of an organisation's talent management system (Javidan & Walker, 2012). The objective of this study was therefore to devise a new perspective on this subject to develop a more aligned business recruitment/talent development strategy that can guide the recruitment/development processes of human capital in South Africa. This strategy will not only be limited to human capital in South Africa but will include global companies wishing to gain a better perspective of the South African executive mindsets. The strategy will allow South African companies that seek to grow into the global space (Dubberke, 2017) to prepare their human capital for this process. In the 21st century, in order to lead in the context of globalisation, leaders must be able to deal with complexities such as organisational cultures (De Waal & Chipeta, 2013), global business landscapes that are constantly evolving and relevant leadership and management practices (Petrie, 2014). Global dynamics requires a strong recruitment process of top talent with deep understanding and interests in the politics of global business (Lomborg, 2012). To this end, this study intended to bridge the gap between studies of a global mindset of European and American, mostly English speaking countries, and Africa.

1.5. Research Gap

Previous studies conducted globally have focused solely on the western view of the global mindset (French & Chang, 2016; Sorell & Buechel, 2014). The Global Mindset Institute (2012) has not commissioned work on this subject from an African perspective and, in particular, the South African view. South African business schools have also not rallied

behind the local content on leadership. Nkomo (2015) argued that the starting point in positioning South Africa as a global player is by supporting indigenous management theories. Nkomo (2015) explains that there is already a notable quantity of research work done on local issues but not enough effort has gone into systematically integrating and disseminating this knowledge. This makes it hard for South Africa to be seen as a player in the global space. This will be investigated later on in this research. The overall intent of this study was to then bring a different perspective of looking at global mindset dimensions through the eyes of a black South African leader.

South Africa has a rich history. Colonialism and apartheid have shaped the country's dynamics (Van Zyl, 2009). The segregation of communities by race during the apartheid era led to a political struggle beyond those visible barriers intended to inhibit the black person's perspective. As well as the apartheid era, the country, as most African countries, went through colonialism, a period that saw most black societies exposed to various religious practices. This study will show how religion has reshaped the South African black communities' cognitive filters that influence their way of thinking to this day.

CHAPTER 2: LITERATURE REVIEW

2.1. Introduction

This chapter will present the results of previous studies conducted on the subject of a global mindset for the western world and examine the results from these studies against the backdrop of this study's aims and objectives. Pautasso (2013) defines a literature review as simply a summary of what the academic world knows about the subject being researched. This chapter will discuss existing theory on the subject of a global mindset and its sub-constructs without introducing new knowledge (Adams, Huggard, Hoare, & Ramalho, 2015). This section is seen as a prelude to future research to show where the gaps in this knowledge exist (El Hussein, Kennedy, & Oliver, 2017).

This chapter will briefly introduce the concept of global mindset and define leadership by drawing a clear distinction between the conventional concepts of leadership versus the concept of global leadership. This definition of leadership will then be used to develop a more refined definition of global mindset in the context of globalisation. This literature review section will be presented in two sub-sections, part one will be the introduction of the global mindset dimensions (Andresen & Bergdolt, 2016) and will define the characteristics of these dimensions. The second part will introduce the sub-constructs of the global mindset by investigating both the western and African value systems. On completion of the two parts, the closing section of this chapter will introduce secondary questions derived from the literature review.

2.2. Global Mindset: Literature Review

The key difference between leadership and global leadership is the capability to influence others who are unlike yourself (Javidan & Walker, 2012). This research will investigate the unique capabilities that black South African leaders may possess in alignment with the defined global mindset dimensions. It will also establish the shortfalls (if any) limiting black South African leaders from embracing the concept of a global mindset. This argument leads to the secondary research question specific to black South African leaders:

- Given the South African political history or segregation and racial divisions, are black South African leaders capable of putting the past aside and engaging all stakeholders regardless of race, gender and upbringing?

- Are the black South African leaders able to influence without prejudice?
- There are three fundamental pillars on which global mindset is said to be anchored. These are Intellectual Capital, Psychological Capital and Social Capital (Dickson, 1999; Hofstede, 2011; Schwartz, 2012; Javidan & Walker, 2012; Prinsloo, Vale, & Hamilton, 2014). Is the international definition of a global mindset, anchored on these pillars, all there is to consider as black South African leaders?
- By possessing strong value sets (Schwartz, 2012) and solid cultural dimensions (Xiumei, 2011), are black South African leaders on the same global mindset platform as leaders from the Anglo countries?

The global mindset dimensions, defined by Javidan and Walker (2012), further support the dimensions of Intellectual Capital, Psychological Capital and Social Capital. Javidan (2014) examined the Global Mindset Institute's (GMI) tool to ensure that subjectivity is removed from the analysis. This work has made it possible to link the sub-segments of the global mindset dimensions to any country's or organisation's value sets and cultural dimensions. This can measure the capacity of any leader using the organisation's/country's value sets and cultural dimensions (Javidan & Walker, 2012). The framework below explains each dimension and how each of these pillars formulates the overarching understanding of concept of the global mindset.

2.3. Global Mindset: Frame-work

The current view is such that the framework of global mindset is made to be anchored on knowledge, skills and abilities (Global Mind-set Institute at Thunderbird School of Global Mindset, 2012). Javidan and Walker (2012) argue that the dimensions of global mindset are contained in three pillars, namely, Global Intellectual Capital, Global Psychological Capital and Global Social capitals. Each dimension has multiple facets cascaded down to understand the entry requisites for each one of these dimensions (Global Mindset Institute, 2012). This granular detail will help with the alignment of the findings made from this study to these dimensions outlined below.



Figure 2.1. Dimensions of Global Mindset (Javidan and Walker, 2012)

Figure 2.1 shows that the global mindset dimensions are clearly defined with sub-segments to granular level. This allows the study to investigate, not only the overarching concept of global mindset, but also the sub-dimensions of the three capitals defined above. Figure 2.2 below shows the granulised layer of the global mindset dimensions and how these can be used in Chapters 5 and 6 for comparison to the research findings and later in Chapter 6 for the discussion.



Figure 2.2. Sub-layer of the defined global mindset dimensions

The research and findings on black South African's value sets and cultural dimensions will then be compared to these sub-constructs of global mindset dimensions to find out whether there are any similarities or values that could strengthen the work done by the Global Mindset Institute (2012) and Javidan and Walker (2012) with a different perspective from a different region.

2.3.1. Intellectual Capital and Psychological Capital

According to Haas and Mortensen (2016), Leaders must have an informed perspective of the world outside their immediate borders, not just in the business world but a deep understanding that the world is bigger than just their location. This argument applies to the corporate space as well as the political space as explained in Chapter 1. South African political leaders have had to understand this concept to shape the political and economic emancipation of this country (Prinsloo, Vale, & Hamilton, 2014).

According to Van Zyl (2009), leaders who are exposed to a different culture gain a better perspective. The optimum length of stay in each country is between six months and two years (Fasset, 2013; Javidan & Walker, 2012) to impact on a leader's global mindset perspective. The number of countries a person is educated in also affects their global mindset score (Juster & Marin, 2013). This theory will be tested during this study.

Javidan and Walker (2012) concluded that an international graduate degree in business management or a deep understanding of international affairs gives a higher score on the Global Mindset Instrument (GMI, 2012) and that managers with an international master's degree have much higher scores than those without it (Global Mindset Institute, 2012). While such degrees are said to be indicative of an individual's inherent interest in global issues (Nielsen, 2014), there are other important contributions which this research uncovers, from the African perspective, to assess the global mindset of black South African leaders.

An international degree is said to boost a manager's ability to leverage his/her international experience for an organisation's financial gains. Results show that those without an international degree need to live in two additional countries to achieve the same Global Mindset scores as those with an international graduate degree (Javidan & Walker, 2012). The question is then: does this theory apply to managers or leaders who have worked in at least two of the Southern African Development Community (SADC) countries and travelled to some of the north African countries (i.e. Libya and Egypt, countries that are close enough to the developed European and Middle East countries) or this only applicable to countries beyond the Africa's borders?

This question of business school qualification will be unpacked further as part of this research during the contact interviews with some of the South African leaders who studied abroad. The author argues that a business school qualification by a black South African leader in an affluent local university with highly qualified professors should serve the same

purpose. The author believes that black consciousness and traditional values embodied by most black South African leaders, both in politics and also in the corporate space, are a missed opportunity by the western scholars who unpack the concept of a global mindset (Onukwube, 2012).

A book titled, *Intellectual traditions in South Africa* (Prinsloo, Vale, & Hamilton, 2014) captured some of the foundations that influence black South African leaders in the context of globalisation. The concept of Pan Africanism is among the intellectual traditions unique to South Africa (Prinsloo, Vale, & Hamilton, 2014). The concepts of Pan Africanism, Black Consciousness and Ubuntu (Prinsloo et al., 2014) are some of the local leadership values and foundations that can redefine the dimensions enlisted above by Javidan and Walker (2012). The cosmopolitan approach, as a foundational dimension for intellectual capital, is argued to be a principle of understanding that the world is bigger than just one sphere (Javidan, 2014). This argument is the founding principle of Ubuntu (Khomba, 2011). Ubuntu (Nzimakwe, 2014) is often criticised as being a symbol of collectivism that acknowledges the existence of a greater world than one's base (Metz, 2011). Intellectual capital is a dimension that outlines the opposite of individualism (Javidan & Walker, 2012). In the same way, the principle of Ubuntu (Nzimakwe, 2014) argues against the narrative or the perception of sole existence (Khomba, 2011). Rather than being a principle of collectivist orientation, Metz (2011) notes that critics see Ubuntu as a principle that requires some kind of group-thinking, which is uncompromising majoritarianism. This presents an opportunity to view this narrative as an affirmation to support the view that black South African leaders are born with this value that aligns with the intellectual capital description as outlined by Javidan and Walker (2012). What this argument suggests is that the prescribed norms and dimensions of a global mindset are for the western world and not for other regions such as African countries and the Asian world (Jiun-Shiu & Lovvorn, 2011).

The author argues that global mindset dimensions, especially for South African leaders, cannot be defined by a world with very little resemblance to the history of South Africa. Black consciousness, a concept that underpins the foundation of what informs the global mindset of the black south Africans, is shaped by the colonial history that dates back to 1652 (Prinsloo et al., 2014). Black South Africans have long understood that the world does not revolve around South Africa and that it is necessary to acknowledge the existence of the other parts of the world (Kumalo, 2015). The intellectual traditions of black South Africans are the starting points of critical evaluation of what African leaders really are, rather than a product of historical processes to date (Prinsloo et al., 2014).

2.3.2. Social Capital and its sub-constructs

Social capital is a unique dimension of a global mindset that focuses on the behavioural aspect of a mindset (Dill, 2016). It assesses the leader's ability to be empathetic and whether he/she is able to relate to others, despite the fact that they might have vastly different backgrounds, and be able to negotiate with other parties without any form of prejudice (Den Dekker, 2016). Javidan and Walker (2012) argued that a leader has to read and understand body language or unspoken gestures during daily engagements using deeply embedded filters.

South Africa, as one of the most diverse nations in the world, is rich with socially intricate norms, such as the concept of Ubuntu (Khomba, 2011). Certain behavioural gestures, for example, the gesture of maintaining eye contact with your equals and nodding when agreeing to a point, may contradict with some European and Asian cultures. The principle of Ubuntu is unique in South Africa particularly amongst the Nguni people (Khomba, 2011). The principle of Ubuntu (meaning that a human being is a being because of others) is a narrative that suggests that, in the core of the black African culture, it is understood that no-one exists in isolation (Van Niekerk, 2013). This leads to the next question of whether these norms can be overlooked or incorporated into the global mindset.

Work done for the Global Mindset Institute by Bullough, Dibble and Javidan (2016) revealed that many managers showed that psychological capital possessed unique abilities, when compared with intellectual and social capital dimensions, that truly test the candidate's genuine interest in knowing other cultures and the acknowledgement of the existence of a world greater than one's own (Schuler & Jackson, 2014). Linnas (2015) believes that one can teach people about the functioning of global businesses and cross-cultural issues to improve the candidates' social capital through a variety of experiences. It is for this reason that the value sets of the global mindset incumbents will be argued, later on in this study, to be a foundation for building a lasting and genuine global mindset. Further research work will have to be conducted to understand the fundamental value sets of black South African leaders and how these could potentially shape their ability to transform to being global leaders with global mindsets.

2.4. African traditional values, Culture and Principles: Foundations of the Global Mindset

Attributes such as openness, curiosity and innovation as well as beliefs and values systems towards colleagues and the wider community are crucial elements for the concept of a global mindset (Walkley, Hughes, Sheem, Forbes, & Diamond, 2008). Van Zyl (2009) argued that understanding one's own culture and value system is the starting point to becoming a global mindset leader and Juster and Marin (2013) believe that understanding different perspectives provides a platform for tolerance and respecting the priorities and value systems of others. This is seen as the foundational layer of a global mindset by the author which will be described extensively using South African history and its rich value system. This is depicted in the diagram below:

Table 2.1

Author's view of the Global Mindset Hierarchy

<i>Global Mindset</i>		
<i>IQ Capital</i>	<i>EQ Capital</i>	<i>Social Capital</i>
<i>Values/ Cultural Principles/ Competencies(skill, ability and knowledge base)</i>		

Culture is defined as an eco-system of shared beliefs (Fasset, 2013), values systems, customary acts and even behaviours that a society demonstrates to make sense of its world and to connect and understand one another (Osland & Endowed, 2016). These cultural norms are passed from one generation to the next (Van Niekerk, 2013), passed on to the next generations by means of various mediums. This study will seek to uncover some of the South Africa's cultural norms and values (Nkomo, 2015) that will be helpful to its leaders' cognitive filters. Concepts such as communitarianism (Nzimakwe, 2014) and collectivism are some of the strong traits associated with Africans (Van Zyl, 2009) as opposed to universalism and particularism which are some of the concepts often used by the Europeans (Cseh, Davis & Khilji, 2013).

The previous section of this report was just one view of global mindset dimension, the arguments below view the topic from a value, beliefs and principle perspective with Hofstede (2011) and Schwartz (2012) presenting compelling arguments. Hofstede (2011) firstly argued that a global mindset can be traced back to theories of individualism-collectism while Schwartz (2012) and Sorell and Buechel (2014) suggested that the theory of basic value is crucial in laying the foundation for an ideal global mindset leader. For this study, Javidan and Walker (2012), Schwartz (2012) and Xiumei (2011). theories will be explored as they have

the foundational arguments on global leadership mindset. Oppong (2013) observed that there is a growing amount of research that highlights different ways that organisations/leaders around the world make decisions, allocate resources, train and develop employees and negotiate thereby identifying the need to understand the context of global mindset. Oppong (2013) further suggests that most studies have shown the need for “cross-border” leadership which has been mostly focused on developed countries with the developing ones given little attention. However, French and Chang (2016) discussed the empirical assessment of the cultural dimensions that they found in places such as America and Western European countries that have been given much more attention in spite of the rich and diverse cultural practices of African communities (Oppong, 2013; Barnard, Cuervo-Cazurra & Manning, 2017). It was for this reason that this research focused on the aspects of global mindset dimensions of black South African leaders by comparing the findings to the framework developed for the advanced countries.

Javidan and Walker (2012) argued that proficiency in more than one language is said to be a strong predictor of a global mindset. Anglo speakers (citizens of the New Zealand, North American States, British citizens, Canada and Australia) who speak other languages are more likely to have higher global mindset scores (Javidan & Walker, 2012). The author sees this as a limitation to this study in that their study only focused on the more developed Anglo/Euro countries that do not have the same cultural base as many other countries in the world. The African and Asian countries occupy a completely different platform and therefore different conclusions could emerge from study on these different regions. The studies conducted to date assumed that the Anglo speaking countries would give a holistic view of the global space and this research challenges such an assumption.

With proficiency levels a major factor (Javidan & Walker, 2012), the minimum pre-requisite is to speak at least three languages (Javidan & Walker, 2012). This study argues that this is a conventional western view only applicable in the western countries and that an African perspective may be different as on the African continent, on average, a line manager will be proficient in more than three languages, i.e. English, mother language and one or two more South African languages. In the case of the rest of the African countries, a line manager may easily speak well over five languages, i.e. English, two to three African languages and German or French depending on the colonisers of the country (Van Zyl, 2009). Javidan and Walker (2012) argue that, for those with moderate to high levels of proficiency, the more languages the better. This begs the next question which is: “Is there not a level where the principle of ‘diminishing returns’ occurs? In general, the more countries a manager has lived in, the higher his/her average Global Mindset score (Javidan & Walker, 2012). In countries

such as South Africa where there are 11 languages spoken, if the leader is able to speak many of those languages, is it then assumed that he/she is now deemed to be understanding of the diversity that comes with each culture represented by these various languages? This question will be expanded in chapter 5 and 6. Psychological capital speaks about genuine adversity in understanding different cultures. Is this theory only applicable to multinational languages? South Africa, as with most countries on the continent, has languages that cut across country borders, for example, Xhosa and Zulu are a languages in South Africa that are also found in some parts of Lesotho, Zimbabwe and Botswana. Shona is another language spoken in most central African countries and also spoken in Zimbabwe. Another view to explore in the future would be whether Asian languages should be explored given the recent growth rates in the Chinese and Indian economies? All of these questions arise when examining this concept of global mindset as defined using the European/Anglo lenses.

This last view corroborates Schwartz's (2012) argument that the value theory takes the form of outlining the values in six main features (Van Niekerk, 2013). This argument is consistent with research outcomes of work done before 2012 by authors such as Van Zyl (2009). Schwartz (2012) gives a slightly different and complex view of how the values form part of the foundational layer to building a global mindset. It is argued that values are beliefs that are linked in a way makes it impossible to disentangle them to make any significant impact. Brooks and Nafukho (2006) say that values should be triggered so they become integrated with feelings. There is a narrative that often gets used about African leaders that "they are mostly emotional in their leadership style". This means that when African leaders are angry or happy, their emotions are immediately visible (Van Zyl, 2009). Schwartz (2012) argues that values refer to desirable goals that motivate action. Schwartz (2012) notes that people for whom social order, justice and helpfulness is important are motivated to pursue these goals. This is an element that is further unpacked below using Hofstede's (2011) model. The next three points are directly from Schwartz's (2012) model and counter arguments by the author then follow. The values follow specific actions and situations. Values such as obedience and honesty, as suggested by Cseh et al. (2014), suggest that some of these examples may be relevant, not only in the case of this subject, but in day-to-day activities. Fasset (2013) supports the value theory and further distinguishes values from norms and attitudes that are usually used to refer to specific actions or set observations. Schwartz (2012) argues that values serve as standards. With people using values to guide their choices and assess their behaviours (Leary & Tangney, 2012) and that values serve as a guide for day-to-day decisions (Schwartz, 2012). With this understanding, it is clear that there would be a trade-off at some point among relevant and competing values (Khomba,

2011) as values could influence one's behaviour and action (Prinsloo et al., 2014). The above are features of all values with high level articulation.

The values theory, as summarised by Schwartz (2012), defined ten broad values according to the motivation that underlies each of them. These values are likely to depict a universal picture (Osland & Endowed, 2016) because they are anchored in one or more of the universal requirements of human existence that deal with diversity (Onukwube, 2012). These requirements are said to be needs of people universally (Fogel, 2004) in the same way that living organisms of different species are orientated. Humankind is said to be dependent on this principle of value theory (Walkley et al., 2008). Individuals are said to be an integral part of this principle and they cannot cope successfully in the absence of these requirements of human existence (Van Niekerk, 2013).

With some basic arguments presented above and the introduction of some of the global mindset dimensions shown above, the author further suggests a summarised view of how the concept of global mindset should be viewed as a framework stemming from this literature review above. At the core of the diagram, the values are seen as the foundational pillar to a homogeneous platform for global mindset.

Schwartz's (2012) value theory has 10 fundamental value theory dimensions. Below is a summary of just a few of those dimensions supported by references to scholars who researched the same subject after 2012.

- Self-Direction: Is explained as independent thinking and independence demonstrated throughout life in general (French & Chang, 2016). This study will seek to understand, by means of interviews, whether black South African leaders demonstrate this notion.
- Achievement: Personal success through demonstrating competence according to social standards (De Waal & Chipeta, 2013).
- Tradition: Respect, commitment and acceptance of the customs and ideas that traditional culture or religion provides (Institute for Sustainable leadership, 2017).
- Power: Social status and prestige, control or dominance over people and resources (Schwartz, 2012). In the context of the South African landscape, power plays have always been prevalent at tribal and political levels.

While Schwartz (2012) has researched the subject of human values extensively, Hofstede (2011) believes that values anchor the culture base and shape one's thinking. Culture is

defined as a collective programming of the mind that distinguishes the members of one group or category of people from others (Molinsky & Hahn, 2016). It is said to be a collective principle that can be connected to different collectives (Sorell & Buechel, 2014). It is for this reason that the author seeks to understand whether the black South African cultures are distinct with extensive research work on values sets and cultures that could be explored further for the purpose of this research. This would be done to give meaning to the value/cultural subconstructs introduced in table 2.1.

Each one of these dimensions will be explored using the black South African leaders as the point of reference.

2.5. Secondary Research Questions Derived from the Literature Review

As indicated at the beginning of this chapter, the next step is to derive secondary research questions from the literature discussed above to highlight the gaps that the author sees in the current literature on the subject.

- 2.2.1. Does the conventional universally defined norm of a global mindset truly fit into the South African context?
- 2.2.2. Are there any subconstructs of the global mindset dimensions that the black South African leaders could highlight?
- 2.2.3. Is there a difference in cultural values/principles between black South African leaders who grew up in metropolitan areas and leaders who were brought up in the rural areas of South Africa?
- 2.2.4. Do the African values and principles require a different leadership dimension from African leaders than from Anglo/Euro leaders?

CHAPTER 3: RESEARCH QUESTIONS

3.1. Background

The overall purpose of this research was to firstly establish if there were any aspects of a global mindset that are unique to black South African leaders. The approach was to look into the pillars of a global mindset as set out by Kets de Vries (2016) and Javidan and Walker (2012). These pillars of knowledge, skills and abilities are then used as the reference point guiding this study of the mindset of black South African leaders. Secondary to these pillars are the three capitals, social capital, psychological capital and intellectual capital as described by Javidan and Walker (2012) as “a whole world on global mind-set for leadership”. The Global Mindset Institute (2012) argues that, to measure a global mindset, the following factors are central: Global Social Capital, Global Psychological Capital and Global Intellectual Capital.

The study investigated whether there were any aspects unique to black South African leaders and how they are different from the norms described in the recent studies conducted by Javidan and Walker (2012). This will be achieved by answering these below set research questions as set out below:

3.2. Research Questions

3.2.1. Research Question 1

What roles do the social fabric of a black South African leader born in rural and township environments shape these leaders' adult lives and perspectives in the corporate environment?

This question is directly linked to the social capital pillar said to characterise the global mindset dimension (Javidan & Walker, 2012). The intent is to see whether the unique South African rural and urban social set ups have any direct impact on how South African executives view the concept of a global mindset. At the very core of the social capital dimension is said to be the two attributes that Burki (2017) and Van Niekerk (2013) see as being synonymous with the ability to collaborate and build an environment of trusting relationships with all the stakeholders from different backgrounds and cultures.

3.2.2. Research Question 2

Which of the African values and value systems are essential in the life of a black South African child to best position that child for the global corporates?

Understanding that there are defined African values already well researched (Khomba, 2011), this question set out to establish the appropriate value systems that could serve as the dimensions of a global mindset for a black South African leader.

3.2.3. Research Question 3

To what extent do the religious and cultural dimensions shape the psychological capital of a black South African leader and does this have a positive or negative impact in the global corporate space?

Value systems are said to be an integral element of psychological capital (Javidan & Walker, 2012) and, when fully entrenched, leaders tend to be grounded to such principles. In the context of this subject, the author wanted to establish the link between the established South African values systems such as Ubuntu, Black Consciousness and Cultural and Religious value systems.

3.2.4. Research Question 4

What are the unique leadership abilities and attributes associated with the South African historical landscape that a South African leader possesses as an unintended consequence of the country's past history?

The author views this concept of a global mindset, after the review of various literatures on this subject, as a subject that requires constant training. One of the tools of learning is by means of self-reflection (Cseh et al., 2013) that leads to self-awareness and awareness of the other. So this question set out to test whether South Africans possessed the attributes, for example, self-confidence (Burki, 2017), that are deemed to be crucial for sustaining a continued and improved view of the world.

3.2.5. Research Question 5

How do the qualities and attributes of being a black South African child help the leaders in their journey to becoming the successful leaders they are today?

This question was designed to validate the theory of attributes as a highly important pillar of the global mindset social capital dimension (Cseh, Davis & Khilji, 2013). The theory of validation (Hall, Chai, Koszewski, & Albrecht, 2015) is said to be a critical process in the whole knowledge-based system life cycle especially for studies that could easily be subjective.

3.3. Concluding remarks

The approach employed to answer the research questions was both inductive and exploratory through semi-structured interviews with various leaders from various industries. It was inductive in the sense that the author maintained impartiality in attempting to develop new concepts for South African leaders that are not influenced by previous studies conducted for the West.

The process followed was structured to minimise subjectivity. For example, some interviews took over three hours to conclude as some of the candidates were able to respond to the questions by means of “story telling”. This process took longer but the author was satisfied that that conversations were natural and not forced or guided to suit the author’s preconceived views of this subject. The audio recordings were transcribed and the data was later analysed following the qualitative data analysis approach.

CHAPTER 4: RESEARCH METHODOLOGY

4.1. Research Design

Following the principles of Serfontein, Basson & Burden (2009), this research was designed to follow the following fundamentals: research approach and research methodology are grouped together and then the research strategy is outlined.

4.1.1. Research Methodology and Approach

For this research, the qualitative approach was employed for the field work phase of the research. Using the Hofstede's (2011) global mindset approach and Schwartz's (2012) framework, a research schedule was developed with only a few questions to shape the conversations. The research questions were discussed in Chapter 3 and a copy of the detailed questions is attached as an appendix.

A philosophical approach was adopted as suggested by Thahn & Thahn (2015). Saunders and Lewis (2012) identified four types of philosophical approaches and these are: Interpretism, Pragmatism, Realism and Positivism. For the purpose of a qualitative research approach, Thahn & Thahn (2015) advises that the philosophy of interpretism is appropriate for qualitative studies. The author adopted both interpretism and pragmatism at different stages of the research as detailed below. The pragmatic approach, as described by Saunders and Lewis (2012) determines whether the responses are subjectively linked to the study objective for convenience.

4.1.2. Research Method

4.1.2.1. Scope of the Research

As the subject of this study suggests, research work was only limited to black South African leaders or black African leaders leading South African businesses.

The random variables being researched are not numerical and therefore responses will not be in the form of codes assigned to represent a category (Guetterman, 2015) hence the qualitative research approach. The clearly defined scope of this research leading to a defined research proposition will naturally gravitate to pragmatism philosophy (Saunders & Lewis, 2012). Prior work on a global mindset which excluded the black South African leaders' perspectives has created a gap for more studies towards understanding a different culture altogether that is not Anglo in its nature. The ordinal data measurements' scaling will be used to provide the order of ranking to the different categories of the qualitative variables from the interviews.

4.2. Research Arrangement

4.2.1. Universe/Population

Saunders and Lewis (2012) and Guetterman (2015) define population as a qualified group of members. In the context of this study, the population is all black South African leaders with South African citizenship. It would have not been possible to use the entire population of black South Africans leaders. For this reason, some form of sampling had to be adopted and this following section discusses the approach adopted.

4.2.2. Unit of Analysis

The unit of analysis for this study was determined by an individual's values, value systems and leadership attributes focusing on the African version of social capital, intelligence capital and psychological capital. There are currently four types of units of analysis described by Zikmund, Babbin & Carr (2013) which are: individual, group, organisation and artefacts.

As stated above, the author interviewed the individuals in their personal capacities and therefore the unit of analysis was not necessarily the organisations these individuals work for but the individuals themselves.

4.2.3. Sampling Technique

Gutterman (2015) describes two sampling methods, namely, non-probability and probability methods. To find prominent black South African business leaders, the author had to adopt a non-probability sampling technique with a combination of convenience, judgement and snowball sampling techniques. Some of the interview candidates were reached by the author and some were introduced to the author during the conversations about this research topic. Candidate 1 and Candidate 6 were selected using the judgement technique after reading one of the weekend newspapers. Candidate 4 was discovered while interviewing candidate 6 and a session was then set up by candidate 6's personal assistant on the day as being someone who would also be of great value and contribution to this research subject. Some of the four remaining candidates were at some stage colleagues of the researcher and therefore convenient for the interviews.

Saunders and Lewis (2012) summarised these techniques described above as purposive sampling where the type of non-probability sampling is defined as a case where the researcher's judgement is used to select the sample members based on the range of possible reasons and premises.

4.2.4. Sample Size

The constant limitation with research undertakings is usually a time factor. To avoid delaying the research work, a sample is usually drawn up to represent the population (Nastasi, 2001) and results from the sample are then inferred back to the population to give a wider perspective (Guetterman, 2015). Patton (2001) suggested that, when determining sample size for a qualitative research study, there are clear guidelines in terms of a set number considered to be sufficient for a qualitative approach. This is further substantiated by Carr, Babin, Griffin and Zikmund (2013) who affirmed that the expectation should never be that a sample size would be in the region of hundreds. For this reason, Patton (2001) suggested that the study selects participants for as long as the selected sample size aids the study to reach the saturation point and that the variation from either a non-homogenous/homogeneous sample size is represented.

Of the population of black South African managers with South African citizenship, the research data was collected from a sample of 10 black South African operational managers

working for either publicly listed or privately owned companies. The sample of ten was not the initial target because some of the candidates initially identified requested not to partake in the study with some citing work commitments. Some did not reply to numerous emails and phone calls. To qualify to partake in the survey, participants had to confirm that they have a South African citizenship or formal residence.

4.3. Data collection methods

Personal interviews were conducted with 10 candidates using a semi-structured interview guide. An electronic recording device was used that transcribes the interview into a Microsoft Word document for content analysis.

4.3.1. Measuring instrument

As stated above, an interview guide was prepared and used for the interviews as can be seen in **Appendix C**. The guide was structured into four parts with multiple interview questions lined up per part and supported with probing sub-sets. The interview guide was used as this research's measuring instrument. Each part of the interview guide was linked to the research questions and, in turn, all linked to the global mindset framework.

4.3.1.1. Part 1 (Research Question 1)

This was designed to be more of an outline of the study's **overall purpose and to provide some high-level background to this study**. The author introduced the interviews by saying, "This study seeks to understand whether the black South African leaders either fit the current accepted norm of global mindset dimensions or have dimensions to add to what is being understood as being the foundational and universal principles or dimensions of global mind-set". Before starting with the interview, the author outlined the objectives below:

The study will therefore aim to determine the following research objectives:

- To understand whether African values such as Ubuntu, Black consciousness, communal consultation principles and others bear any significance to the concept of a global mindset.
- To establish whether black South African leaders possess any unique qualities that could be of value to the body of knowledge in the sphere of a global mindset.
- To assess whether black South African leaders find it easy to assimilate with other cultures and how heightened is their awareness of diversity.
- To understand challenges unique to the black South African leaders when they are presented with opportunities to lead global organisations.

The nature of this research and the interviews were both conversational and exploratory. This part of the interview was designed to ensure that the candidates understood the high-level objectives of the study to avoid covering unrelated subject lines as part of these conversations. This part related to some elements of research question one.

4.3.1.2. Part 2 (Research Question 1): Personal Details – Candidates’ Upbringing and Academic Base

Part two of the interview was designed to ensure that the participants responded to questions 1, 2 and 3. Question 1, as a start, was designed to look into the candidates’ background and academic qualifications to respond to the questions about global intelligence capital and social capital: “Please share with me a bit of your background from childhood to your current roles”. These included:

- High School and Tertiary Education
- Highest Qualification obtained
- Roles held and where
- Current Role/s and Responsibilities
- Level in the organisation
- Company industry/sectors
- Company size: Staff compliment – direct reports/indirect
- Company size: Turnover
- Have you even been tasked with starting up a new unit/organisation or to lead a company that required rescuing?

4.3.1.3. Part 3 (Research Question 3): Concept of Global Mindset Awareness

Question 2:

Based on your life experiences, what would you say is the definition of this concept of global mindset and how has this understanding of mindset helped you shape your journey in both the corporate and public offices?

Question 3:

From an African leadership perspective and with hindsight, what would you say is an absolute necessity required to be a successful global leader?

Potential probing question:

- Values or connections?

- Intelligence capital, social capital or psychological capital?

Question 4:

“What would you say were the most challenging chapters in your career?”

Potential probing question:

- Were you ever challenged by diverse cultural groupings in organisations you had to lead?
- Did you ever feel an outcast and had to force your way in?
- How did you break those barriers if there were any?

Question 5:

In a cross cultural leadership set up, as an African, what are some of the natural leadership attributes do you bring to the table without having to even think twice about them?

Question 6:

In my mind, the concept of global mindset is a journey through various phases of one’s life that are heavily influenced by how we were brought up (our values), people we meet (social circles), psychological preparedness and circles of people we’ve worked with.

“Can you please tell me a bit about your transformational journey to being global mindset leader?”

Probing Question:

- Was there a particular moment in your transformational journey where you thought about that one specific “teaching” from either your parents or mentors that best prepared you and made it easy to transition?

4.3.1.4. Part 4: Attributes and Value Systems – South African Perspective

Question 7:

What would you say were your key personal attributes to your successes and areas of opportunity that if you were to be granted another shot to the same journey you’ve had to travel, you would most sharpen up?

What were the advantages/disadvantages of using these attributes?

Pointer:

- Introverted or extrovert
- Leadership roles from when you were younger that best prepared you for the journey ahead
- Parents, uncles that you looked up to or a political figure that best helped shape your personal attributes.

Question 8:

Breaking away from your small town base/background, when do you begin to accept that your base is not the only “world” that exists out there?

Prompting question:

- How did you learn the “western” way of doing things when you had just come out of a secluded country at the time?
- How long did it take you to transition?
- Were you happy with the speed of such transformation?
- What would you have done differently to speed up/slow the process?
- How do you bridge the cultural barrier where, in some countries, a polite and empowering leadership style is seen as being a sign that a leader is “weak”?
- In your view, how do you think black South African leaders are perceived by the world with regards to global mindset readiness?

Question 9:

When did your interest to operate in an organisation with spheres that span beyond just the borders of SA, stem from?

- Were you not a bit alarmed by this interest and worried about how the world was to then view you?
- Socially, were there any attributes of being an African that helped you easily integrate to other cultures?

Question 10

Would you say travelling helps with shaping one’s perspective of the world and how?

Is our education system geared to ready our future leaders for this phenomenon called globalisation?

Refer to Chapter 6 for a table showing how each one of these interview questions align to the research questions and the literature in place to support this alignment.

4.4. Data Analysis

In attempting to maintain objectivity throughout this study, the 10 interviews were conducted with an electronic audio recorder. Participants were requested to consent to the recording and the author later made use of an independent company to transcribe the audio files. These transcribes were done independently of the author and only the pdf files were then submitted to the author for further analysis. The author listened to each of the audio files to confirm accuracy of the transcriptions and also to identify key themes (see Appendix F). Both the research questions and the defined global mindset dimensions discussed previously were used as a guide for the analysis as each of the semi-structured interview questions related to a research area (both the research questions and the global mindset dimensions) to be explored in further depth.

The transcriptions from the interviews were used as the base for the Atlas coding process. Using Atlas and manual reviewing of the transcriptions for the analysis, key themes were then coded and compared. The comparison between the software generated codes and the codes identified by the author from the interview extracts was done in order to assist in the development of categories, patterns and potential relationships between categories that may emerge through the analysis. The codes were derived from the transcriptions of the interviews. Following the qualitative analysis process outlined by scholars such as Patton. (2001) and Baker and Edwards (2012), the second part of the analysis was the data generation from the semi-structured interviews which was then followed up by manually analysing the data from the printed transcriptions as well as the Atlas.ti software programme. The Atlas software aided the process of a granulated data analysis and helped the author to make sense of the data scientifically and to develop coding to determine the presence of similar patterns across the data sample (Saunders & Lewis, 2012). Coding of categories was done until clear themes emerged and additional data and analysis no longer uncovered new themes or insights thereby ensuring data saturation was achieved (Saunders & Lewis, 2012). After the 7th run of the Atlas programme, themes such as African values, determination and African metaphors (“ukuhamba kukubona” – loosely translated to,

“travelling widens one’s perspective”). These themes could then be easily plugged into the various global mindset dimensions.

4.5. Credibility

All 10 candidates interviewed agreed to have their names recorded and also signed consent letters for traceability if need be. Credibility is crucial for an academic research work and therefore the author followed the necessary steps of achieving credibility and trustworthiness. The first step was in the audio recording of the interviews and later the transcription of the sessions by an independent professional. The data from the transcriptions was then loaded onto the Atlas.ti programme to remove any risk of the author’s subjectivity. This process is in line with the prescribed process by scholars such as Buttram, MacMillan and Thompson (2012) who defined the credibility process as a journey of confirmability, credibility, transferability and dependability.

Validation was confirmed by the author for each audio recording converted into a transcription. The scribe would convert the audio data into a script and forward it to the author who would, in turn, listen to the audio while validating the scripts. This was done to validate the accuracy of the minute taking.

4.6. Ethics

The university’s ethical conduct guidelines were used to guide the researcher throughout this research process. Firstly, the researcher waited until he was granted an approval to go ahead with the research. Each candidate signed a consent letter before the interviews were granted and the researcher requested that the candidates granted the author permission to record the sessions. All participants agreed to this. To protect the right to privacy of the interviewees, each candidate’s responses were assigned to predetermined codes to avoid any association of the views shared to a specific respondent.

Even with the consent letter signed and assurance that the responses would be assigned to a code, respondents were informed of their right to withdraw from the interview at any time as an indication that their participation was completely voluntary. The purpose of this

research was that it was in fulfilment of a MBA programme at GIBS was outlined right at the beginning of each interview. And that the responses provided were to be used for no other reason but for academic purposes.

4.7. Limitations

The below points are a summary of what the researcher deems as being the methodological limitations:

4.7.1. Respondents bias: responses to some of the questions asked could have been as a result of the respondent's extra ordinary upbringing (Anderson, 2010) and not necessarily views that represent the views of the majority of the black community. This is however a far fetched assumption as the conversations were not necessarily about the interviewees but their environments at large. The interviews took an exploratory story-telling route where examples were cited and these examples were used as raw data to feed into the research questions.

4.7.2. Statistical significance: The challenge with qualitative studies is that researcher can not with certainty infer the findings of their study to a bigger population because the very findings of their own research are not statistically tested to discover whether they are statistically significant or due to chance (Atieno, 2009)

4.8. Overview of the research sample and the adopted research approach

The details below are an exact account of the qualitative approach taken and the granulated details behind the collected data and profiles of the participants.

4.8.1. Interviews Time frame

The interviews with the participants took place over a period of over a month and a half starting late in July 2017 to mid-September 2017. These exploratory conversations took a semi structured approach with questionnaires providing guidance to these sessions.

4.8.2. Data Sources

Primary data sources such as interviews (conducted by the researcher) were used for this research because they are of high quality, relevant and offer a level of control in collecting data (Wegner, 2012). Although this method was time consuming, with one interview taking well over three hours, the author deemed this exercise necessary given the likelihood of subjectivity in interpreting secondary data for this subject. The process was further laborious post the interviews when the data had to be translated from the voice recordings into transcripts.

4.8.3. Data Collection Methods

Personal interviews were conducted face-to-face with all the respondents and the author avoided telephonic interviews for fear of missing out on the human element that face-to-face interviews offer. Face-to-face interviews with these respondents allowed the author to ask probing questions during the conversations. The structure of the conversations allowed the interviewer to ease the respondents into the main elements of the interview questions.

4.8.4 Sampling technique

The quota sampling method was not used to balance the gender of the interviewed candidates.

4.8.4.1. Sampling Methods:

Both the random and non-random sampling methods were employed.

The following non-random methods to be used:

4.8.4.2. Purposive sampling (Saunders & Lewis, 2012) – respondents from the manufacturing and beverages industry and the financial services sector were interviewed as the author had direct access to these leaders.

4.8.4.3. Snowball Sampling (Guetterman, 2015) – the first three leaders contacted and interviewed were asked to identify their counterparts and were requested to assist the author with arranging further conversations.

The intent was to use the sample findings of this study to infer the findings back to the broader population. With the use of an appropriate statistical modelling tool, Atlas.ti, the

researcher was able to draw relations between the findings of this small sampled population to the big variable as set out in Chapters 1 and 2. Saturation point can be met at less than 12 in-depth interviews (Baker & Edwards, 2012) for as long as the conversations capture rich content. Guest, Bunce and Johnson (2006) established that data saturation occurs from approximately 12 in-depth interviews at which point very few new themes could be established and code definitions became relatively stable therefore giving the researcher a diminishing return on the interviewing efforts post the 12th interview (Bowen, 2008; Saunders & Lewis, 2012). The researcher conducted a total of 10 interviews, of an average duration of 56 minutes per interview, in order to ensure data saturation was established and the necessary coding depth could be achieved (Bowen, 2008). The saturation point for this study was reached after eight interviews and yet the author still went on to interview two more candidates. This data saturation point was reached mostly due to the length of each interview conducted which was, on average, about 56 minutes.

4.5. Conclusion

Chapter 4 dealt with the research approach and methodology, explaining the adopted approach and contextualising the reasons behind the choices made.

CHAPTER 5: RESEARCH FINDINGS

5.1. Introduction

As stated above, the purpose of this research was to understand, through exploratory conversations, whether black South African leaders possess aspects of a global mindset unique to the South African context. The approach taken was to, firstly, explore the social capital and intelligence capital to establish whether the societal value systems and principles redefined the South African leadership in the way it views the world around it and to explore the sub-constructs of psychological capital as detailed in Chapter 2 around the two key themes highlighted in Chapter 2 under psychological capital, namely, the passion for diversity and the element of self-assurance which came out strongly during the conversations.

Chapter 5 outlines the research findings which are discussed in detail in Chapter 6.

5.2. Details of the Surveys

The approach from the onset was to ensure that the exploratory interviews were held with senior business executives and not middle management leaders. As set out in the questionnaire, the candidates had to be either in an executive director position or occupying strategic leadership roles at plant level or country level. This pre requisite was achieved with all of the candidates occupying senior roles in their respective organisations as can be seen above.

The below is a high-level view of the transcribed data form the audio recordings:

Table 5.1

Details of the conversations

#	Detail	Dimension
1.	Conversations	10
2.	Total Accumulative period of the interviews	558 minutes
3.	Average period it took to complete the interview	56 minutes
4.	Shortest period	26 minutes
5.	Longest period	125 minutes
6.	Average number of transcribed pages per conversation	24 pages
7.	Accumulative total number of pages for the interviews	244 pages

5.2.1. Transcription of words through word count

Delving deep into the analysis, the total number of the words used amounted to 73290 words. On average a total of 7329 words were used by the interviewed candidates.

5.2.2. Interviewed Candidates' Profiles

The total number of the candidates interviewed was 10 and a total of 9 of these candidates were men with only one female. Three more female candidates who were identified halfway through the month of July 2017 were contacted and unfortunately no response was received from one and the other two were unfortunately unable to partake due to work commitments. The candidates were interviewed in their personal capacities however the candidates are employees of multinational organisations with a much broader global view of the corporate space. The initial planned list of potential interviewees had to be revised down due to reaching data saturation (Fusch & Ness, 2015). earlier than initially planned. The interview discussion points towards respondent 8 became stagnant with repetitive themes as though the author was listening to the same previous respondents all over again. The data saturation point (Saunders & Lewis, 2012) will be discussed in the coming chapter.

Below is a table showing the level of seniority of all 10 respondents in their respective organisations and the size of the business units or companies they lead:

Table 5.2

Size of the business units or companies the respondents oversee, in no particular order.

Candidate #	Qualifications	Industry	Business Size(Revenue): US\$	Exco/ Non-exco
1.	BA, MBA, EDP	Mining	1.1'bn	Executive Committee Member
2.	Master of Laws (LLM),BCOM (HONS) BCompt, CA(SA)	Financial Services	380'm	Executive Committee Member: Chair
3.	B Juris	Fast Moving Consumer Goods	293'm	Executive Committee Member: Chair
4.	BComm Acc.	Manufacturing/Beverages	200'm	Non – Exco Member
5.	B.Sc. Mech Eng, M.Sc. Industrial Engineering	Manufacturing/Food & Beverages	350'm	Non – Exco Member
6.	Bachelor Degree in Economics and Applied Mathematics and MBA	Financial Services	2.0'bn	Executive Committee Member
7.	Bachelor Degree: Industrial Engineering,MBA	Manufacturing/ Food & Beverages	1.3'bn	Non – Exco Member
8.	Master's Degree in Public and Development Management	Manufacturing/ Food Beverages	420'm	Executive committee Member
9.	BA/LLB, MBA - *Harvard,Thunderbird and INSEAD graduate	Financial Services	3.2'bn	Executive Committee Member
10.	Bsc. Mech Eng & MBA	Investments	600'm	Executive Committee Member:Chair

The interviewed candidates' roles included Chairman, Managing Director, Regional Directors, Country Business Unit Director, Sales Directors, Head of Business Units for multi-

national business units. The intent was to strike a balance from each one of the aforementioned organisations. There were two candidates from the banking industry, two from the local beer manufacturing industry, another banker from an investment bank, one candidate from the mining sector, two from the biggest brewer in the world and one from the soft drink industry. The respondents are well travelled and, as stated by Javidan and Walker (2012), managers at global companies will increasingly have to have worked with people from other parts of the world.

5.3. Structure of the research questions versus the interview questions

The research questions derived from the literature review were used in order to explore and understand the identified research scope. The research questions were as detailed below. These research questions were developed into semi-structured conversational interview questions. Below, the author has assigned the interview questions to the specific research questions:

5.3.1. Research Question 1

How does the social background (upbringing) of a South African black leader in rural and township environments shape their later adult lives' perspectives in the corporate environment?

To respond to this question, respondents were asked interview questions 1 and 10:

- As a start, please share with me a bit of your background and your current role/s, .i.e. high school & tertiary education, highest qualification obtained, roles held and where?
- Would you say travelling helps with shaping one's perspective of the world and how?
- Is the South African educational system geared to ready South African future leaders for the phenomenon of globalisation?

5.3.2. Research Question 2

What African values and value systems does a black South African child get exposed to in their childhood years that may shape their later years in the corporate environment?

For this research question, interview questions 3 and 6 were developed to respond to this question:

- From an African Leadership perspective and with hindsight, what would you say is an absolute necessity required to be a successful global leader?
- Tell me a bit about your transformational journey to being global mindset leader or leading?

5.3.3. Research Question 3

To what extent do the religion and cultural dimensions shape the psychological capital of a black South African leader and does this have a positive or negative impact in the global corporate space?

Interview questions 2 and 4 were developed to respond to this research question during the conversations and the questions were asked as follows:

- Based on your life experiences, what would you say is the definition of this concept of global mindset and how has this understanding of mindset helped you shape your journey in both the corporate and public offices?
- What would you say were the most challenging chapters in your career?

5.3.4. Research Question 4

What are some of the unique abilities and attributes associated with the South African historical landscape that a South African leader possesses as an unintended consequence of the country's past history?

The following interview questions 3, 5 and 7 were used to shape the conversation and give structure to the research question.

- From an African Leadership perspective and with hindsight, what would you say is an absolute necessity required to be a successful global leader?
- What would you say were your key personal attributes of your successes and areas of opportunity that, if you were to be granted another shot to the same journey you've had to travel, you would most sharpen up?
- In a cross cultural leadership set up, as an African, what are some of the natural leadership attributes that you bring to the table without having to even think twice about them?

5.3.5. Research Question 5

How does being a black South African child, with some of the strong qualities and attributes help the leaders in their journey to becoming the successful leaders they are today?

The interview questions 4 and 8 listed below were used to shape the conversations for research question 5:

- Breaking away from your small town base/background, when did you begin to accept that your base is not the only world that exists out there?
- Socially, were there any attributes of being an African that helped you easily integrate to other cultures?

This chapter presents the results from the content and narrative analysis completed on the interviews in the structure of the research questions outlined above. An overview of the interviews is provided, followed by the presentation of common themes identified in the recording of respondents. The results have been summarised based on the themes and codes related to the research questions.

5.4. Findings of the study

A total of 94 codes were extracted from the empirical data as per Appendix F. A simple 3-step process was followed, firstly, the identification of the 94 codes from the raw data deduced from the interview transcribes. This stage was then closely followed by a consolidation of these codes into similar cluster groups amounting to 42 consolidated codes and further regrouped and reduced to 24. These codes were subsequently formulated into six themes. Below is a simplified table of 42 codes derived from the initial code list of 94 codes and the 6 themes as discussed below:

Table 5.3

Consolidated Codes

1	Life Experiences encouraged early recognition of cultural diversity	22	Be self-driven and goal-driven
2	Ambition through upbringing	23	Respecting time and punctuality
3	Desire for continuous learning	24	Allowing empowered accountability
4	Self-leadership through upbringing	25	Dealing with social stereotypes at university and in the work place
5	Resilience due to upbringing	26	Dealing with racial prejudices and discrimination in the work place
6	Empathetic / Compassionate	27	Having to accept the realities of the importance of education and excellence
7	Ability to influence and be influenced	28	Having to discipline and fire non-performing employees
8	Ability to consider global trends in local context decision making	29	Dealing with retrenchment due to closing down of factory
9	Interest in dealing with tough and challenging situations	30	Having to live and study in the USA while holding onto the bitter apartheid past
10	An advocate for others from a young age	31	Haunted by the legacy of apartheid in the work place
11	Believing in the power of collaboration and teamwork	32	Attempting to settle into a new role with minimal support
12	Curiosity, willingness and openness to continuous learning	33	Constantly having to innovate
13	The ability to debunk societal and racial stereotypes	34	Challenges were not so overwhelming
14	Keeping abreast with global trends	35	Cultural intelligence
15	Show humanity to others (Ubuntu)	36	Hard work and dedication
16	Be adaptable to change	37	Humility
17	Empowering people to bring out the best	38	Being accessible to people of all levels within the organisation
18	Being knowledgeable and excelling at one's work	39	Consistency
19	Being open to the views of others; particularly those who are different to us	40	Being knowledgeable in your field
20	Transparency, openness and communication	41	Ability to influence
21	Building solid and authentic relationships	42	Embracing Teamwork

Key operative themes were deduced from the analysis with key words scoring over five hits were selected from each research question groupings. The below themes were then derived:

Table 5.4

Six subsequent themes derived from the coding

Theme #	Description
Theme 1	Exposure to working dynamics beyond the borders of the country of birth
Theme 2	Life experiences encouraged early recognition of cultural diversity
Theme 3	Believing in the power of collaboration and teamwork
Theme 4	Cultural intelligence, hard work and dedication
Theme 5	Be prepared to deal with cultural diversity
Theme 6	Traveling opens the mind and teaches you new information

This next section of Chapter 5 will deal with each theme in detail making reference to some of the quotes made by the respondents during the various conversations.

5.4.1. Theme 1: Exposure to working dynamics beyond the borders of the country of birth

The author had an early inclination towards believing that exposure to the world beyond one's immediate borders played no part in shaping one's perspective. This was against the backdrop of the western scholars spelling this out as a necessity (French & Chang, 2016).

The concept of a global mindset is described by Javidan and Walker (2012) as the capability to influence people with whom you work or individuals who are unlike yourself. Leaders with a positive global mindset are said to possess a high cosmopolitan outlook to life, an understanding that where one was born is not necessarily the centre of the universe. The detail below shows the base platform of all the candidates interviewed as part of this study that have, in one way or the other, worked outside the borders of South Africa at some point.

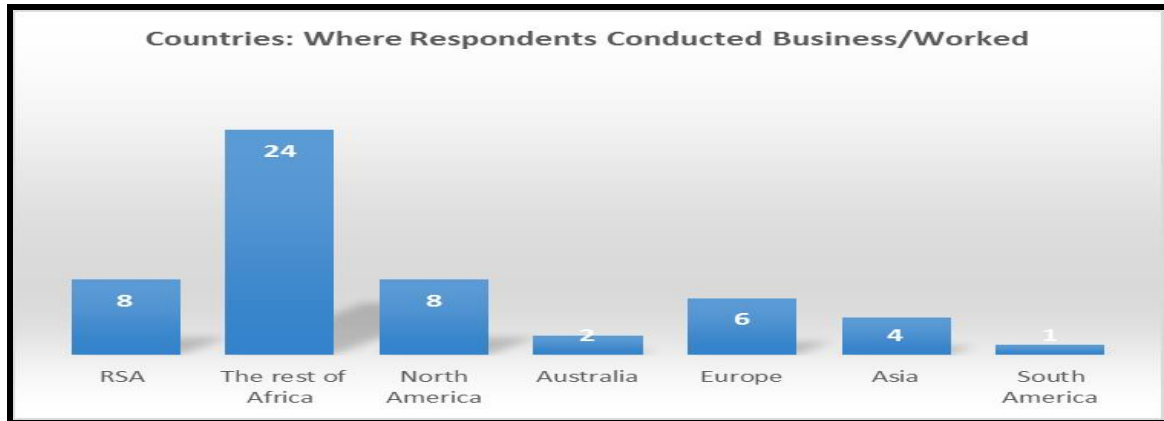


Figure 5.1. Number of times the respondents worked in these regions

This figure above shows the countries where the respondents either worked or conducted business dealings for a notable period of time. A key point raised by some of the respondents was that, even within South Africa, there are various groupings that a leader has to be mindful of when navigating in the South African context with the a global mindset theme.

Below is an extract of all the countries visited by each respondent:

Table 5.5

Respondents and countries they've worked in.

Candidate	Countries Worked In
RP 1	RSA,SADC, USA & Some Europeans countries
RP 2	Libya, Cameroon, Uganda, Kenya, Tanzania, Ghana, Nigeria, RSA & USA Japan, China, Korea, India, most of the major economies of Europe, Germany, France, Belgium, Spain, the UK.
RP 3	RSA & USA
RP 4	Australia, RSA & USA
RP 5	RSA, Lesotho, Swaziland and Mozambique & USA
RP 6	Sierra Leone, USA, Kenya, South Sudan, Ethiopia, Nigeria & RSA
RP 7	RSA, Lesotho, Swaziland and Mozambique
RP 8	Southern Africa, West Africa, East Africa, US and some European countries
RP 9	USA, RSA, Zimbabwe, Malawi, Zambia, Brazil, Nigeria, Finland, Sweden, UK, Angola, Namibia
RP 10	US, Nigeria, Ghana, Zambia, Namibia and some European countries

Admittedly, the author's theory that a global mindset for black South Africans would take a different shape in terms of the set values of the intellectual capital. This theory was quickly nullified with respondents giving clear testimonies of their experiences as follows:

RP 1: So you know the first year of living in a foreign country, for me living in the US was the hardest because, and this goes to your question of the globalising mind because there are so many things, **it is so amazing how many things we assume are normal or natural. And all of a sudden you're now negotiating your cultural assumptions.**

RP 1: I've engaged with a lot of countries. South America, I've engaged with Europe quite extensively, Asia, obviously most countries major economies on the African continent. The one place that I've not engaged with in situ but I've engaged with people from there is Australia. But I've engaged with Japan, with China, Korea, India, most of the major economies of Europe, Germany, France, Belgium, Spain, the UK, Nigeria, Tanzania, Cameroon, Francophone, Lucophone, and Anglo.

In line with the Global Mindset Institute's (2012) theory, travelling gives a broader perspective and the filters through which a leader can use to see the world. This however does not nullify the theory that the social capital in the form of one's background must still be sound to be able to learn about the world without losing your identity in the process.

RP 10: No there is no transitioning. You are forced. So ***the pain of the first year is recognising that you are standing on nothing but cultural and societal assumptions which no longer apply***, and that if you are going to function, if you're going to understand, if you're going to thrive, everything is now negotiable and that you must know what is your special prejudice and what the other person's special prejudice is and where it comes from, and then find a way of finding a common ground.

RP 7: That's a good question. So look, first of all I would say, as I said I had a good education..... But beyond my good education I was also someone who had immersed myself, for want of a, ***immersed saying immersed for want of a better word***, in understanding the outside world. So I'm the kind of person who from an early age I was listening to the BBC, the Voice of America, in fact I would write on, if people asked me my hobbies I would say shortwave radio listening, meaning I would, my dad would buy me these small transistor radios and I would tune them to the BBC and I would listen to the BBC the whole day. The BBC world service and there was a way of being exposed to what was going on in the world. I read a lot, I, an example just so you understand, while I was listening, I used to listen to shortwave radio.

RP 9: *Self-awareness* is the most important. ***You cannot lead anybody until you've been able to lead yourself***. The oracle of Delphi says, ***know thyself and I think that is how I was brought up***, I was brought up to be my harshest critic. I was brought up to be that voice that keeps on saying, you're not the best. You could have learned. You could have done better, all of that.

These are just a few of the key points highlighted by the respondents. What became clear from these conversations was that, at no point should a leader be complacent with knowing

the localised occurrences despite the lack of resourcing to be able to look beyond the immediate horizon. Most of the respondents interviewed were very aware of what was happening in the world from a young age. This curiosity continued right into their adult lives. It was for this reason that these leaders felt uncomfortable obtaining education in only their country of birth but fought hard to have some form of schooling from abroad. This notion in itself is a clear indicator that these leaders were globally savvy and adopted a positive cosmopolitan outlook very early on in their lives despite the challenges that were facing the country at the time.

From a cognitive complexity perspective, RP1's response around his/her upbringing and solving complex political and social challenges of the time while still studying is remarkable. The details and a transcript of the interview around this element are available on request.

5.4.2. Theme 2: Life experiences encouraged early recognition of cultural diversity

This is one theme that the author suspected would come out very strongly from the conversations from an understanding of the country's past social challenges. With this assumption, life experiences can be subjective and therefore the author was more deliberate in asking probing questions around this subject.

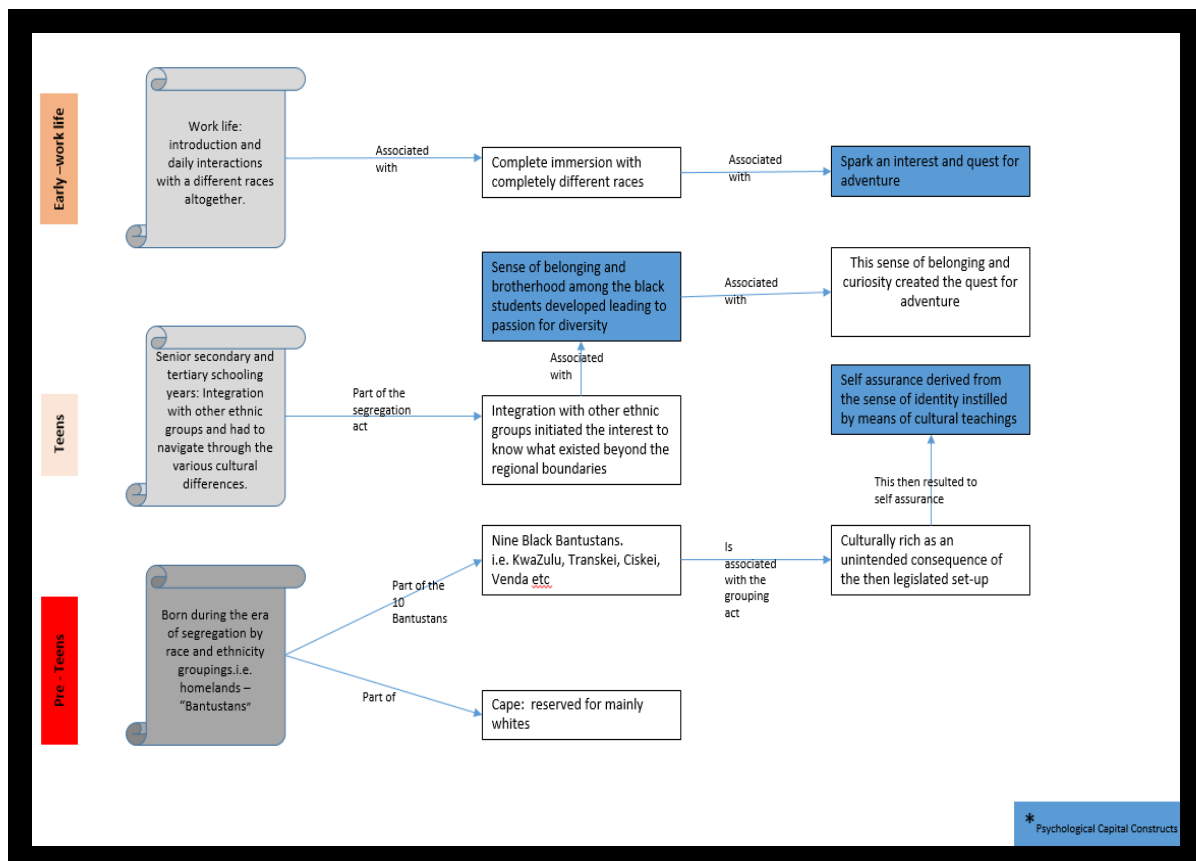


Figure 5.2. Author's depiction of early life experiences for most black South African leaders

The responses to how the black South African leaders were raised was almost uniform as summarised by the author in the diagram above. What was clear from the responses was their realisation from early on in their lives that diversity by race, ethnicity and other kinds existed. This realisation triggered curiosity among the respondents and a passion for this newly realised diversity.

Herewith are some of the comments made by the respondents regarding their early realisation of diversity:

RP 1: So for me the ingredients are here, domestically and I think just by elevating it to a level of consciousness that actually guys, girls, this is what we are actually busy doing daily in our engagements. ***We are negotiating with white South Africans. If you are a Pedi guy you are negotiating with Xhosa, Zulus, Ndebeles, Ngunis of all kinds and Afrikaners from the Western Cape and***

*from the Eastern, **you are busy negotiating culturally all the time and we are very proficient at it.***

Intercultural empathy is an element or sub-construct that speaks to both the social capital and psychological capital (passion for diversity) and the respondents responded directly to this question by giving a clear view of what their preferences were. Respondent 1 cited the intercultural set up where South Africans are faced with these dilemmas negotiating their way through their assumptions all the time.

RP 9: I think that ***my father had always challenged us from a very young age to read voraciously***, to watch a lot of what was happening, we would have discussions about all sorts of things. ***As a result whilst I was still in that small place my world view had already become bigger, long before I actually physically got to that world.***

Respondent 9 highlighted the earlier experiences that broadened his world view and said that reading and watching meaningful programmes on television improved his perception of the world. The reading refers to the intelligence capital where Javidan and Walker (2012) explained that one of the sub-constructs of a global mindset is in understanding very early on in life that one's world is not the centre of the universe.

RP 6: *firstly it came as a shock to me that we were all black people in the same country but we were so different in terms of even our value systems.*

RP 6: *As much as I was shocked and surprised by the two different lifestyles, rural vs urban....*

This last response from respondent 6 confirmed that black South Africans are faced with multiple dynamics of diversity and negotiate their way through these differences on a daily basis.

5.4.3. Theme 3: Believing in the power of collaboration and teamwork

Almost all the respondents spoke about this concept of teamwork with some even taking time to draw a clear picture of how this principle is rooted in their upbringing. None of the respondents attributed their successes to their own abilities, instead, each respondent spoke fondly of the teams they had to lead. It was clear that the concept of team work is not

automatic and that one has to work hard towards building a team with difficulties at times. Below is a schematic depiction of some of the observations made from the conversations:

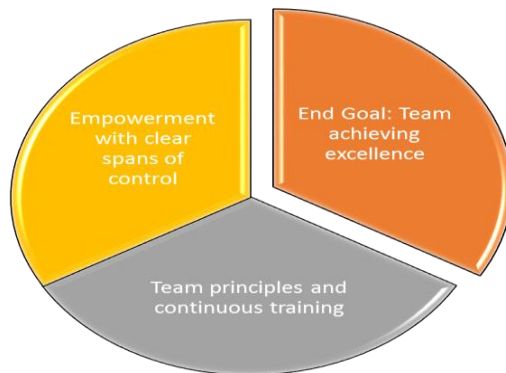


Figure 5.3. Author's key observations from the conversations with regards to this theme

From the figure above, it can be seen that respondents placed emphasise on empowering the teams and continuous training on team principles to be able to achieve the desired goal. Respondent 3 articulated this particularly well.

RP 3: The key thing was unleashing the power of the people. So typically a heroic leader would try to do it all on his own. **A slightly better leader will involve immediate people around him, an exceptional leader will involve everyone, which is what we did.** We trained everyone.

How did we win the hearts and minds? It was, **we created a common purpose.** And I **remember we used to say that to be without a purpose is almost being without hope**, you know what I mean? If you don't have a purpose, you have no hope. You have no hope. You have no dream.

This above quote from the conversation with respondent 3 expressed a passionate view of the power that collaboration holds. As can be seen earlier in this chapter, theme 3 from the research highlighted collaboration as one of the key themes that came out strongly from the conversations. This suggests that indeed the social capital of the black South African leaders leans strongly towards the concept of team work.

RP 6: the second aspect is that you know we are brought up knowing that for you to be successful beyond your own capabilities you must rely on others. So in my language we call it **"umntu ngumntu ngabantu"**. **You are who you are**

because of the others, and then one person is better than, I mean two brains are better than one.

RP 1: So that is really for me – and by the way, just thinking about it now, ***because the sort of Judeo-Christian and “Ubuntu” principles create a requirement for proactive action on the person who believes in those principles.*** So leadership is really about the willingness to take responsibility for a particular outcome. So for me my willingness to take responsibility for others was sort of an act of “Ubuntu” or an act of Christianity but it was not the way that I was thinking about it actively, I’m just merely analysing in retrospect.

5.4.4. Theme 4: Cultural intelligence, hard work and dedication

The conventional structure of a global mindset, as outlined by the Global Mindset Institute at the Thunderbird School of Global Management, suggests that, as part of the social capital, intercultural intelligence forms a nucleus of the behavioural aspect of this concept of a global mindset. Culture is seen as more of the ability to position oneself as trustworthy and to co-create a habitable working environment for others (Javiden & Walker, 2012). The social capital dimension of the global mindset structures introduces the subject of intercultural empathy (Global Mindset Institute, 2012). Participants responded to this theme as follows:

RP 9: ... every opportunity you have is an opportunity to influence and be influenced.

RP 1: So the most important thing about being exposed to different cultures, it’s not learning about those cultures, it’s about learning about your own culture and your own prejudices and your own assumptions and things that you assumed were natural, things that you really thought all human beings do it like this. And the more you realise, Oh my God, these are choices that society or groups of people have made over the years, centuries or decades that this is how they really organise themselves and that this is what is going to work and so forth

RP 2: The first thing is that work hard. Hard work kills nobody but it’s a prerequisite for any success.

RP 1: And the cultural differences that exist out there, because while I’ve lived in the US I’ve not lived in China, I’ve not lived in Japan and I have been successful in those places. For me, because the frame of reference is the same. When you go to Japan, you need to, what living elsewhere and opening my mind more and

*more to the idea that not everybody thinks exactly the way I think. **It's about understanding about where people come from and what makes them do the things they do.***

Cultural intelligence which is often referred to as cultural empathy is a sub-construct of social capital and highlights the need for one to be open to understanding other cultures. The last sentence in respondent 1's response above explains that it all starts with understanding where people come from and what triggers their behaviour. Once one has this understanding, it then becomes easier to understand how to best engage different cultural groupings.

RP 4: One I think, personally as ***I've said being resilient, being clear about what the ultimate goal*** is and see all of those things within that context, that they are mere stumbling blocks towards the attainment of the bigger goal, so I never lost focus on the bigger goal.

RP 3: It was supposed to be 18 months long, I did it in six months. The reason was, I don't want to be a trainee, ***because I was hungry, and I suppose the thirst to want to know more, to want to do better, want to be better than anyone else***, was probably inculcated in my upbringing.

RP 1: Just say ***I was precocious and I like strategy and I read a lot, I read a lot***. For me books were, even to this day I read all the time because you learn something and it may not necessarily make sense on its own at the particular time that you are learning but combined with an event, an incident, or another piece of information. You know ***when people say they were inspired in a particular moment, it's just data pieces that have been gathered which were sitting in different places without any idea of connectivity and then they come together***. So you have to expose yourself to a large amount of data for things to come out as inspiration, but my view, look, inspiration happens but I think data is the foundation of all inspiration.

Hard work and being clear about the vision were the fundamentals to win teams over. The intercultural empathy dimension (Global Mindset Institute, 2012) suggests that, as a leader, firstly, one has to co-craft an environment that is not offensive to other cultural groups. Secondly, as a leader, one has to take that initial step to show the team that you are open to being influenced and not stuck in your own ways of doing things. Respondent 9 spoke about

seeing every event as a platform to influence and be influenced and this speaks to be receptive to different cultures.

5.4.5. Theme 5: Be prepared to deal with cultural diversity

The assumption is often made that cultural intelligence is seen as an indicator that one is prepared to deal with cultural diversity. This is, of course, until one is faced with subtle cultural differences that are unfamiliar. The conversations with the respondents touched on this point extensively with respondents 1, 2 and 9 giving examples of what it takes to be prepared for cultural diversity.

RP 9: So the *mindset is about always fighting to suspend judgment*. Always seek to learn, *seek to understand and with all humility accept that you may not agree on everything*. You may understand but you may not agree. And that's okay. You know that thing about, God, grant me the wisdom to know – mine is a very simple one. *I separate between understanding and agreeing*. So I can understand something but I may not agree with it or I might not even think that it's right but I understand it. Not from where I sit but from the people on the other side. So *I could be in the north of Nigeria and the culture there and religion would say somebody could get married at 14 years old. I may not agree with it, but do I understand it from their cultural point of view*.

RP 2: *It doesn't matter whether you subscribe to African leadership or Asian leadership*, the truth is if the majority of your workers happen to believe in a particular culture, *you cannot come and just pretend that those cultures don't exist*. You've *got to acknowledge those cultures and try then to shape them in such a way that you respect and acknowledge them* but you get them to help you deliver the results that you want delivered.

RP 6: *it's awareness about diversity because naturally our background, or particularly my background is that we are very welcoming people*. So we welcome diversity, we welcome visitors, *we are happy to host people* in your home, you open the doors to people that are travellers, etcetera, etcetera, that's how we were brought up. So when you go into a boardroom you walk in there with an open mind.

Respondent 6 made it clear that black South African leaders are brought up to appreciate diversity, citing examples of hosting guests with open arms and not dictating the rules of your house upon them. An example is traditional ceremonies where the entire village and

neighbouring villages would come and honour your event without any invitation. When these guest arrive for the event, the host would graciously welcome the guests and offer them refreshments. The spirit under which this is done is similar to the concept of engaging diversity as defined for the psychological capital sub-constructs.

RP 4: I think reading, understanding that world is bigger than South Africa, it's bigger than the province that we live in.

RP 9: My father was that kind of person and he taught me to be like that, *inquisitive, never accepting dominant logic*, always improve your argument, don't improve your emotions and be curious about things. *So by the time I got to varsity the friends I had were from a variety of places*, just even at varsity, I wasn't confined. So most people were comrades, they always hung together. Me I was able to relate to everybody, because you are able to learn more.

RP 1: And *all of a sudden you're now negotiating your cultural assumptions*. And then language, because we learned English and we think we know English people, or anyone who speaks English, we will be able to understand them. *But language is like a car, it does not lead you to a destination*.

It's just a vehicle through which you can move. *But the destinations that language will take you is a cultural choice*. So language will tell you that when a young person speaks to another young person, an old person speaks to another old person, and then when that crowd intersects, and depending on the cultural environment or the occasion, the language will take you to different destinations and it requires you to drive at different speeds. *And all of these things, you never actively think about it until they're absolute challenged*.

RP 1: So because *my father was a foreigner we grew up in a negotiated space* but we were not even aware of it because certain things that were recognisable to, my mother was Shangaan, my father was Malawian and particularly Chewa, there are different practices about things. So by design, by necessity they had to negotiate which of those practices they were going to, you know – ja. So we were always in a constant environment of negotiation.

It is very easy to assume that we know the western ways of doing things by virtue of knowing the universal language – English – when, in fact, as respondent 1 explains, language is merely a vehicle, not the actual culture. This is so true even in the South African context, where one can easily assume to know the Swazi/Zulu culture just because one can speak these languages when, in fact, the culture is not even remotely represented by the language in its bare form.

5.4.6. Theme 6: Traveling opens the mind and teaches you new information

There was common consensus among the respondents on this point in that for one to make sense of the world, one has to be exposed to worlds beyond the immediate borders.

RP 9: ...would define me and *I was given these five countries, Nigeria, Ghana, DRC, Angola and Namibia. That I think of all of the things probably was the best, best decision I could have ever taken because the growth just became exponential* because now you were in the most complex countries you can imagine. Nigeria, Ghana, your DRC, your Angola and the learnings were unbelievable. Now I had to learn to be the cultural dynamics, the religious demographics, the, you know – so you learned a lot from that.

The example cited by respondent 9 shows that, had it not been for that one decision to accept an international assignment, the rate of growth would not have been as fast. This is a suggestion by respondent 9 based on his own life experiences and what he deems to have been evident in contrast to what could have been had it not been for that decision to move.

RP 1: *it's impossible to imagine how you actually develop a world view when you have not been exposed because there are so many eco-systems that accompany every simple act*, like I've given you the simple eco-system of accepting an invitation to a function. The eco-system in the American context is that you could be Greek, this one is Italian or that one is – so the assumptions of a Greek person and those of an Italian and an Englishman and Scottish cannot, and a German, cannot be the same, so they must be very explicit. That's why American language is extremely explicit. **American contracts are obnoxiously detailed** because nothing, not a single detail is assumed because no one comes from the same cultural foundations or assumptions

Respondent 1 spoke about reading being one of the “vehicles” that help with the transformation of mind from individualism to global thinking. However subtle cultural values

cannot be picked up from books; one has to have been there or at least exposed to some dimensions of globalisation.

RP 2: *so to travel is to learn.* You don't learn necessarily the style, the how, you learn the what. And you learn what you are good at and you learn what you still need to improve.

This is a sentiment detailed extensively by Lessem & Nussbaum (1996) in their work on South African leaders.

RP 4: *Travelling is very, very important,* you know, because ***it just opens your mindset.*** You see lots of things that challenge your views and you realise quickly that there's actually a bigger world out there than just that.

All six of these themes touched on the three outlined global mindset dimensions as set out by the Global Mindset Institute at Thunderbird School of Global Management which are:

- Social capital: Intercultural empathy, Interpersonal impact and diplomacy (Javiden & Walker, 2012).
- Intelligence Capital: Cosmopolitan outlook, Global business savvy and cognitive complexity (Javiden & Walker, 2012).
- Psychological Capital: Passion for diversity, quest for adventure and self-assurance (Javiden & Walker, 2012).

5.4.7. Conclusion: Established Themes

In concluding this section, it was evident that the themes naturally encapsulated the key touch points addressing the concept of a global mindset as detailed above. The table below summarises the alignment between these established themes (giving an African perspective) against the conventional global mindset dimension subcontracts (themes):

Table 5.6

Research themes against the backdrop of the world view on global mindset

#	African Leadership View: Global Mindset Dimension Sub-constructs (themes)	World View as discussed in chapter 2
1.	Exposure to working dynamics beyond the borders of the	Intelligence capital as a dimension of global mindset suggests that leaders should know of the business world beyond the

	country of birth	borders origin (Javidan & Walker, 2012). This is the same view that the respondents expressed and articulated clearly.
2.	Life experiences encouraged early recognition of cultural diversity	Passion for diversity defined as a sub-construct of psychological capital (Massingham, 2013) speaks about early life experiences being key in embedding lifelong interest in others and different cultures. The African value of “Ubuntu” is appears to support this argument from an African perspective. Black South Africans are encouraged to show interest in others from young and genuinely care for the well-being of the next person (Van Niekerk, 2013). The principle of Ubuntu (Nzimakwe, 2014) is viewed as an African morale value.
3.	Believing in the power of collaboration and teamwork	Collaboration is viewed as a subset of cosmopolitan outlook, a dimension of intellectual capital (Javidan & Walker, 2012). This is directly linked to the African communitarian principle – “umntu ngumntu ngabantu” (Nzimakwe, 2014) – you are who you are because of the others) outlined eloquently by Kitching (2015).
4.	Cultural intelligence, hard work and dedication	This is encapsulated in the form of cultural empathy by various scholars, especially this sub-construct of global mindset refers to one’s ability to work well with people (Bullough et al., 2016). The responses from the interviews expressed need to accept that own culture is not the only culture that exists. It was further suggested by the majority of the respondents that working hard and smart helps position you well within a group, “people will respect you if you work hard and will eject you from the team if you are lazy”.
5.	Be prepared to deal with cultural diversity	Passion for diversity is a key call out under the psychological capital (Javidan, 2014), with suggestions that passion prepares leaders for the unknowns that diversity can bring about at times. The interviewed South African leaders spoke about being born into a diverse country and cultural diversity being so far spread even among the same tribe. This in itself, the respondents felt was a unique embedment of passion for diversity as one was expected to acknowledge the existence of each sub-tribe and be able to cite the clan names as a sign of respect. The majority of the respondents thoroughly enjoyed these gestures growing up and see no difference with the acknowledgement of the world that exists beyond the

		South African borders.
6.	Traveling opens the mind and teaches you new information	The intelligence capital has a sub-construct of global business savvy as a key pillar. In this sub-layer of intelligence capital, it is argued that knowing the world of business by experience is the best way of getting to know the global society (Jokinen, 2004)

This next section will then further explore this subject focusing on responses to the research questions.

5.5. Responses to the research questions

There were five research questions devised to achieve a specific narrative as described below:

5.5.1. Research Question 1

How does the social background (upbringing) of a black South African leader in rural and township environments shape their later adult lives' perspectives in the corporate environment?

The intent with this question was to establish whether the societal value systems to which these leaders were brought up in have somehow translated to their adult years in the corporate space. In other words, have the values such as Ubuntu, religious background and many more value systems had any significance in shaping the respondent's social capital as a dimension of a global mindset?

Theme 2 came out strongly in response to this question as indicated above. It became clear from the conversations and subsequent analysis of the conversations that participants had a very good footing socially from the onset. One could argue that this footing was as a result of both desired circumstances and undesired circumstances in the form of racial segregations. A strong sense of self-assurance which presumably stems from the sense of identity instilled in these leaders from a very young age came out strongly throughout the conversations.

The following quotes present examples of the social fabric of the South African leaders interviewed and how their worlds were shaped from childhood. Refer to Appendix F for more quotes.

RP 1: That's what proper upbringing or **Christian upbringing** requires you to do. You don't wait for someone to call out, you jump in.

RP 1: And so when I was thrown in jail as a 14½ year old kid it ***was the Black Consciousness Movement that actually started my initiation into the reality*** and politics of our country. And so, and they appealed to me, ***I liked the way they were approaching things because it was very intellectual and very cerebral***. It was thoughtfulness, thinking about the politics of our country at a very deep, what you would call an unpacked or deconstructed level.

RP 3: I was working with computers from a young age. I was swimming from a young age. I was playing a violin from a young age, from when I was 8 till I went to high school, for four years I lived in a rich environment, so let me put it that way. ...Where I think my natural inquisitiveness, I think grew a lot during that time. ***I wanted to know what is this, what is that, how does this work, how does that work? I was coding computers probably 10, 11***, just because we had a Commodore 64 computer. And we'd just play around with the stuff.

RP 7: I think I've been someone from a relatively early age that place a lot of emphasis on what ***I would call self-integrity, so knowing who you are, what you're about*** and then following that dream or that passion or that sense of who you are, not following the crowd, doing the things that are right for you and that you know are right for you.

RP 4: In terms of my education I think it's an interesting story in the sense that it started in the middle of rural schools, extremely rural with my primary education and then went to the townships, if I can call it that, for my high school.

....Lots of adjustments and I think also partly influenced by the history of our country. I can tell you that coming from a rural environment, coming from township schools which were not as diverse in terms of the profile of people that we had to deal with, and then getting into the private sector which was quite

diverse in the sense that all of a sudden we have to (1) speak English as the business language, engage with people from different backgrounds, it was quite a challenge. ..

With regards to the question of academic qualifications and how the schooling years shaped the respondents early years, the following was derived from the conversations:

One of the three pillars of a global mindset is the intelligence capital which leans towards the educational background of the leaders. The intelligence capital is about, among other things, leaders possessing a notable level of comprehending cognitive complexities. Such complexities are often defined as the academic framework that forces leaders to think beyond their immediate maximum levels of capability.

Out of the 10 interviewed candidates, only two had undergraduate degrees. The rest had post-graduation degrees obtained both locally (in South Africa) and overseas.

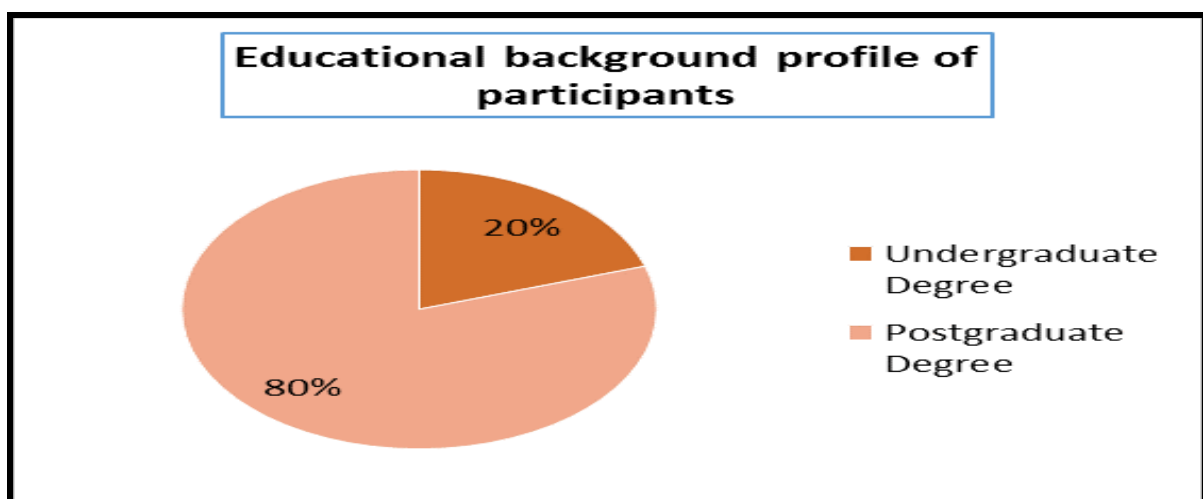


Figure 5.4. Educational background of participants

This is an indicator that South African business leaders have the capability to comprehend complex tasks, that they have a global business savvy and a cosmopolitan outlook to life. This is supported by the number of these leaders with doctorate degrees and business administration master's degrees.

Another element of intelligence capital is a leader's ability to play in the global space and be global business savvy. The South African industry is vast and competes globally in an open business platform.

5.5.2. Overview of Industry profiles of participants

This question sought to understand the industries in which South African business leaders operate in their current roles. An overview of the industry profiles of participants is summarised on the graph below.

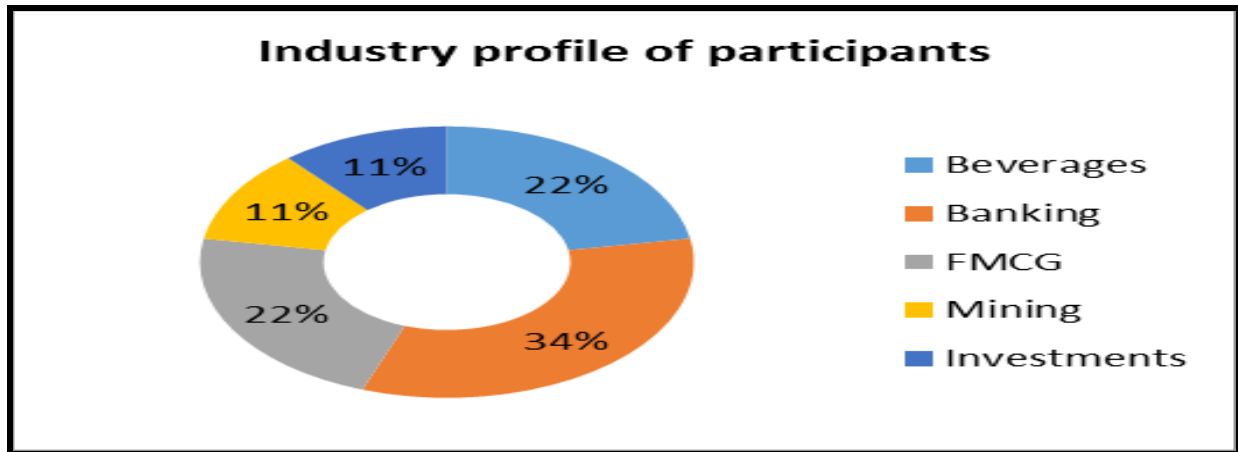


Figure 5.5. Industry profile

A majority of the participants operate in the South African Banking industry with a 34% representation. The sectors with the second highest number of participants are the Beverages and FMCG sectors representing 22% of the participants.

The interviewed candidates work or have worked for the above listed industries. These industries play a role in the business space globally with companies such as SAB rated number two in the beer industry until the takeover in 2016.

5.5.3. Research Question 2

What African values and value systems does a black South African child get exposed to in their childhood years that may shape their later years in the corporate environment?

The intent of this question was to find out if there were any values unique to black South African leaders that supported both the psychological and social capital dimensions as purported by the Global Mindset institute report of 2012. It defines the concept of a global mindset by asking “when does a black leader begin to accept that his/her base is not the only world that exists?”. There were two themes that responded to this question, firstly, it was theme 4 addressing the question of cultural intelligence and, secondly, theme 5 by investigating the question of preparedness for diversity.

The below were some of the answers the candidates provided:

RP 1: *I think there is a bigger question for black professionals and managers about global leadership/mindset.* I think I would distil it to, *it starts with recognising that each and every environment is contested so leadership is about putting your most excellent foot forward*, because ultimately what is it all about?

RP 7: *I read a lot*, I, an example just so you understand, while I was listening, I used to listen to shortwave radio. One day I came across a channel where people were, they were describing a game. And I didn't know what channel it was and I didn't know what game they were talking about. And as I listened I came to realise that it was American armed forced radio and television service, which is something from the Pentagon being broadcast to America and service people around the world but if you find the right channels anybody can listen.

So by the time I get to America I've never watched American football but I knew all about the game

RP 4: So *being respectful, being good at listening, talking to people with respect* and understanding that you don't force your way into people, you convince people. And being naturally empathetic, being able to place yourself in the shoes of the majority of people that typically are in the work place, all of those things, they've always come in handy.

RP 4: *Showing interest and being able to empathise with people* but I also think very, very strongly knowing your game

RP 1: when I was at WITS I again became a student leader there, became a member of, I was a member of the Black Consciousness Movement because at that time the ***Black Consciousness Movement***, Steve Biko's movement was the most ubiquitous in the country

RP 1: – and by the way, just thinking about it now, *because the sort of Judeo-Christian and “Ubuntu” principles create a requirement for proactive action* on the person who believes in those principles. *So leadership is really about the willingness to take responsibility for a particular outcome.*

RP 1: So for me that was my inclination, these are the lessons that have been hammered into my head even though I didn't like church that much, at home, and everything like that, be kind, *be compassionate, show mercy. If you've got an orange, cut it in half and share it with someone who does not have one.* Sharing, *so a combination of African “ubuntu” principles overlaid with sort of Judeo-Christian principles of what a good person's duties are to society and to others*

RP 1: Just say I was precocious and I like strategy and I read a lot, I read a lot.

So you have to expose yourself to a large amount of data for things to come out as inspiration, but my view, look, inspiration happens but I think data is the foundation of all inspiration.

RP 6: “you know we are brought up knowing that for you to be successful beyond your own capabilities you must rely on others. So in my language we call it “*umntu ngumntu ngabantu*”. *You are who you are because of others, and then one person is better than, I mean two brains are better than one, it's very, very key”.*

5.5.4. Research Question 3

To what extent do the religious and cultural dimensions shape the psychological capital of a black South African leader and does it have a positive or negative impact in the global corporate space?

The danger with qualitative research approaches is subjectivity. For this reason, this question was designed as a way to safeguard question 2. The purpose of this question was to ensure that the “how” a South African leader feeds into the prerequisites of a psychological capital was well defined with specific questions asked during the conversations. The respondents were very clear on what feeds their passions for diversity even citing the principles of “Ubuntu” (you are who you are because of others). The sense of

identity came out strongly again in this section with a clear alignment to the self-assurance dimension for psychological capital as referred to by Javidan and Walker (2012).

This refers to the sense of pride and passion for humanity as informed by Judeo-Christianity and the cultural foundation of good neighbourliness. Below are some of the quotes extracted from the conversations held with the respondents:

RP 1: And *keeping an open mind and leading in a manner that is consistent and successful regardless of where you are, which is what you are talking about, global leadership/mindset*. It's about being, *having a high degree of confidence in your ability to succeed in the efforts that you put into something* and so, and that confidence comes from preparation.

RP 1: I suppose at a subconscious level, consciousness develops from any number of value systems. *Your awareness of injustice and things like that and I think my value system* is very much on the Judeo-Christian principles of compassion.

RP 1: you know *politeness in my culture is a very important thing*.

RP 6: *They have been at the centre of the grounding I spoke about earlier because as much as you will find sometimes from time to time that you are seen as an outsider, the concept of "Ubuntu" reminds you that regardless of how the other person looks at you, you don't have to replicate. Still treat them as a person that needs to be understood, welcomed, worked with, assisted, helped when they need help, etcetera, etcetera, although they treat you differently. So you don't have to replicate that.*

RP 1: *So what that really means is that the acknowledgement of your ignorance is not acceptable. You cannot, ignorance is not elevated to be a good thing. And it sounds very funny to say this because in the US when I got there, teachers celebrate with you that you know fuck-all. They are so delighted that you have admitted that you know nothing because their job is done when you know something you didn't know before.*

RP 1: *But language is like a car, it does not lead you to a destination. It's just a vehicle through which you can move. But the destinations that language will take you is a cultural choice.*

RP 1: *So the most important thing **about being exposed to different cultures**, it's not learning about those cultures, it's about learning about your own culture and your own prejudices and your own assumptions and things that you assumed were natural, things that you really thought all human beings do it like this.*

RP 1: *So I think black urban South Africans particularly, people who have gone to these urban centres, whether its universities, work places and everything like that, both highly educated and not, actually have an incredible capacity for adaptation and to integrate differences.*

RP 3: *St Francis is a Catholic environment so you can imagine also I suppose that also kind of helped shape the person that I am now.*

RP 4: *But also something that I think most Africans, almost like **in** their culture and that is let your work speak for yourself as well.....whereas other cultures rely strongly on networks for success in a situation where you are alone and the networks were not your strong, then you knew that if you deliver, do your work very, very well, that will also speak, and it will probably get you to a point where you'd get to some level of respect quickly.*

RP 1: *So because my father was a foreigner we grew up in a negotiated space but we were not even aware of it because certain things that were recognisable to, my mother was Shangaan, my father was Malawian and particularly Chewa, there are different practices about things. So by design, by necessity they had to negotiate which of those practices they were going to, you know. So we were always in a constant environment of negotiation*

5.5.5. Research Question 4

What are some of the unique abilities and attributes associated with the South African historical landscape that a South African leader possesses as an unintended consequence of the country's past history?

This question was designed specifically to test the understating of the concept of a global mindset among the respondents. Using interview question three asking what would one say is an absolute necessity required to be a successful global mindset leader in the context of South Africa. Respondents had this to say:

***RP 7:** I think in the context of your research question around the global mindset one would be, I've talked about this focus on excellence at whatever you do because that opens doors, when you do things well it's easy to transition to the next thing. It's easier, it's not easy, but easier to transition to the next thing. So I focused on excellence, (1).*

*(2) **really a sense of love**, might be a strong word, **love and appreciation for different cultures**.*

This point deals with the sub-construct of psychological capital where the element of being passionate about diversity is a key pillar of the fundamental global mindset dimensions. Respondent 7 spoke about the need to be genuinely passionate about getting to know other cultures and understand how other parts of the world operate.

*(3) a willingness to take risks, so when I left **(home)** I left without my parents, back there, it was just me hopping on a plain, going for the first time and settling into this new school and then figuring out how to thrive on my own. So whether I should take a risk, take chances.*

(4) I would say is in all of this still knowing yourself, still knowing yourself, still having a very strong sense of self, what you're about and why you will do certain things and why you will not do certain things and why you're not trying to keep up with the crowd or amongst the crowd or you're paying any attention to the crowd. So I would put those amongst the key values.

And then you have to have a supportive environment and in my case I guess (1) I had parents as a child, I had parents who supported me in some of these things and then eventually I found a spouse and a partner, a wife who supports me on this journey that we've been on. And who's also globally minded herself.

RP 10: *"you make sure that as a leader while making decisions in your local set-up that you are aware of what is happening in the world and ability to cherry-pick what you think works for your environment or set of circumstances".*

RP 1: *because of all of that, that I'm seeing, one of the problems here in South Africa, we don't acknowledge the fact that we are very different.*

What exists in South Africa are a couple of cultural pockets. *So we assume that we are the same, and in the process we don't engage in the process of deconstructing and stripping away the baggage that we bring which is cultural and then reconstructing what is jointly owned. Even domestically the stresses that you've seen where there is always tension between a sense of commonality and similarity, and it's not just across racial lines, ethnic lines as well.*

RP 4: *So if it was my decision to do some of these things, to learn some of these things and I was doing it for myself, not anybody else. So I had a very, very strong internal locus of control which has helped me throughout. I was prepared to make what an important challenge looked like, sacrifices for the long term based on my terms.*

RP 4: *I think it's important for a person to be good at their story because that instils a sense of confidence. So always strive to be as good. And I think this thing about being clear about your goals, being self-driven, remains quite important.*

RP 4: *Travel, very, very important, you know, because it just opens your mindset. You see lots of things that challenge your views and you realise quickly that there's actually a bigger world out there than just that.*

RP 1: *So that's a very unusual starting point, because that was Biko's point was that our freedom was not just physical, it would start with mental liberation and only if we are successful in understanding our right to be free and our entitlement and our dignity then we can move to the next level of acting on that. And when you understand that your freedom is not optional, and that it's part of your identity as a person, your level of determination and the commitment and the seriousness with which you take struggle is very different from somebody who's just dealing with a discomfort without understanding the meaning of it.*

The responses to theme 1 and theme 6 were directly in response to this question.

What the researcher discovered though was that some of the respondents were not confident in responding to this question even after numerous attempts to ask the question in different ways. One respondent (RP 10) even made a comment that the concept may be different to how this phenomenon is viewed in the industry. The researcher agrees that the less academic view of this concept is easy to grasp without having to think about the sub-constructs of a global mindset, .i.e. Psychological Capital, Intelligence Capital and Social Capital, with each one of these dimensions having at least three sub-layers.

5.5.6. Research Question 5

How does being a black South African child, with strong qualities and attributes, help the leaders in their journey to becoming the successful global leaders they are today?

The researcher sought to understand whether the respondents were able to link facets of their leadership styles to those three capitals mentioned above that define the concept of a global mindset. This research question was framed into multiple sub-interview questions 4 and 8 by firstly asking the leaders to describe times when they felt as though they were an outsider. This was asked to test the leaders' ability to own a foreign space and not feel like a victim of the circumstance. These were some of the responses received:

RP 1: *So the idea of belonging, which is a question of being foreign or not foreign is a fairly fascinating one for me because it's ultimately very personal. It is the expectation of belonging and defining what that means and it usually is*

dependent on being accepted by others. So, and, but I feel like I've had a very privileged but a highly unrealistic life in that – So when you lead you create the eco-system of the environment in which everybody belongs. So I've never felt like I don't belong because whatever it was I was in, was my creation.

RP 4: *But I remember when I was in Queenstown I went as far as buying a book on etiquette, just to understand as to how do these people behave. If you get to a table, if you have to have dinner with the most senior person in the business what are the rules of engagement? Where does the fork on the table sit?*

RP 4: *So I had to do a bit of that preparation. But I think what helped me with that transition is (1) being clear or trying to understand as to what are the things that would make life easy for me but I also think that I was very [inaudible] so I wouldn't wait for anybody to come and tell me what I need to learn. I would decide for myself.*

RP 6: *Firstly, in the work environment, even at varsity level, if you don't drink and then you are amongst drinkers, they always treat you as an outsider. If you are black and you are amongst non-blacks they already treat you as an outsider. If you are a rural boy and you are with the urban boys they already treat you outsider and they call you names, and all kinds of names. Whether you – and then also the age thing, now if you are younger and you are given the bigger responsibility in the work place the elderly people in the work place already treat you as an outsider. So there has been many instances where you needed to prove yourself five times more than an ordinary other person, whether it's due to age or colour of your skin or your background, but you have to work five times as hard than the next guy because everyone is second-guessing you. So one of your challenges was being second-guessed and being seen as either that young boy, or that boy from the rural areas or that black person.*

With regards to taking the role of leadership seriously, respondents were asked to define that one moment where it all began, where they took the conscious decision to be leaders and not followers:

RP 1. *I was like a young guy, had fun, played around, did things that 15 year olds, 16 year olds would do. But I took my leadership responsibilities quite seriously.*

RP 1: *Look, there are two ways of learning, experiential or deterministic where you predetermine what you want to do. So there is sufficient knowledge now that you can in a very predetermined way decide this is how I'm going to expose myself to a global mindset, right? My process was obviously not deterministic. It was forced, it was experiential. So I suppose you are going the deterministic route through your exercise.*

RP 1: *So there are people who will, but, so even when I was in the US and in the environments that I've operated in, I have essentially used the fact that I am not one of them to create an advantage. So all of a sudden having a strange accent is good because I don't sound American but I look comfortable, not something like an American because I'm not apologetic about it. And so at the end belonging and the feeling of being foreign is permission you give others or a right you yield to others.*

RP 1: *you are confronted with two choices, adapt to it or resist it completely. So adaptation requires knowing your source code. Is that if you adapt, how do you know you are still yourself? Can you adapt so much that you lose sight of who you were?*

Both theme 5 and theme 6 responded extensively to the question with all the respondents appearing to be confident in responding to this question as set out in this previous section with themes.

The next chapter will deal with the discussion of the research results and link the discussions back to Chapter 2 and previously published studies on this subject mainly by the Global Mindset Institute at Thunderbird School of Global Management.

CHAPTER 6: DISCUSSION OF RESULTS

6.1. Introduction

This research undertaking endeavoured to establish global mindset dimensions of black South African Business Leaders by investigating the three defined universal pillars of a global mindset using the South African lens. The current view by various scholars such as Penn, (2015), Petrie (2014), Prinsloo, Vale, & Hamilton (2014), Schmitz & Weber (2014) and Unruh (2012) argue that there is only one shoe that fits all when it comes to the prerequisites of a global mindset leader with prescribed sub-layers in support of these dimensions and presented in table 2.1. The author set out to understand whether the South African context offered any new aspects that supported the concept of a global mindset that were worth exploring.

The key questions this study had to respond to were as follows:

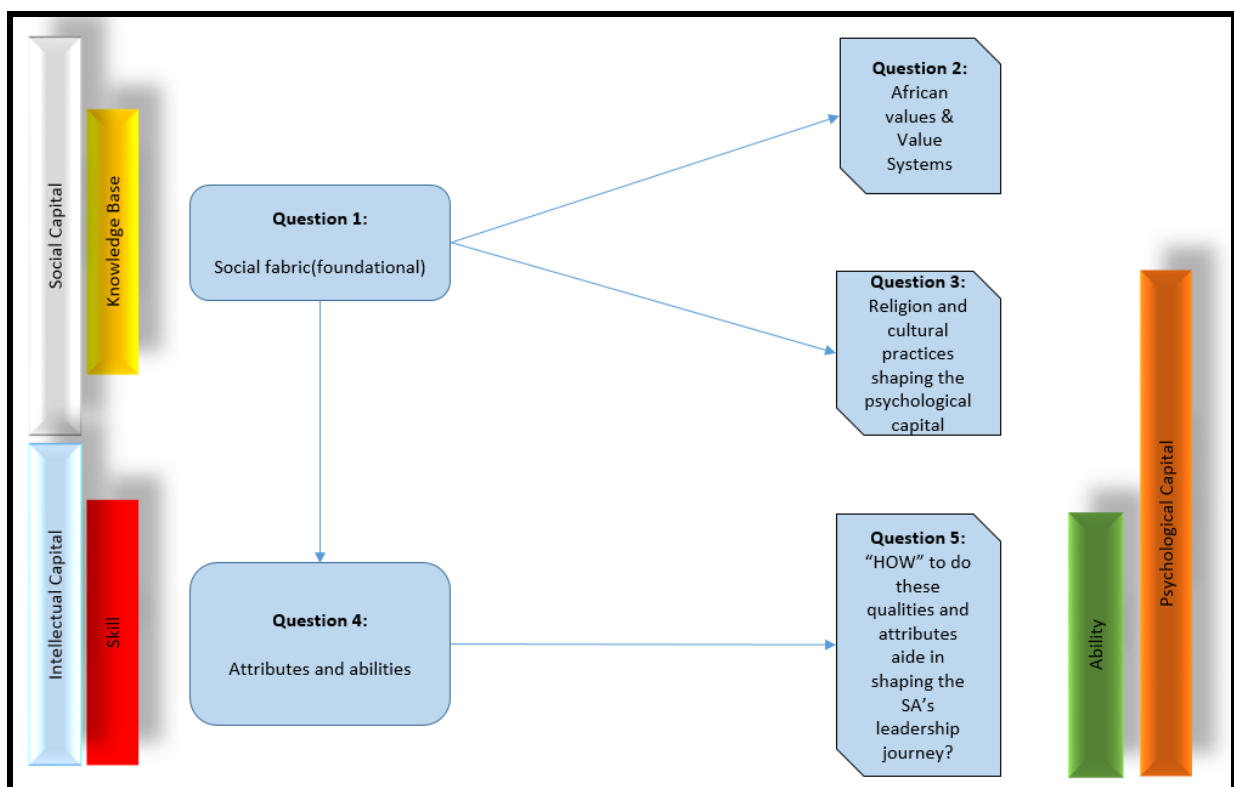


Figure 5.6. Research Questions: Mind Map

Every one of these research questions will be discussed in detail below with links to the three core pillars of the global dimension as depicted in the figure above. The origin of these

three pillars, namely, skill, knowledge and ability, will be outlined below before dealing with the responses to the research discussions.

The findings of the study were tabled in Chapter 5 in detail with quotations from the respondents to substantiate the descriptions. Chapter 6 will discuss and argue against or support the existing research as set out in the literature review. The author will then summarise the discussion points with a concluding statement that refers to the Chapter 6 discussions.

6.2. Scope extent and sufficiency of the sample

The credibility of a research study is said to rest on the research extent and relevance (Patton, 2001). The relevance refers to the study respondents, their qualifications and expert levels in the subject being researched. With regards to the extent, the first matrix illustrates the depth or sample size of the study.

6.3. The Global Mindset Conventional Dimensions

A global mindset comprises skill-sets, a knowledge base and abilities (Javidan & Walker, 2012). Cseh, Davis and Khilji (2014), who developed the theory of global leadership mindset (GLM) model in 2008, argued that the concept of global leadership mindset revolved around three pillars/dimensions, namely, behaviour, knowledge and orientation. This finding was not different to the prior findings by the Global Mindset Institute at Thunderbird School of Global Management in 2004 that developed the three capitals as the core structure of this concept. These three pillars are known as social capital, intelligence capital and psychological capital (GMI, 2012) which provide background information to the discussions below.

The research questions and the key themes from Chapter 5 will be used to align the findings of this study to the global mindset dimensions of the western world.

6.4. Research Discussions Structured Around the Research Questions

6.4.1. Research Question 1: Social background/upbringing of a black South African leader

This question was designed to align with the social capital dimension of a global mindset as defined by the Najafi institute. The intent was to gain a meaningful understanding of the black South African leaders' social context that is one of the three capitals that define the concept of a global mindset from a South African perspective.

The social capital is further expanded into three layers, the ability to listen, to be willing to collaborate, being credible (interpersonal impact), being able to create networks with people from other cultural groups and to have intercultural empathy (Javidan & Walker, 2012).

6.4.1.1. Collaboration (coincidentally aligned with theme 3 developed in Chapter 5)

Theme 3 introduced in Chapter 5 was about collaboration and teamwork. It was evident during the conversations that black South African leaders support collaboration, as presented earlier on in this report, and that this value is inherent in each one of the respondents.

Respondent 3 summarised this point below:

The key thing was unleashing the power of the people. So typically a heroic leader would try to do it all on his own. A slightly better leader will involve immediate people around him, an exceptional leader will involve everyone, which is what we did. We trained everyone.

This confirms that black South African leaders believe in collectivism and build their successes around their teams.

6.4.1.2. Intercultural Impact

The author suspected that this research would lean towards the social capital of the global mindset dimensions. With the cultural aspect or intercultural dimension, this was indeed the case and it was evident during the conversations that the respondents felt comfortable talking about their social dimensions.

Fasset (2013), ISL (2017) and Haas and Mortensen (2016) refer to intercultural impact as part of emotional intelligence. It was evident during the conversations that all the respondents cared about building trust and lasting relations with people. They understood that their own cultures were not the only cultures that existed. Respondent 1 explained this point with the following:

So the most important thing about being exposed to different cultures, it's not learning about those cultures, it's about learning about your own culture and your own prejudices and your own assumptions and things that you assumed were natural, things that you really thought all human beings do it like this. And the more you realise, Oh my God, these are choices that society or groups of people have made over the years, centuries or decades that this is how they really organise themselves and that this is what is going to work and so forth.

This statement summarises the viewpoints expressed by all the respondents. By acknowledging the existence of the other cultures, the respondents still demonstrated a display of self-assurance which is covered below.

6.4.1.3. Research Question 1: Conclusion

The social capital, as stated above in Chapter 5, by its nature is behavioural and therefore refers to building trust and lasting relationships when engaging with different cultures.

6.4.2. Research Question 2: African values and value systems

6.4.2.1. Introduction

Africans are known for well-established societal value systems (Kets de Vries et al, 2016) and these systems serve as the basis for comparison to the psychological capital and the social capital sub-constructs.

Van Niekerk (2013) explains that the theory of moral value is a concept known as “Ubuntu”, the African communitarian phenomenon.

6.4.2.2. Response to Research Question 2

“What African values and value systems does a black South African child get exposed to in their childhood years that may shape their later years in the corporate environment?”

As alluded to in Chapter 2, this research does not only assess the dimensions of a global mindset against the defined pillars of the concept but also reviews the value systems of

black South Africans. This research question was designed to explore African values such as “Ubuntu”, the theory of morale values (Van Niekerk, 2013), black consciousness (in the form of an identity or self-assurance context) and Judeo-Christian values, amongst others, to explain the impact (negative or positive) that they had in shaping the cognitive filters of a black South African leader.

Respondent 1 responded to this subject positively saying that he was certain that his base was founded on these principles that he employs in his daily global dealings:

So that is really for me – and by the way, just thinking about it now, because the sort of Judeo-Christian and “Ubuntu” principles create a requirement for proactive action on the person who believes in those principles. So leadership is really about the willingness to take responsibility for a particular outcome. So for me my willingness to take responsibility for others was sort of an act of “Ubuntu” or an act of Christianity but it was not the way that I was thinking about it actively, I’m just merely analysing in retrospect

What this demonstrated was that solid value systems such as these entrenched from an early age, affect their leadership abilities in the corporate environment. These principles were expressed by all the respondents with respondent 6 closing his response by saying:

the second aspect is that you know we are brought up knowing that for you to be successful beyond your own capabilities you must rely on others. So in my language we call it “umntu ngumntu ngabantu”. You are who you are because of the others, and then one person is better than, I mean two brains are better than one”.

These responses, derived from the interview questions, linked to Theme 3 and the social capital which is the ability to collaborate and work well in teams. The concept of working in teams may be reduced to the simple act of being appointed into a team (Haas & Mortesen, 2016) without investigating whether the team achieves the business imperative.

6.4.2.3. Research Question 2: Conclusion

It can be concluded that, though the African world comprises various value systems, the social identity in the form of black consciousness, theory of communitarian (Umntu ngumntu ngabantu – you are who you because of the others), theory of morale value (“Ubuntu” – being your neighbour’s keeper) and religious value sets continue to form part of the South

African leadership's value system. The religious element was confirmed by Respondent 3 who said,

St Francis is a Catholic environment so you can imagine also I suppose that also kind of helped shape the person that I am now.

This explains how religious values are viewed as complementary over and above the traditional values.

6.4.3. Research Question 3

To what extent do the religious and cultural dimensions shape the psychological capital of a black South African leader and does this have a positive or negative impact in the global corporate space?

The psychological capital is a dimension built on diversity and self-assurance as detailed in Chapter 2. Cultural intelligence is a function of one's ability to work well in diverse environments (Henning, 2016) and leaders with high cultural intelligence (CQ) outperform those with low CQ. Henning's (2016) study followed a quantitative approach and concluded that those with high CG performed well in intercultural environments.

Chapter 2 explains that psychological capital has two key sub-constructs characterising the existence of this dimension:

- *Passion for diversity and*
- *Self-assurance.*

The passion for diversity is not just about tolerating differences but excelling in diverse groupings. This summation was derived from the conversations with respondents who spoke highly of this sub-layer of psychological capital. This self-aware awareness subconstruct was found to be aligned to the psychological capital definition and showed that the respondents understood that being part of a bigger group was necessary to succeed in the global space. Nielson (2014) and Dill (2016) revealed that passion for diversity should not be limited to being part of a team but also includes the need to travel and the see the world. Respondent 1 said that he has travelled the world out of curiosity and passion. This statement shows that travel shapes one's perspective.

Self-assurance is a sub-construct often left for subjective interpretation. The Najafi Global Mindset institute (2012) defined this sub-layer as the coping mechanism that supports the

psychological capital. The author views this sub-layer as an element that encourages leaders to know themselves and “account” for their roots. Almost all the respondents demonstrated a deep level of self-awareness. The following quotes taken from the conversations support this argument:

I've been very fortunate that I've worked for leaders that have accepted me for what I am – RP2

Look, I think I've been someone from a relatively early age that place a lot of emphasis on what I would call self-integrity, so knowing who you are, what you're about and then following that dream or that passion or that sense of who you are, not following the crowd, doing the things that are right for you and that you know are right for you. – RP7

..a student is one who seeks knowledge for himself, him or herself- RP5

Respondent 1 confirmed that self-assurance is important:

It's about being, having a high degree of confidence in your ability to succeed in the efforts that you put into something and so, and that confidence comes from preparation. – RP 1

6.4.4. Research Question 4

What are the unique abilities and attributes associated with the South African historical landscape that a South African leader possesses as an unintended consequence of the country's past history?

The history of this country is characterised by a cyclical landscape with the lowest points of the curve during the apartheid era and colonisation period. The highest moments can be traced in many events including the discovery of gold and other minerals and the year that the country obtained its democracy. This has resulted in the following characteristics evident in South Africans:

- Resilience
- Culturally rooted
- Ability to recognise diverse situations and how to position oneself appropriately

- Self-assurance
- Deep seated sense of pride
- Deep rooted sense of comradeship.

6.4.5. Research Question 5

How does being a black South African child, with strong leadership qualities and attributes, result in becoming the successful leader he/she is today?

Some of the qualities that came out strongly during the conversations were about credibility and a sound work ethic. Reputation was among the key themes developed in Chapter 5 where respondents described this as quality to possess.

When all is gone and all you are left with is your name, let your name be of value.

Credibility will never fail you name. RP10

This response above from respondent 10 confirms that indeed credibility, which is linked to the psychological capital, is a dimension recognised by the black South African leaders as being essential.

Be born to inspire, be present with a high level of confidence not arrogance.

RP10

6.5. SUMMARY

This table below gives a summarised view of the key discussion points highlighted in this chapter.

Table 5.7

Global Mindset Dimension versus the established sub-constructs of a global mindset from a South African perspective

Global Mindset Dimensions	Defined Sub-construct	South African Sub-constructs of Global Mindset	Discussion Point: South African Perspective
Intelligence Capital	Business Savvy	Curiosity, no stupid question, critical thinking, wanting to	Early recognition that a small village brought up in was not the only existing symbol of life that existed in

		know better, “being a student refers to seeking knowledge and not waiting to be fed information”	this universe. Respondents showed no level of self-absorption but rather hunger for learning.
	Cosmopolitan Outlook	Reads a lot, encouraged to imagine the world beyond the borders of the homesteads, make sense of the world without actually being there. Positive outlook to life, believing that everything is possible, acknowledgement of a world that exist out there,	Qualities observed: curiosity, openness and willingness to learn, exposure to multiple cultures locally early on in life.
	Cognitive Complexity	Obsessions for complexity, Analytical, genuine interest in the unknown.	Data flooding, read a lot, tackled complex issues from political challenges at very young ages to applying to study in foreign countries. Deciding to forfeit overseas studying opportunities for a local tertiary education for as long as this second option made sure that siblings were benefitting from the scholarship.
Psychological Capital	Self-Assurance	Black consciousness, Internal locus of control, Heightened self-awareness, strong ability to conduct deep introspection, takes life serious, allowing your work to speak volumes, Resilient, goal driven, clearly defined social base, think skinned, Ubuntu (you are who you are because of the others)	Determination, ability to withstand mental hardships by focussing on the main goal to be achieved.
	Passion for Adversity	Genuine interest in others, listens and observes, open minded, understanding that one’s base is not	Listen more than telling.

		representative of the entire world,	
	Quest Adventure	“ukuhamba kukubona” (to see is to travel),	Understanding that there’s a world beyond your own defined horizon, curiosity of how such world is shaped
Social Capital	Diplomacy	“we live in a negotiated world”, ability to build alliances, Negotiator, honed the skill of convincing,	“Find every opportunity as you new platform to influence and be influenced”
	Interpersonal Impact	Empathetic, consideration of the majority view, respect, Ubuntu	Confidence, humility, ability to withstand hardships, empathy
	Intercultural Impact	Culturally rich, developed filters for cultural diversity, heightened cultural diversity awareness, Approachable	Heightened awareness of others sufferings, Christianity, Judeo-Christian, interest in how other religions are founded,

As indicated in Chapter 2, the discussion section gave a clear comparison between this study’s findings and findings of the literature regarding the dimensions of a global mindset. This summary above illustrates the sub-constructs that are unique to the South African context based on the outcome of the interviews with the respondents.

6.6. CONCLUSION

The author is satisfied that there was a good grasp of the concept of a global mindset among the respondents. Firstly, the objective of the study or the overall intent was well understood with responses directly aligned to the entire framework of the subject.

Furthermore, the exploratory route or approach in discussions and the use of the comparative consistency test, proved that the respondents were consistent in their responses with an evident sense of authenticity. This was achieved by structuring the interview schedule so that certain questions were repeated or reframed to ensure consistency in the responses.

From the results discussed above and summarised in sub-section 6.5, it can be seen that black South African leaders have strong social and psychological capitals because of their traditional value systems that serve as an added sub-construct of the defined global mindset conventional dimensions. Dill (2016) stated that America's social capital has been in the decline since 1995 but, it is apparent that this has not happened in South Africa. The sense of identity and self-assurance were some of the qualities or attributes that came out strongly during the conversations with traditional values such as Ubuntu and black consciousness being the central core of these leaders' lives.

CHAPTER 7: CONCLUSION

7.1. Introduction

The overall purpose of this study was to seek an understanding of whether black South African leaders either fit the current accepted norms of global mindset dimensions or have dimensions to add to the foundational and universal principles or dimensions of a global mindset. The core dimensions that were explored as the foundation of this research were Social capital, Psychological capital and Intelligence capital. Moreover, the research looked at other attributes in the form of traditional values, principles, skills, knowledge base and abilities, that could serve as sub-constructs of the concept of a global mindset through the South African lens.

The study followed a qualitative exploratory approach where 10 respondents were interviewed with all the interviews recorded electronically. Following a detailed thematic coding process, key themes were derived from the conversations and presented in Chapter 5.

In this chapter, the author has a high level discussion about the sub-constructs of a global mindset uncovered in this research.

7.2. Key Findings

A global mindset is about acknowledging that there is a bigger world out there (Institute for Sustainable leadership, 2017) and that one's current world is not the centre of the universe. This can be summarised as intercultural empathy and a cosmopolitan outlook on life. The filters which the leaders use to make sense of the world are shaped by small acts such as reading extensively, making an effort to know the another person's culture, deliberate efforts to be a better human being and thriving in team environments.

7.2.1. Intelligence Capital

All the respondents expressed the need to read extensively. The intelligence capital was seen to be the leader's ability to decode complex matters and process data. This was proven to be a given for the South African leaders and due to the history of this country. The

respondents placed emphasis on their understanding that everything in this world is contested and one must be constantly attempting to be a better leader.

An unintended discovery in exploring this dimension was that South African leaders who grew up in the politically trying times in South Africa proved to be resourceful in that they were able to establish sources of communication with the outside world despite the restrictions and segregations imposed by the authorities of the time. With little information, these leaders were able to make informed decisions allowing them to adapt and excel. This ability has carried black South African leaders into the global space.

7.2.2. Social Capital

In reviewing the global competitive report on global leadership (Schwab, 2015), it is clear that social capital makes a strong leader who is geared for the global space. Social capital is viewed as the behavioural dimension of the concept of a global mindset (Haas & Mortensen, 2016) and as part of a team dynamic. It has become an accepted norm globally to have a clear global perspective with clearly defined cognitive filters. Following this overarching requirement for a global mindset leader, collaboration (as a sub-set of social capital) is the second pillar necessary for a leader playing in the global space. Collaboration, integrated with the traditional values in South African such as Ubuntu (theory of morale values), “Umntu nngumntu ngabantu” (you are who you are because of the others), among others, encourages collaboration from a young age. Evidence from the findings showed that the spirit of communal dwelling is fully entrenched in the black communities in South Africa and therefore in black business leaders.

This study found that black South African leaders possess a high degree of social capital anchored on strong value systems unique to the African context. The figure below is extracted from the 2015 global competitive report confirming the findings that South African leaders are value based, humane in their dealings and highly team oriented:

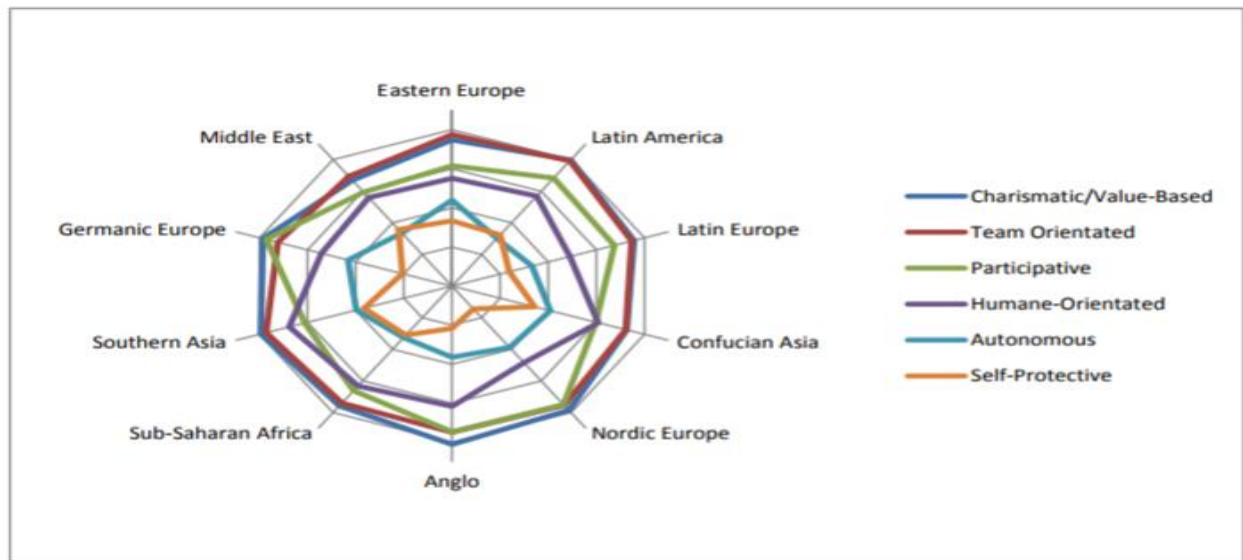


Figure 7.1. Social Capital Matrices as defined by the World Economic Forum(Schwab)

Source: Schwab, 2015

This figure also supports the proposed future research in the Asian world regarding team orientation.

This study discovered that black South Africans are genuinely passionate and recognise diversity. They also work on their preconceived perceptions when going into diverse environments. They are willing to push themselves. As confirmed by many of the respondents, black South African leaders have accepted that some environments may be uncomfortable at first but, with effort, may prove to be a source of knowledge and therefore worth pursuing.

7.2.3. Psychological Capital

Similar to the social capital, the psychological capital of black South African leaders was proven to be high with qualities such as black consciousness and a strong sense of identity that elevates the global mindset dimension. South African leaders were found to have a strong locus of control and confidence that relate to the self-assurance sub-construct of the psychological dimension.

7.3. Research Recommendation

The following key points are for global companies that wish to employ black South African leaders in global roles:

- It has been revealed in this study that black South African leaders thrive in collaborative situations. The study indicated that black South African leaders have the ability to build teams as revealed in Chapter 5.
- The study has, without doubt, shown the strength of the black South African leadership's social capital that is anchored on a solid value system. Organisations could benefit when they choose to harness these traditional value systems and embrace the different perspectives that the black South African leadership has to offer.
- The value systems such as the theory of moral value (Ubuntu) and black consciousness which bring about a heightened level of self-assurance could propel organisations forward when incorporated into human resource strategies.

7.4. Research Limitations

This particular study had limitations as listed below:

- It consisted of mostly black male leaders based in South Africa and had no candidates based abroad with a view of the overseas corporate cultures.
- Only one female black leader was interviewed. The author believes in hindsight that perhaps a different view could have been shared by the female leaders, their struggles and how the past has shaped black South African women's perspectives of the world.
- It was limited to the South African leaders and no leaders from the rest of the African continent were included. Some of these leaders have since moved into South Africa to work for South African based global companies and occupy senior positions.
- A non-homogeneous sampling technique was employed that may have resulted in a higher variation in responses. This is due to the backgrounds of the respondents from various industries and very different backgrounds, i.e rural remote areas of South Africa (segregated homelands with very limited resources) with some respondents who grew up in areas such as townships.

7.5. Possible Future Research

Most studies of a global mindset have only focused on the western world and not much work has been done on the African continent and the Asian countries (Jeffay & Ziskin, 2011). Therefore opportunities exist in exploring a similar subject for the rest of African countries and Asia-Pacific and could include the political landscapes. It would also be interesting to see if a different research approach, i.e. quantitative research approach, would yield different results.

As conceded above, the author would suggest targeting black women in leadership roles in the African context and how their value systems shape their perspective of the world. As suggested by one of this study's respondents, a completely new perspective could be provided by female respondents within the African context given the patriarchal society of the African continent.

7.6. In Closing

The study is regarded as successful because the overall objective to understand whether the black South African leaders either fit the current accepted norm of global mindset dimensions or have dimensions to add to what is being understood as being the foundational and universal principles or dimensions of global mindset, was met.

This study suggested that black South African leadership fits the conventional defined dimensions of a global mindset and offers a new school of thought characterised by traditional value systems and qualities unique to South Africa such as the principle of "UBUNTU" in the leadership context. Values such as black consciousness commonly described as self awareness came out strongly during the interviews.

An unintended achievement of this study was a heightened awareness of this concept of a global mindset among the leaders interviewed. The real crux of this study's success will lie in the translation of the findings into a manual that could be adopted into companies' recruitment strategies.

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APPENDIX A: ETHICAL CLEARANCE

**Gordon
Institute
of Business
Science**
University
of Pretoria

13 July 2017

Lifikile Luke

Dear Lifikile,

Please be advised that your application for Ethical Clearance has been approved.

You are therefore allowed to continue collecting your data.

We wish you everything of the best for the rest of the project.

Kind Regards

GIBS MBA Research Ethical Clearance Committee

APPENDIX B: CONSENT FORM

Dear Sir/Madam

My name is Lifikile Luke studying towards a MBA qualification at Gordon Institute of Business Science (GIBS) - University of Pretoria.

*I am conducting research on “Global Mindset Dimensions of Black South African Business Leaders”, the overall objective is to understand aspects of global mindset that best describe the South African leadership particularly the black leadership. Our interview is expected to last for about an hour and a half(1hr and 30 mins), and this will help us understand what aspects of Black South African Leadership qualities are consistent to the defined global aspects of global mindset. **Your participation is voluntary and you can withdraw at any time without penalty.** Of course, all data will be reported anonymously. If you have any concerns, please contact my supervisor or me. Our details are provided below.*

Researcher name: Lifikile Luke

Research Supervisor: Dr Charlene Lew

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Name of the participant: _____

Signature of participant: _____

Date: _____

Signature of researcher: _____

Date: _____

APPENDIX C: SEMI - STRUCTURED INTERVIEW SCHEDULE

Name:

Start Time:

Organisation:

End Time:

Job Title:

Date:

This study seeks to understand whether the black South African leaders either fit the current accepted norm of global mindset dimensions or have dimensions to add to what is being understood as being the foundational and universal principles or dimensions of global mindset.

As outlined in the brief sent to you, my academic research title is on “**Global Mindset Dimensions of Black South African Business Leaders**”

The view in the 21st century is that to lead in the context of globalisation, leaders must be able to surf through increasing complexities such as organizational cultures, global business landscapes that constantly require evolving and relevant leadership and management practices (Petrie, 2014).

Mindset is said to be cognitive filters through which we use to make sense of the global space in which we operate in (De Vries, Ellen III, Sexton 2016).

This study seeks to understand whether the black South African leaders either fit the current accepted norm of global mindset dimensions or have dimensions to add to what is being understood as being the foundational and universal principles or dimensions of global mindset.

Question 1:

As a start, could I ask that you please share with me a bit of your background and your current role/s?

- High School & Tertiary Education
- Highest Qualification obtained
- Roles held and where?
- Current Role/s & Responsibilities:
- Level in the organisation:
- Company industry/sectors:
- Company size: Staff compliment – direct reports/indirect
- Company size: Turnover
- Have you even been tasked with starting up a new unit/organisation or lead a company that required rescuing?

Question 2:

Based on your life experiences, what would you say is the definition of this concept of global mindset and how has this understanding of mindset helped you shape your journey in both the corporate and public offices?

Question 3:

From an African Leadership perspective and with hindsight being a perfect science, what would you say is an absolute necessity required to be a successful global leader?

Potential probing question:

- Values or connections?
- Intelligence capital, social capital or psychological capital?

Question 4:

Back to your leadership journey, what would you say were your most challenging chapters in your career?

Potential probing question:

- Were you ever challenged by diverse cultural groupings in organisations you had to lead?
- *Did you ever feel as an outcast and had to force your way in?*
- How did you break those barriers if there were any?

Question 5:

In a cross cultural leadership set up, as an African: what are some of the natural leadership attributes do you bring to the table without having to even think twice about them?

Question 6:

In my mind, the concept of global mindset is a journey through various phases of one's life heavily influenced by how we were brought up(**values**), people we meet(social circles), psychological preparedness going up and circles of people we've worked with.

- So can you please tell me a bit about your transformational journey to being global mindset leader or leading?

Probing Question:

- Was there a particular moment in your transformational journey where you thought about that one specific "teaching" from either your parents or mentors that best prepared you and made it easy to transition?

Question 7:

What would you say were your **key personal attributes** to your successes and areas of opportunity that if you were to be granted another shot to the same journeys you've had to travel, you would most sharpen up?

- a) What were the advantages/disadvantages of using these attributes?

Pointer:

- Introverted or extrovert

- Leadership roles from when you were younger that best prepared you for the journey ahead
- Parents, Uncle that you looked up to or a political figure that best helped shape your personal attributes.

Question 8:

Breaking away from your small town base/background, when do you even begin to accept that your base is not the only “world” that exists out there?

Prompting question:

- **How long did it take you to transition?**
- Were you happy with the speed of such transformation?
- What would you have done differently to speed up/slow the process?

Question 9

When did your interest to operate in an organisation with spheres that span beyond just the borders of SA, stem from?

- Were you not a bit alarmed by this interest and worried about how the world was to then view you?
- Socially, were there any attributes of being an African that helped you easily integrate to other cultures?

Question 10:

- The last question for the day, would you say travelling helps with shaping one's perspective of the world and how?
- Is our education system geared to ready our future leaders for this phenomenon called globalisation?

Thank you for participating in this study!!

APPENDIX D: LIST OF INTERVIEW RESPONDENTS

#	Name	Surname	Date
1	Unathi	Mhlatyana	Jul-17
2	Thuthuka	Nxumalo	Aug-17
3	Victor	Williams	Aug-17
4	Sizwe	Mkhasibe	Aug-17
5	Clifford	Raphiri	Sept-17
6	Khaya	Ngcwembe	Jul-17
7	Velaphi	Ratshefola	Aug-17
8	Enos	Banda	Jul-17
9	Doreen	Kosi	October-17
10	Lincoln	Mali	Sept-17

** List is in no particular order

APPENDIX E: ROLES AND RESPONSIBILITIES OF THE RESPONDENTS

Position	Responsible for:
Chairman	“ I am a leader in all of these operations working with capable unit leaders who make things happen on daily basis, I see myself as a facilitator or enabler of multiple disciplines”. Founder and CEO of Freetel Capital and is the founder and CEO of Freetel Capital (Pty) Ltd, a financial services and investment management firm. An experienced investment banker who headed the African investment and corporate banking operations of Credit Suisse and HSBC. A founder shareholder of Cell C, a mobile network operator and the former CEO of Eskom Enterprises. Is the founder and Chairman of the Freetel Group, an investment and advisory firm that has advised on cross-border M&A transactions, project finance, and sovereign policy initiatives and transactions.
Managing Director	16 years' experience in Sales Operations saw this respondent get involved in business optimization projects in SAB. Has led business optimization and revenue growth initiatives in ABI which saw the business rationalize operations from 23 depots to 5 over a three year period, servicing a customer base which grew to 120 000 in 2016 from 40 000 in 2010. ABI's customer loyalty scores improved from 68% in 2009 to 81% in 2016, second only to SAB in the South African FMCG industry. Under this respondent's leadership ABI's Route to Market is globally renowned and has led to the creation of almost 1 500 local jobs and double digit sales growth in the traditional market class of trade.
BOP Director: Supply(Southern Africa)	Executive leader of four manufacturing plants based in South Africa, Mozambique and Swaziland. Gives strategic direction to these aforementioned operations and also ensures these units operate efficiently and in compliance to the country's legal frameworks.
Human Resource Director	Lonmin plc is a division of Lonrho plc, a Britain based company. Lead a team of 6 direct-reporting executives and a HR team of 450 HR professionals in an organisation that has over 30000 employees. MBA

	graduate from UCT and worked in multiple multinational organisations. Overall responsible for the company's HR strategy.
Regional Sales Director	Devise and drive SAB's commercial strategy for the Johannesburg area. There are four Depots and quite a big commercial team reporting to this role. This region generates a turn-over of well over R8'bill.
Customer Interaction Centre: Director	Leading an operation of over 300 employees. Overall responsible for the customer credits, sales and route planning into trade for all of our operations in South Africa.
Executive Head	Head of Std Bank CIB operations into all the African regions where Std Bank operates.
Vice President: Legal and Corporate Affairs – Africa Zone	Heading the Zone Corporate affairs and legal department for ABInBev supporting all of our operations across the continent of Africa.
Head: Group Card and Emerging Payments	I am responsible for the Standard bank Card and Payments businesses in South Africa and across the African continent
Chairman	Chairman of Gold Brands Investments Ltd

** In no particular order!!

APPENDIX F: INITIAL CODES OF THE STUDY

1	Life Experiences encouraged early recognition of cultural diversity
2	Ambition through upbringing
3	Desire for continuous learning
4	Self-leadership through upbringing
5	Resilience due to upbringing
6	Empathetic / Compassionate
7	Ability to influence and be influenced
8	Ability to consider global trends in local context decision making
9	Interest in dealing with tough and challenging situations
10	An advocate for others from a young age
11	Believing in the power of collaboration and teamwork
12	Curiosity, willingness and openness to continuous learning
13	The ability to debunk societal and racial stereotypes
14	Keeping abreast with global trends
15	Show humanity to others (Ubuntu)
16	Be adaptable to change
17	Empowering people to bring out the best
18	Being knowledgeable and excelling at one's work
19	Being open to the views of others; particularly those who are different to us
20	Transparency, openness and communication
21	Building solid and authentic relationships
22	Be self-driven and goal-driven
23	Respecting time and punctuality
24	Allowing empowered accountability
25	Dealing with social stereotypes at university and in the work place
26	Dealing with racial prejudices and discrimination in the work place
27	Having to accept the realities of the importance of education and excellence
28	Having to discipline and fire non-performing employees
29	Dealing with retrenchment due to closing down of factory
30	Having to live and study in the USA while holding onto the bitter apartheid past
31	Haunted by the legacy of apartheid in the work place
32	Attempting to settle into a new role with minimal support
33	Constantly having to innovate
34	Challenges were not so overwhelming
35	Cultural intelligence
36	Hard work and dedication
37	Humility
38	Being accessible to people of all levels within the organisation
39	Consistency
40	Being knowledgeable in your field
41	Ability to influence
42	Embracing Teamwork
43	Have respect and care for others

44	Honesty
45	Prepared to deal with cultural diversity
46	Prepared for excellence
47	Learnt to treat everyone fairly regardless of race or status
48	Prepared for adaptability
49	Benefits of mentoring upcoming leaders
50	Contribute towards redressing the inequalities of the past
51	Learnt to remain grounded in my values
52	Learnt the value of establishing good relationships
53	The journey prepared me into advocacy for others
54	Embrace the spirit of Ubuntu
55	Learnt the importance of self-determination
56	Prepared me to remain resilient and not to lose focus
57	Leadership
58	Curiosity and openness to continuous learning
59	Respect
60	Embrace diversity
61	Fearlessness
62	Encourage Teamwork
63	Honesty
64	Transparency
65	Critical thinking
66	Communication
67	Humility
68	Empathy
69	Values-driven
70	Accessibility
71	Passion
72	Ability to influence
73	Gain respect of colleagues
74	Empowered previously disadvantaged employees
75	Encourage openness and trust
76	Encourage self-leadership
77	Fought for the rights of peers
78	Encouraged humility
79	Encouraged debunking of stereotypes
80	Making decisions and sticking to them
81	Fearlessness exposed me to dangerous situations
82	Traveling opens the mind and teaches you new information
83	Productivity is key for success in business
84	Self Awareness in prejudices, norms and values
85	The Importance of Training and Developing young people
86	Communication and Relations differ by country
87	Get educated without losing your Cultural Identity
88	Alignment of South Africa's Education System with International Standards
89	Investment in Schools located in Rural Areas

90	Ensure Quality of Public Schools are aligned to Private Schools
91	Teach the Future Generation to be Proud of the African Education System
92	Highlight the Value of Education and Knowledge
93	Strengthen discipline in the schooling system
94	Alignment of South Africa's Education System with industry practice and relevant content