

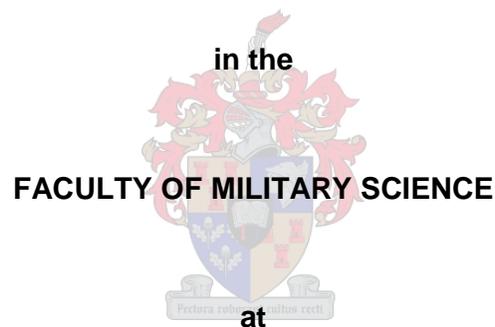
**DEVELOPING A CONCEPTUAL MODEL FOR TRANSFORMATION AT  
THE SOUTH AFRICAN MILITARY ACADEMY: THE UBUNTU APPROACH**

**by**

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**DECLARATION**

I, **Kula Ishmael Theletsane**, the undersigned hereby declare that the work contained in this thesis is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

**Signature:** .....

**Date:**.....

## ABSTRACT

The initial conceptual framework for transformation proposes the context (why), the content (what), and the process (how) as three dimensions of transformation that are always present. A distinction is made between external and internal triggers of transformation, and information is provided on the challenges posed by, among others, the knowledge society, globalisation, and changing market conditions that require companies to become learning organisations staffed by empowered knowledge workers.

Literature study on transformation clearly shows that transformation brings about change. There are different models on transformation and this shows that there are different approaches to transformation.

Ubuntu should be introduced as a way forward for the South African Military Academy (SAMA) to deal with transformation issues. Ubuntu is more concerned about the wellbeing of the people and their morale during and after transformation has been implemented.

Subsequently, a conceptual model for transformation is proposed in which generic elements of the “why”, “what”, and “how” dimensions are included. The SAMA model is developed to fit the scope of a conceptual model, and to be in line with what is generally proposed in the literature for organisations that want to transform in order to become market leaders and enhance long-term goals.

Conclusions drawn from the ongoing SAMA transformation process are that its aims and principles are not in line with what appears to be required in creating an innovative learning organisation. With regard to the “how” of transformation, it is found that improvement is still needed to the processes to change attitudes, mind-sets, and styles on the part of managers as well as employees that might inhibit empowerment and stifle creativity and innovation.

## OPSOMMING

Die aanvanklike konseptuele raamwerk vir transformasie stel die konteks (waarom), die inhoud (wat) en die proses (hoe) voor as drie dimensies van transformasie wat altyd teenwoordig is. Daar word 'n onderskeid getref tussen eksterne en interne aanleidende oorsake van transformasie, en inligting word voorsien oor die uitdagings wat voortspruit uit, onder andere, die kennissamelewing, globalisering, en veranderende marktoestande wat vereis dat maatskappye leerorganisasies word met 'n personeel van bemaagtigde kenniswerkers.

Uit 'n literatuurstudie oor transformasie is dit duidelik dat transformasie verandering teweegbring. Daar is verskillende modelle van transformasie en dit toon dat daar uiteenlopende benaderings tot transformasie bestaan.

Ubuntu moet ingestel word as 'n manier waarop die Suid-Afrikaanse Militêre Akademie (SAMA) voortaan transformasie kan hanteer. Ubuntu is meer besorg oor die welstand van die mense en hulle moreel terwyl en nadat transformasie geïmplementeer is.

Daar word dus 'n transformasiemodel voorgestel waarin generiese elemente van die "waarom"-, "wat"- en "hoe"-dimensie ingesluit word. Die SAMA-model word ontwikkel om dieselfde omvang te hê as 'n konseptuele model, en om ooreen te stem met wat algemeen in die literatuur voorgestel word vir organisasies wat wil transformeer om sodoende markleiers te word en langtermyn doelwitte te bevorder.

Gevolgtrekkings wat voortspruit uit die voortgesette SAMA-transformasieproses is dat die doelwitte en beginsels nie ooreenstem met wat skynbaar vereis word om 'n vernuwend leerorganisasie te skep nie. Ten opsigte van die "hoe" van transformasie, word bevind dat verbetering nodig is voor die prosesse verandering gaan meebring aan houdings, ingesteldhede en styl, by bestuurders sowel as werknemers, wat tans nog bemaagtiging beperk en kreatiwiteit en vernuwing onderdruk.

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**LIST OF ABBREVIATIONS**

APLA	Azanian People's Liberation Army
CEMIS	Centre for Military Studies
DoD	Department of Defence
HQ	Head Quarters
JMCC	Joint Military Co-ordinating Committee
MK	Umkhonto we Sizwe
MSD	Military Skills Development
OC	Officer Commanding
OD	Organisational Development
PAC	Pan Africanist Congress
SADF	South African Defence Force
SAMA	South African Military Academy
SANDF	South African National Defence Force
SMD	Section Military Development
SU	Stellenbosch University
TEC	Transitional Executive Council

## CHAPTER 1

### ORIENTATION TO THE STUDY

*“There are no joys without mountains having been climbed. There are no joys without the nightmares that precede them and spring them into light... The joys that spring from the challenges are profound, and the challenges will always be there. As long as there are human beings there will be challenges. Let no one speak (to me) of frontiers exhausted, all challenges met, all problems solved. There is always the joy of discovering, uncovering, and forging new forms, new ways”...Ben Okri, A Way of Being Free, 1997*

#### 1.1 INTRODUCTION

The democratic election in South Africa (SA) in April 1994, brought multiple challenges in all spheres of life and also marked the birth of the South African National Defence Force (SANDF). These challenges imposed processes of transformation to keep on par with other defence forces and government organisations.

At some time or another all organisations must go through transformation. The change in technology and the environment force these organisations to transform. Given today's realities, transformation must be customer-focused, that is, aimed at satisfying customers who ultimately will be prepared to pay for the added value they get. For a variety of reasons, doing the same thing better is no longer good enough for winning and retaining customers (Bass, 1994: 64). A fundamental change in the way people think about the market, the assumptions they make about what constitutes success with their customers, and how they translate this into actions, both internally and externally, is necessary for them to remain competitive (Van der Merwe, 1995: 79).

#### 1.2 BACKGROUND

South Africa's Department of Defence, consisting of the SANDF and the Secretariat of Defence, was established by the Interim Constitution of 1993 (van der Merwe, 1996: 8). A process followed to integrate seven former military forces (including the KwaZulu Self-Protection Force) into a single SANDF. According to Van der Merwe (1996: 8) the integration process was designed by the Joint Military Co-ordinating Committee (JMCC) of the subcouncil on defence of the Transitional Executive

Council (TEC). The TEC agreed that the six armed forces in South Africa - the South African Defence Force (SADF), the four 'bantustan' armies (TBVC states) and Umkhonto we Sizwe (MK) - were to be integrated into the SANDF. The Pan Africanist Congress (PAC) originally stayed out of the negotiations, but the Azanian People's Liberation Army (APLA) later joined the integration process after a cabinet decision and an amendment to the Interim Constitution (van der Merve 1996: 9). The original plan envisaged a termination of the integration process by the end of 1994, but the timeframe was later extended to three years. This was basically the birth of the SANDF.

The unit of analysis for this research is the South African Military Academy (SAMA). The SAMA was chosen not only for its proximity to the researcher which will enable access to people and information but most importantly it appears that the SAMA has not yet embarked on a well deliberated transformation approach. As is the case for any other state department and institution, it is important that the SAMA should be implementing a transformation process/model in order to transform successfully. Currently the SAMA is not following any transformation model, and this state of affairs provided the researcher the opportunity to develop an Ubuntu focussed model for transformation for the SAMA.

For the purpose of this research the following types of transformation will be analysed:

- a. Cultural transformation
- b. Human transformation
- c. Political transformation.

### **1.3 SCOPE**

This research will provide:

- a. Background
- b. Problem statement
- c. Aim and study objectives
- d. Research design and methodology

- e. Literature review
- f. Model development.

#### **1.4 PROBLEM STATEMENT AND RESEARCH QUESTIONS**

Currently there is no standardisation with regard to transformation at the SAMA. Planning processes are not well directed and a lack of vision and co-ordination with regard to the different phases of the transformation process is evident. Uncertainty exists with regard to the management of transformation in the institution. The guidelines and direction with regard to transformation are there but it appears that management just ignore them.

Transformation is a reality of modern society. It is also relevant in organisations which want to achieve a common set of goals. The modern organisation often tries to maintain stability, but this may lead to delayed change. Since 1994, the SAMA has been faced by the cutting edge of transformation, which emphasised the need for a more competitive approach in management. The absence of a structured procedure for transformation at the SAMA resulted in the need for a specific conceptual model for transformation at this institution. The model will be developed to give a clear direction and to provide for strategic planning guidelines. The model will be in line with the Department of Defence policies and Ubuntu principles.

In seeking answers to the above primary research problem the researcher, in conducting research, will be guided by the following questions:

- a. What is the importance of transformation in the SANDF?
- b. Why is transformation necessary at the SAMA?
- c. Can Ubuntu bring about successful transformation at the SAMA?
- d. Are Ubuntu principles compatible with this organisational transformational idea?

#### **1.5 AIM OF THE STUDY**

The aim of this study is to develop a conceptual model for transformation at the SAMA, based on the concept of Ubuntu.

### **1.5.1 SECONDARY AIM**

The secondary aim of this research is to:

- a. Bring about change at the SAMA.
- b. Highlight new courses of action to be undertaken in the future at the SAMA.
- c. Provide new insight into the phenomenon of organisational transformation, not only at the Military Academy, but also in the department of defence (DoD) at large.
- d. To investigate and describe the previous and the current status of transformation.
- e. To provide guidelines and recommendations for implementation as a conceptual model to be used by the SAMA.

### **1.6 SIGNIFICANCE OF THE STUDY**

Streubert and Carpenter in Jumat (2006: 7) view that “topics should be significant, with the potential to illuminate or place a new perspective on current questions”. This applied to this study since transformation is still a challenge in SA. The findings should help the SAMA with the smooth running of transformation. Since the SAMA is still battling to transform this can create an opportunity to help in that process.

### **1.7 RESEARCH DESIGN AND METHODOLOGY**

Research can be defined as the systematic process of enquiry to discover knowledge about a phenomenon. Research methodology refers to “the how of collecting data and the processing thereof with the framework of the research process” (Brynard & Hanekom, 1997: 27). Thus methodology refers to the tools, procedures and techniques used in the process of enquiry (Babbie, 2001: 647).

Methods of data collection in research can be divided into qualitative and quantitative methods. Quantitative methods are used when the purpose of the research is to arrive at a universal statement and when the research seeks to assign figures to observation (Brynard & Hanekom, 1997: 29). Techniques used here are surveys, questionnaires, and opinion polls.

Qualitative methods “produce descriptive data and no numbers are assigned” (Brynard & Hanekom, 1997: 29). Techniques used here are for example interviews.

Sources of data can also be divided into primary and secondary. Primary data is data collected with the primary purpose of answering the research question posed by the researcher and gathering first hand data from respondents. Secondary data is data used in the study, although collected by a different researcher for the purpose of addressing a different research problem (Babbie, 201: 76).

According to Mouton (2002: 193) research design is the plan of the way the researcher handles the formulated research problem. This study will mainly consist of two parts. Firstly, a literature study involving current literature on the subject of organisational transformation and Ubuntu, will be conducted. The information gathering process will include reviewing books, journal articles, academic research papers and other electronic documents available on various databases.

Against the above background, it is proposed that the study be conducted within the qualitative paradigm. One of the major distinguishing characteristics of qualitative research is the fact that the researcher attempts to understand people in terms of their own definition of their world. By utilising a qualitative approach, an attempt will be made to understand the organisational transformation from the subjective perspective of the individuals involved, because the complexities, richness and diversity of their lives can only be captured by describing what really goes on in their everyday lives, incorporating the context in which they operate, as well as their frame of reference. Qualitative approach has the potential to supplement and reorient people’s current understanding.

According to Mouton (2002 194) the strength of the qualitative paradigm are that it:

- a. Studies people in terms of their own definitions of the world;
- b. Focuses on the subjective experience of individuals; and
- c. Is sensitive to the context in which people interact with one another.

Against this background the research design of this study will be presented in fairly broad terms at this point. The literature study involving current literature on the subject of organisational transformation is required.

### **1.7.1 Data collection techniques**

The use of the following data techniques is proposed:

#### **a. Observation**

The researcher spent a long time at the South African Military Academy and has the first hand information on the topic.

#### **b. Advantages**

- i. Researcher has first hand information.
- ii. Researcher can record information as it occurs.
- iii. Unusual aspects can be noticed during observation.

#### **c. Limitations**

- i. Researcher may be seen as intrusive.
- ii. Private information may be observed that the researcher cannot report.
- iii. Researcher may not have good attending and observing skills.

### **1.7.2 Documents**

Public documents such as the Constitution, White papers, Acts, policies, newspapers will be consulted. Private documents such as journals, letters and speeches will also be consulted.

#### **a. Advantages**

- i. Enable the researcher to obtain the language and words of informants.
- ii. Can be accessed at the time convenient to the researcher.
- iii. Represent data that are thoughtful in that informants have given attention to compiling.

- iv. As written evidence, it saves a researcher the time and expense of transcribing.

**b. Limitations**

- i. May be protected information unavailable to public or private access.
- ii. Material may be incomplete.
- iii. The document may not be authentic or accurate.

**1.8 THESIS LAYOUT**

**Chapter 1:** General introduction to transformation which will provide insight to the study. It gives the motivation and the rationale for the study. The problem statement, reason for the study, objectives of the study, period of study, and the structure of chapters.

**Chapter 2:** In this chapter an overview of literature study on transformation and change will be given. A lot has been written about transformation and change but the researcher decided on this particular literature because it fits the profile of the study. In order to understand transformation it is important to define it and explore how the concept of transformation differs from mere change.

**Chapter 3:** In this chapter the role of Ubuntu in transformation will be discussed. This will provide a better way to understand how management should deal with transformation. Ubuntu will be defined in brief and the importance of Ubuntu and how Ubuntu can help in transforming the SAMA will be discussed. The researcher will also look at whether the concept of Ubuntu is exclusively African. The difference between the Western management approach and the Ubuntu approach will be discussed. Finally, attention will be paid to the social values of Ubuntu and the way Ubuntu can be conducive to the establishment of an African managerial habitus.

**Chapter 4:** This chapter will basically focus on the transformation in the SAMA from 2004 to 2006. The researcher will mainly focus on the Faculty of Military Science since the SAMA's core business is education.

**Chapter 5:** Developing a conceptual model for organisational transformation for the Military Academy by means of the Ubuntu approach

**Chapter 6:** Conclusion will be drawn, limitation to the study will be identified and recommendations for solutions and for further research will be made.

## **1.9 CONCLUSION**

The aim of this chapter was to give a brief overview of the study. The next chapter (Chapter 2) will focus on the literature study on both transformation and change. Transformation will be defined very broadly and the need for transformation will also be covered. Different transformation models will be discussed and analysed. The chapter will also focus on change, resistance to change, how to overcome it, and also a models for change.

## CHAPTER 2

### LITERATURE STUDY ON TRANSFORMATION AND CHANGE

#### 2.1 INTRODUCTION

Transformation is conceived in the mind of the individual, but it is born in the mind of the corporation as a whole. It is the result of a choice, an act of will, made first by one, then by a few, then by many, and finally by the critical mass needed to make radical change happen. Unlike mere change, which can occur by default, transformation is the result of an enduring, organisation-wide motivation and commitment to achieve a common set of goals (French, 2000: 25).

From a historical perspective there are distinct phases in societal development generally, but also specifically in its economic sphere. Different terms are used to define each of these phases. One of the more interesting perspectives is to refer to each phase by way of a metaphor. For instance, there has been a shift in Western thinking from a mechanistic or machine perspective to an organic view of the world. Despite differing views on whether this mind-shift has been generally accepted, there seems to be agreement that the new metaphor is that of the world as an integrated, self-regulating organism (Gouillart & Kelly, 1995:2).

Human thinking and social institutions tended to be shaped by the influence of the mechanistic industrial era. Organisations used to be well-lubricated machines, which have become more complex in due course.

Verbal and written communication represented the order of cohesion, which was necessary for the formation of the first civilisations. Gutenberg's printing press raised the order of cohesion to a new level, disseminating knowledge, which eventually undermined the tyranny of church and king. The rights of churches and kings were replaced by the rights of individuals, leading to the democratic movement and ultimately the great revolutions of the eighteenth century.

The era introduced by the Industrial Revolution and which has continued to the present day, was for the main part technology-driven. However, its most profound manifestation was a social one. It brought urbanisation in its wake, which replaced village community life and rural physical isolation with social cohesion on a larger scale. The rhythm of life changed radically and, because the spirit of the industrial

era was of a mechanical nature, the nature of the social institutions created by it (bureaucracy, hierarchy, command-and-control structures and specialisation) was machine-like. In an organisation with a mechanistic nature, the worker paradoxically experienced alienation in a situation of cohesion (Wheatley, 1994a: 17).

As in the case of earlier social transformations, the technology era is increasing the level of social complexity. It has brought major changes in the community to which the organisation and the dominant institutional creation of the industrial era must adapt.

From the perspective of the individual, speech, writing, printing, telephone, radio and television all represent technological progress, which has enhanced cohesion networks. Nowadays one is able to fax messages, arrange video conferences and, on demand, plug into computer networks all over the globe. Networks are growing at a fierce pace in size and complexity, and this growth is likely to continue.

What holds true for individuals is also true for organisations. Organisations form alliances and partnerships with their suppliers and customers and become part of networks, even networks of networks (Makgoba, 1999: 58). The physical and financial boundaries between organisations are fading, and this tendency will probably continue as well.

But, while individual networks are growing and business networks are becoming knowledge networks, there is a human element, which justifies careful attention and care. Cohesion can be a double-edged sword, resulting either in increased individual isolation or a greater sense of commonality, depending on the role that company may choose in the future (Lawler, 1996: 15).

In this chapter an overview of the literature study on transformation and change will be given. A lot has been written about transformation and change but the researcher decided on this particular literature because it fits the profile of the study.

## **2.2 WHAT IS TRANSFORMATION?**

Transformation is the application of behavioural science theory and practice to effect large-scale paradigm shifting organisational change (French, Bell, & Zawacki, 2000: 7). For the purpose of this study transformation and change will be regarded as the same thing. Another approach in defining transformation is to state that “transformation is an integrative disciplinary approach that facilitates continuous

learning and change at all levels within the organisation and is guided by the vision and challenges of the macro environment, with the main objective being that of achieving the wellbeing of employee, equity and total organisational effectiveness" (Botha and Meyer, 2000: 12).

One needs to make a clear distinction between organisational development and transformation. Organisational development, although intended to be a wide process, has not evolved as such in practice. For this reason Church and McMahan (1996: 54) argue that people who have employed singular organisational development interventions or intervention at only one level within an organisation have started to classify the process as organisational development. The challenges of the new environment have forced the discipline to develop in the new phase of transformation (Gouillart & Kelly, 1995: 7). The main difference is that transformation is now a larger concept than that of organisational development, and has become a strategy of the organisation to achieve equilibrium with the macro environment.

Transformation is about what works to bring about the desired result. It is of critical importance that the essential stages in transformation process be identified and what needs to be done at each stage, by whom and when. Transformation involves destructing and then reconstructing any and every aspect of the organisation in order to ensure or improve its viability, competitiveness and effectiveness.

## **2.3 HUSE TRANSFORMATION MODEL**

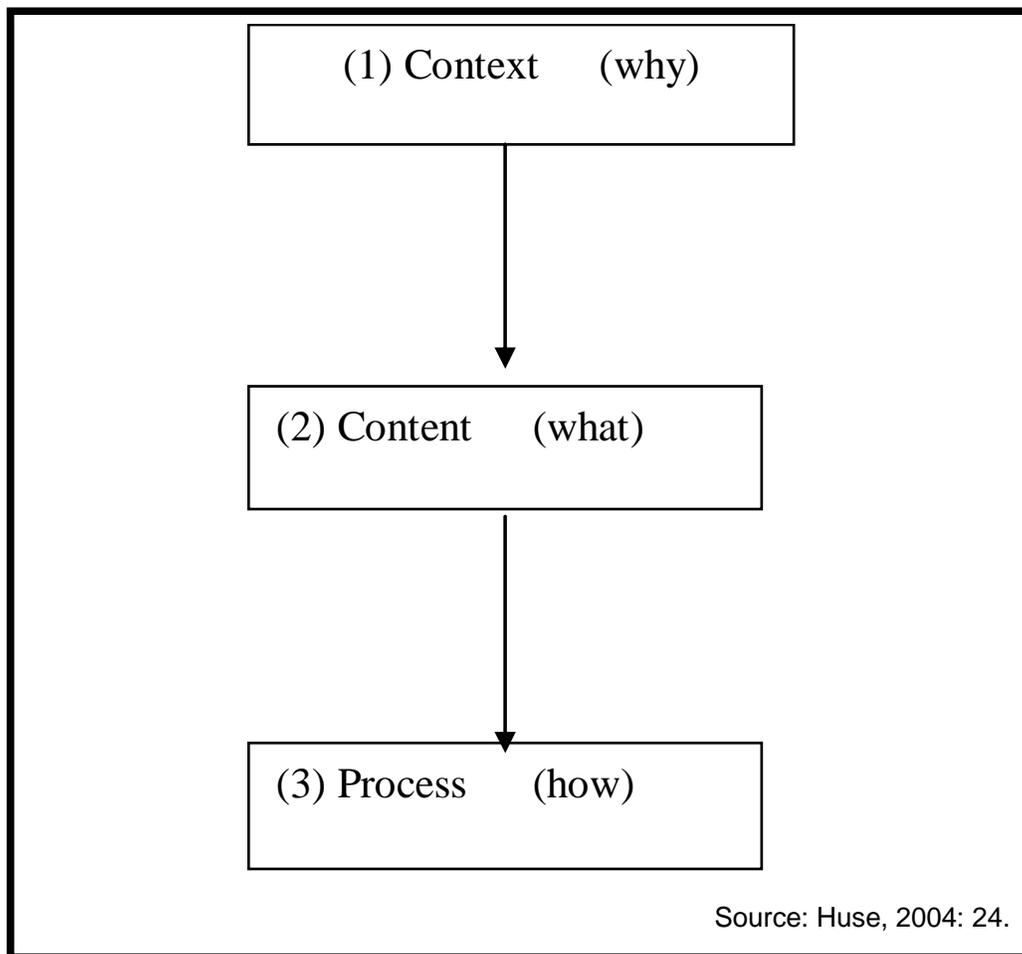
Huse, (2004: 19-35) provides a schematic representation of an initial conceptual framework for transformation that would take account of the changes needed to survive and flourish in the knowledge society. The three main dimensions of transformation in the case of organisations are the context **why**, the content **what** and the process **how**.

### **2.3.1 Why transformation? (why context)**

The society, the community, and the family are all conserving institutions. They try to maintain stability and to prevent, or at least to delay, change. But the modern organisation is a destabiliser. It must be organised for innovation, and innovation, as the great Austro-American economist Joseph Schumpeter said, is "creative destruction" (Drucker, 1992: 96).

The modern organisation must be organised for the systematic abandonment of whatever is established, customary, familiar, and comfortable, whether that is a product, service, or process, a set of skills, human and social relationships, or the organisation itself. In short, it must be organised for constant change. The organisation's function is to put knowledge to work on tools, products, processes, on the design of work, and on knowledge itself. It is the nature of knowledge that it changes fast and that today's certainties tend to become tomorrow's absurdities (Mullins, 1999: 102).

**Figure 2.1: Schematic representation of an initial conceptual framework for transformation**



The change of the cultural and organisational context involves issues such as the structure of the new organisation, the system and tools available, and the change of values, beliefs and norms. Explaining the context is very important as people are

often more open to change if they understand the reasons for it. Exposure to "the big picture" can prompt the discomfort or pain that encourages people to move forward in the direction of the new alternative. In such an explanation it is important to pay attention to both the internal and external triggers of transformation. Most importantly one has to know what should be transformed within the organisation.

In the case of the South African National Defence Force (SANDF) for example, the drive for the transformation came from external triggers that led to the process of integration. Once the integration had taken place, internal triggers for transformation were present in that the new organisation had to be rationalised, restructured, and transformed so as to position itself.

In the case of SAMA, the "why" that gives rise to transformation is something that keeps on recurring in new forms, since there is always a new external or internal trigger that necessitates further or additional transformation to enable the organisation to keep pace with a changing world.

What the management of the SAMA have to do is to get employees to see that the need to change is based on what they have not been doing, rather than on what they have been doing.

But since signals are more often than not subtle before they become obvious, leaders - be they in a small, medium or large organisation - need to be consciously and continuously poking and provoking to see when, and where, the opportunity exists for transformation. In other words, challenging the status quo and what has been done well in the past is fundamental to the successful organisation that wants to stay that way.

It is difficult to challenge the status quo. One's approach may be gentle, assertive or aggressive, but the impact is the same - the old format is threatened with destruction once one begins to consider new ideas and options. By breaking through the peace and quietude that usually surround the revered and the habitual, one is in essence suggesting that the old boundaries be destructed and new ones formed.

The energies that urge people to create, innovate and transform are spurred on by changes in the world (Huse, 2004: 40). These changes come from both outside the organisation - in terms of changing technology, competition, and consumer needs - and inside the organisation - in terms of the changing needs and skill levels of

personnel. Individuals and organisations need to adapt to stay effective (achieve their goals) and efficient (expend the least amount of time, energy, and resources).

### **2.3.2 What should be transformed? (what content)**

This refers to the content of the transformation, and the elements included here have all been features of the SAMA's ongoing transformation process. The importance of leadership to drive the transformation has been stressed in the literature, and this has to be a critical success factor in the SAMA transformation process. Creating and communicating a vision should play an important role in the SAMA, as well as a structured, phased approach with clear tasks, allocation of responsibilities, and time frames

What is forcing these changes in organisations and other social institutions is, in part, new technology, such as computers, videos, and telecasts via satellite; in part by the demands of a knowledge-based society in which organised learning must become a lifelong process for knowledge workers; and in part new theories about how human beings learn (Gilgeous, 2000: 87).

On the one hand, this means every organisation has to prepare for the abandonment of everything it does. Managers have to learn to ask every few years of every process, product, procedure, and policy: "If we have not already done this, would we adopt it at the present time knowing what we now know?". If the answer is no, the organisation has to ask itself what should be done instead. This has to involve concrete action, not merely another study. Indeed, organisations increasingly will have to plan abandonment rather than try to prolong the life of a successful product, policy, or practice something that so far only a few large Japanese companies have faced up to (Morgan, 1999: 23).

It is of critical importance that the essential stages of transformation be identified and what needs to be done at each stage, by whom and when.

Transformation involves destructing and then reconstructing any and every aspect of the organisation in order to insure or improve its viability, competitiveness, and effectiveness. Given the need to adapt to changing conditions, each part of an organisation - its procedures, policies, systems, product lines, and culture - must be evaluated periodically in terms of its continued viability (Huse, 2004:45).

The transformational leader, in galvanising the creative energies of the organisation, must help it to diverge from the old by considering new options, dissecting or analysing the situation and its needs, deciding on or choosing a new proposal, and beginning the design of a new construct. The leader must also help the organisation to learn how to be innovative, complete the design of the new innovation, devise a strategy for achieving it, devote time and energy to its attainment, and determine how it will be structured, nurtured, and maintained (Huse, 2004: 46).

The why, what and how of transformation are closely linked together. For an organisation to transform successfully, however, the “how” is of critical importance. Even if the organisation has decided why it wants to transform and what needs to be done, many transformations are not successful, because the “how” has not been implemented successfully or correctly.

### **2.3.3 How should transformation take place? (how process)**

This dimension refers to the processes used by the transforming organisation to create not only the knowledge workers it needs to meet the demands of innovation, creativity, and flexibility posed by global and local challenges, but also the enabling environment in which they feel comfortable and empowered to make their contribution (Gilgeous, 2000: 90).

The need to organise for change also requires a high degree of decentralisation. That is because the organisation must be structured to make decisions quickly, and those decisions have to be based on closeness. This necessitates proximity to performance, to the market, to technology, and to all the many changes in society, the environment, demographics, and knowledge that provide opportunities for innovation if they are recognised and utilised (Drenman, 1992: 28).

An organisation's members live in a particular place, speak its language, send their children to its schools, vote, pay taxes, and need to feel at home there. Yet the organisation cannot submerge itself in the community, nor subordinate itself to the community's ends. Its "culture" has to transcend that of the community (Drenman, 1992:30).

In addition, each organisation has a value system that is determined by its task. In every hospital or school, health care or learning is considered the ultimate good. In every business, production and distribution of goods or services are considered the

ultimate good. For the organisation to perform to a high standard, its members must believe that what it is doing is, in the final analysis, the one contribution to community and society on which all others depend (Syrett, 1994: 8). In its culture, therefore, the organisation will always transcend the community. If an organisation's culture and the values of its community clash, the organisation must prevail or else it will not make its social contribution (Syrett, 1994: 10).

#### **2.4 MANAGEMENT APPROACH TO TRANSFORMATION**

By employing a systems approach to implementing learning processes, management need to view the interactive nature of the organisation's systems first. Recognition of the inter-play between the different parts of the business and the employees is vital. Systems' thinking requires a change in management philosophy, where individuals need to transcend their present opinions of organisational dynamics and develop a keen sense of the following attributes (Senge, 2003: 27). Management should look at the following (Drucker, 1992: 98-104):

- a. A Vision and spirit needs to be developed for the organisation.
- b. A climate of openness needs to be created, in order for the enquiry and challenging of others without loss of respect.
- c. Empowerment, where decision-making is not localised at senior level, but is permitted to take place in short and long-term decision-making.
- d. Management of change and recognition of internal and external factors is essential.
- e. Recognition between converging and diverging problems and the trade-off that may arise.
- f. Once management recognise that a changed organisation can only arise out of recognition and acceptance for a change in philosophy of themselves, the next phase of implementation can occur, which will transform the business or organisation.

## 2.5 THE TRANSFORMATION PROCESS

The process of transformation requires personal commitment and the willingness to persevere. In essence four major transformation “clusters” can be determined within the management of any transformation process (Drucker, 1992: 105-112).

**2.5.1 Cultural transformation.** This entails the transformation of the culture of the organisation in question, the leadership, management and administrative ethos of the organisation and the traditions upon which the institution is predicated. It also entails the transformation of the value system upon which the institution is based. With regard to the transformation of the SAMA, the management needs to understand both the academic ethos and the military ethos because the organisation is based on both.

**2.5.2 Human transformation.** This entails the transformation of the composition of the institution with regard to its racial, ethnic, regional, gender composition and its human resource practices. Human security is all encompassing and requires, as such, the “buy-in” of all stakeholders.

**2.5.3 Political transformation.** This process strives to ensure that the conduct and character of the institution in question conforms to the political features of the democracy within which it is located, acknowledgement of the principle of civil supremacy, institution of appropriate mechanisms of oversight and control, adherence to the principles and practices of accountability and transparency, a shift from state-centred security to collaborative security management.

**2.5.4 Transformation.** This constitutes a more technocratic process within which the organisation in question is right-sized, its management practices and its diverse organisational processes made more cost-effective, its ability to provide services rendered more efficient, and its ability to respond to human rather than rigid organisational and managerial needs is effected.

## 2.6 IMPLEMENTATION OF TRANSFORMATION

Several change programmes, most notably the creation of a learning organisation and continuous improvement programmes, are designed to provide the organisation with a capability for self-renewal. While some authors describe elements of these programmes somewhat differently, for the purposes of this study, they share a

common goal of self-renewal and a central focus on behavioural change within the firm (Senior, 1997: 36). They seek to create a new way of managing so that the organisation is able to stay ahead of the competition.

Transformation requires employees to work in teams and across functions or other organisational boundaries, and to play a larger role in identifying and resolving problems, while managers learn new skills, such as coaching and facilitating, and rely less on monitoring and controlling. The new way breaks the intellectual framework that defines the limits of traditional management. The goal is to transcend the concept of management itself. Instead of seeking better ways to control workers, they should be liberated to realise their potential (Wheatley, 1994a:96).

In the film *Moscow on the Hudson*, there is a scene in which the protagonist, played by Robin Williams, has a mild nervous breakdown in a grocery store. An immigrant from the Soviet Union was walking down an aisle stacked with coffee, soap, toilet paper and canned food, all products considered luxurious in his former home. Not only are they available, there are multiple brands of each. The sheer number of choices overwhelms him, and he breaks down, weeping in the aisle. Later he explains to a friend that in Moscow, where they had nothing, they had learned to "love their misery".

Gouillart and Kelly (1995: 21-22) argue that at first, transformation is rather like the experience described above. It is the time when organisations leave the secure walls of the castle and step into unexplored territory. Though the dynamics of success may eventually lead to elation, it is not much fun in the initial stages. There are walls of reluctance and denial to break through, old values to discard, and new ones to incorporate. This process is usually painful, because the walls are thick, and they are made of human emotions and prejudices.

Gouillart and Kelly (1995: 22) further emphasised the fact that transformation is not a simple task. According to them, few people are natural explorers. Fewer still are willing to gamble the present against the hope of a better future. Contentment lies within existing prerogatives, customers, budgets, and areas of responsibility, enough so to make one fiercely protective of one's existing position. The "now" is familiar, the pace is controllable, and people can define themselves in relation to that pace. If everyone in the organisation is not prepared to adapt to new ways of doing things the transformation effort will always fail.

## **2.7 WHY TRANSFORMATION EFFORTS FAIL?**

The most general lesson to be learned with regard to transformation is that a transformation process goes through a series of phases that, in total, usually require a considerable length of time. Skipping steps creates only the illusion of speed and never produces a satisfying result. A second very general lesson is that critical mistakes in any of the phases can have a devastating impact, slowing momentum and negating hard-won gains. Perhaps because people have relatively little experience in renewing organisations, even very capable people often make errors. Kotter, 1995: 59-67) identified different errors why transformation efforts fail.

### **2.7.1 Error 1: Not establishing a great enough sense of urgency**

Most successful change efforts begin when some individuals or some groups start to look hard at a company's competitive situation, market position, technological trends, and financial performance (Burke, 1997: 15). They focus on the potential revenue drop when an important patent expires, the five-year trend in declining margins in a core business, or an emerging market that everyone seems to be ignoring. They then find ways to communicate this information broadly and dramatically, especially with respect to crises, potential crises, or great opportunities that are very timely.

According to Kotter (1995: 60) this first error is essential because just getting a transformation programme started requires the aggressive cooperation of many individuals. Without motivation, people will not help and the effort falters.

Sometimes executives underestimate how hard it can be to drive people out of their "comfort zones". Sometimes they grossly overestimate how successful they have already been in increasing urgency. Another reason can be a lack of patience. In many cases, executives become paralysed by the downside possibilities. They worry that employees with seniority will become defensive, morale will drop, events will spin out of control, short-term business results will be jeopardized, or that the stock will sink, and that they will be blamed for creating a crisis (Maurer, 1996: 85).

Bad business results are both a blessing and a curse in the first phase. On the positive side, losing money does catch people's attention. But it also gives less room to manoeuvre. With good business results, the opposite is true. Convincing people of the need for change is much harder, but one has more resources to help make changes.

It could be asked when is the urgency rate high enough? From Kotter's experience (1995:60), the answer is when about 75 percent of a organisation's management is honestly convinced that business-as-usual is totally unacceptable. Anything less can produce very serious problems later on in the process.

### **2.7.2 Error 2: Not creating a powerful enough guiding coalition**

Major renewal programmes often start with just one or two people. In cases of successful transformation efforts, the leadership coalition grows and grows over time. But whenever some minimum mass is not achieved early in the effort, nothing very worthwhile happens.

It is often said that major change is impossible unless the head of the organisation is an active supporter. What Kotter is talking about goes far beyond that. In successful transformations, the chairman or president or division general manager plus another 5, 15 or 50 people come together and develop a shared commitment to excellent performance through renewal. In Kotter's experience (1995: 62), this group never includes all of the company's most senior executives because some people just will not "buy in", at least not at first. In the most successful cases, however, the coalition is always pretty powerful, in terms of titles, information, expertise, reputations, and relationships.

Organisations that fail here usually underestimate the difficulties of producing change and thus the importance of a powerful guiding coalition. Sometimes they expect the team to be led by a staff executive from human resources, quality, or strategic planning instead of a key line manager. No matter how capable or dedicated the staff head, groups without strong line leadership never achieve the power that is required.

Efforts that lack a powerful enough guiding coalition can make apparent progress for a while. Sooner or later, however, the opposition gathers itself together and stops the change.

### **2.7.3 Error 3: Lacking a vision**

In every successful transformation effort that Kotter (1995: 63) has seen, the guiding coalition develops a picture of the future that is relatively easy to communicate and that appeals to customers, stockholders, and employees. A vision always goes beyond the numbers that are typically found in five-year plans. It says something that helps to clarify the direction in which an organisation needs to move. Sometimes the first draft comes mostly from a single individual, and is usually a bit blurry. But after the coalition has worked at it for three or five or even 12 months, something much better emerges through their tough, analytical thinking and a little dreaming. Eventually, a strategy for achieving that vision is also developed.

Without a sensible vision, a transformation effort can easily dissolve into a list of confusing and incompatible projects that can take the organisation in the wrong direction or nowhere at all. Without a sound vision, the re-engineering project in the accounting department, the new 360-degree performance appraisal from the human resources department, the bank's quality programme, or the cultural change project in the sales force will not add up in a meaningful way.

A useful rule of thumb is that if one cannot communicate the vision to someone in five minutes or less and get a reaction that signifies both understanding and interest, one is not yet done.

### **2.7.4 Error 4: Under communicating the vision by a factor of ten**

Kotter (1995: 63) describes three patterns with respect to communication, which are all very common. In the first, a group actually does develop a pretty good transformation vision and then proceeds to communicate it by holding a single meeting or sending out a single communication. Having used about .0001 percent of the yearly intracompany communication, the group is startled that few people seem to understand the new approach. In the second pattern, the head of the organisation spends a considerable amount of time making speeches to employee groups, but most people still do not seem to understand it (not surprising, since the vision captures only .0005% of the total yearly communication). In the third pattern, much more effort goes into newsletters and speeches, yet some very visible senior executives still behave in ways that are adverse to the vision. The net result is that

cynicism among the employees goes up, while belief in the communication goes down.

Transformation is impossible unless hundreds or thousands of people are willing to help, often to the point of making short-term sacrifices. Employees will not make sacrifices, even if they are unhappy with the status quo, unless they believe that useful change is possible. Without credible communication, and a great deal of it, the hearts and minds of the employees are not captured.

In more successful transformation efforts, executives use all existing communication channels to communicate the vision. Boring and usually unread company newsletters are turned into lively articles about the vision. They turn ritualistic and tedious management meetings into exciting discussions of the transformation. Much of the organisation's generic management education is thrown out, and replaced with courses that focus on business problems and the new vision. The guiding principle is simple: every possible channel should be used, especially those that are being wasted on non-essential information.

Perhaps even more important, most of the executives in successful cases of major change learn to "walk the talk". They consciously attempt to become a living symbol of the new corporate culture.

Communication comes in both words and deeds, and the latter are often the most powerful form. Nothing undermines change more than behaviour by important individuals that is inconsistent with their words.

#### **2.7.5 Error 5: Not removing obstacles to the new vision**

Successful transformation involves large numbers of people as the process progresses. Employees are emboldened to try new approaches, develop new ideas, and provide leadership. The only constraint is that the actions fit within the broad parameters of the overall vision. The more people are involved, the better the outcome.

To some degree, a guiding coalition empowers others to take action simply by successfully communicating the new direction. But communication is never sufficient by itself. Renewal also requires the removal of obstacles. Too often, an employee understands the new vision and wants to help make it happen, but an "elephant" appears to be blocking the path. In some cases, the "elephant" is in the person's

head, and the challenge is to convince the individual that no external obstacle exists. In most cases, however, the blockers are very real.

Sometimes the obstacle is the organisational structure: narrow job categories can seriously undermine efforts to increase productivity, or make it very difficult even to think about customers. Compensation or performance-appraisal systems can cause people to choose between the new vision and their own self-interest. Perhaps worst of all are bosses who refuse to change and who make demands that are inconsistent with the overall effort.

In the first half of a transformation process, no organisation has the momentum, power, or time to get rid of all obstacles. It is essential, however, that the major ones are confronted and removed. If the blocker is a person, it is important that he or she be treated fairly and in a way that is consistent with the new vision. Action is essential, both to empower others and to maintain the credibility of the change effort as a whole (Kotter, 1995: 64).

#### **2.7.6 Error 6: Not systematically planning for and creating short-term wins**

Real transformation takes time, and a renewal effort risks losing momentum if there are no short-term goals to meet and celebrate. Most people will not go on the “long march” unless they see compelling evidence within 12 to 20-four months that the journey is producing the expected results. Without short-term wins, too many people give up or actively join the ranks of those who have been resisting change.

One to two years into a successful transformation effort, one may find quality beginning to go up on certain indices or the decline in net income stopping. Some successful new product introductions or an upward shift in market share may have taken place. There could be an impressive productivity improvement or a statistically higher customer-satisfaction rating. Whatever the case, the win is unambiguous. The result is not just a subjective impression that can be discounted by those opposing change.

Managers often complain about being forced to produce short-term wins, but pressure has been found to be a useful element in a change effort (Kotter, 1995:65).

When it becomes clear to people that major change will take a long time, urgency levels can drop. Commitments to produce short-term wins help keep the urgency level up and force detailed, analytical thinking that can clarify or revise visions.

### **2.7.7 Error 7: Declaring victory too soon**

After a few years of hard work, managers may be tempted to declare victory with the first clear performance improvement. While celebrating a win is fine, declaring the war won can be catastrophic. Until changes sink deeply into a company's culture, a process that can take five to 10 years, new approaches are fragile and subject to regression.

Instead of declaring victory, leaders of successful efforts use the credibility afforded by short-term wins to tackle even bigger problems.

They turn their attention to systems and structures that are not consistent with the transformation vision and have not been confronted before. Great attention is paid to who is promoted, who is hired, and how people are developed. They include new re-engineering projects that are even bigger in scope than the initial ones. It is understood that renewal efforts take not months, but years. In fact, in one of the most successful transformations that Kotter (1995: 66) has ever seen, the amount of change that occurred each year over a seven-year period was quantified. On a scale of one (low) to 10 (high), year one received a two, year two a four, year three a three, year four a seven, year five an eight, year six a four, and year seven a two. The peak came in year five, fully 36 months after the first set of visible wins.

### **2.7.8 Error 8: Not anchoring changes in the corporation's culture**

In the final analysis, change sticks when it becomes "the way people do things. Until new behaviours are rooted in social norms and shared values, they are subject to degradation as soon as the pressure for change is removed. Two factors are particularly important in institutionalising change in corporate culture. The first is a conscious attempt to show people how the new approaches, behaviours, and attitudes have helped improve performance. When people are left on their own to make the connections, they sometimes create very inaccurate links.

The second factor is taking sufficient time to make sure that the next generation of top management really does personify the new approach. If the requirements for promotion don't change, renewal rarely lasts. One bad succession decision at the top of an organisation can undermine a decade of hard work. Poor succession decisions are possible when boards of directors are not an integral part of the renewal effort. In at least two instances the researcher has seen, the champion for change, and

although his successor was not a resistor, he was not a change champion. Because the successor did not understand the transformations in any detail, he could not see that his choices were not good fits.

There are still more mistakes that people make, but these eight are the big ones identified by Kotter. In reality, even successful change efforts are messy and full of surprises. But just as a relatively simple vision is needed to guide people through a major change, so a vision of the change process can reduce the error rate, and fewer errors can spell the difference between success and failure.

## **2.8 THE TRANSFORMATION MODELS**

There are many transformational models in literature. For the purpose of this study the following seven models will be discussed because they fit the profile of the study. The Kurt Lewin Model of Change, the Tichy & Sherman Model of Change, the Kotter Model of Change, the Spector Model of Change, the Secretan Values- Centred Model of Change, the Mbigi Ubuntu Transformation Model and Nelson & Quick Transformation Model. The reference is meant to recognise and acknowledge the developers of these models.

### **2.8.1 The Kurt Lewin-based model**

From the selected models, the Kurt Lewin model is the earliest. It is clear that this model is the basis on which the Tichy & Sherman, the Kotter and the Spector models have been constructed.

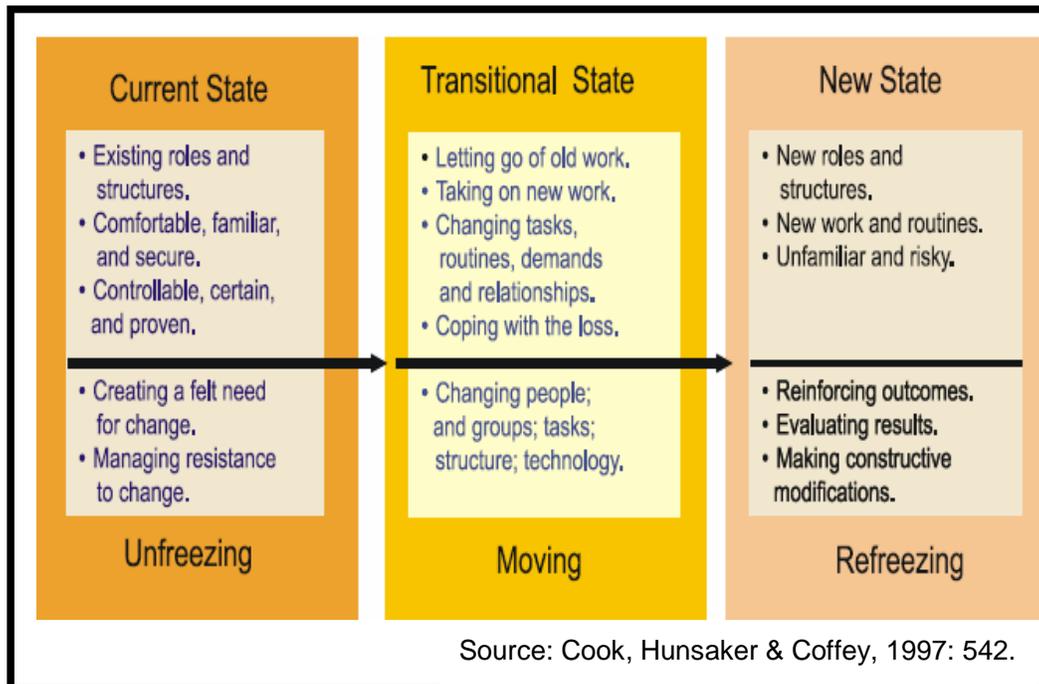
The Kurt Lewin Model of Change, illustrated in Figure 2.2, has three phases: Unfreezing, Moving and Refreezing.

**Unfreezing** involves raising awareness of the inadequacy of the current conditions and reducing resistance to desired change. Resistance to change may be minimised through altering existing attitudes and behaviours.

**Moving** involves making the change by letting go of old ways of doing things and accepting new behaviours.

The third phase of this model, **Refreezing**, involves reinforcing the changes made in order to stabilise the new behaviours. The intention of this phase is to cause desired attitudes and behaviours to be a natural and self-reinforcing pattern.

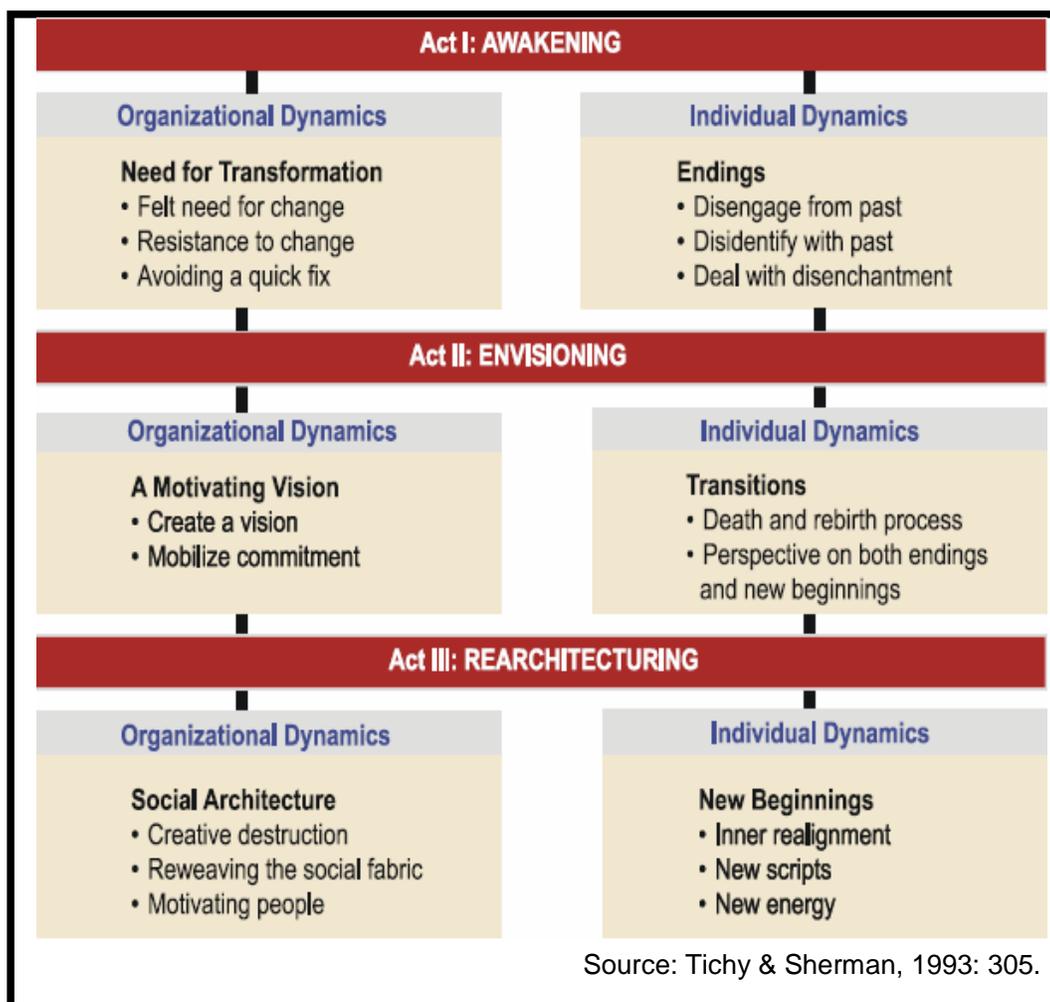
**Figure 2.2: The Kurt Lewin Model of Change**



The Tichy & Sherman model, illustrated in Figure 2.3 below, also has three phases. Transformation, in this model, is exemplified as a drama where ideas, dialogue and actions flow among the casts in three acts: **awakening**, **envisioning** and **rearchitecturing**.

What is important is that the model portrays the drama playing out at organisational and individual levels. For example, while the organisation is awakening to new challenges in Act I, the individual is grappling with loss in the same Act.

Figure 2.3: Tichy &amp; Sherman's Model of Change



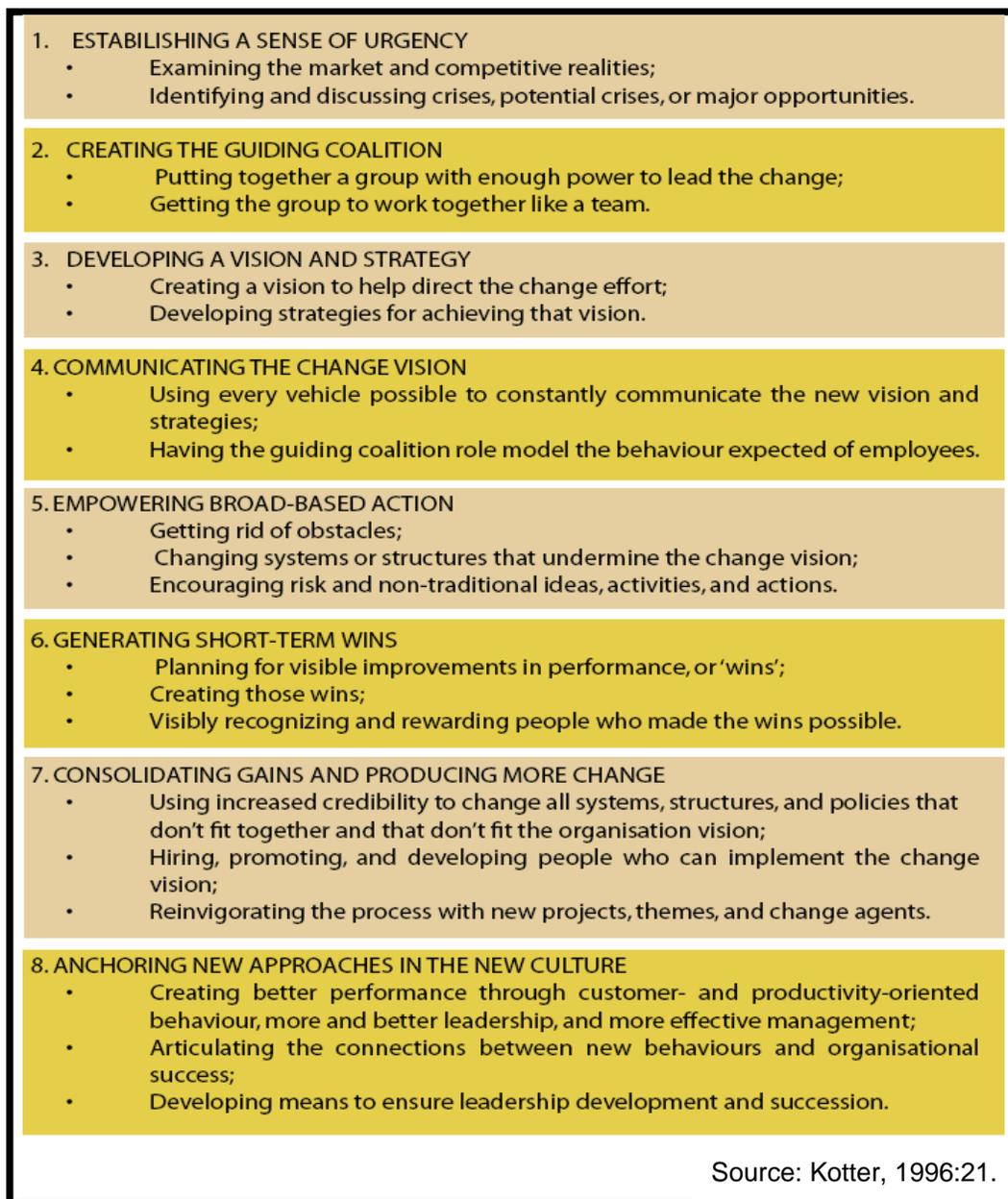
Act I (Awakening) in the Tichy & Sherman model closely matches Kurt Lewin's first phase (Unfreezing). Both activities require employees to untangle their old loyalties and relationships with that which has to end. Act II (Envisioning) is similar to Kurt Lewin's 'Moving' as both relate to some defined transition stage. During this stage, employees must be given time to gain perspective on both the endings of one era (at both organisational and individual levels) and the new beginnings of another era.

On completing the transition stage, employees need to be prepared for the frustration that accompanies failure as they replace old mastered routines with new ones. Again, therein lies the similarity between Tichy & Sherman's 'Rearchitecturing' and Kurt Lewin's 'Refreezing'.

Comparing and contrasting the Kotter Model, illustrated in Figure 2.4, with either the Kurt Lewin or Tichy & Sherman models, reveals that the eight stages in Kotter's model may be clustered into three broad categories. Clearly, what Kotter calls 'Establishing a Sense of Urgency' aligns with either 'Unfreezing' or 'Awakening' since it deals with creating a need for change. Essentially, 'Creating the Guiding Coalition', 'Developing a Vision and Strategy',

'Communicating the Change Vision', and 'Empowering Broad-based Action' expresses mobilisation to emotionally commit to a desired future. Thus, Kotter's stages 2 through 5, may be collapsed into either 'Moving' or 'Envisioning'. To all intents and purposes, Kotter's stage 6 (Generating Short-term Wins) is the beginning of redirecting the emotional energy at both organisational and individual levels to anchor new approaches. Therefore, this stage may be taken as the initial stage of either 'Refreezing' or 'Rearchitecturing'. From this premise, Kotter's stages 6 through 8 may be considered as a reflection of either Kurt Lewin's third phase or Tichy & Sherman's Act III.

Spector (1995: 382-389) developed a model of change, illustrated in Figure 2.5 and referred to it as 'A Sequential Model for Corporate Revitalisation'. The model is designed on the basis of three organisational concepts: customer alignment, sequencing and learning. Customer alignment involves looking at all transformation efforts as starting from an understanding of how customers define the value of the services and/or products offered by an organisation. From this perspective, whatever else follows is only an alignment of internal processes with external contingencies.

**Figure 2.4: The Kotter Model of Change**

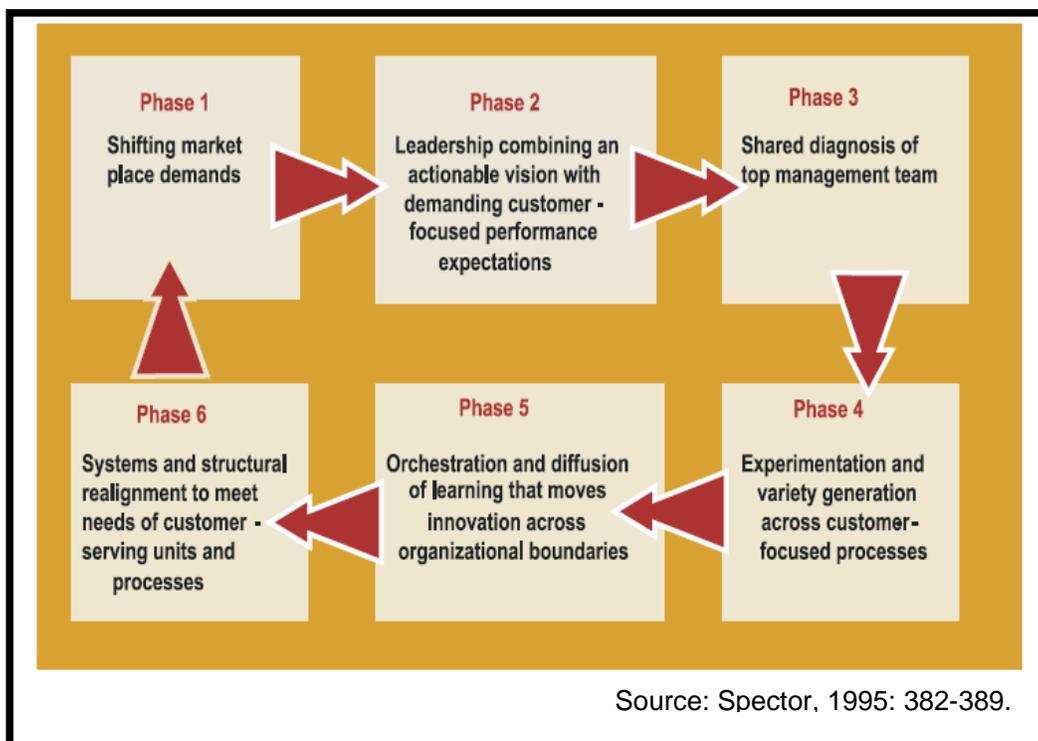
Spector argues that there is a need to understand the sequencing of events during and after any transformation effort. This understanding is followed by the third organising concept, learning. Such learning involves sequencing interventions that maximise the ability of the organisation to learn from its customers and the marketplace, and from itself. An analysis of each of the phases of the model reveals that even this model has its roots in the Kurt Lewin model. Essentially, Spector's Phase 1 (Shifting Marketplace Demands) is comparable to 'Unfreezing'. Shifting

marketplace demands is all about market-driven dissatisfaction with the status quo that can lead to transformation. Spector highlights that there is a need to deal with an important blocker called defensiveness.

The defensiveness is rooted in an organisation's managers becoming used to certain ways of doing things. Defensiveness, then, reflects a way of resisting change that characterises what has to be dealt with in 'Unfreezing'.

Phase 2 relates to the translation of competitive pressures from the environment into an explicit demand for fundamental internal realignment. Such internal realignment enables innovation and experimentation that is focused on enhancing value from the perspective of the customer. For all intents and purposes, Phase 2 through 5 constitute Kert Lewin's 'Moving'.

**Figure 2.5: The Spector Model of Transformation**



Phase 2 marks the beginning of 'Moving' since it is the energy prompted by the vision that triggers the start of the transition stage. The shared commitment and responsibility implicit in Phase 3 confirm that this stage is still part of 'Moving.' 'Moving' also extends into Spector's Phases 4 and 5 which involve the extension of innovation and learning to all levels of the organisation and subsequent diffusion of

such innovation and learning. The learning that evolves across Spector's first five phases gets anchored during Phase 6. In the Spector model Phase 6, formal information and measurement systems, in particular, serve to reinforce new patterns of behaviour and interaction and so provide a more permanent foundation for the transforming organisation. Phase 6 is, therefore, similar to what Kurt Lewin presents as 'Refreezing'.

The above discussion highlights that in the field of transformational models, there are a number of models that are amplifications of the Kurt Lewin model.

### **2.8.2 The human based models**

Two human based models (the Secretan and Mbigi models) have been selected for this study. The researcher referred to them as human-based because the emphasis is on honouring the godliness of humans.

The Secretan Values-Centred Model, illustrated in Figure 2.6, conceives an organisation as a bicycle with the back wheel providing the power and the front wheel providing the direction. From the back wheel are derived the life skill values (Mastery, Chemistry, and Delivery) that are the source of personal and organisational power. These values are called primary values and they help kick-start personal growth and change corporate culture.

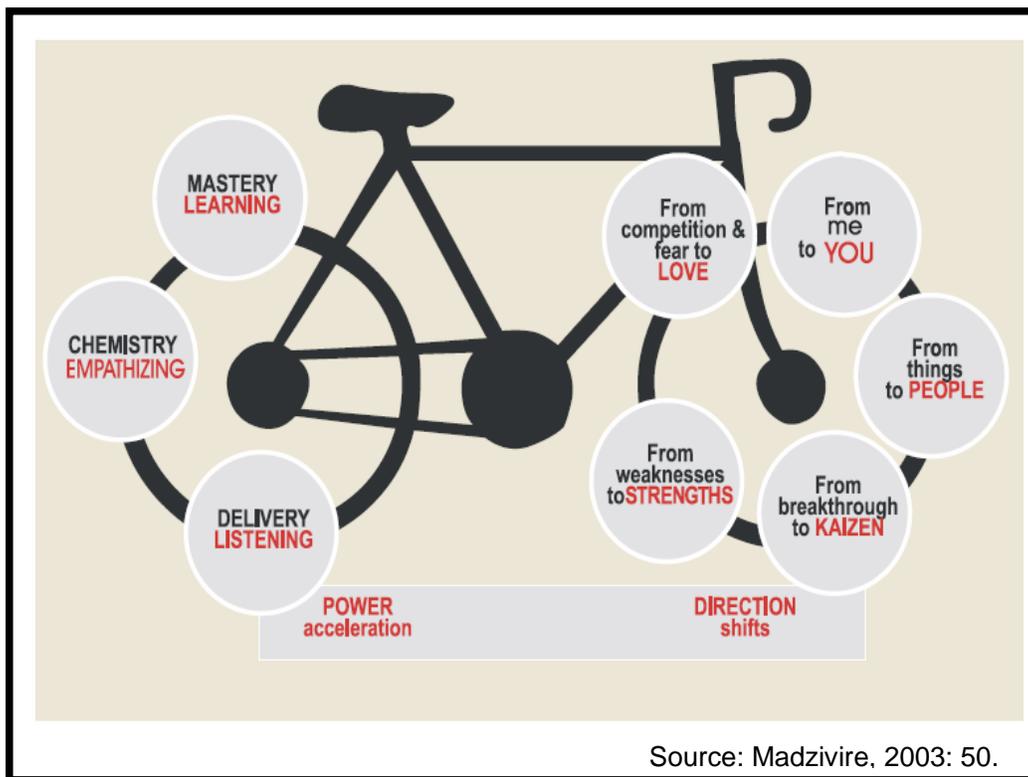
According to Secretan in (Madzivire, 2003: 51), the primary values are defined as follows:

- a. Mastery means undertaking whatever one does to the highest standards of which one is capable.
- b. Chemistry means the capability of a person to relate so well with other people to an extent that those people actively seek to associate themselves with the person.
- c. Delivery refers to identifying the needs of others, meeting those needs and a passion for being of service.

According to this model, becoming proficient in mastery, chemistry and delivery depends on the adoption of three accelerators that drive these primary values. The accelerators are learning, empathising and listening. Secretan in (Madzivire, 2003: 51), also defines each of the accelerators and what it drives as follows:

- a. Learning means seeking and practicing knowledge and wisdom. Learning drives mastery.
- b. Empathising is considering the thoughts, feelings and perspectives of others. Empathy drives chemistry.
- c. Listening refers to hearing and understanding the communications of others. Listening drives delivery.

**Figure 2.6: The Secretan values-centred model of change**



Whereas the back wheel provides the power, the front wheel contains values that give the direction. This direction provides the shifts from “old” values to new ones.

The five ‘Values Shifts’ the model reflects as critical for organisational change are summarised in line with Secretan (Madzivire, 2003: 52).

**You before me.** A shift ‘from me to you’ offers a change of focus from increasing market share, sales, cash flow, or power to being of service to others and the planet.

**People before things.** Secretan contends that the genius of Western management has been an unsurpassed ability to acquire measure, analyse and count things and

that, in doing so, organisations have forgotten that organisations are the sum of people, not of things. The people approach recognises the universal desire of people to be trusted, respected and loved.

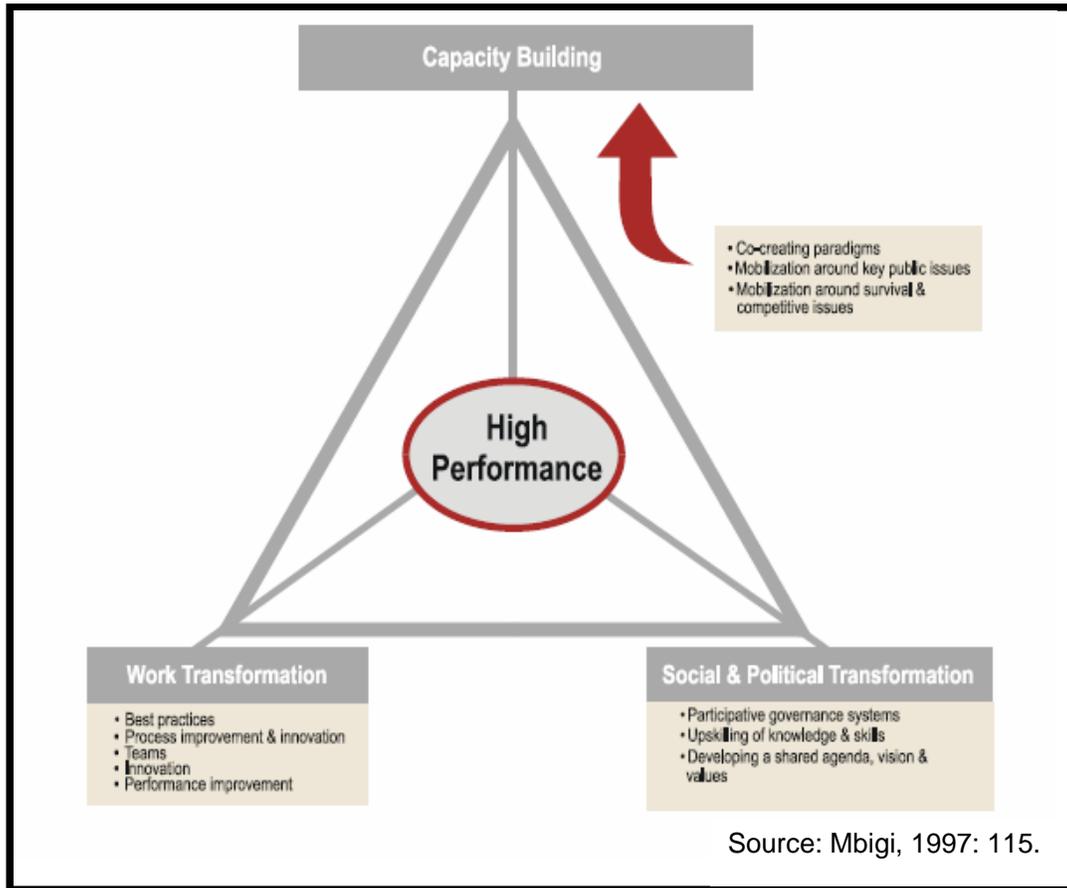
**Kaizen and breakthrough.** Under this shift, Secretan argues that creativity nourishes the soul and there are two ways to grow: through innovation and breakthrough (doing things differently) and kaizen (doing the same things better). This subtle difference propels transforming organisations into a class of their own.

**Strengths before weaknesses.** Secretan points out researchers claim that during an average business meeting each idea proposed receives nine criticisms. Self-esteem is sucked from the souls of individuals, and therefore organisations by criticising, judging, and jeering. There is need to celebrate strengths or to study and perfect successes.

Mbigi (1997:113) argues: “In transitional societies where issues of governance and redistribution have not been resolved, the political reform of organisations has to be tackled simultaneously with issues of reform and efficiency”. Concluding that this emphasis on political reform marks the difference between the Afro centric approach and the global approach to organisational transformation, Mbigi proceeds to suggest the Ubuntu Transformation Model, illustrated in Figure 2.7.

According to this model, successful transformation involves three key activities: capacity building, work transformation, and political and social transformation. At the heart of this model is the need to achieve creative high performance and competitive alignment. Capacity building aims at increasing the capability of a worker to understand survival challenges at five levels: the global perspective, the national perspective, the industry perspective, the organisation perspective, and the personal perspective (Mbigi, 1997: 120). This process emphasises the shifting of mindsets around governance and public accountability through participative co-creation of new paradigms. Work transformation emphasises the management of work, product development and technology. Political and social transformation involves the creation of inclusive practices focusing on issues of governance, distribution, economic, justice and fairness. It is this aspect of the transformation model that is value laden and is critical for the creation of the legitimacy of the change effort on the other dimensions of work transformation and capacity building.

**Figure 2.7: The Mbigi Ubuntu transformation Model**

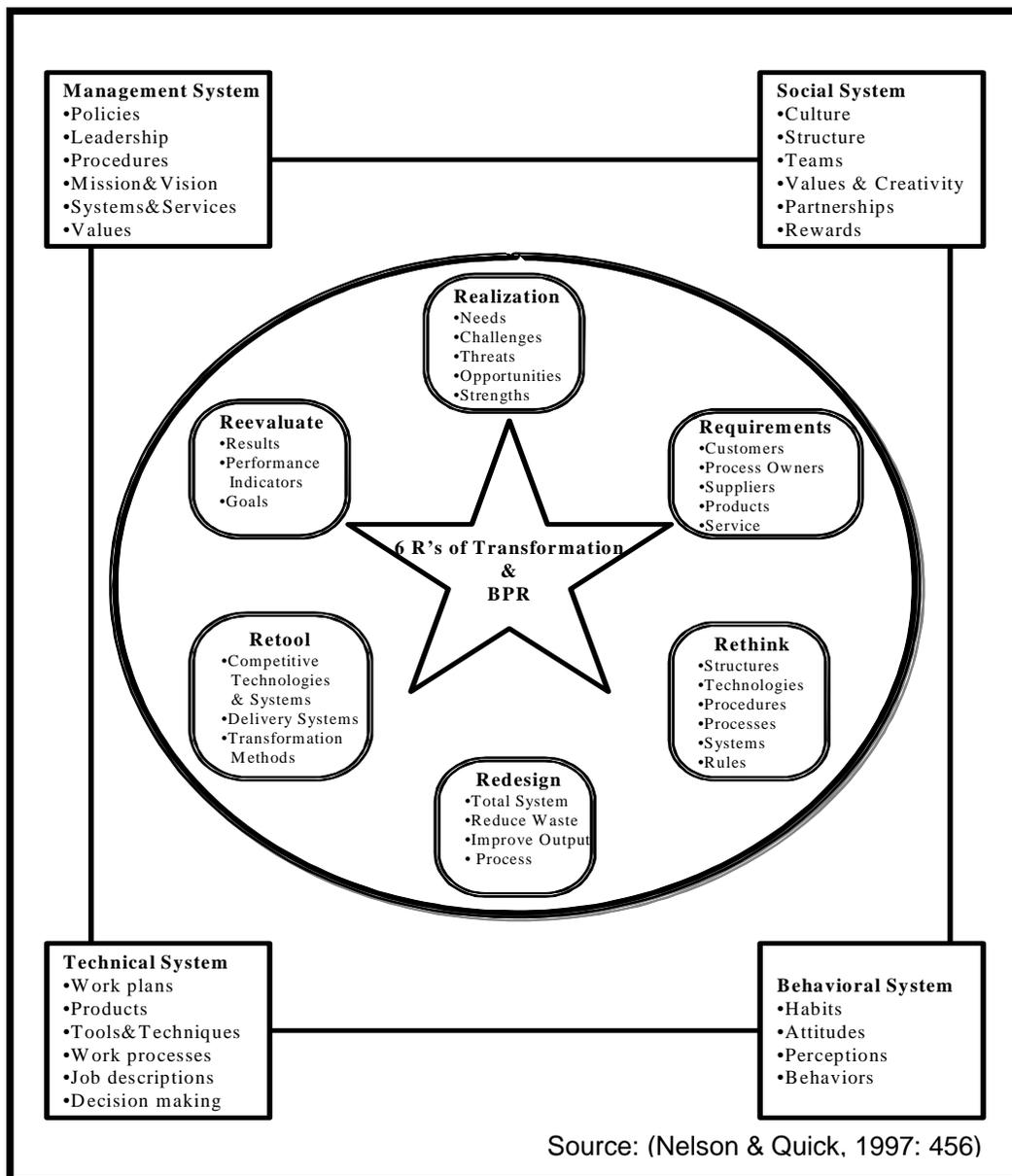


### 2.8.3 The Transformation

This form of planned change developed during the last decade where increased world competition forced organisations to radically re-evaluate the way they go about their business, in an effort to improve overall performance and enhance their ability to compete (Madzivire, 2003: 110).

Transformation more often than not is aiming for organisational survival in a competitive environment and this can be accomplished by using full participative methods. Examples of transformation initiatives are take-overs, mergers, large-scale downsizing and total restructuring. These types of large scale transformations were often classed as re-engineering, because there were elements of this process involved.

Figure 2.8: Nelson &amp; Quick Transformation Model



Although member participation is important, it is often necessary to follow a more directive approach initially, starting at the very top of the organisation to demonstrate the seriousness of the initiative.

Transformation touches every dimension of the organisation and the process can be visualised as a change model inside the systems framework that holds the organisation together.

Performing the change process depicted by the six phases in the centre of the model in isolation without regard to the four pillars that make out the organisational system, is a recipe for disaster and one of the major reasons why so many transformation initiatives fail dismally.

#### **2.8.4 Business process reengineering (BPR)**

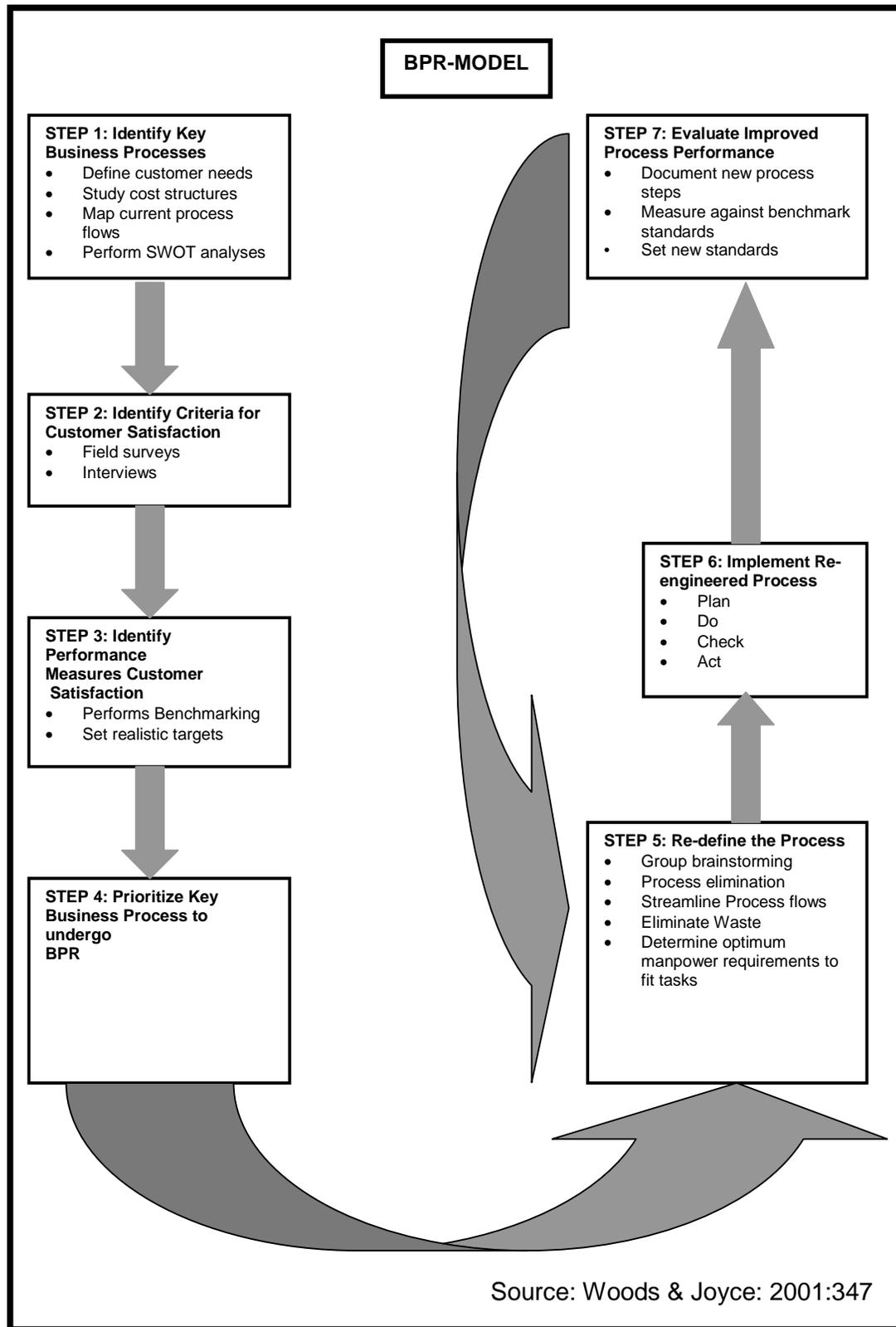
Business process re-engineering, or re-engineering, is probably one of the most misquoted processes in modern organisational change. Re-engineering is usually confused with the transformation process.

The researcher sees Re-engineering in its strictest sense, defined as, “fundamental rethinking and radical redesign of business processes to achieve dramatic improvements in critical contemporary measures of performance, such as costs, quality, service and speed” (Shani & Lau, 1996: 17-25).

This process according to the researcher’s understanding, focuses on the seven phases depicted in Figure 2.9 and is therefore an integral part of transformation. Re-engineering was once praised as the answer to becoming competitive but this was only a short-term advantage in most cases. Re-engineering inevitably leads to the redundancy of jobs in the majority of cases and therefore almost became a synonym for downsizing (Shani & Lau, 1996: 26).

Due to a severe lack of genuine concern for the human aspects of organisations undergoing major change, many re-engineering initiatives led to massive long-term failures and resulted in major so called “ Clean Up “ operations to pick up the pieces after failed efforts and to rebuild the organisations. Outstanding quick win benefits from business process re-engineering from some units in the organisation must be carefully analysed against the backdrop of spin off effects in other departments. Radical change in some systems can produce quick desired outcomes, but can also cause severe stress in other sections of the organisation that can lead to system failure.

Figure 2.9: Business Process Re-engineering Model



The experience of companies who applied re-engineering or so called 'downsizing' in its strict sense is that re-engineering should certainly not be the only focus of a restructuring exercise. Traditional re-engineering models often lead to severe damage to the state of mind of the individuals left over, leading to damage of the corporate culture.

The researcher proposes that the SAMA use business process re-engineering as a process subservient to the larger transformation initiative. Re-engineering should never be performed in isolation, for the very reasons stated above.

Transforming damage to individuals and culture into enhancement thereof should be the SAMA's main aim in all OD, transformation and re-engineering projects. This should be done by intimately involving the individuals in the process from the beginning to make their contribution part and parcel of the end result.

#### **2.8.5 Business process re-engineering tools to be used by SAMA**

Although there are a vast number of tools and business analysis software available to assist people in business process improvement drives, the researcher believes that the methods used can rather be simple as long as it is well understood. The aim is to make these tools part and parcel of the learning experience of the organisation undergoing the change.

Tools to be used to analyse the core business in its current state are:

- a. Workflow analyses
- b. Value chain analyses
- c. SWOT analyses.

Tools to be used to define future desired state are:

- a. Comparative benchmarking
- b. Internal benchmarking
- c. Customer needs analyses.

Tools to be used for process improvement are:

- a. Nominal Group technique

- b. Brainstorming
- c. Cause and effect diagrams (Fishbone diagrams)

### **2.8.6 Strategic planning**

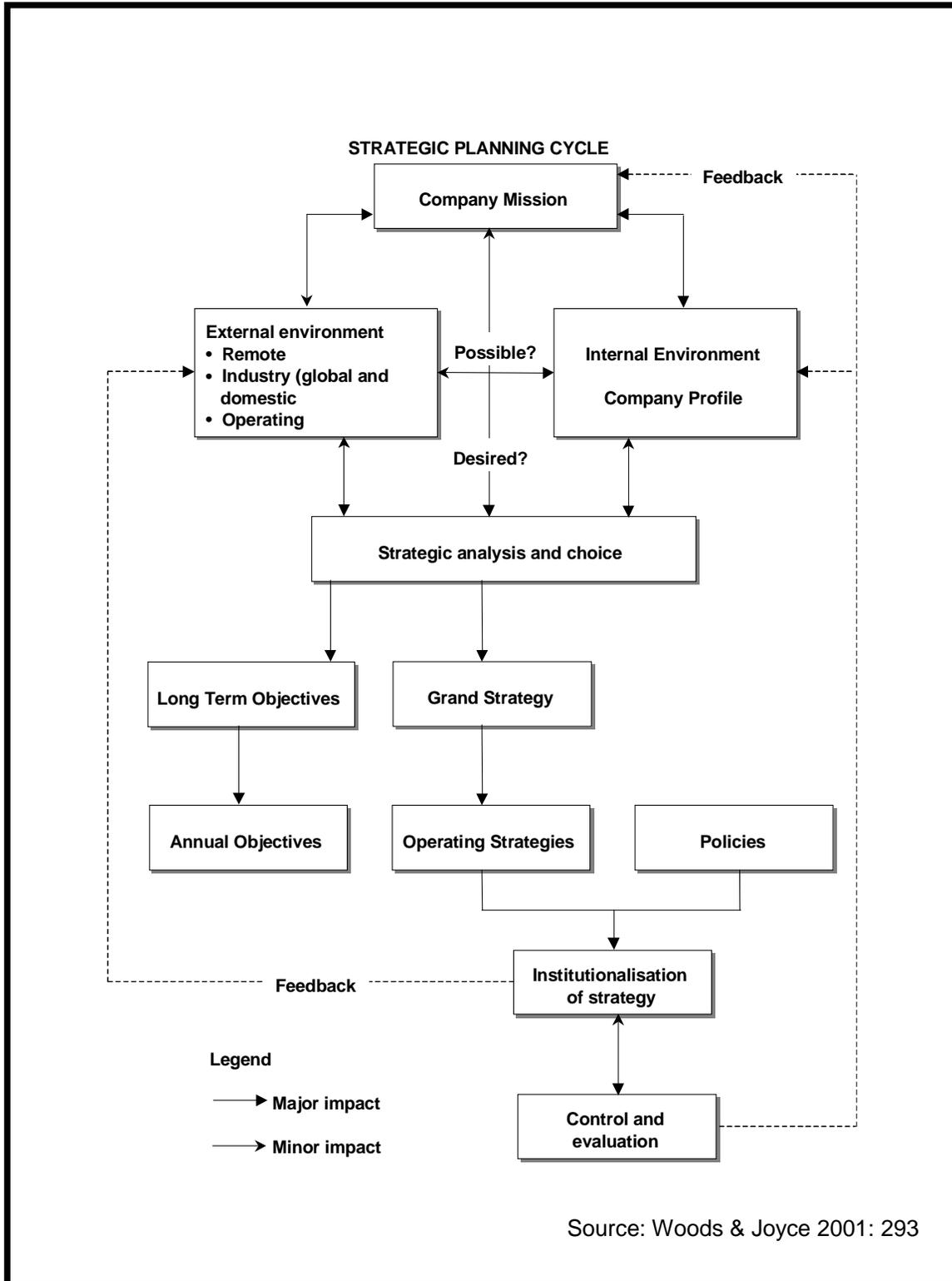
Strategic planning is a process whereby change sensitive organisations stay in constant feel with their environment and whereby small incremental changes are made on an ongoing basis in order to keep up a high competitive level of organisational performance. Such a strategic planning cycle is depicted in Figure 2.10. It can therefore be rightly argued that organisations that actively pursue the process of strategic planning do not ever have the need to embark on a major change programme (Woods & Joyce, 2001: 294).

It is therefore crucial that the transformation change process proposed by the researcher addresses this very issue. Part of the change initiative should be spent on changing the SAMA from a change resistant to a change sensitive organisation. This means that after the transformation process, the SAMA will be fully equipped to stay in tune with its changing environment through the process of strategic planning resulting in small incremental change initiatives to keep up to environmental factors necessitating change (Woods & Joyce, 2001: 294).

In Figure 2.11 the straight diagonal line sloping upwards from left to right symbolises the constant environmental pressures necessitating change. The trajectory (A-B-C-D) of small incremental adjustments to these change pressures symbolises the strategic planning process followed by change sensitive organisations, constantly adapting to environmental changes.

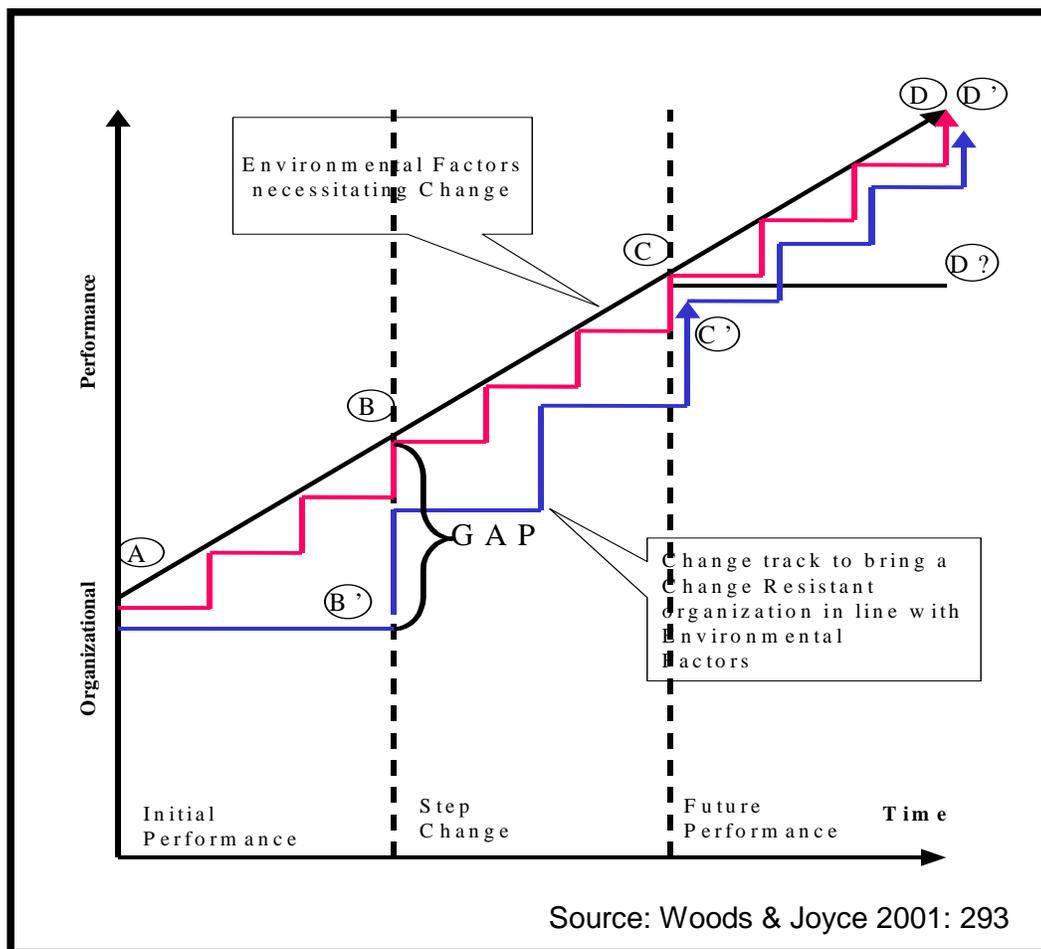
The change resistant organisation resists change as long as possible and maintains constant performance over time, ignoring the environmental pressures calling for higher performance. This is depicted by the horizontal move from point A to point B'. The organisation has reached a point where the blatant performance gaps (B-B') cannot be ignored. A large step change in performance is necessary to bring such an organisation in line with expected levels of performance reached by rivals (Woods & Joyce, 2001: 295).

Figure 2.10: Strategic Planning Cycle



This step change is the transformation change process in order to reach position C' over a period of time. However, if the culture of the organisation has not been changed from change resisting to change sensitive, the transformation process will have failed. The step change would have brought the organisation in line with high performing rivals at position C. From here the organisation sticking to its old culture will over time reach position D', which will have the organisation in exactly the similar position as the one that prompted the first step change.

**Figure 2.11: The Performance Improvement Process**



## 2.9 DIMENSIONS AND TYPES OF CHANGE

The dimensions of change, viz. reactive or planned change, the scope and intensity of the change, the degree of employee involvement and learning, and the way the

organisation is structured, can provide useful guidelines together with the diagnosis, to structure a change strategy (Gatewood, Taylor and Ferrell, 1995: 557).

Reactive change is a situation where organisational members react spontaneously to the change forces but do little to modify these forces or their behaviour. Planned change refers to a deliberate structuring of operations and behaviours in anticipation of change forces (Gatewood *et al*, 1995: 557). Planned change can be incremental or large scaled.

Gibson, Ivancevich and Donnelly, (2000: 454) explain that the depth of the intended change refers to the scope and intensity of the organisation development efforts. As indicated by Figure 2.12, the organisation can be divided into two components, namely the formal organisation with its observable components and the informal organisation with the hidden components of psychological processes and behaviour implications.

Gibson *et al*, (2000: 455) argue that generally the greater the scope and intensity of the problem, the more likely the problem will be found in the informal components. In the formal organisation the considerations are structural, rational and observable, and problems here can be solved by changing goals and objectives, policy and procedures, reporting structures, performance agreements, and delegated authority. In the informal organisation the components are hidden and oriented towards psychological processes, and problems can be linked to the behaviour of groups and individuals related to personal views, values, feelings, sentiments, activities and roles within and among groups, which are deep seated in the culture or subcultures and are difficult to manage or change. According to Gibson *et al*, (2000: 455) the greater the depth of the intervention into the informal organisation, the greater the risk of failure and the higher the cost of change.

Another dimension of change is the degree of involvement and learning of organisational members regarding planning and implementation of change, and problem-solving (Gatewood *et al*, 1995: 558). People in a learning organisation should be able to acquire a learning capacity in order to detect changing circumstances, and to change past behaviour that was ineffective (Fincham & Rhodes, 1999: 406). Essentially it is about intelligent behaviour, using creativity and building skills to anticipate and adapt to organisational change. Another dimension of

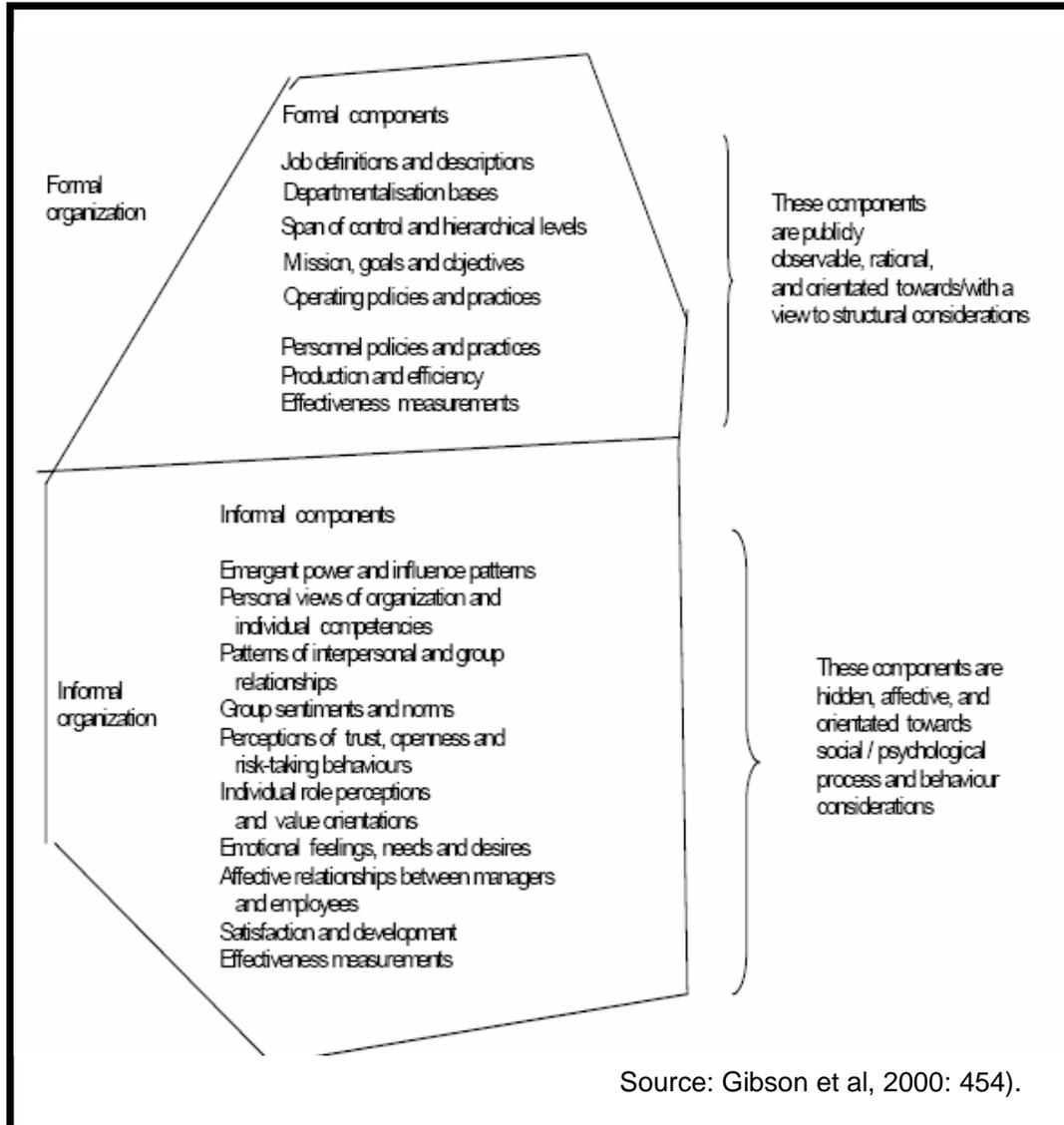
change is the way the organisation is structured, including the rules, norms and other cultural factors that will impact on the change strategy (Gatewood *et al*, 1995: 558).

The types of change are not mutually exclusive but can focus on the following areas, viz. change in the strategy, design or structures, technology, processes and culture (Gatewood *et al*, 1995: 561). According to Miller (1982: 13) the types of change fall into two broad categories, viz. evolutionary and revolutionary. "Evolutionary change is gradual, incremental, and narrowly focused, and revolutionary change is rapid, dramatic, and broadly focused" (George & Jones, 1996: 608). The major instruments for evolutionary change are socio-technical systems theory, and total quality management. Major instruments for revolutionary change are re-engineering, restructuring, and innovation (George & Jones, 1996: 608-627). Socio-technical systems theory proposes the importance of changing roles and tasks or technical relationships to increase organisational effectiveness (Taylor, 1998: 18).

Total quality management is an ongoing effort by all functions of the organisation to find new ways to improve the quality of goods and services (Deming, 1989: 14). Re-engineering involves the rethinking and redesigning of business processes to achieve improvements in performance criteria such as cost, quality, service, turnaround time, and reduced risk (Hammer & Champy, 1993: 47). Restructuring is used to decrease the level of differentiation and integration by eliminating business units, divisions, or levels of the hierarchy, and downsizing on employees (George & Jones, 1996: 613). Innovation is the effective use of skills and resources to create new technologies, goods, or services in order for an organisation to change and better respond to the needs of their customers (Burgelman & Maidique, 1988: 63).

Bolk, van Elswijk, Melis and van Praag (1997: 209) argue that organisational structures, systems and procedures need people to implement creative strategies for change. Ghoshal and Bartlett (1999: 269) agree that all change in organisations requires personal change, and all change initiatives should also focus on how to change individual motivations and interpersonal relationships. According to Case (1996: 42) employees find change "unsettling, even unnerving" and they worry about their jobs and the future. Effective organisations, however, should see change and innovation as critical to their success and should establish organisational cultures that value creativity, innovation, learning and change, as Case (1996: 42) puts it, with the result that "strong cultures act as anchors for letting people loose to create a lot of change, and not to impede it".

**Figure 2.12: Organisational Iceberg**



## 2.10 RESISTANCE TO CHANGE

The ability to adapt to change doesn't come easily for most people or organisations because it is painful. Change causes anxiety, confusion, and stress, and often results in resistance and loss of productivity for organisations (Koonce, 1991: 22-26). Robbins (1998: 632) points out that resistance to change can be positive when it provides a degree of stability and predictability to behaviour, but it should not hinder adaptation and progress.

According to Maurer (1996: 14) resistance to change can take various forms, viz. immediate criticism and complaints, malicious compliance, silence, insincere agreement, deflection and sabotage. Robbins (1998: 632) explains that resistance to change can be overt, implicit, immediate or deferred. It should be easier for management to deal with resistance when it is overt and immediate, but deferred actions and implicit resistance efforts are more subtle and difficult to recognise, loss of commitment or loyalty to the organisation and its objectives, loss of work motivation, increased errors and mistakes, and absenteeism. Fears, perceptions, misunderstandings, vested interests and inter-organisational agreements are some of the reasons why people and organisations resist change (Skoldberg, 1994: 219-238). Research suggests that one of the main reasons for some organisations' ability to change is organisational inertia, which is a tendency to maintain the status quo (George & Jones, 1996: 604). Resistance to change lowers an organisation's effectiveness and reduces its chance to survive (Hannan & Freeman, 1989: 154). Individual and organisational sources of resistance to change are discussed next.

### **2.10.1 Fear of transformation**

Family compounds this resistance to change, making conservatives out of almost everybody. Individuals think of their spouses and children, their financial future, and the need for their respect and esteem. Transformation carries the risk of transfer or a change in responsibilities, which might entail the loss of a familiar job title to which the family has become accustomed. Even though such changes may mark genuine advancement for the individual, they impact on the life of the family as well and he or she might have doubts about their reaction (Maurer, 1996: 18).

An added fear brought about by transformation is that a reshuffling could lead to demotion or redundancy, or increased responsibility and workload if one happens to be retained. Transformation is hard work, which could mean long hours, more travel, weekends away from home, new responsibilities, new bosses and new enemies. Such uncertainties tend to make individuals fear, rather than support transformation. On top of that, transformation invariably involves being told by someone else that one needs to change. The implication is that what one has been doing is wrong, or inadequate in some way. Whether they are insiders or external change agents, it is hard to trust people who seem to live off one's pain, and whose job is to define one's failure. A usual reaction on the part of individuals, who resent being asked to change,

is to feel there might be other people or sections of the company more deserving of being targeted (Maurer, 1996: 18).

Rationalisation is a powerful force. It is relatively easy to pile argument upon argument against change. One way or the other, however, those arguments will reveal themselves not as true reasons to stay the current course, but rather as means to evade judgement about the way things are, as opposed to the way things might and ought to be. While it is possible to evade judgement indefinitely, it is not possible to avoid the consequences of the evasion. Like humans, corporations must choose to master their own fate, or doom themselves to be mastered by it (Maurer, 1996: 18).

### **2.10.2 Individual resistance to change**

According to Robbins (1998: 633-634) individual resources of resistance to change reside in human characteristics such as perceptions, feelings, personalities, needs, and expectations. Tichy and Devanna (1990: 31-32) identified some reasons why individuals resist change, viz. people are creatures of habit who naturally resist change, people with high security needs will resist change because it threatens their feelings of safety. Economic factors will impact on people that are challenged to master new situations, specifically if the changes impact on rewards and compensation, fear of the unknown, and people's selective perception of reality (Tichy & Devanna 1990: 32). Organisational changes often fail because "people factors" are often left out of transition plans. Lack of communication from management could lead to poor employee morale, confusion, decreased productivity, and lack of employee commitment to the new organisation (Koonce, 1991: 24). Martinez (1997: 55) links up with Koonce (1991), arguing that uncertainty and lack of participation causes workplace negativity. According to Ghoshal and Bartlett (1999: 269) change initiatives should be focusing on how to change individual motivations and interpersonal relationships, because no change will occur until people change.

### **2.10.3 Organisational resistance to change**

Tichy and Devanna (1990: 79-84) state that organisational resistance to change can be linked to three key reasons embedded in the culture, viz. "cultural filters resulting in selective perception, regression to the good old days, and a lack of climate for change". Because organisational culture reinforces certain values, it makes it difficult for employees to perceive other ways of doing things. The lack of a climate for

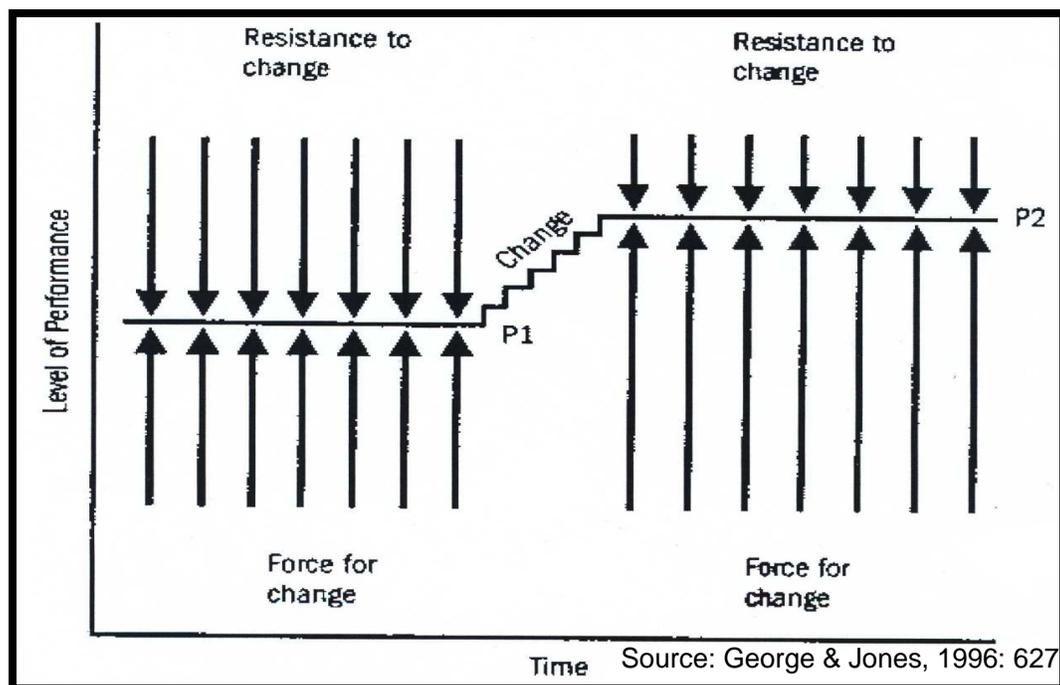
change will be determined by the organisation's perception and conduciveness to change, communication, the degree of participation, and how change is implemented and managed. Inter-organisational agreements with competitors, suppliers, contractors, labour unions, and public officials can be sources of organisational resistance to change (Hellriegel, Jackson, Slocum & Staude, 2001: 390).

Robbins (1998: 634-636) summarised the major sources of organisational resistance to change, viz. structural inertia, group inertia, limited focus of change, threats to expertise of specialised groups or established power relationships, conflict and threats to established resource allocations. Inertia refers to the fact that organisations have built-in mechanisms to produce stability, including policy and procedures, work behaviour determined by values, management principles and team rules. Organisations embarking on change initiatives should be aware of these major sources of organisational resistance to change, and should not limit their focus of change. Because organisations are open systems, a holistic strategy should be established that focuses on all subsystems and functional differences of the organisation.

#### **2.10.4 Overcoming resistance to change**

Figure 2.13 illustrates Lewin's force-field theory of change; organisations are balanced between forces pushing for change and forces resistant to change. To get an organisation to change, management must increase the forces for change, and reduce the resistance to change, or manage the change so that both occur simultaneously (George & Jones, 1996: 627). When the forces are eventually balanced, the organisation is in a state of inertia and does not change (Jones, 2004: 308). According to Jones, (2004: 308) to get an organisation to change, managers must find a way to increase the forces for change, reduce resistance to change, or do both simultaneously. Any of the strategies will overcome inertia and cause an organisation to change.

Figure 2.13: Lewin's Force Field Theory of Change



According to Church and McMahan (1996: 17) most organisations faced with “hyper change” need their employees to be clear about the mission, vision, strategy, and values; leaders should be skilled at managing change well, and should be seen as highly supportive and motivated to succeed. These organisations should have adaptable cultures that reinforce the shared values of customers, employees and shareholders.

Another important factor of organisations planning changes is employee commitment and support. Early and regular information sharing through memos, reports, face-to-face feedback, and group discussions ensures understanding of why change is needed, accounts for the needs and interests of affected members, and makes employees feel included in the change process. Thus, communicating organisational change must have personal meaning for it to be supported, internalised and acted upon by all concerned employees (Taylor, 1998: 69).

Where powerful individuals or groups resist change that can impact on the success of the change effort, organisations can offer incentives or rewards to the resisters to gain their cooperation and commitment (Hellriegel *et al*, 2001: 391). Besides managing the resistance to change, organisations need a strategy for retaining and

revitalising key employees and groups that could act as change agents (Robinson & Galpin, 1996: 90).

Simply acknowledging people issues involved in organisational change and restructuring is not enough, management should be equipped to deal with these issues as they arise through effective transition planning and transition management training (Koonce, 1991: 22-26). Human Resource (HR) professionals must be prepared to deal with the issues, and the impact change can have on people, be able to give guidance to line management, give counselling or refer employees to the organisation's employee well-being programme or to qualified professionals for counselling (Frazee, 1996: 126-128).

A comprehensive and change aligned HR strategy should enhance the organisation's and people's capacity to change. The aligned HR strategy should be built on job specific and generic competencies that guide the process of relevant selection, development, performance management and equitable rewards (Charlton, 2000: 25-26). Charlton, (2000: 26) further emphasises the establishment of self-managed teams, managing and appreciating the value of work force diversity, and effective change leadership at all levels. Change will become easier when and if organisations are created to liberate, to empower, and to maximise opportunities and possibilities for all staff to participate, contribute and learn new skills (Firth, 1999: 39).

## **2.11 TRANSFORMATIONAL LEADERS**

Brill and Worth (1997: 114) define leadership as the combination of traits, competencies and the leadership process (behaviour) of influencing others to facilitate the attainment of organisationally relevant goals. Organisations' futures are dependent on their ability to identify, recruit, develop, and retain charismatic transformational leaders with a practical understanding of human nature. These leaders should inspire followers with a vision, generate total support for transformation, focus on good interpersonal relationships that are built on trust and respect, and are able to intellectually challenge their employees (Bass, 1990: 21). Gatewood *et al*, (1995: 513) label these leaders as transformational; leaders with a style that goes further than mere interaction by influencing and inspiring employees to look beyond their own interests, and by generating awareness and alignment with the organisation's purposes and mission. Hellriegel *et al*, (2001: 299) agree that transformational leadership is leading by motivating.

**Table 2.1: The Transformational Leadership Competence Model**

<b>GENERIC COMPETENCIES AND CAPACITY TO CREATE AND SUSTAIN PERFORMANCE AND CHANGE</b>		<b>PERFORMANCE COMPETENCE</b>
<b>CENTRAL FOCUS</b>	<ul style="list-style-type: none"> <li>• Differentiating critical success factors on macro, organisational and individual level</li> <li>• Performance</li> </ul>	<ul style="list-style-type: none"> <li>• Critical success factors</li> </ul>
<b>ATTENTION THROUGH VISION</b>	<ul style="list-style-type: none"> <li>• Focus on attractive future</li> <li>• Clear focus</li> </ul>	<ul style="list-style-type: none"> <li>• Determine direction</li> <li>• Entrepreneurial drive</li> <li>• Market orientation</li> </ul>
<b>COMMUNICATING VISION AND INTRINSIC MOTIVATION</b>	<ul style="list-style-type: none"> <li>• Powerful use of symbols</li> <li>• Hope</li> <li>• Create a context that is meaningful</li> </ul>	<ul style="list-style-type: none"> <li>• Practical creativity</li> <li>• Influencing others</li> <li>• Clarity of purpose</li> </ul>
<b>TRUST</b>	<ul style="list-style-type: none"> <li>• Congruent in words and deed</li> <li>• Emotional courage</li> <li>• Good interpersonal skills</li> <li>• View people as competent</li> </ul>	<ul style="list-style-type: none"> <li>• Team commitment</li> <li>• Self confident</li> <li>• Integrity</li> </ul>
<b>SELF MANAGEMENT (ROLE MODEL)</b>	<ul style="list-style-type: none"> <li>• Aware of strength and weakness</li> <li>• Live the new organisational values</li> <li>• Energetic change agent</li> <li>• Reframe obstacles as opportunities</li> <li>• Intellectual courage to challenge</li> </ul>	<ul style="list-style-type: none"> <li>• Learning from experience</li> </ul>
<b>EMPOWERMENT CAPACITY/ CONFIDENCE TO ACT</b>	<ul style="list-style-type: none"> <li>• Believe in people</li> <li>• Remove obstacles</li> <li>• Constant training</li> <li>• Creating a learning culture</li> </ul>	<ul style="list-style-type: none"> <li>• Developing and leading others</li> </ul>
Source: Charlton, 2000: 62.		

Blanchard's situational leadership theory (Blanchard, Zigarmi and Zigarmi, 1985: 68), the contingency leadership theory of Fiedler (1965: 115-122) and the path-goal

theory (Yukl, 1989: 98-104) all agree that the appropriate leadership style is contingent upon certain characteristics of the situation, the leader-follower relationship, or the nature of the task environment. Situational leadership theory focuses on the competence and commitment of the followers as key variables. Fiedler's theory focuses on the quality of the leader-follower relationship, the level of task structure, and the positional power of the leader. The path-goal theory suggests that employee locus of control, task structuring, leader authority, and the nature of the work team will determine leader behaviour (Gatewood *et al*, 1995:517). Table 2.1 summarises the measurable transformational leadership competence model developed from a variety of these leadership approaches in order to ensure stable and successful leadership.

The transformational leadership competence model in Table 2.1 focuses on an inspiring vision that provides hope and direction. Communication of that vision should be in a creative, understandable way that motivates people, and creates synergistic coordination of effort. It emphasises leaders' ability to act as role models, and leaders' ability to establish mutual trust relationships based on integrity and stewardship. The model highlights leaders' ability to "create an empowered environment where people are willing (intrinsically motivated), able (trained and confident) and allowed (given responsibility and authority) to learn and perform to their potential" (Charlton, 2000: 60).

Transformational leadership theorists such as Burns (1978: 18) argue that the transformational process is an exchange between leader and follower, and transformational leadership takes place "when one or more persons raise one another to higher levels of motivation and morality" (Burns, 1978: 20). According to Erez and Early (1993:184) the active role of the follower in the development and maintenance of the leader-follower relationship is less emphasised in the transformational leadership theories, and these theories are guilty of the "passive follower" assumption. Followers should be proactive and contribute to the development and maintenance of the leader-follower relationship. Followers should actively live by the organisational values of openness, honesty, confrontation of problems, participation, feedback, commitment, learning, and innovation. Leaders and followers should mutually agree to these organisational values. The values should be assessed formally through morale surveys as part of the performance

management system, but also informally on an ongoing basis through open communication and feedback.

Different approaches to assess leadership abilities exist, viz. a trait approach that focuses on identifying the intellectual, emotional, physical or other personal traits of effective leadership, behavioural approaches, and situational approaches (Ivancevich & Matteson, 1999: 428). According to Barling, Slater and Kelloway (2000: 143) emotional intelligence provides an initial indication of leadership potential, and could be included as a selection tool because individuals who possess higher emotional intelligence display more instances of leadership behaviour. Emotional intelligence is associated with three aspects of transformational leadership, namely idealised influence, inspirational motivation and individualised consideration (Barling, *et al*, 2000: 143). Organisations should embark on identifying and assessing the transformational competencies of their leaders that are derived from their vision and strategy. The organisation should recruit and develop their leaders accordingly and link the transformational competencies to the performance management system as well as rewards and recognition systems.

## **2.12 ROLES AND RESPONSIBILITIES DURING CHANGE**

Transformational leadership is of utmost importance to implement and sustain organisational change. Various individuals and groups in the organisation have vital roles and responsibilities that impact on the success of change initiatives. Although change should be aligned with the organisational strategy and culture(s), the implementation needs to be driven by people. The roles and responsibilities of the leader, the change team, employees, and the change sponsors are discussed next.

### **2.12.1 The leader**

A designated person should be leading or guiding the process of change in the organisation. This person can be either an internal or external consultant working with a change (consulting) team (Harvey and Brown, 1996: 91). The change leader should maintain the strategic direction and vision, and establish the focus areas for change. It is the responsibility of the change leader to ensure involvement, ownership, responsibility, and accountability of all stakeholders, and to maintain those relationships (Bennis and Mische, 1995: 94). As part of the change team, the change leader is responsible to design and implement the change infrastructure, including the standards for reporting progress and results, set objectives and success

criteria with the change team, and manage the efforts of the change team (Church, Waclawski and Burke, 1996: 25). The change leader is responsible to oversee, coordinate, communicate, coach, and manage the different change initiatives, identify and resolve daily change issues, as well as review and report change status to the executive change sponsors (Firth, 1999: 164).

### **2.12.2 The change team**

Charismatic leaders may not be the universal remedy for organisations in need of change and turnaround, but rather teams of multi-skilled and diversified individuals (Landrum, Howell and Paris, 2000: 143). According to Church, *et al*, (1996: 22-45) change agents, and change teams should transfer their knowledge and expertise regarding group processes and change management to everybody in their own organisations.

The change team(s) should understand and take responsibility for the change initiatives, and be empowered to manage the change efforts. In order to function as a change team all members should understand the organisation's strategic vision, the parameters of the change, who will be affected, specific goals, and the change plan (Head, 1997: 78-82). Besides establishing the purpose, objectives and norms of the team, the change team is responsible for implementing the change plan, amending the plans where needed, and organising change communications. The change team(s) is (are) responsible to identify, align and manage strategic, operational and cultural concerns (Firth, 1999: 165-166).

### **2.12.3 Employees**

The individuals determine the successes of change efforts willingness and capacity to change, support and accept ownership of the change initiatives and the involvement and participation of all employees (O'Toole, 1995: 37). In a learning organisation the strategic and cultural elements focus on innovation and change, empowerment, stewardship, and continuous learning (Hellriegel *et al*, 2001: 383). An organisation's change efforts should be focused on creating a learning organisation. All employees in the organisation should understand the strategy, values and the means to achieve goals and objectives. Employees need to understand that they can and must make a contribution, and be encouraged and empowered to do that.

#### **2.12.4 Change sponsors**

Change sponsors are people in a position of power who can use their authority, stature, and commitment to endorse the change efforts. They provide direction by being role models, set the tone for change, can instil motivation in those involved, assist with organisational barriers, and assist when tough issues need to be overcome (Bennis and Mische, 1995: 93).

#### **2.13 A MODEL FOR ORGANISATION CHANGE**

Firth (1999: 39) is of the opinion that whichever approach is taken in the change process, two principles apply, viz. awareness and alignment. Awareness is about sharing the vision of the organisation as it could be, but also to raise awareness of the organisation at present. Alignment follows awareness, focusing on communication and sustaining the change efforts. According to Firth (1999: 43) making change happen in organisations requires two major components that include the principles of awareness and alignment, viz. an approach that maps out all the stages of the change process that create a picture of the tasks and activities, and a set of tools and interventions to implement the approach. Change, depicted as a series of stages, is shown in Figure 2.14.

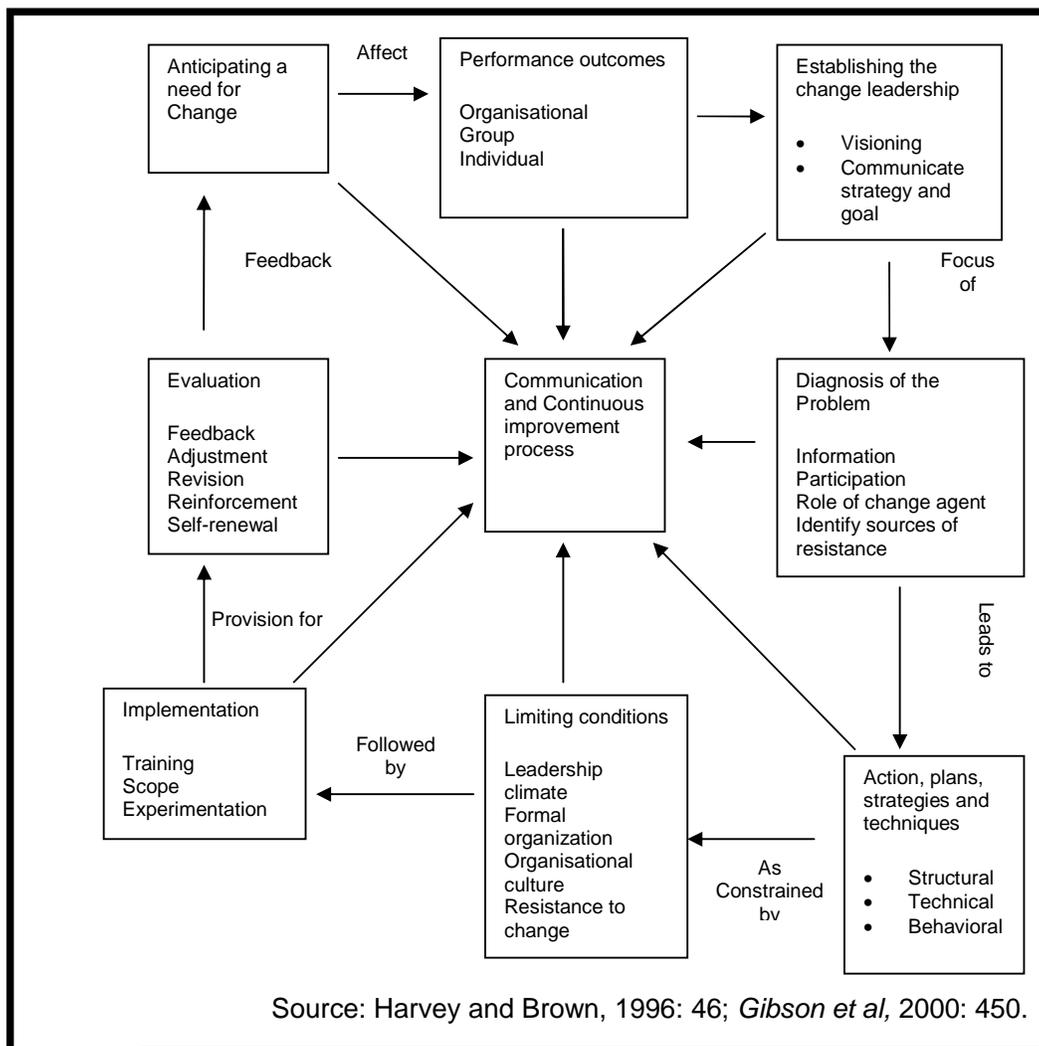
From Figure 2.14 it is evident that a systems approach is followed in the change process of the functional, structural, technical, and personal relationships of the organisation. Harvey and Brown (1996: 46) explain that an integrated approach to change is based upon a systematic analysis of the total organisational system of interacting and interrelated elements, to increase organisation effectiveness by the application of appropriate change values and techniques. An action research approach is used in this change model. Action research is “an approach to change that involves an ongoing process of problem discovery, diagnosis, action planning, action implementation, and evaluation” (Gatewood *et al*, 1995: 574).

The action research approach in the change model (Figure 2.14) involves collecting information about the organisation, feeding this information back to the client system, and developing and implementing action programmes to improve system effectiveness (Harvey and Brown, 1996: 46). The stages of the change model are discussed below. Each stage is dependent on the prior one and successful change is more probable when each of these stages is considered in a logical sequence.

### 2.13.1 Anticipating change

Before a programme of change can be implemented, the organisation (management) must anticipate the need for change, support the change team(s), and be the driving force for all change initiatives (Head, 1997: 24-25). "Anticipating change is envisioning the future where a picture of the ideal state is created which gives birth to a change strategy" (Firth, 1999:44).

**Figure 2.14 Stages of change**



Any changes in organisational systems or subsystems may indicate a need to consider interventions to change the structure, processes and behaviour of the organisation (Gibson et al, 2000:462). Ivancevich and Matteson (1999: 614-615) identified factors that might instigate change in organisations, viz. new ideas, new

technology, government legislation, competitors' actions, changing needs of customers, dissatisfaction with customer service levels, work/organisational process problems, conflict management, and behavioural problems. Work/organisational process problems include communication, productivity, and decision-making. Behavioural problems include low levels of morale, not endorsing the organisational values, and high levels of absenteeism and turnover.

### **2.13.2 Establishing the change leadership**

Establishing the change leadership and the leadership team are an important determinant of the success of a change programme. The consultant (change leader) should attempt to establish a pattern of open communication, trust, an atmosphere of shared responsibility with the change sponsors, and clarify the role and expectations of the change team.

Many organisations utilise an external consultant with extensive and successful change experience. Bennis and Mische (1995: 98-99) note that these external consultants bring many useful skills, qualities, and resources to the change effort, viz. an established reputation, energy, commitment, objectivity, a sense of perspective, knowledge and experience of the appropriate change interventions and tools, how to structure the effort, and the ability to make contentious recommendations. The combination of an external internal change team links "the outsider's objectivity and professional knowledge with the insider's knowledge of the organisation and its human resources". This builds trust and confidence among members of the change team and all stakeholders in the organisation (Ivancevich and Matteson, 1999: 612). The roles and responsibilities of the change sponsors, the change team and employees should be agreed upon at this stage. Visioning of the desired state and the specific change strategy should be communicated before the diagnostic phase starts. It is important that everyone in the organisation understands the need for change, their roles and responsibilities, as well as the change process that will be followed.

### **2.13.3 The diagnostic phase**

The diagnosis of the present and potential problematic issues involves collection of information that reflects the level of organisational effectiveness (Gibson *et al.*, 2000:462). The role of the change team, change sponsors and the participation of all stakeholders is vital to the success of the diagnostic phase. A weak, inaccurate or

faulty diagnosis can lead to a costly and ineffective change programme. The diagnostic phase has to determine the exact problem that needs a solution, to identify resistance to change factors, and to provide a basis for selecting effective change strategies and techniques (Harvey & Brown, 1996: 48,480). Certain factors need to be explored in order to drive the diagnostic phase, viz. the way the organisation tends to think/feel/talk/behave, the capacity of the organisation to change, exploring what happened during previous change initiatives, exploring the barriers to change, exploring the degree of change needed, exploring the power dynamics and the decision-making process, exploring the communication process, exploring the likely impact of change or shock to the status quo on the organisation, exploring the strengths and weaknesses of the organisation and exploring how conflict is managed (Firth, 1999:48-51). The information gathered in the diagnostic phase should be presented in terms of criteria that reflect organisational effectiveness (Gibson *et al*, 2000:462). Measurable outcomes such as sales, efficiency, client satisfaction and flexibility must be linked to the need for changes in competencies, attitudes, behaviour, work processes and structures. Linking the “as is” in the diagnostic phase with the “want to be” will clearly set the direction for strategies, action plans and techniques to deliver the desired state.

#### **2.13.4 Strategies, action plans, and techniques**

The diagnostic phase leads to a series of interventions, activities, or programmes aimed at resolving problems and increasing organisation effectiveness. The change strategy directs the selection, timing, and sequencing of intervention activities and responses to these interventions, and ties the individual events together to ensure an ongoing interactive change process (French and Bell, 1990: 79).

Today's business environment and specifically major organisational change makes holding on to key staff a difficult task for organisations (Robinson and Galpin, 1996: 90). In order to utilise and retain key people during change processes, organisations need to identify individuals or groups that are key to the organisation's future success, to identify the impact on the organisation that each person and group would have if they should leave, and develop a strategy to motivate them to stay and add value to the change initiatives and the organisation.

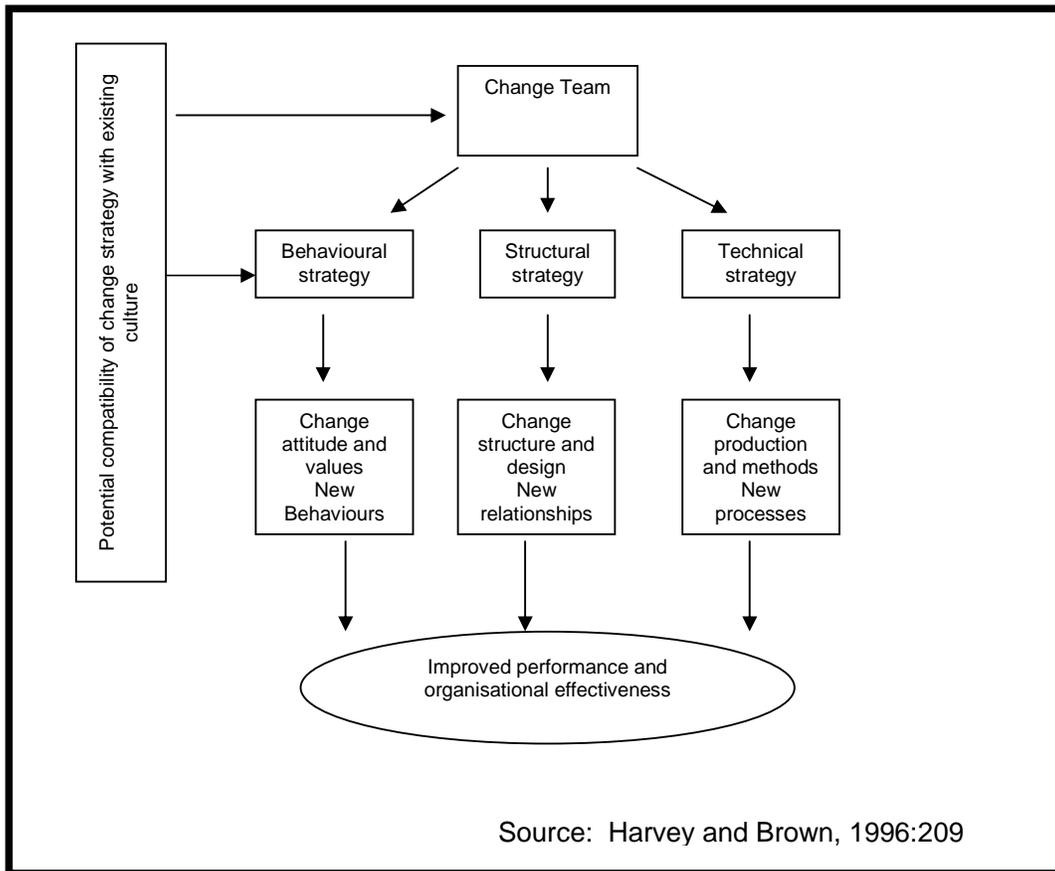
Managers have a variety of change and development methods to select from, depending on the objectives they hope to accomplish, the scope, timing and intensity



organisation with its philosophy, policies, procedures, structures and systems, organisational culture and specifically, resistance to change (Hellriegel *et al.*, 2001: 384-386). Change leadership is vital for implementing change initiatives. If leaders are not committed to change efforts, are not competent to manage it effectively, and don't play their role as change agents, change will not be successful. Organisational change should be based on an integrated approach, where the organisation is viewed as an open system with various interrelated subsystems and cultures. The appropriate change strategy, action plans and techniques are then selected as an integrated approach to improve organisational effectiveness. According to Macchiarulo (1995: 4) weak integration of change strategies results in poor alignment of the organisation's overall change strategy as non-integrated strategies can move the organisation in different (and often opposing) directions. "Everyone sees their position on the playing field, but nobody sees the game" (Macchiarulo, 1995: 4). A holistic systems approach is needed, integrated as structural, technical (process) and behavioural strategies for organisational improvement, insuring alignment with the organisational culture, or subcultures. Macchiarulo (1995: 4) argues that organisational improvement strategies should not only be based on resolving problems, but on a shared vision, and common goals, in order to achieve a motivated and collectively aligned effort. Figure 2.16 depicts an integrated approach to change.

From Figure 2.16 it is evident that the change leadership team plays a vital role in ensuring that integrated change strategies are used based on a common vision to improve organisational effectiveness. The integrated change strategies should be aligned with the organisational culture (or subcultures). Specific information is needed to design effective action plans and to select appropriate techniques to use in the change process, viz., the "as is" information from the diagnostic stage, including the elements in the various subsystems that need to be changed, clarity on the future state, and criteria for the appropriate interventions required. The criteria for appropriate interventions would be determined by the organisational culture, the change "target", the change objectives, problem-solving potential, application possibilities, cost, impact, and reliability. Measurable rewards, controls and performance outcomes need to be established, so that the right behaviour can be encouraged and the change progress can be tracked (Firth, 1999: 51-52).

**Figure 2.16: An Integrated approach to change**



### 2.13.5 Evaluation

Once an action programme has been implemented, the next steps are to monitor the results/impact, stabilise and maintain the desired changes, and evaluate the feedback in relation to the change objectives to improve the change process (Harvey & Brown, 1996: 48-49). Ivancevich and Matteson (1999: 631) propose an experimental design as evaluation procedure, viz. the end results should be operationally defined and measurements should be taken before and after, both in the business unit undergoing change and in a second business unit (the control group). The feedback can be used to make amendments to the strategy, plans and techniques. The authors propose that an evaluation model should be followed, viz. focus on the objectives of the change programme, identify the activities to achieve the objectives, evaluating the effects of the programme according to the criteria specified, use a control group if possible, set baseline points against which changes

can be compared and identify unanticipated consequences (Ivancevich and Matteson, 1999: 629). Firth (1999: 52-53) proposes the monitoring and evaluation of specific information namely change plan deadlines, commitment of change agents and sponsors, staff levels of commitment and motivation to change, capacity building of required competencies, levels of empowerment, changes in attitudes and behaviours, the change communication process, changes in the systems and procedures of the organisation, continuing budgets and resource needs, and opportunities arising for other change initiatives in the organisation.

From Figure 2.12 it is clear that the evaluation stage focuses on the monitoring and feedback of the change initiatives, and the revision of the change strategy. As discussed, a plan needs to be formalised for the evaluation stage. This plan can include the evaluation procedure, the specific information to be tracked, the procedure to change the interventions, the procedure to adapt the strategy and actions to reinforce the learning or new behaviours. As a change programme stabilises, the need for the consultant (change leader) should decrease. In order to achieve this, the leader should focus on building self-renewal capacity and independence within the organisation (Harvey and Brown, 1996: 49).

#### **2.14 MANAGING CHANGE THROUGH ORGANISATION DEVELOPMENT (OD) APPROACH**

OD is an approach to change that focuses primarily on people processes as the target of the change. OD encompasses areas such as organisational theory, strategy development, social and technical change. The role of OD is to promote change, to deal with resistance to change, and to improve organisational effectiveness at all levels. OD is an organisational psychology and sociology applied in practice. It offers the improvement of the goodness of fit between the organisation, the individual and the environment.

OD focuses on the following dimensions in order to enhance organisational performance (French, Bell & Zawacki, 1994 : 9-10):

- a. Organisational culture;
- b. Organisational processes;
- c. Providing guidelines for designing and implementing action programmes;

- d. Form a holistic picture of the organisation and its environment based on systems theory; and
- e. Empower individuals through involvement participation and commitment.

Although there are as many definitions for OD as there are authors on the subject, the following definition is preferred: “OD is a long-range effort to improve an organisation’s problem – solving and renewal processes, particularly through a more effective and collaborative management of organisations culture, with special emphasis on the culture of formal work teams, with the assistance of a change agent, or catalyst, and the use of the theory and technology of applied behavioural science, including action research (French, *et al.*, 1994 : 7).

OD changes are done in line with some form of methodology or a type of model, as the one depicted in Figure 2.17, highlighting the various stages and interdependencies.

The distinctive features flowing from this definition are.

- a. OD is a long-range, sustained and well planned effort based on a holistic overall strategy.
- b. Consultants are normally used. A unique relationship is established between the consultant and the client system ( a relationship of collaboration );
- c. OD interventions are reflexive, self-analytical and self-skill building in nature;
- d. OD interventions assume that team work, organisational culture and organisational processes are strategic leverage points for effective organisational change; and
- e. OD is based on the behavioural sciences.

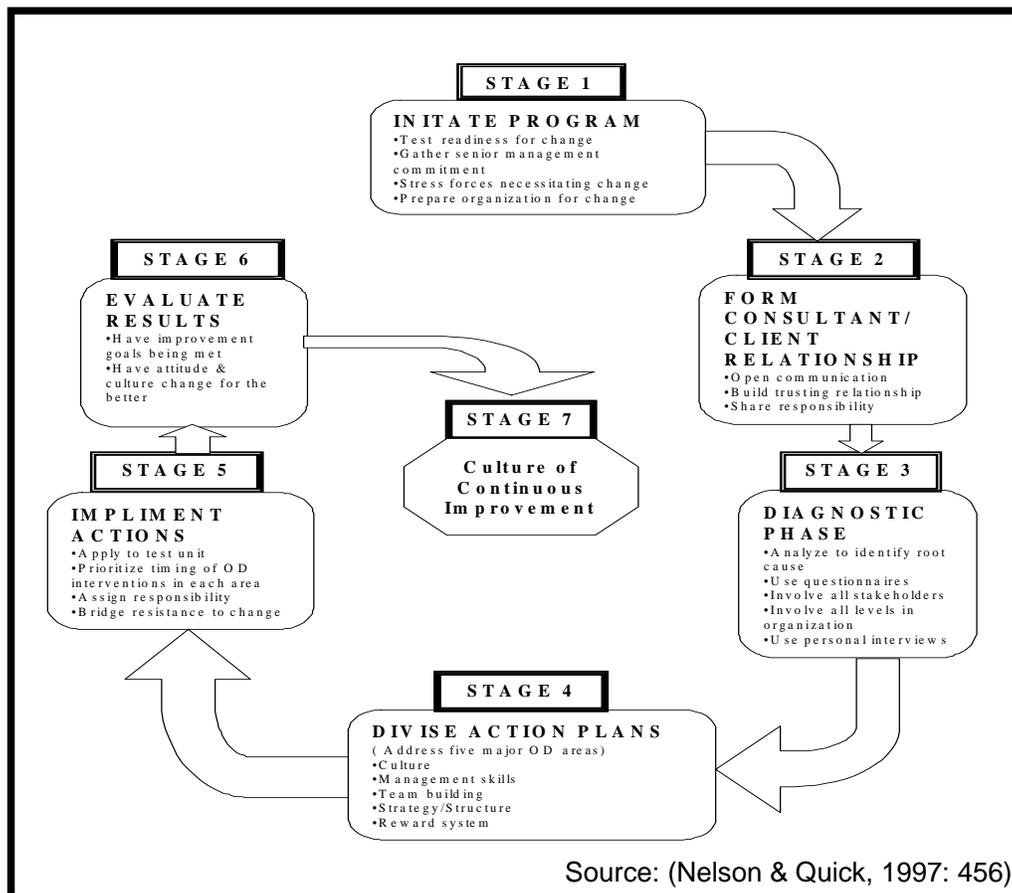
The change process discussed this far is based on an organisation development approach. Dyer (1989: 7-8) summarises the guidelines of managing change through OD, viz. management involvement and commitment, information sharing, a holistic and integrated approach to change based on a good diagnosis, directed by line

management, supported by a change agent(s) if needed, based on proper feedback and evaluation stages, and a clear link between the change effort and the vision.

According to Hellriegel *et al*, (2001: 397) three core sets of values define the OD approach to organisational change that are consistent with learning organisations. These are people values, group values, and organisational values. Burke (1997: 7) identified the people values as personal development and utilisation of potential, respect, and openness, and the group values of acceptance, collaboration, honesty about perceptions and feelings, confrontation of problems, participation, commitment, and empowerment. Important organisational values indicate the way groups are linked, group leadership and management living the OD values (Hellriegel *et al*, 2001: 397).

Organisations embarking on change or transformation should utilise the values, features, or building blocks that are found in an organisation development approach. The challenge is to support the strategic process of the organisation with transformation paradigm of change and OD interventions on the technical, structural, and behavioural levels to improve organisational effectiveness on a large scale (Botha and Meyer, 2000: 13).

**Figure 2.17: OD planned change management model**



## 2.15 CONCLUSION

From the literature it is quite clear that transformation can be lengthy and it requires patience and perseverance. Everyone concerned, especially the management, must resist the temptation to want to rule from the grave. At the end of the day, the test for a successful transformation will lie in continued and sustainable service delivery. Transformation is not an easy process; it requires dedication and commitment from all stakeholders. By involving the right people will only help the smooth running of transformation.

In this chapter change and transformation were defined and they were used interchangeably. The dimensions and types of change were discussed, as well as resistance to change. The importance of leadership during change, and the various roles and responsibilities during change were emphasised. A model for organisational change, and models for transformation were given and the approach to change was highlighted. For effective organisational change there should be an integration of change strategies and a strategy-culture fit. The challenge is to support the strategic process of the organisation with a transformation paradigm of change and OD interventions in order to improve organisational effectiveness. The next chapter will focus on the role of Ubuntu in transformation.

## CHAPTER 3

### THE ROLE OF UBUNTU IN TRANSFORMATION

#### 3.1 INTRODUCTION

In general, organisations accept and even embrace technological advancement. There seems to be less of a tendency to be innovative and accepting when it comes to changing the paradigm in people management. Particularly in South Africa, where leaders are being entrusted with leading their operations into the twenty-first century. Leaders are also involved in an era where the issue of diversity and the problems of an alienating corporate culture, the lack of global competitiveness and discriminatory employment practices are still impacting on corporate productivity. In this era, the competitive advantage of firms is increasingly dependent on how the workforce is being managed.

According to writers such as Pelani in Thomas (1996: 17), it is understandable that it is easier for leaders to deal with more tangible realities that have a direct causal relationship to the balance sheet. It has become imperative for all involved to effectively deal with indirect influences on the bottom line that are reflected in the dynamics of managing people. The common threat in an African's way of life is Ubuntu - collective personhood and collective morality (Mbigi & Maree 1995, Lessem 1996, Mbigi 1997, & Mbigi 2000).

How then, can the concept of Ubuntu and African values be integrated into the organisation in such a way as to provide opportunity for leadership to dismantle the past organisational culture, promote the development of a new, more inclusive culture, and in the final instance, create a set of leadership skills and competencies to deal with transformation? In what way can "western" notions of leadership be found within "African management", and how then can the two styles interact in such a way as to bring effectiveness and efficiency to an organisation such as the SAMA?

According to Mbigi (1996: 62), the main stem that underpins all the most important values of African history can be traced through Ubuntu. Ubuntu can be seen as the key to all African values and involves collective personhood and collective morality. Therefore, values around harmony are deeply embedded in African communities. Leadership legitimacy, communal enterprise and value sharing form the branches to the tree. The premise of the argument therefore follows that these values should not

only be seen as African values, but human values important in establishing both an enabling organisational culture and a set of skills and competencies valued in all the organisations' leaders.

Ubuntu has been introduced as a new management concept in the South African popular management literature (Lascaris & Lipkin, 1993: 24; Mbigi & Maree, 1995: 58). "Even South Africa has made a contribution with the rise of something called "Ubuntu management" which tries to combine ideas with African traditions as tribal loyalty" (Micklethwait & Woodridge 1996: 57). Mangaliso (2001: 23) points out that with the dismantling of apartheid in the 1990s South Africa embarked on a course toward the establishment of a democratic non-racial, non-sexist system of government. With democratic processes now firmly in place, the spotlight has shifted to economic revitalisation (Karsten, & Honorine, 2005: 607). To support this revitalisation, Ubuntu was introduced as a new management concept to improve the coordination of personnel in organisations. Ubuntu is seen as humaneness, "a pervasive spirit of caring and community, harmony and hospitality, respect and responsiveness, that individuals and groups display for one another" (Karsten, & Honorine, 2005: 607).

In this chapter the role of Ubuntu in transformation will be discussed. This will provide a better way to understand how management should deal with transformation. In the previous chapter, a literature study on transformation and change was discussed. Ubuntu will be defined in brief and the importance of Ubuntu and how Ubuntu can help in transforming the SAMA will be discussed. The researcher will also look at whether the concept of Ubuntu is exclusively African. Finally, attention will be paid to the social values of Ubuntu and the way Ubuntu can be conducive to the establishment of an African managerial *habitus*. But firstly, what is Ubuntu?

### 3.2 WHAT IS UBUNTU?

Throughout the continent, all African languages have words that define Ubuntu. The Sotho calls this collective unity **Botho**, the Shona **Unhu**, the Afrikaners **Broederbond**, English **Brotherhood**, Xhosa and Zulu **Ubuntu**, Tsonga **Bunhu**, Venda **Vhuthu**, in the Democratic Republic of Congo (DRC) Bobangia **Bomoto** and also **Gikwese** in Angola. Archbishop Desmond Tutu is renowned for having given the most definitive perspective of Ubuntu in 1994. Mbigi (2000: 7) quotes Tutu saying:

“Africans have a thing called Ubuntu; it is about the essence of being human, it is part of the gift Africa is going to give to the world. It embraces hospitality, caring about others, being willing to go that extra mile for one another. We believe that a person is a person through other persons; that my humanity is caught up, bound up inextricably in yours. When I dehumanise you, I dehumanise myself. The solitary human being is a contradiction in terms, and therefore you seek work for the common good because your humanity comes into its own in community, in belonging”.

Ubuntu (botho, human dignity) is a figure of speech that describes the importance of group solidarity on issues that were crucial to the survival of the African communities, who as a consequence of poverty and deprivation have to survive through group care and not only individual reliance (Mbigi & Maree, 1995: 25). However, collective unity is not something new or peculiar to Africa.

Universally all marginalised communities in places like Harlem in New York, Brixton in the United Kingdom, subscribe to this concept of Ubuntu (Gwala, 1999: 12). It is a concept of brotherhood or sisterhood and collective unity for survival among the poor in every society. Ubuntu plays a significant role in the value system for it derives specifically from African society: "motho ke motho ka batho (I am human, because you are human)" (Manifesto on Values, Education and Democracy, 2001:16).

Ubuntu has been defined (Alfred & Porter, 1996: 15) as a strategy for collective survival using group care in contrast to individual self-reliance. Mbigi and Maree (1995: 111) say the core philosophy is that “one can only be an effective person through others”. Gwala (1999: 13) highlights the transitional and evolutionary change at all levels that South Africa is going through and the fact that, along with those changes, new values are emerging, which justify a consideration of the Ubuntu culture as necessary to the successful transformation of an organisation. Mbigi (1993: 13) and Birkin (1995: 5) see Ubuntu as the essence of the South African corporate renewal and as a useful way in which to marry African, Western, and Eastern ideology in order to achieve world-class status. Growth and success can only be achieved through the willing actions of the people led by acceptable leaders who share the same core values and beliefs and are an example to the group (Gwala 1999: 13).

The following characteristics of the Ubuntu philosophy are given (Koka 2002: 7) as recipes for a new universal world order:

- a. A non racial philosophy or value system through which all people are regarded and treated as human beings;
- b. A philosophy of tolerance and compassion;
- c. A philosophical concept that accepts that mankind is one integrated whole comprising various racial group;
- d. A supreme goodness breathed into the “nostrils” of matter “ (man) which transformed man into a living soul, a being called “human”, reflecting the image and likeness of God in man;
- e. A divine spark which, as soon as it was instilled in the human soul, immediately transformed elevated man into a distinctively different being endowed with intelligence and power of dominion of the rest of the created beings; and
- f. The quality and dignity of human personality.

But what is it that constitutes Ubuntu – beyond the standard and yet correct interpretation – “Motho ke motho ka batho ba bang,” “Umuntu ngumuntu ngabantu,” I am human, because you are human!

The book of Proverbs in Mbeki (2006: 2) contains some injunctions that capture a number of elements of what constitute important features of the Spirit of Ubuntu, which people should strive to implant in the very bosom of the new South Africa that is being born – the food of the soul that would inspire all our people to say that they are proud to be South African!

The Proverbs say: “Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and tomorrow I will give; when thou hast it by thee (Mbeki, 2006: 2).

“Devise not evil against thy neighbour, seeing he dwelleth securely by thee. Strive not with a man without cause, if he has done thee no harm. Envy thou not the oppressor, and choose none of his ways” (Mbeki, 2006: 2).

According to Mbeki the Book of Proverbs assumes that as human beings, we have the human capacity to do as it says, not to withhold the good from them to whom it is due, when it is in the power of (our) hand to do it, and not to say NO to our neighbour, come again, and we will give you something tomorrow, even when we can give the necessary help today.

It assumes that people can be encouraged not to devise evil against their neighbours, with whom they live in harmony.

All of the above show that Ubuntu is important in South Africa and it also receives attention from the Government.

### **3.3 THE IMPORTANCE OF UBUNTU IN SOUTH AFRICA**

Ubuntu and its values have been incorporated in legislation and other activities in the Republic of South Africa.

According to Broodryk (2005: 20-21) Ubuntu enjoys a presence in, or forms part of:

- a. the White Paper on Welfare, where it is described as a caring principle;
- b. the Draft Policy on Families;
- c. the value base of the Constitution, where specific mention is made of the human rights of people;
- d. the school syllabi of various provincial education departments, where it is part of subject, Guidance;
- e. national education values;
- f. policies of other government departments, which are implementing Ubuntu as a practical guideline in the fields of safety and security, law and order, tourism, family affairs and health;
- g. various disciplines at tertiary institutions, such as business administration, economics, philosophy, anthropology, political science, tourism studies, law, religion, African language and communication; and

- h. the White Paper on the Transformation of the Public Service – “all civil servants are expected to deliver service in the spirit of batho pele” (people first).

Batho Pele, which means “**People First**” is an initiative that was launched in 1997 to transform the public service at all levels. Batho Pele was launched because the Government felt that it inherited a public service that was not people-friendly or developmental. In the transformation of the public service the Government felt that old culture has to be changed to ensure that the people are served properly. It was also suggested that the ethics and ethos have to be changed in some parts of the public service so that all staff work to their full capacity and treat state resources with respect.

The Batho Pele beliefs have been summarised by this slogan: We belong, We care, We serve (Batho pele compulsory frontline training manual). This principle is aimed at ensuring that all public servants put people first, and adhere to the following overarching framework:

- a. **We belong:** we are part of the public service and should work together and respect fellow colleagues.
- b. **We care:** caring for the people you serve – customers.
- c. **We serve:** all people will get good service from public servants.

This presence of Ubuntu in the abovementioned spheres illustrates the importance of Ubuntu philosophy in South Africa.

It is common knowledge that, internationally, traditional management has been based on aggressiveness and harsh, competitive attitudes reflected in the approach of “let’s go and battle out”, in which alternatives like being cooperative and participative are ignored (Broodryk, 2005: 21). “People are not born to be soldiers or slaves of an organisation” (Broodryk, 2005: 21).

Although the basic resource of an organisation, like material and machinery, are essential, people are the dynamic coordinators of organisational activities and people are therefore not less essential (Wolmarans, 1994: 6). It is important that everyone in the organisation applies the Ubuntu principles and upholds the spirit of Ubuntu.

Even though the Government values Ubuntu, most writers argue that some companies find it difficult to move away from the Western management approach to Ubuntu approach. What makes Ubuntu approach different from the Western management approach?

### **3.4 THE VARIATION BETWEEN UBUNTU APPROACH AND THE WESTERN MANAGEMENT APPROACH**

Most writers believe that businesses reject Ubuntu's style of leadership. However, a few visionary business leaders are identifying its long-term benefits. Amongst Africa's many rich resources are its culture and values; its Ubuntu approach to leadership in every sphere of human activity which underpins its community structure (Rosa, 2005). A fundamental difference between the Ubuntu style of leadership and that of Eurocentric corporate culture is where the leadership dynamics are centered.

Leaders in Western corporate environments are often seen as "demi-gods" who will turn things around in a struggling business (Rosa, 2005). They are headhunted for their perceived ability to take the company forward. Western leadership styles, which focus on the individual, are obviously contrasted to the African leadership philosophy of 'I am because you are.' Ubuntu's point of departure of leadership practice is centered around the leader as a cohesive force within the group.

The Ubuntu leader, in consideration of every aspect of being human, defines his or her role as one of a team. The sensitive business leader would focus on the people who make up the team. He or she understands that a leader is merely a facilitator of relationships and processes. Ubuntu in business entails long-term strategies to build and consolidate relationships. Inherent in the concept of Ubuntu is the philosophy that human beings are part of a community, that no-one can function alone. The Ubuntu style of business leadership focuses on the business community in an organisation rather than directing its attention on the leader.

Instead of occupying the essential role, the leader facilitates a debate and makes a just decision based on the consensus reached by the members of his or her community. Developing a sense of community and belonging, the Ubuntu leader understands the values of respect, dignity and compassion of the people he or she leads. Ubuntu leadership strives to create harmonious relationships through mutual understanding and workplace co-operation.

The Ubuntu leader's ear is finely tuned to the invaluable input which could be offered by subordinates and they, in turn, respond with trust in the leadership, a sense of security and increased self-esteem. Integrating the principles of Ubuntu in South African business practice is often met with resistance and suspicion since very little is understood about what it means (Rosa, 2005). Rosa (2005) also argues that, South African businesses using the technical approach of the Western styles of leadership often shy away from the emotional element found in the Ubuntu leadership dynamics.

Business leadership practices in Western organisations are impatient with the slower, less structured processes of Ubuntu. It is perceived that the process of debate to attempt to reach consensus within a group before a final decision can be made, is time consuming and counter-productive to sensitive money markets. In a Western approach, the value of group experiences is often forgotten as total trust and high expectations are placed in a leader who will be the saviour of a struggling business or take it to new heights. A further threat to the implementation of Ubuntu in South African business practices is the centre of control of power. Reaching a decision based on group consensus removes control from the hands of Western leaders, which is in conflict with the power hungry nature of capitalism.

From a capitalist perspective, Ubuntu socialist stance is less than attractive. The idea of distributing wealth more widely to more beneficiaries is in direct conflict with capitalist acquisitiveness. Despite this, visionary business leaders in South Africa have identified the long-term benefits of adopting Ubuntu leadership practices and have successfully implemented it. Nussbaum (2003: 89) cites several examples of the practice of Ubuntu in the African context including the story of a South African company, which used the Ubuntu principles of story telling and participatory meetings to successfully facilitate the process of affirmation action in the company. Ubuntu has the potential to develop a symbiotic relationship between business and the communities in which it is embedded. The ripple effect of an Ubuntu leadership style creates exciting prospects.

It could be suggested that an Ubuntu transformed business community would result in an increased productivity and generated wealth, which would benefit the wider community. In turn, financial strength in the community completes the cycle. In an African society, which has developed a taste for the sense of closeness, building a just, compassionate business community is a time consuming, long-term process. It

would require significant adjustment by Western leaders in business to adopt Ubuntu principles including relinquishing power and centralised wealth.

Even though the Ubuntu management approach differs with the Western management approach, somewhere they overlap. The researcher is of the opinion that some of the Ubuntu approaches to management are derived from the Western perspective.

### **3.5 THE SPIRIT OF UBUNTU**

Gwala (1995: 13) highlights the transitional and evolutionary changes at all levels that South Africa is going through and the fact that, along with those changes, new values are emerging, which justify a consideration of the Ubuntu culture as necessary to the successful transformation of an organisation. The legitimacy of existing traditional Western type organisation hierarchies is critical, but their bureaucratic burdens can be eased by participative, democratic, leadership. Slabbert and Opperman (1995: 47) reinforce this by proposing that, as the majority of workers are black, their cultural, core values have to be included in future elements of organisational culture.

#### **3.5.1 Ubuntu as a management concept**

After the political changes resulting in the 1994 elections it became increasingly evident that the South African community needed to transform. Ubuntu as well as other dimensions of African culture were introduced as positive resources for catalysing the business transformation in South Africa. It was put forward that in order to attain this transformation the interconnectedness in community as a key characteristic of the African way of thinking should be seen as starting point (Nussbaum, 2003: 10).

In the African tradition, it is the community that defines the person as person. Ubuntu as a translation of the Xhosa expression “Umuntu ngumuntu ngabantu” means the person is a person through other persons, and this expresses a typical African conception of a person. Ubuntu provides a strong philosophical base for the community concept of management (Khoza, 1994: 118). Mbigi (1997: 32) has listed the following relevant principles of Ubuntu: the spirit of unconditional African collective contribution, solidarity, acceptance, dignity, stewardship, compassion and care, hospitality and legitimacy. Ubuntu is an African worldview that is rooted and

anchored in people's daily life. The expression of a person as a person through persons is "common to all African languages and traditional cultures" (Shutte, 1993: 46). Ubuntu is a symbol of an African common life-world and the concept has namesakes in different terms in African countries. Ramose (1999: 4) made a relevant remark by saying: "African philosophy has long been established in and through Ubuntu".

Although Ubuntu represents a specific African worldview, Mbigi (1997: 15) is convinced that it nevertheless can be translated to what is called the African Dream in Management. Ubuntu refers to the collective solidarity in Africa but it can become convertible in other modern forms of entrepreneurship, leadership, business organisations and management (Otter, 1999: 4). The introduction of Ubuntu as a management concept will not replace the transfer of knowledge, like management concepts, from the Western world but can support the development of a hybrid management system operating in Africa within which these Western concepts can find their proper African translation (Karsten & Honorine, 2005: 613). A proper African management system like the American and Japanese ones may generate a variety of management styles as distinctive sets of guidelines, written or otherwise, "which set parameters to add signposts for managerial action in the way employees are treated and particular events are handled" (Purcell, 1987: 535).

Ubuntu as a management concept intends to be more than just a popular version of an employee participation programme defined by the interest of management. Ubuntu is the label that covers the way company members interact and share experiences. In that sense Ubuntu fits the socialisation process as described by Nonaka and Takeuchi (1995: 102) during which tacit knowledge becomes shared. Ubuntu reflects a critical discourse because it includes the voice of all participants in the organisation and the building of consensus.

Jackson (2004: 6) indicates that African organisational cultures and management styles with a predominantly strategic orientation are widely present and some of these management styles are often seen as rigid, bureaucratic, directive and task-oriented. Wal and Ramotschoa (2001: 4) notice that Ubuntu is sometimes popularised in business books reflecting the tendency to align it with productivity improvement and worker motivation techniques. They urge to prevent Ubuntu from quickly obtaining a faddish character and believe that Ubuntu embraces a set of social behaviours like sharing, seeking consensus and interdependent helpfulness

which, if recognised, valued and willingly incorporated in the culture of organisations, could exert considerable positive outcomes on business results. The issue is whether managers will use it for managerialist purposes or as the basis for communicative action leading to shared perspectives.

The purpose of Ubuntu as a societal value is to reshape social relations in African society and in African workplaces. Managers who are good conversationalists will share Ubuntu as a concept that can free workplaces from one sided, instrumental approaches of human beings and create an atmosphere of cultural harmony (Karsten & Honorine 2005: 614). If for whatever reason managers deny this purpose, they will indeed limit Ubuntu as a management concept to a strategic i.e. managerialist use for specific goals they have defined themselves (Rwelamila, Talukhaba & Ngowi 1999: 338). Habermas (1987: 88) describes such an approach as strategic action where the diagnosis and the solution of a problem within the organisation is not being shared and commonly performed by all participants. It then is a prerogative of management to set the objectives and forces others to simply accept them. In such situations management concepts are only used for strategic purposes. Ubuntu, however, is based on communicative action and managers embracing Ubuntu support that form of social interaction. From most authors, one can notice that the legitimation of Ubuntu has strong moral overtones. It is being defended as a new view on business based on a concept, which is anchored in a long-standing cultural tradition. Part of the discourse about Ubuntu contains strong appeals referring to pathos. It has obtained a striking label and has raised in general terms a specific management issue.

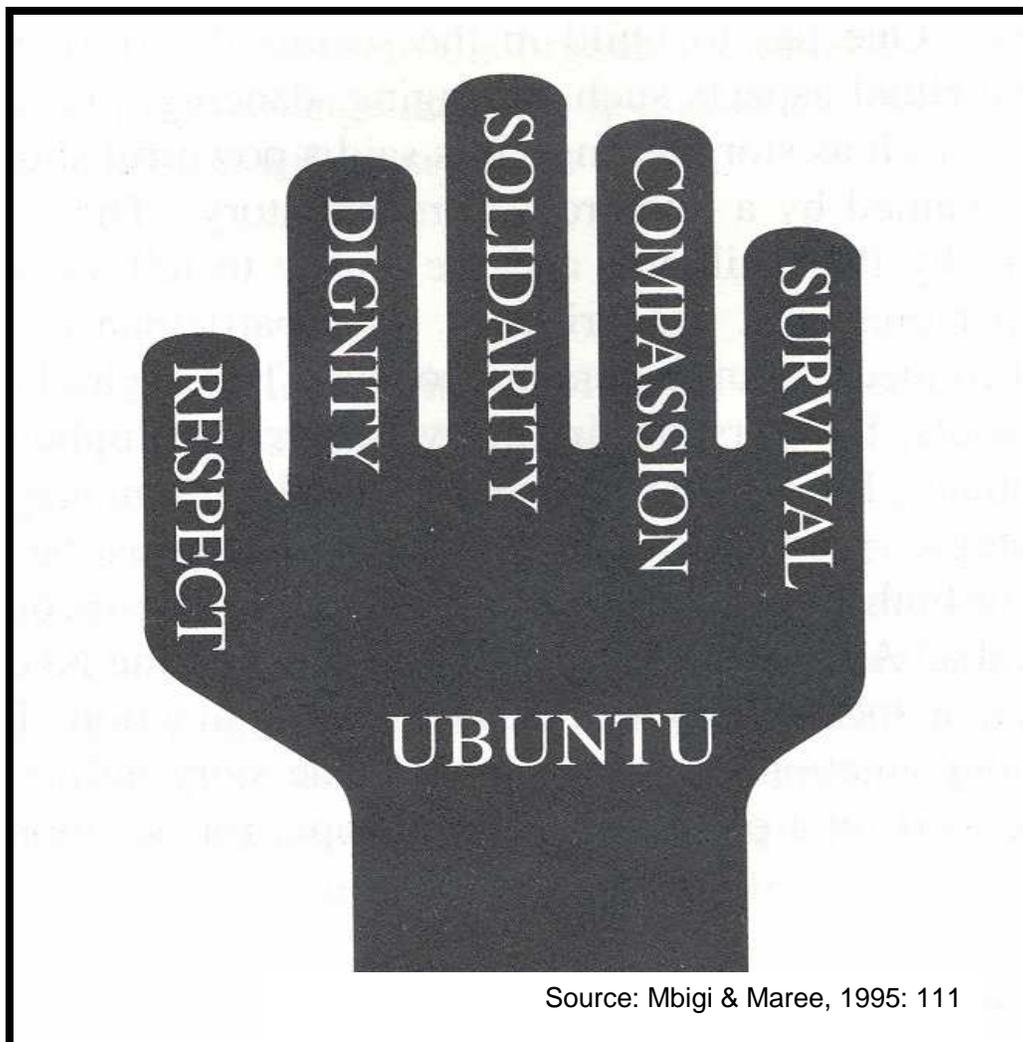
The integration of Ubuntu guidelines will make it possible for the SAMA to improve its management style and its performance and integrate these guidelines into routines and daily practices as normal attitudes. Even if a positive impact of Ubuntu guidelines can be contested, Chancock (2000: 123) is right that the need to fight for different experiences, as they are reflected in other organisational cultures like in Japan, is even greater for vulnerable indigenous communities in a global economy where Western views still dominate. Regardless of the fact that Ubuntu can be abused for political reasons, it should be acknowledged, that an indigenous African management system is in its hybrid phase and that there is a tendency of “crossvergence” which can support the development of a particular value system as a result of cultural

interactions (Jackson, 2004: 30). In the process of transformation, Ubuntu may provide a solution on how the SAMA should deal with transformation.

### 3.6 THE SHARED VALUES OF UBUNTU

The Nguni word Ubuntu, from the aphorism; “Umuntu Ngumuntu Ngabantu – A person is a person because of or through others”, can be described as the capacity in African culture to express compassion, reciprocity, dignity, humanity and mutuality in the interest of building and maintaining communities with justice and mutual caring (Bekker, 2006: 14).

**Figure 3.1: The Collective Finger Theory**



Based on the collective African way of life, Mbigi (1997: 21) has extracted five key social/shared values of Ubuntu to create a conceptual framework, the Collective Finger's Theory, Figure 3.1. The principle behind this theory can best be explained by the African proverb "a thumb, although it is strong, cannot kill aphids on its own. It would require the collective co-operation of the other fingers" (Mbigi & Maree, 1995: 110). The lesson in this proverb is two-fold. Firstly, the fingers can be seen as individual persons who act together in a collective manner in order to achieve a certain goal. Secondly, the fingers represent key values that are necessary to form and maintain a collective culture.

Mbigi (1997: 112) argues that the five key values are survival, solidarity spirit, compassion, respect and dignity. These values have always been part and parcel of the African culture (Edwards, Makunga, Ngcobo & Dhlomo, 2004: 16) in (Poovan, du Toit, & Engelbrecht 2006). In the African context, these values are the "assegais" (Zulu word for weapon or, more concretely, spear), which are used to defend brotherhood, manage society and guide interpersonal relations (Broodryk, 2002: 10).

### **3.6.1 Survival**

At the heart of Ubuntu is survival. Survival can be described as the ability to live and exist in spite of any difficulties. The African people learnt how to survive through "an injury to one is an injury to all" care and not individual self-reliance. As a result, Africans have developed a collective psyche and it is this psyche that allowed and still allows them to pool their resources, preserve, and create the African communities. The period of struggle was a time to display personal responsibility, accountability, sacrifice, suffering and a spirit of service towards the survival of the community (Mbigi & Maree, 1995: 113). Through a collective and collaborative spirit, Africans have developed a shared will to survive.

In South Africa, this kind of collective and unified tradition can still be observed in the poor African communities in the townships and squatter camps where people are obliged to share limited space, food, water and other resources.

### **3.6.2 Solidarity spirit**

Closely related to survival is a spirit of solidarity that developed through the combined efforts of individuals in the service of their community. Mbigi (1997: 99) confirms that

Africans, from early childhood, are socialised to understand that difficult goals and tasks can only be accomplished collectively.

The idea of the “self” becomes entrenched in the community and the individual identity of an African almost does not exist. For Mkize (as cited in Nussbaum, 2003: 3) “the African view of personhood denies a person can be described solely in terms of the physical and psychological properties. It is with reference to the community that a person is defined”. Personal interests become less important than community needs. Feelings of pride and responsibility are contextualised within the community.

The bonds of solidarity, which to an African consist of interpersonal, biological and non-biological bonds, are created and maintained through spiritual values (Poovan, *et al*, 2006). The solidarity spirit permeates every aspect of an African’s life and is collectively expressed through singing, effort at work, initiation and war rites, worship, traditional dancing, hymns, story telling, body painting, celebrations, hunting, rituals and family life (Nussbaum, 2003: 6).

### **3.6.3 Compassion**

Compassion is another key social value of Ubuntu (Nussbaum, 2003: 6). Compassion is a human quality of understanding the dilemmas of others and wanting to help them (Poovan, *et al*, 2006). In the African milieu, however, compassion is the reaching out to others and practising humanism so that relationships and friendships can be formed (Broodryk, 2002: 14). The underlying belief amongst Africans is that all human beings are interconnected and share a common and communal responsibility for each other.

From an early age, Africans learn that they are interconnected with each other and that sharing and giving is the only way one can receive. They believe that they belong to a larger community and that acts of compassion create and maintain this interconnectedness amongst human beings. This is why most Africans are willing to help members within and out of their community. “Ukwenana” is an act practised by most Africans and it entails giving unselfishly without expecting anything in return (Nussbaum, 2003: 8).

When one is socialised within a culture that encourages helping others, it becomes part of one’s psychological make-up and it is difficult to unlearn such a quality. For an

African, these compassionate acts show a kind love, which is an important part of the communal lifestyle (Bekker, 2006).

It is when these values seem to be disregarded during incidences of internal political strife and violence that outside observers come to doubt the validity of Ubuntu as a guiding force in modern society (Enslin & Horsthemke, 2004: 545). The condition of anomie (Durkheim in Babbie & Mouton, 2002: 11) that has followed on social disintegration as a consequence of political suppression, severe poverty and traumatic urbanisation, has not been ignored, but has fallen outside the parameters of this particular study.

#### **3.6.4 Respect and dignity**

In general, respect refers to an “objective, unbiased consideration and regard for rights, values, beliefs and property” (Yukl, 2002: 18). Respect and dignity are considered important values in most societies and cultures. In the African culture, it is even considered as one of its building blocks (Bekker, 2006: 25).

“Ukuhlonipha”, meaning respect in Xhosa, is one of the most central values of the Ubuntu world view as it stipulates the social position of an African in society, as well as brings forth and highlights a whole set of authoritarian and hierarchical relationships.

Closely related to respect is dignity (Bekker, 2006: 40). The Oxford dictionary (2000: 323) delineates dignity to be a quality of being worthy of honour or respect. From childhood, Africans learn that behaviour towards those in authority, such as the king, the elders and other members of the community, should always be respectful and these members of society become dignified through respect.

Respect and dignity, together with survival, solidarity spirit and compassion, constitute the African value system of Ubuntu. As more and more Africans are empowered to progress within, work in, and even manage South African organisations, this value system has to be taken into consideration for managing diverse teams in South Africa effectively (Mangaliso, 2001: 24).

#### **3.6.5 The effect of the social values of ubuntu on team effectiveness**

It is important to consider team effectiveness because transformation is not the responsibility of the top management but for every one in the organisation. When

examining the possible effect of Ubuntu on team effectiveness, it can be assumed that relationships exist between certain values of Ubuntu and certain characteristics of effective teams (Mangaliso: 2001: 26). In this section, the influence of the values of Ubuntu on specific characteristics of effective teams will be explored. These characteristics include knowledge, skills and abilities, cohesion, shared vision and mutual trust (Buskens & Raub 2002: 168; Holton, 2001: 36; Johnson & Johnson, 2003; Robbins & Finley, 2000; Yukl, 2002).

### **3.6.6 The values of survival and the team characteristic of knowledge, skills, and abilities (KSAs)**

Team members may be called upon to utilise their unique knowledge, skills and abilities (KSAs) in order to lead the team forward and to ensure the success of transformation. The very nature of a successful transformation requires its members to jointly overcome a variety of problems and to fulfil different roles. Therefore, KSAs should be complementary in nature (Johnson & Johnson, 2003: 55).

Daily challenges can hinder the productivity and performance of a team and it therefore becomes important that team members realise that lack of tolerance for cultural differences in the team can result in low performance (Yukl, 2002: 89). Team members need to realise that the survival of the team (maintaining high levels of productivity and effectiveness) can be achieved when all members pool their resources, such as their knowledge, skills and abilities (KSAs). According to Mangaliso (2001: 26), the chances of a team surviving are higher when recognition is based on similarities, in other words on shared values, rather than on differences.

According to Mbigi (1997: 109), the greatest threat to the survival of teams is conflict between team members. If team members put aside their cultural and other differences and focus their attention on the need for survival (to be effective and productive), they would realise that the team's effectiveness is achieved through reliance on each other. This reliance on each other implies that personal goals are sacrificed for the goals of the team. As a result of their reliance on each other, a culture of collaboration and collectiveness within the team will be created. Through the value of Ubuntu, the leader will be able to bring together the different kinds of knowledge, skills and abilities (KSAs) of people in continued team efforts (Van der Colff, 2003: 257).

### **3.6.7 The value of solidarity spirit and the team characteristic of cohesion**

Yukl (2002: 327) defines cohesion as “the amount of mutual affection among members and attraction to the group”. It has often been argued that a high degree of cohesiveness culminates from certain characteristics that team members possess, such as high degrees of agreeableness, motivation, loyalty and commitment to the team (Wheelan, 1999: 155).

The value of solidarity spirit can increase cohesion among team members. By instilling the value of “solidarity spirit it is possible to build co-operation and competitive strategies by allowing teamwork to permeate the whole organisation” (Mbigi & Maree, 1995: 9). The Ubuntu value has the ability to create a bond between team members because it places emphasis on the achievement of tasks collectively rather than individually.

According to Mbigi and Maree (1995: 5), the “solidarity tendency could be the basis of building a culture of empowerment and teamwork in the workplace”. Team members can be encouraged to change their thinking from “I can” to “We can”. It implies that team members would have to sacrifice their own personal goals for the goals of the team like so many Africans have sacrificed their personal goals for their community.

Teams that develop a spirit of solidarity tend to have a heightened morale and increased community feeling which can become the basis for an effective team. In addition, teams that embrace the solidarity spirit are more cohesive. According to Thompson (2000: 79), cohesive team members display the following behaviours:

- a. They sit together.
- b. They focus more attention on one another.
- c. They show signs of mutual affection.
- d. They display coordinated patterns of behaviour.

Through these behaviours, team members forget about their personal goals and the goals of the team become important. Team members lose their “I” mentality and have it replaced by the “We” mentality.

Various studies have indicated that “some level of cohesion is a necessary requirement for the continuance of any team” (Willer, Borch & Willer, 2002: 67). Willer et al, (2002: 68) argue that the higher the level of solidarity in a team, the higher the chances that team members will remain in the team. Therefore, solidarity is a necessary condition of team cohesion and commitment.

### **3.6.8 The value of compassion and the team characteristic of shared vision**

According to Van der Colff (2003: 258) and Senge (1990: 92), a vision that is shared instills a sense of commitment, belief and teamwork amongst team members because it mirrors team members’ personal goals. A shared vision is an initiating factor, which increases the ability of team members to perform at optimal levels.

By instilling feelings of compassion in team members, this value can help to create a shared vision. In Chapter 2 one of the identified errors on why transformation effort fails, is a lack of shared vision. According to Senge (1990: 93), a vision emanates from team members’ personal visions, which are derived from the power of an individual’s deep caring for the vision. This deep caring can be equated to the social value of compassion. Therefore it is through compassion that team members can develop a shared vision.

Mangaliso (2001: 27) asserts that helpfulness towards others creates a climate of collegiality that is based on sharing and caring. Africans find it easy to be compassionate to other human beings because of their personal understanding that all humans are interconnected. Similarly, members of a team can also create a shared vision through personal understanding and caring for each other. This personal understanding and caring will enable the team members to see themselves as belonging to the team, as a “bigger picture”, and they will be more willing and committed to help each other.

With a value such as compassion, the leader and team members can create a culture that promotes a vision that is shared. All members will be directed towards a shared vision because they experience belongingness in the same social network.

### **3.6.9 The values of respect and dignity and the team characteristic of mutual trust**

Without trust, the efficiency of human interactions would not exist (Buskens & Raub, 2002: 169). Robbins (1999: 336) defines trust as a “positive expectation that another

will not - through words, actions or decisions - act opportunistically to one's detriment". Mutual trust in a team is created through frequent and meaningful interaction, whereby team members feel comfortable and open in sharing their individual insights and concerns (Holton, 2001: 37). No team can reach its highest potential without high formalisation of mutual trust. According to McFarlin, Coster and Mogale, (1999: 65), it is mutual trust that acts to eliminate uncertainty and ambiguity amongst team members.

Team members who show mutual trust for each other create a positive climate, which in turn creates an effective team. Without trust amongst team members, the chances of the team being successful and effective are minimal because each team member's activity is undermined (Robbins & Finley, 2000: 198).

Respect and dignity are values that are not solely African (Bekker, 2006: 98). Therefore it will be easier for all team members to understand and accept the implementation of such values. The Ubuntu values of respect and dignity are cardinal social values in the Collective Fingers Theory, since it is only through respecting others and according them dignity that one gains the trust of others. Mbigi and Maree (1995: 6) argue that "interpersonal relationships should be managed on the basis of unconditional acceptance and positive regard. Unconditional respect is the basis of effective performance and relationships essential for high performance".

It is therefore clear that teams often fail to meet goals because team members do not treat one another with respect and dignity. In addition, high levels of respect and dignity would essentially lead to high levels of mutual trust, which will eventually result in effective team characteristics and performance.

From the discussion so far, it seems that the social values of Ubuntu can have a positive impact on certain team characteristics and lead to team effectiveness. The question now arises: how can these values be instilled in the team in order to enhance the management of transformation and improve the team's effectiveness?

#### **3.6.10 Value-based leadership**

One possible approach as to how values in general and the Ubuntu social values in particular can be instilled in transformation is by applying value-based leadership. Value-based leadership facilitates the creation of a climate that nurtures positive values in a team. Value-based leadership is a values-driven, change-orientated and

a developmental style of leadership. The purpose of this style of leadership is to help team members to change and grow in order to become proactive contributors to team effectiveness (Fairholm, 1991: 14; Overbeek, 2001: 51).

Value-based leadership is distinguished from the rigid, structural traditional forms of leadership through its humanitarian foundation and outcomes-based nature, which promotes organisational functioning to the advantage of those involved (Kuczmarski & Kuczmarski, 1995: 78). Transformational leadership, servant leadership and authentic leadership are closely related to value-based leadership since these leadership behaviours are all primarily driven by ethical values (Avolio & Gardner, 2005: 316, Engelbrecht, Van Aswegen & Theron, 2005: 589).

Value-based leaders have the ability to create a values-laden culture within the team. This culture entails (Kuczmarski & Kuczmarski, 1995: 39):

- a. Equal participation in decision making;
- b. Support of risk taking;
- c. Confronting change;
- d. Developing a sense of community amongst team members;
- e. Conveying passion and strong emotional conviction; and
- f. Instilling values, which generate a sense of belonging and belief in the goals amongst team members.

Creating a value system that all team members agree upon could be a difficult task in South African organisations, because of the existence of diverse teams. Each team member may offer different cultural contributions, which may lead to contradictions. For example, certain values may differ along lines of race, gender, age, upbringing and education (Schlechter & Maritz, 2001: 42).

### **3.7 MOVING TOWARDS AFROCENTRIC APPROACHES TO TRAINING AND DEVELOPMENT**

Given the need to change and the limitations of Western management development models, South Africa needs to develop its own unique approaches (Binedell, 1994: 6). This requires a clear understanding of the South African context including

historical, legal, educational, and competitive factors influencing corporate operations. The indigenous philosophies and values that underlie the South African context must also be identified (Binedell, 1994: 6). Once this is done, a conceptual model can be developed and tested, that will help guide management of the SAMA in transformation process. Fortunately, existing conceptualisations can help frame the cultural dimensions that might affect management development in the SAMA. For example, Hofstede (1993: 83-88) suggested five basic cultural dimensions:

- a. **Uncertainty orientation.** The extent to which people in a culture want to avoid uncertainty and ambiguity in their lives.
- b. **Power distance.** The extent to which people in a culture accept large differences in power between individuals in an organisation.
- c. **Individualism-collectivism.** The extent to which people in a culture view themselves primarily as individuals or as members of a group.
- d. **Masculinity-femininity.** The extent to which people in a culture stress the acquisition of money and power – a “masculine” value system – or relationships and quality of life – a “feminine” value system.
- e. **Long-term versus short-term orientation.** The extent to which people in a culture embrace future-oriented values like persistence and thrift (long-term) or focus on the past and present by emphasising tradition and current social obligations (short-term).

**Table 3.1: Predicted differences among major south african cultural groups using Hofstede’s cultural dimensions**

	South African Cultural Groups		
Cultural dimension	Afrikaner	Anglo	African
Uncertainty avoidance	High	Low	Very High
Power distance	High	Moderate	High
Individualism-collectivism	Individual	Individual	Collectivist
Masculinity-femininity	Masculine	Masculine	Feminine
Long-term vs. short-term	Long Term	Long Term	Short Term

Source: McFarlin, Coster & Mogale. 1999: 70

Based on Hofstede's work, (McFarlin, Coster & Mogale. 1999: 70) interviews in South Africa, and the African management literature, have outlined the pattern of cultural values that would be expected for three key groups in South Africa in Table 3.1 above. Obviously, Table 3.1 represents something of an oversimplification. South Africa has 11 official languages, the majority actually consists of several African ethnic groups (Zulus and Xhosas being the largest). South Africa's white minority comprises mainly the descendants of Dutch (Afrikaner) and English settlers. Of course, individuals within groups can also differ dramatically in their particular values. Nevertheless, people would expect to see some general differences across groups especially between those of African and European descent. Bridging these differences is perhaps the biggest issue facing South African corporations (Mbigi and Maree, 1995: 55). Most writers who write about Ubuntu examine African values and philosophies in more detail as they relate to management development. Many countries in sub-Saharan Africa have a problem of slow-growth economies, high inflation, and a need for improved management development. The resulting management philosophy views the corporation as a community and can be summed up in one word, Ubuntu.

Mbigi and Maree (1995: 112) describe Ubuntu as a metaphor that embodies the significance of group solidarity in many African cultures. Ubuntu stresses supportiveness, sharing, and cooperation. Such solidarity was central to the survival of African communities that, as a consequence of their isolation, deprivation, and poverty, could only survive through brotherly concern, cooperation, and care. Similar analyses have been used to explain the Japanese emphasis on group harmony (Zimmerman, 1985: 19). Mbigi and Maree (1995: 120) suggest that Ubuntu needs to be aligned with management concepts from the West since it is a fundamental collective experience pervasive among Africans. Ubuntu transcends the narrow confines of the nuclear family to include the extended kinship network present in many African communities. Mbigi and Maree (1995: 121) propose several basic management principles derived from African tribal communities that embody Ubuntu, these include trust, interdependence, and spiritualism.

### **3.7.1 Trust as a moral base**

No company can reach its highest potential without trust. A passionate code of personal trust creates the credibility needed for a firm to operate as a community. It is this personal trust that acts to eliminate uncertainty and ambiguity among employees,

something important in African cultures. In contrast, “cold approaches” are typically used in white-dominated firms to eliminate uncertainty and ensure “fairness” usually in the form of highly formal (and impersonal) policies and procedures (McFarlin & Sweeney, 1992: 105). From an African perspective, without the morality inherent in personal trust, a formal procedural approach to running the company is a recipe for conflict and adversarial relationships (Koopman, 1994: 58). In contrast, a Western management perspective argues that formal written procedures define the capacity of the organisation to treat employees fairly (McFarlin & Sweeney, 1992: 85).

### **3.7.2 Interdependence**

Along with personal trust goes the notion that the individual belongs to a corporate community in which rules exist to facilitate the interpersonal relations on which the community is based. This concept of an interdependent community argues that wealth is best achieved by a pragmatic, but humanistic approach to business that emphasises cooperative relations among members of the community. According to Hofstede (1993: 90), this would reflect a feminine rather than masculine perspective. Rewards and punishments are also carried out within this interdependent context. For example, Koopman (1994: 89) relates how white and Zulu farmers handle the theft of a cow. The white farmer would call the police who would then arrest and jail the culprit. There is no community involvement, no compensation to the farmer, nor any corrective action taken regarding the culprit’s future behaviour. In contrast, the Zulu farmer would spread the word throughout the village that a cow was stolen. Once found, the thief would be humiliated in front of the villagers and forced to give the cow back. In other words, public rejection serves to correct the thief’s failed sense of community interdependence as well as stressing the community’s moral outrage. This analogy also holds for companies that want to manage employees from an African perspective.

In South African companies embracing a Western orientation, such an employee would be put through a formal process consisting of a series of warning letters that would ultimately lead to dismissal. Koopman (1994: 16) argues that this is an adversarial system that fails to tap collective African values. Instead workers would be told that they are destroying the ability of the corporate team.

The role of leadership is also affected by the value placed on interdependence. Leaders in African communities are powerful, highly respected, and accorded great

dignity. However, they are also expected to manage informally, be approachable, and to ensure the free flow of information. True interdependence means that there are no secrets. The leader's goal should be to encourage an open and honest debate that ultimately results in a consensus decision. However, this African version of collective interdependence does not extend as far as the Japanese example where the individual largely ceases to exist. Instead, individuality is reinforced through the community. The phrase "umuntu ngumuntu ngabantu" ("a person is a person through other human beings") captures this basic idea (Lessem, 1994: 70).

### **3.7.3 Spiritualism**

African cultures often emphasise the expression of spiritualism and tribal destiny. These expressions are usually brought to life through songs, folk stories, and metaphors that link the past to the present. For example, Africans who are particularly enterprising or who have enjoyed success in business may be described as having "the hunter's spirit". The hunter is someone who is shrewd, courageous, persistent, resilient, and willing to take risks to succeed. Thus, the tribal African hunter and modern business leader have the same qualities. In traditional African cultures, the community often will hold informal celebrations to recognise the hunter's accomplishments and to encourage similar behaviour from others. Such celebrations typically involve singing, dancing, and eating in which all members of the community participate equally. Community leaders give moral guidance and instruction at such celebrations that are designed to reinforce the example set by the successful hunter. Similar celebrations and ceremonies can be used in a corporate context with African employees (Mbigi, 1994: 36).

## **3.8 PRACTICAL IMPLICATIONS OF UBUNTU**

Clearly, Ubuntu has significant practical implications for both corporate culture and management training. In fact, Mbigi and Maree (1995: 75) describe the African approach to training and development as "The Collective Fingers Theory" see figure 3.1. This theory posits that if training and development are to lead to collective action in a community environment, they will have to be collective in their approach and practice. In short, if a company wants to embrace communal African values, it must tap the collective energy and support of all employees at the start. To achieve this, open discussion forums must be created that allow for the participation of all employees. More specifically, Mbigi and Maree advocate an Ubuntu-based approach

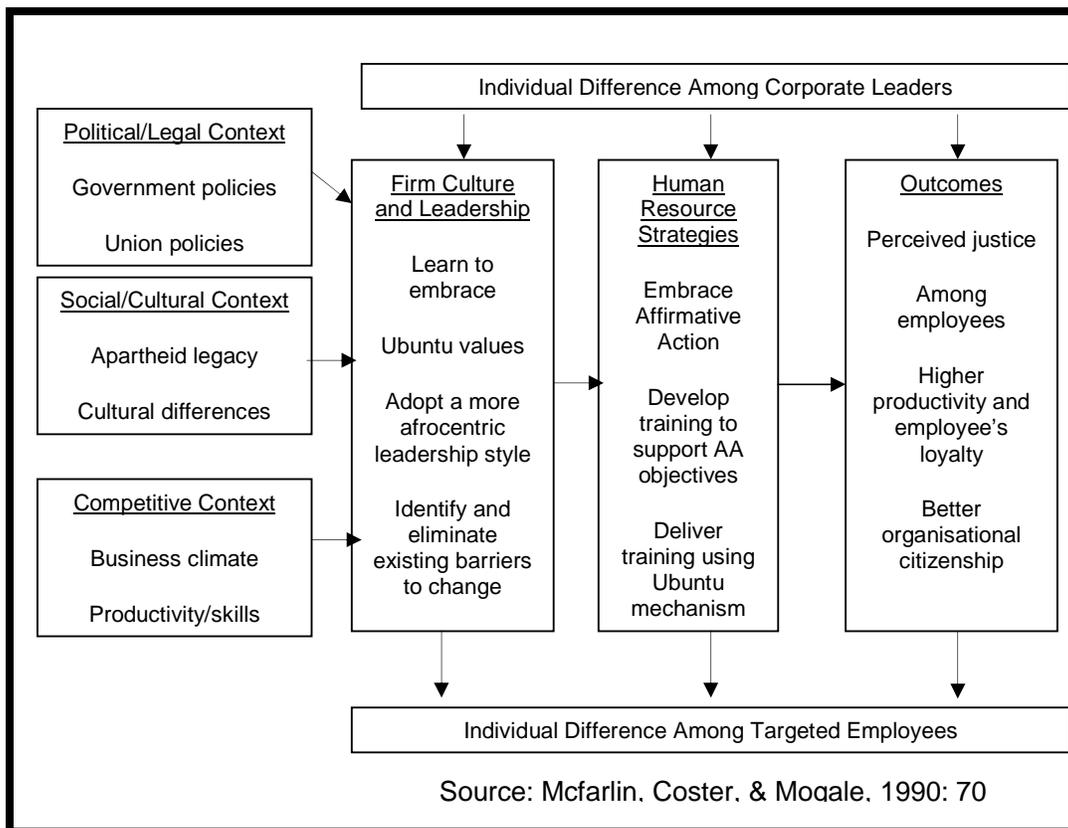
to management development that involves several distinct phases. *Phase 1* involves the development of a learning community. This process would use ritual and ceremony to enhance the bonding vital for building solidarity and group learning. *Phase 2* consists of strategic planning that involves representatives of all constituencies in the firm. Again, ritual and ceremony are central, particularly the role of story telling. Especially important are traditional survival stories that can subsequently be linked to the company's future outlook. *Phase 3* includes the entire workforce in forums designed to share strategy suggestions and receive input. This could involve a series of meetings with employees from different levels, functions, and racial groups. *Phase 4* requires participative skill building with mentors who emphasise close, trustful, and helpful relationships. The last phase encourages trainees to be self empowered and authors of their own identity.

### **3.9 A PRELIMINARY FRAMEWORK FOR AFRICANISING MANAGEMENT TRAINING AND DEVELOPMENT**

Figure 3.2 presents a preliminary framework that outlines the issues South African corporations should consider if they want to adopt a more African approach to management development. The framework advocates that management first make an effort to understand South Africa's unique political, legal, socio-cultural, and competitive context. This understanding will help South African firms see the value of an Ubuntu-based management development philosophy. In short, top management's mind-set has to change before anything else. Top management must then talk and act in ways that reflect Ubuntu – including the use of traditional African mechanisms (e.g. celebrations etc.) to get the message across.

After an Africanised leadership and cultural orientation has been established, companies can design and implement an affirmative action (AA) programme that includes clear targets and fair recruitment procedures. Developing new employees from disfranchised groups should include training and mentoring programmes as well as efforts to make employees more aware of cross-cultural differences. Again, both recruitment and development must take place in a context where Ubuntu is embraced. For instance, employees should be involved in the design of AA efforts and training programmes. In addition, these programmes should use traditional African learning mechanisms.

**Figure 3.2: A framework for South African Management development**



If this can be done, the level of trust and interdependence that Africans expect will begin to build. This in turn will produce feelings of belonging and fairness. These perceptions are critical for producing excellent performance and a willingness to be good corporate citizens. In fact, existing research supports these predictions. Studies suggest that if employees feel that management development decisions – and the procedures used to make them – are fair, then high levels of commitment and satisfaction result. Of course, happy and loyal employees are also likely to be high performers and good organisational citizens (McFarlin & Sweeney, 1992). These positive outcomes will also give the company a reputation of being sensitive to African values. This should further encourage Africans to pursue careers at the firm. Ultimately, this will lead to a corporation that truly reflects the citizens it serves.

Finally, the framework also allows for the impact of individual differences at every step in the management development process. Individual differences in both employees and the managers charged with developing them may affect the speed at which Ubuntu -based concepts will be accepted and implemented. Researchers

should be encouraged to conduct research that would allow people to develop more sophisticated – and more prescriptive – models of management development in an African context.

Overall, it is a hope that the framework will help corporations improve their management development efforts for black South Africans. The success of these efforts should enhance South Africa's ability to become a stable and successful competitor in the global economy. Of course, embracing the approach will not be easy for corporations. Changing corporate culture and attitudes is often a slow, painful and expensive process full of potential pitfalls and hurdles. Nevertheless, it is in corporations' best interests to move beyond the window-dressing and empty rhetoric of the past toward an approach to management development that reflects South Africa's unique context.

In fact, the sooner corporations get on with it, the better. Already, impatient investors are judging South Africa on its performance relative to emerging economic powers like China – not on its progress toward eliminating inequities left over from apartheid (Matthews, 1996: 52). The challenge for South African companies is whether they can implement management development strategies that will both redress past inequities and improve South Africa's ability to compete in the global economy.

### **3.10 Examples of organisations using Ubuntu**

A number of firms have already put Ubuntu into practice. So far, the early results are promising. For instance, Mbigi (1994: 109-120) describes how he used Ubuntu at Eastern Highlands Tea Estates. This company had a history of bad labour relations and relied on Western management principles rational job descriptions, formal grievance procedures, and so on. Initially, Mbigi used open forums to try to encourage workers to accept a more African version of management and to think about how to implement it. These forums took place with the entire workforce and were often highly emotional, with singing, dancing, and shared leadership encouraged just like traditional African ceremonies celebrating the hunter. As a result, motivation improved and supervisors began using regular open meetings to discuss workers' concerns.

Eventually a worker's council was formed to deal with labour relations issues. Subsequently, Mbigi introduced "production festivals". Traditionally, such festivals celebrated agricultural harvests and were used to plan for future crops. Mbigi's

corporate version of this was designed to recognise “production heroes” departments and individuals that had done well. Festivals were always held on Sundays and all workers and their families were invited. Mbigi used the festivals to discuss future performance objectives and to reinforce strategic themes. An important element of these corporate festivals was that they imitated the traditional version in many respects including singing, dancing, storytelling, and the ritual slaughter of cattle. Mbigi does not specify whether productivity also improved. The researcher is of the opinion that that since motivation improved people started to perform better and profit also increased.

South African Airways (SAA) is another example of how Ubuntu has been embraced in a company previously managed from a Western perspective. In 1994, SAA implemented what it called “the Ubuntu service philosophy”. Ubuntu at SAA is meshed into its espoused values of customer care, corporate citizenship, employee care, personal integrity, and team work. At SAA, Ubuntu is reflected in employees’ actions and in the way customers get treated. The company now functions as an extended family sharing in the pleasure of profit and the disappointment of loss. This means that rewards are largely team-based. Ubuntu supports individual achievement as long as it is aimed at the common good and not accomplished at others’ expense. Employees managed from an Ubuntu perspective follow clear rules and behavioural limits rules that they help develop and enforce (Wolmarans, 1995: 23). In fact, decision-making at SAA is decentralised to reflect the Ubuntu emphasis on consultation and inclusivity. This management approach has increased feelings of shared responsibility and community all in a company that still measures its overall success by the size of the bottom line. SAA’s example suggests it is possible to balance people focused African values with materialistic Western business standards (Wolmarans, 1995: 30).

South African Airways (SAA) regards Ubuntu as a practical philosophy in business (Wolmarans, 1995: 4) and Ubuntu has, since 1994, been the driving force behind SAA’s service and productivity (Broodryk, 2005: 18).

Broodryk, (2005: 18) considers the publicity stated SAA values of pride in performance, customer orientation, employee care, corporate citizenship, integrity, safety, innovation and teamwork to be merged with the Ubuntu philosophy.

### 3.11 IS UBUNTU ONLY AFRICAN?

Values such as Ubuntu should not only be seen as African values but also human values that are important in establishing both and enabling organisational culture and a set of skills and competencies valued in most organisational leadership contexts.

In this chapter the researcher meant to show exactly why Ubuntu might be used to transform or why Ubuntu could add a distinctly African flavour and momentum to transformation. However, the argument will only be strong if what has been described here as a distinctly African philosophy and way of life, does in fact exist as such. Do Africans in fact adhere to Ubuntu or, at least, aspire to do so? And if so, is Ubuntu uniquely or exclusively African?

These are controversial issues. For example, until recently, in Africa (where Ubuntu is claimed to be part of every day life), violent ethnic and political clashes occurred frequently - and this is surely not the only example of such clashes on the continent of Africa. There are many examples like Burundi, Democratic Republic of Congo, Sudan, corruption in South Africa, rape, and killing of farmers that still take place even today. How can this be reconciled with Ubuntu? The other example is the way things are handled in Zimbabwe. The way President Mugabe treats our white brothers and sisters does not reflect the true principle of Ubuntu or does not prove that Ubuntu is uniquely/exclusively African. The researcher has seen senior black leaders in the military treating white people like they do not exist and visa versa. Based on these examples one can ask a question, does this principle of Ubuntu really originate in Africa? If the answer to this question is yes, then how come Africans do not exercise Ubuntu?

The apparent difference posed by the occurrence of such violent conflicts significantly fades once one concentrates on the many counter examples. African examples of caring and sharing and of forgiving and reconciliation abound (though one will probably not read about them in the papers or see them on the news). The relatively non-violent transition of the South African society from a totalitarian state to a multi-party democracy is not merely the result of the compromising negotiations of politicians. It is also - perhaps primarily - the result of the emergence of an ethos of solidarity, a commitment to peaceful co-existence amongst ordinary South Africans in spite of their differences (Van der Merwe, 1996: 1). Ubuntu, argues Teffo (1994: 23) rightly, pervasively serves as a cohesive moral value in the face of adversity.

Although the policy of apartheid greatly damaged the overwhelming majority of black South Africans.

These observations would probably not make much sense to the bereaved families of murdered white farmers, politicians or to the parents of the black youth killed by members of an all-white rugby football team in the Northern Province. The researcher does not mean to insult those who suffer the growing pains of a new South African society - victims of pointless violence. The researcher respects their pain and shares their anger and frustration. Ubuntu is a given, but clearly also a task. Ubuntu is part and parcel of Africa's cultural heritage. But it obviously needs to be revitalised in our hearts and minds (Teffo, 1995: 2; Koka, 1997: 15). In fact, the researcher has been speaking of Ubuntu primarily as an ethical ideal, i.e. something that still needs to be realised, although encouraging examples thereof already exist (Shutte, 1998: 20).

In what sense, if any, is Ubuntu then uniquely African? Is Ubuntu only part of the African cultural heritage? Just how distinctly African is the flavour and momentum that Ubuntu could add to the decolonisation of the other? Is the ethos of Ubuntu in fact the "one single gift that African philosophy can give on other philosophies of the world" (Teffo, 1994:11).

It would be ethnocentric and, indeed, ridiculous to suggest that the Ubuntu ethic of caring and sharing is uniquely African. After all, the values, which Ubuntu seeks to promote, can also be traced in various philosophies. This is not to deny the intensity with which these values are given expression by Africans. But, the mere fact that they are deeply expressed by Africans, does not in itself make these values exclusively African.

However, although compassion, warmth, understanding, caring, sharing, and humanness are underscored by all the major world views, ideologies and religions of the world, the researcher would nevertheless like to suggest that Ubuntu serves as a distinctly African rationale for these ways of relating to others. The concept of Ubuntu gives a distinctly African meaning to, and a reason or motivation for, a decolonising attitude towards the other. As such, it adds a crucial African appeal to the call for the decolonisation of the other - an appeal without which this call might well go unheeded by many Africans (Mphahlele, 1974:36; Ndaba, 1994:18-19; Prinsloo, 1998:48-49). In

this, and only in this peculiar sense, Ubuntu is of Africans, by Africans and for Africans; therefore it can help to transform the SAMA.

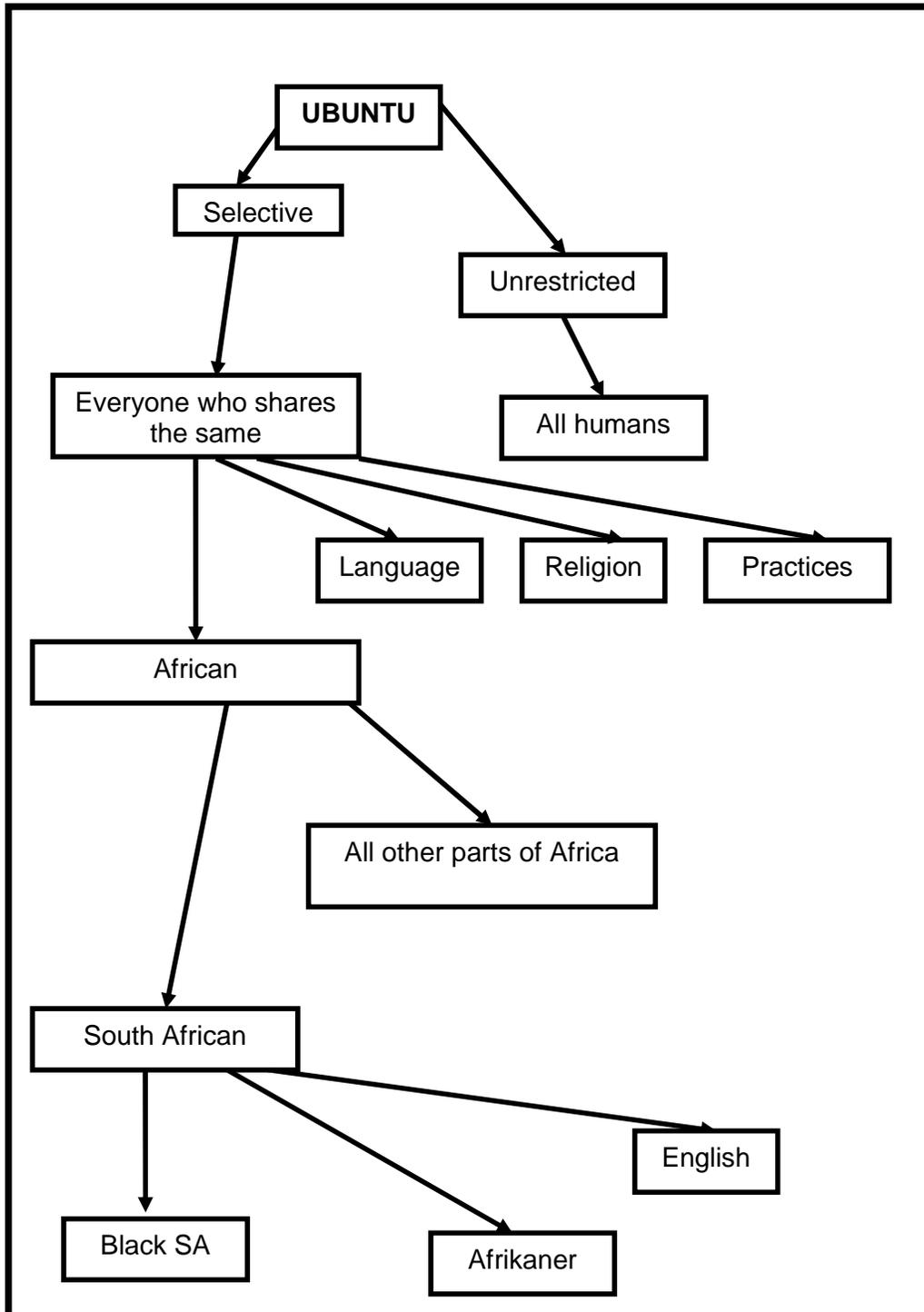
### **3.12 HOW CAN UBUNTU HELP TO TRANSFORM THE SAMA?**

If Ubuntu is in anyway selective by nature, it will have a significant influence on transformation/performance/practices. Stellenbosch University practised selective Ubuntu for decades since its inception. After British rule over the Afrikaner (the African not even part of the equation at the time) they established an institute of higher learning that would further the ideas of not only Afrikaans speaking South Africans but also the so called Coloured who are also Afrikaans speaking. The Afrikaner practiced “Broederbond” connection (Ubuntu) of the South African Society. Yes, an injury to one (Afrikaner) would be (at the time) an injury to all (Afrikaner). The qualities of Ubuntu are very similar to that of certain types of organisations e.g. private sector is profit driven and public sector is service driven. Both private sector and public sector seek:

- a. Continued existence;
- b. Sufficient performance to secure existence;
- c. Structure to secure harmonious co-existence;
- d. Natural support and respect; and
- e. Common or shared vision and goal.

Ubuntu can support the ideas of a performance and driven organisation. It is more likely to support the ideas of a service-rendering organisation (SANDF/SAMA), because in the latter the reward is not measured in “money” or “promotion”, but in the gratitude of the “family/organisational member” in need. Transformation was an imperative, not an option. To speed up transformation/correction of imbalances, different cultures were forced by a new reality to work together without necessarily belonging together/desiring to be together. The Ubuntu approach to transformation in the SAMA will work because it addresses a team effort.

Figure 3.3: The researchers' understanding of Ubuntu



Ubuntu may mark the departure from the current confrontational approach in the Military Academy to a more corporative and competitive approach in managing the

institution. The researcher is not suggesting a romantic relationship within the SAMA, but suggesting a better way of forming a creative and competitive dialogue aimed at finding joint solution. There is no suggestion that the conflict will disappear. The collective solidarity of the various groups in the SAMA should be respected and enhanced.

The rights of these solidarity groups should be respected. Then the solidarity spirit of Ubuntu will have found expression in the management practices of the SAMA. It is well known that the dignity of the people of South Africa has been emaciated by the indignity of apartheid and as part of the healing process of reconciliation, organisations should help restore this dignity in the spirit of compassion and care which are the essential elements of Ubuntu (Mbigi, 1993: 14). This will enable the SAMA to perform competitively in the spirit of harmony and service rendering. It is therefore important to integrate the transformation with Ubuntu. The SAMA being an academic institution, it is also the military institution and leaders should not mix the military ethos with the academic ethos. The researcher believes that in the military people work as a team “you loose I loose” and that shows the spirit of Ubuntu and also in war where commanders give orders/commands and they are carried out. It is therefore obvious that the military has been practicing Ubuntu for many years.

In the wake of these issues, it would be wise for the management of the SAMA to develop a values-based style of leading which incorporates the social values of Ubuntu. Particularly, Afro-centric leadership, which is founded on an inclusive Ubuntu based value system, where the collectivist notion of the interdependence of people is recognised in the workplace (Thomas & Schonken, 1998: 67). The concept of Afro-centricity promotes a moral and spiritual transformation in African culture to reintroduce principles of communalism, participation and connectedness to African people, thereby producing a uniquely African leadership style. It seeks to modify African traditions to meet the demands of modern society and focuses on the introduction of characteristically African ethics and practices into management (Asante, 1991: 18). However, Afro-centric leadership incorporates elements of ethnocentrism, which may have an adverse effect on the management of diversity (Yukl, 2002: 89). Therefore, a value-based leadership style that is sensitive to African value systems would be more applicable for the management of diversity in organisations in South Africa.

Ubuntu values are not exclusively African; they can also be seen as universal humanistic values (Bekker, 2006: 25, Engelbrecht, 2002: 590). For Van der Colff (2003: 259), these values are general leadership values that should be practised by excellent leaders. Therefore, the social values of Ubuntu can be incorporated into the corporate world to create not only a value-centred and inclusive culture, but also to develop a network of values that is appropriate for the diverse workforce in the MA and South Africa at large.

### **3.13 CONCLUSION**

Lessons can be learnt from the African worldview known as Ubuntu. Ubuntu is an ancient African code of ethics that emphasises the importance of hospitality, generosity, respect for all members of the community, and embraces the view that we all belong to one human family. This notion of Ubuntu is found in diverse forms in many societies throughout Africa. More specifically, among the Bantu languages of the regions of Eastern, Central and Southern Africa, the notion of Ubuntu is a cultural worldview that tries to capture the essence of what it means to be human. In Southern Africa its clearest articulation is found amongst the Nguni group of languages and other African languages.

From this chapter it is quite clear that Ubuntu is receiving attention from the Government and that makes Ubuntu important in South Africa. However, most South African companies use the Western management approach and find it difficult to apply the Ubuntu management approach.

Ubuntu societies maintain institutions that have at their very core concern for the human dignity of the individual; but they also combine that principle with an individual's obligation towards the community. Such institutions also serve as mechanisms for maintaining law and order within society. The wisdom of Ubuntu lies in the recognition that it is not possible to build a healthy community at peace with itself unless the human dignity of all members of the community is safeguarded. The principle of Ubuntu (I am because we are) can help to guide us as we build our organisations.

Ubuntu can provide us with a basis for the promotion of human rights. Its principles are primarily geared towards promoting the recognition of our collective humanity and advocating for an attitude of solidarity towards our fellow human beings. The ethics of Ubuntu suggest to us that all cultures have principles that can serve as a basis for re-

emphasising our collective human rights and reinforcing the idea that these rights are inclusive and truly universal. In keeping with the tradition of how Ubuntu societies function, recognition of our collective humanity is also a call to action. There is no point in recognising the principles of Ubuntu merely for the sake of recognition only; we also have to internalise these principles and then act upon them. Recognition of our “ubuntu-ness” is a call to put our principles in action, to practice politics with principle; it is also a call to rebuild our societies upon the foundations of tolerance and equal access to resources for the improvement of our collective well being.

African people need to return to the basic values of village life so that they can recover the concept of caring. The emphasis in the African village community is on communal life, which leads to respecting human dignity and ultimately the preservation of life. Once this concept has been revitalised, codes of living and caring for one another will be respected. South Africa will not see rape, corruptions, killings, bank robbery and all other crime related incidences that one sees in every day life. People cannot afford to live private and individualistic lives focusing on their own interests. We need each other in order to survive, especially in the globally oppressive world. We are meant to live with one another; in fact this is the gift Africans have and could introduce to the Western world. As a united community people will be able to face the common enemy that seeks to destroy their dignity, and their African concept of caring for one another.

## **CHAPTER 4**

### **TRANSFORMATION AT THE SOUTH AFRICAN MILITARY ACADEMY: 1994-2006**

#### **4.1 INTRODUCTION**

The previous chapters looked at the theory on transformation and change as well as the role of Ubuntu in transformation. Chapter Four will focus more on the transformation at the SAMA from 1994 to 2006. The emphasis is more on students and faculty staff members because the core business of the SAMA is academic.

#### **4.2 A BRIEF HISTORY OF THE SOUTH AFRICAN MILITARY ACADEMY**

The SAMA was established on 1 April 1950 under the auspices of the University of Pretoria, as a branch of the South African Military College (now the South African Army College) at Voortrekkerhoogte (now Thaba Tshwane) (Visser, 2002: 175). The SAMA was established to elevate the education of permanent force cadets to the level of a baccalaureate BA (Mil) or BSc (Mil), in order to meet the intellectual challenges of modern warfare (Jooste, 1995: 115). The first 30 cadets started their degree course at the SAMA on 1 April 1950. Apart from their academic studies, the SAMA students also received military training at the SA Military College. Historians also believe that there was a lack of necessary naval training facilities, the SAMA only catered for army and air force cadets.

In order to establish the SAMA as a separate, independent institution, whilst also facilitating the participation of naval students, it was decided in 1953 that the SAMA would move to Saldanha (Visser; 2002: 175). Here it was to resort under the trusteeship of Stellenbosch University, from which successful candidates would receive a BMil degree in the Natural or Human Sciences. On 1 February 1956, the SAMA was organisationally divorced from the SA Army College, whereupon its headquarters were temporarily shifted to Stellenbosch, awaiting the erection of suitable accommodation at Saldanha (Visser, 2006). The offices of Officer Commanding and the Dean of the SAMA were combined in a single post (Visser, 2006).

The first 31 military first-year students had, in the meantime, already commenced classes at Stellenbosch at the beginning of 1955. In December 1957, the headquarters of the SAMA moved to Saldanha (De Vos, 1975: 17-21). The first

students, second- and third-years, reported at Saldanha in February 1958 (DoD, 1960). The first-years were still accommodated at Stellenbosch University to comply with the regulations of the University. In January 1961, however, the SAMA became a faculty in its own right - the Faculty of Military Science of Stellenbosch University (De Vos, 1975: 17-21). The first-years were henceforth also accommodated at Saldanha. A third study direction, Commercial Sciences, was introduced at the SAMA at the same time (Visser, 2002: 177).

From literature it is clear that in 1967 the military authorities decided to involve the SAMA to a greater extent in the military training of candidate officers. The office of the Dean and Officer Commanding (OC) was thus separated in December 1967, to facilitate the appointment of a career officer as OC, in order to do justice to the military component of the training mission. The formative training of young officers was consequently presented at the SAMA from 1970, whilst the three-year degree course for SAMA students was compressed into two years (Malan in Visser, 2002: 179). Since the combined formative training did not satisfy all the needs of the different arms of the service, the responsibility for formative training was, however, once again transferred to the arms of service in 1976 (Malan in Visser, 2002: 179). The degree course was at the same time extended to the normal three-year period.

After almost three decades as an exclusively white, male institution as far as the student body was concerned, a turning point was reached in 1978 and 1979, when female students (three) and a coloured student were respectively admitted to the SAMA for the first time (De Vos 1975: 23). The admittance of female students was, however, suspended the very next year due to lack of suitable accommodation, whereas students from the other population groups were never forthcoming in significant numbers. It was only in 1990/91, in anticipation of the coming of the "New" South Africa, that a concerted effort was made to make the student body more representative of the South Africa population (Visser: 2002: 179). Female students were consequently readmitted in 1991 to the SAMA, whilst every effort was made to recruit more students from the Indian, Black and Coloured communities. 1991 indeed saw the first ever black students being admitted to the SAMA. The first black Officer Commanding was appointed at the SAMA in January 2001. Since then great strides have been taken towards also making the staff component at the SAMA more representative.

Though not yet fully reflecting the population composition of the country with regard to race and gender, the SAMA has since 1991 come a long way with representativity.

At the same time it was decided to gradually increase the number of students from approximately 200 to 450 by 1999 (Visser, 2002: 179). To accommodate the enlarged student body, the facilities at the SAMA were upgraded, with, inter alia, four new accommodation blocks, a new library, some new lecture rooms, several new offices and additional messing facilities being added to the existing building complex.

The year 2000 saw a major restructuring of the Faculty of Military Science, with the 16 academic departments being consolidated into five academic schools (Visser, 2002: 179). In 2001 the degree courses in the Human, Management and Natural Sciences were replaced with degree programmes in Security and Africa Studies, Military Technology and Military Management. Another major development followed in 2003, when a pilot project was launched to phase in distance education (e-learning) for all under graduate programmes at the SAMA.

In 2002 the SANDF decided to route all its prospective officers through the SAMA by means of a newly designed Military Skills Development System (MSDS). This system was introduced to serve as primary source of personnel supply to both the permanent and the reserve forces, offering a voluntary two year service contract to selected school-leavers. Those earmarked for commissioned appointments after their first year of training, follow a Certificate in Military Studies at the SAMA during their first year. A number of those who pass the certificate programme may, according to the needs of the services, be selected for extended contracts in the regular forces, while the rest may be offered five-year contracts in the part-time forces. Unsuccessful candidates may be offered contracts as non-commissioned officers in either the regular or the part-time forces. A selected number of those candidates who are offered extended contracts in the regular forces may be allowed to carry on with degree programmes at the SAMA in accordance with the needs of the services.

In addition to the MSD programme, a distance education programme (e-learning) was introduced at the SAMA with effect from 2003. This initiative took the SAMA's degree programmes not only to officers who are unable to study at the SAMA on a residential basis, but also to all other members of the Department of Defence (DoD), including non-commissioned officers, private soldiers, civilians and members of the part-time forces.

The SAMA also accommodates foreign students in both undergraduate and post graduate level.

The SAMA is thus currently positioned extremely well to take care of the SANDF's tertiary education needs and plays an indispensable role in preparing officers for their complex role scenario in the 21<sup>st</sup> century. And it is from the graduandi of the SAMA that the SANDF will draw its generals for tomorrow.

It is quite clear from the above information that the SAMA has been in the process of transformation since its inception. From the historical perspective it is clear that the SAMA experienced all forms of transformation. The SAMA saw a major institutional transformation where the leadership, management and administrative ethos changed, the curriculum also changed and a lot of things were introduced in the faculty. It also saw human/personnel transformation where racial, ethnic, regional and gender composition of both staff and students changed. It is therefore quite clear that transformation is important in the SAMA. Since the core business of the SAMA is education, the focus will only be on the faculty and students.

#### **4.3 IMPORTANCE OF TRANSFORMATION IN THE SOUTH AFRICAN NATIONAL DEFENCE FORCE (SANDF)**

Transformation in the Department of Defence started in January 1994, before the South African Defence Force (SADF) became the SANDF. The discussions and changes in thinking started before this date, but January 1994 saw the first concrete actions taken by the predecessors of the SANDF to launch a change programme through the Joint Military Co-ordinating Committee (JMCC) (Uys, 1997: 79). Resulting from the JMCC planning process, many transformation activities originated, including the integration process. It was also the start of the Department's process of re-examining the mission, roles and tasks of the SANDF and the process to adapt the capability portfolio of the SANDF. This led to the White Paper on Defence and after that to the Defence Review process.

The Constitution of the Republic of South Africa, Act 1996, (Act No 108 of 1996) stipulates that all citizens have fundamental rights and freedom within the law. Both the White Paper on Transformation of the Public Service and White Paper on Affirmative Action of the Public Service require that national departments, including the Department of Defence (DoD), become broadly representative of the demographic composition of the South African population. The White Paper on

Defence has made the specific pronouncement that the SANDF should be broadly representative of the South African population. The prescribed quotas are echoed in the Defence Review, Chapter 10, par 55, ie 64,6% Africans, 10,2% Coloureds, 0,75% Asians and 24,3% Whites.

The integration of the former statutory and non-statutory force members into the SANDF has substantially altered the composition thereof. The majority of leadership positions within the DoD did not reflect the demographic composition of the people of South Africa; therefore there was a strong need for transformation.

#### **4.4 WHY TRANSFORMATION AT THE SOUTH AFRICAN MILITARY ACADEMY (SAMA)?**

The SAMA is part of the DoD and also Public Service department, and like any other Public Service department, it should use an open system approach that should be constantly in touch with its internal and external environment to adapt to change. The implementation of the Constitution was and still is the main external and in a way internal driving force demanding change in the South African Public Services. The SAMA being part of the Public Service and DoD must make sure that their transformation strategy is in line with that of Public Service and DoD.

The Public Service is influenced directly by the statutory political environment in South Africa, which made Public Service transformation mandatory via legislation and policy guidelines such as:

- a. The Constitution of the Republic of South Africa Act 108 of 1996;
- b. The White Paper on Transformation;
- c. The Public Service Act of 1994; and
- d. The White Paper for the Reconstruction and Development Program of 1994.

South Africa's statutory political environment is still very much in an unstable phase (van Dyk, 2005: 58) which makes the need for Public Service Departments to transform themselves and to equip themselves with the necessary skills and tools to be able to proactively adjust to the changing environment. It is therefore important to develop a model for transformation that will guide the management of the MA to deal with transformation challenges.

From the researcher's experience in the SAMA, a key to manage a successful transition is to have the capacity to manage paradoxes. This requires strength of leadership that is considered to be comparatively rare. This suggests that the SAMA needs leadership that is capable of contextual adaptability and handling paradox (so, for example, there are times when leaders must listen with an open mind and times when they must stop listening and make decisive choices). This notion is not new. For example, Welch and Bryne (2001: 124) write, "business is, in fact, a series of paradoxes". In brief, it seems that an organisation's leaders need to be able to be both hard and soft and, most importantly, to know when each stance is best at a moment in time. In periods of transformational change there is a need for attention, agility of mind and wise judgement.

Successful management of discontinuity and transformation requires extraordinary leadership. Organisations have to support the bold decisions of a bold leader. This is not an easy strategy. It is known from literature that strong leadership can lead to spectacular failure as well as success. As Syrett (1994: 14) showed, a common cause of corporate collapse is that the firm is led by a strong personality who does not listen to others. The researcher suggests that a major risk in managing transitions in the SAMA is that the "wrong" people are chosen to lead.

Based on the above information, it is clear that a model or a guideline is needed for transformation in the SAMA. The model should be in line with the Constitution of the Republic of South Africa, White Paper in Transformation, White Paper in Defence and also be in line with the principle of Ubuntu.

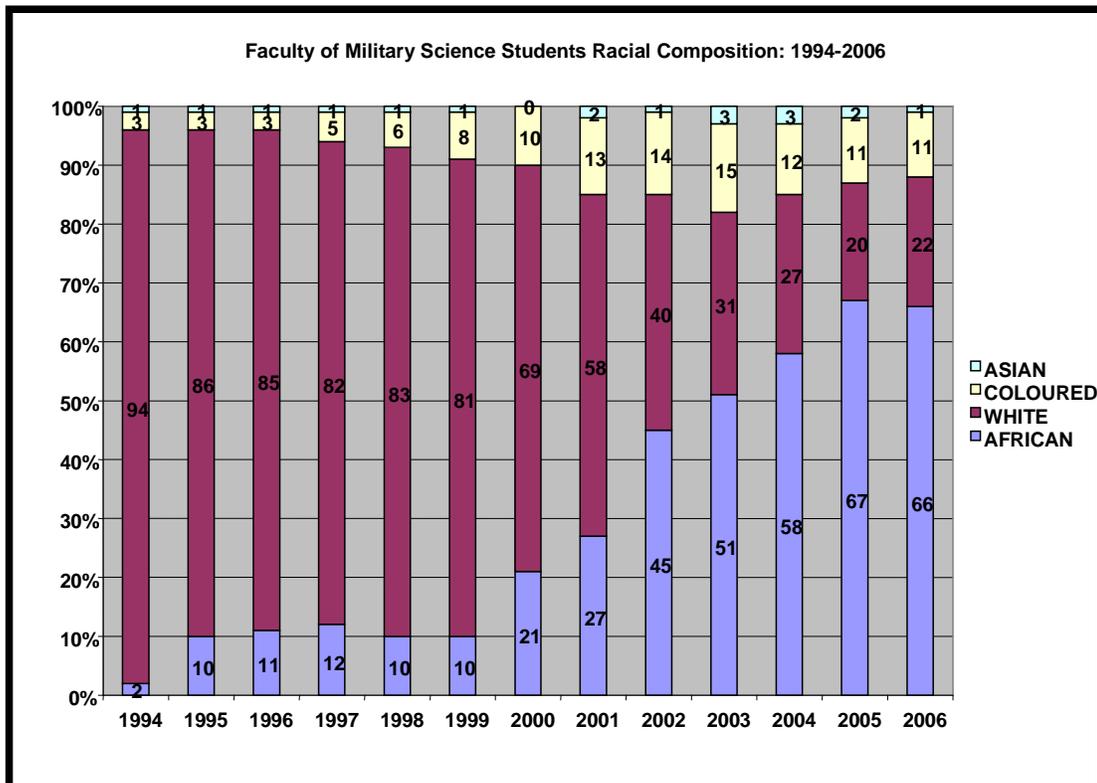
#### **4.5 TRANSFORMATION AT THE SOUTH AFRICAN MILITARY ACADEMY: 1994-2006**

The Government took a first step in this direction through the amendment of the Public Service Act of 1994. This act created the basis for integrating the fragmented system of state administrations inherited from the apartheid era into a unified national public service. Much more needs to be done, however, to transform the public service into an agency that is coherent and representative, as well as capable of achieving the crucial goals set for it by the people and government of South Africa. Since the establishment of the DoD and the SANDF, a corporate transformation process has been underway to migrate from the pre-1994 defence dispensation to a new dispensation as envisaged by the Constitution, the White Paper on Defence and

the Defence Review. The researcher will therefore focus on transformation since 1994.

At the cultural-politico level, the linking of the SAMA with Stellenbosch University, the “volksuniversiteit” (Thom, 1969: 79) (people’s university) of the Afrikaner, had strengthened its perceived identity as an Afrikaner institution. There is no evidence or whatsoever of any deliberate attempt at excluding English speaking candidates from SAMA, both as students and staff members. The SAMA perceived Afrikaner-identity effectively marginalised (Sive, 1982) them, to the extent that only 23 percent (WIMPOLE Report, 1989: 32) of the military students body was English speaking by 1989. This must of course also be seen within the context of the perception of the Defence Force in general as being an Afrikaner stronghold with little opportunities for English speaking citizens (Frankel, 1984: 139). With Afrikaans-speaking universities under the extreme fire today, including Stellenbosch University, the SAMA enjoys complete independence from the University with regard to language policy and has adopted English as its medium of tuition.

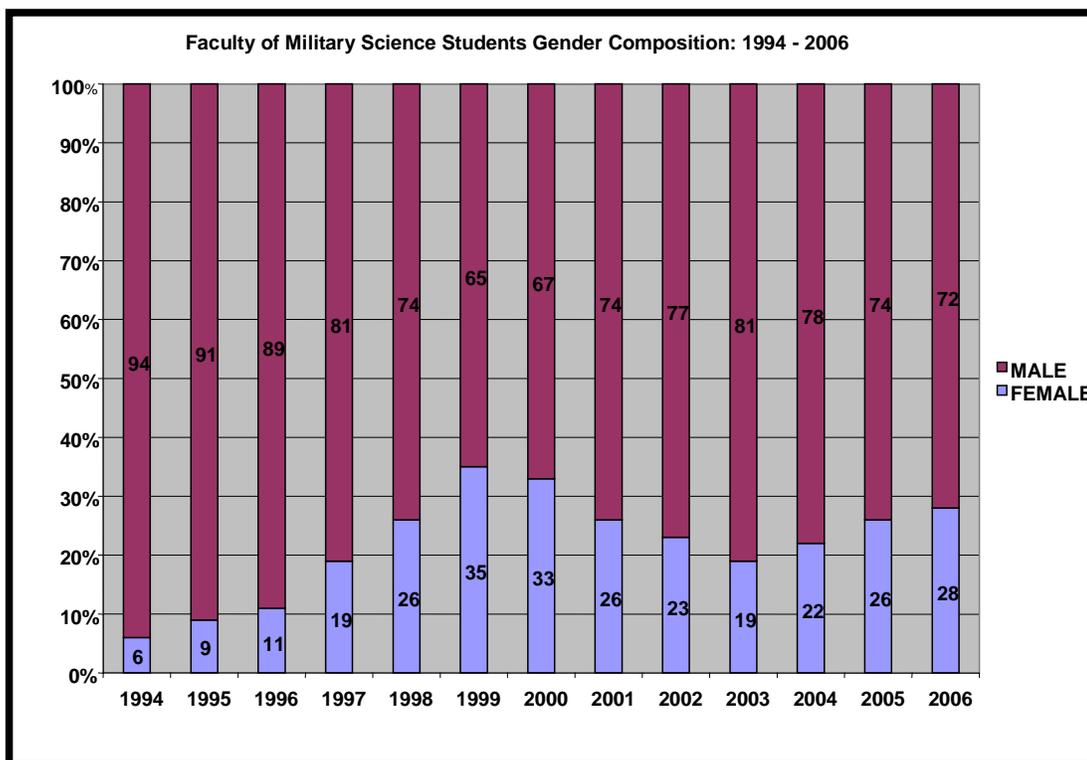
**Figure 4.1: Students racial composition since 1994**



As far as race and gender are concerned, the SAMA, like the officers corps in general, retained its white, male identity until the late 1970's, when three white female (1978) and three non-white (1979) male students were admitted to the SAMA (Visser, 2002: 181). Visser, (2002: 182) articulates that no further female students were accepted until the end of 1990, due to lack of suitable accommodation and the fact that the training of female students was not regarded as cost effective. It was argued that they were most likely to marry and not pursue a long-term military career.

The above Figure (Figure 4.1) shows the students racial composition since 1994. It is quite obvious that in 1994 the SAMA was predominantly white and other races were in the minority. There was a slight increase on African intake from 1995 until 1997. In 1998 and 1999 the figures drop. From 2000 the number of black people increases tremendously but the Asians and Coloured did not change much and it clearly shows that the focus was more on blacks than any other race. It is important for the DoD not to support transformation for the black people only but to focus on the broader community in the DoD. It is clear that the black students are becoming more than the prescribed quotas of 64,6 percent and it looks like other races are neglected. More Asian, Coloured, and Indian students need to be admitted to balance the quotas.

**Figure 4.2: Students gender composition since 1994**



In 2005 and 2006 the figures remain the same and one would assume that the prescribed quotas were met. It is important to take note that the SAMA has no control of the racial composition of their students, they only take what the services (South African (SA) Navy, SA Army, SA Air Force, SA Medical Health Service) provide them with. Even though they conduct selection boards the arms of services indicate to them what they want. If for example the SA Navy decides that they are sending 100 percent white students in order to balance the racial composition the SAMA cannot do anything about it.

In 2000 the first black Officer Commanding took command of the SAMA. Not only has his appointment effectively destroyed any possible lingering notion of the SAMA as a white selective institution, but it is his declared objective (Mollo, 2001) to make transformation, including representativity with regard to staff and students, abundantly visible.

**Figure 4.3: Faculty of Military Science staff racial composition: 1994-2006**

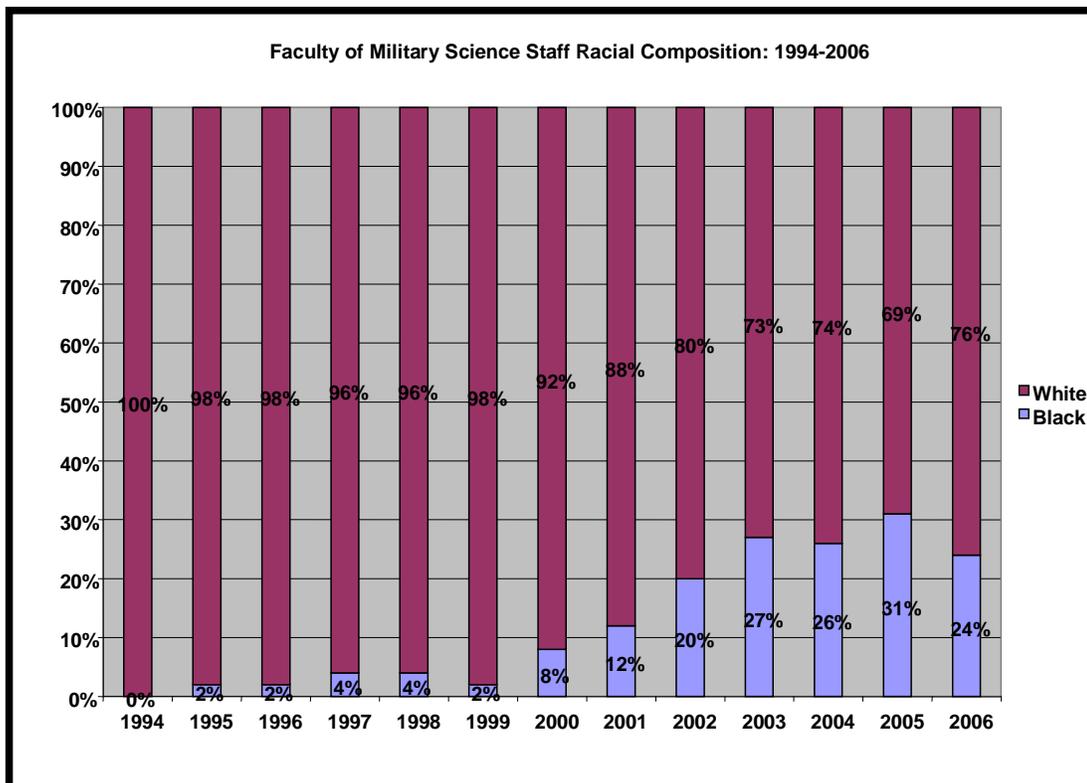
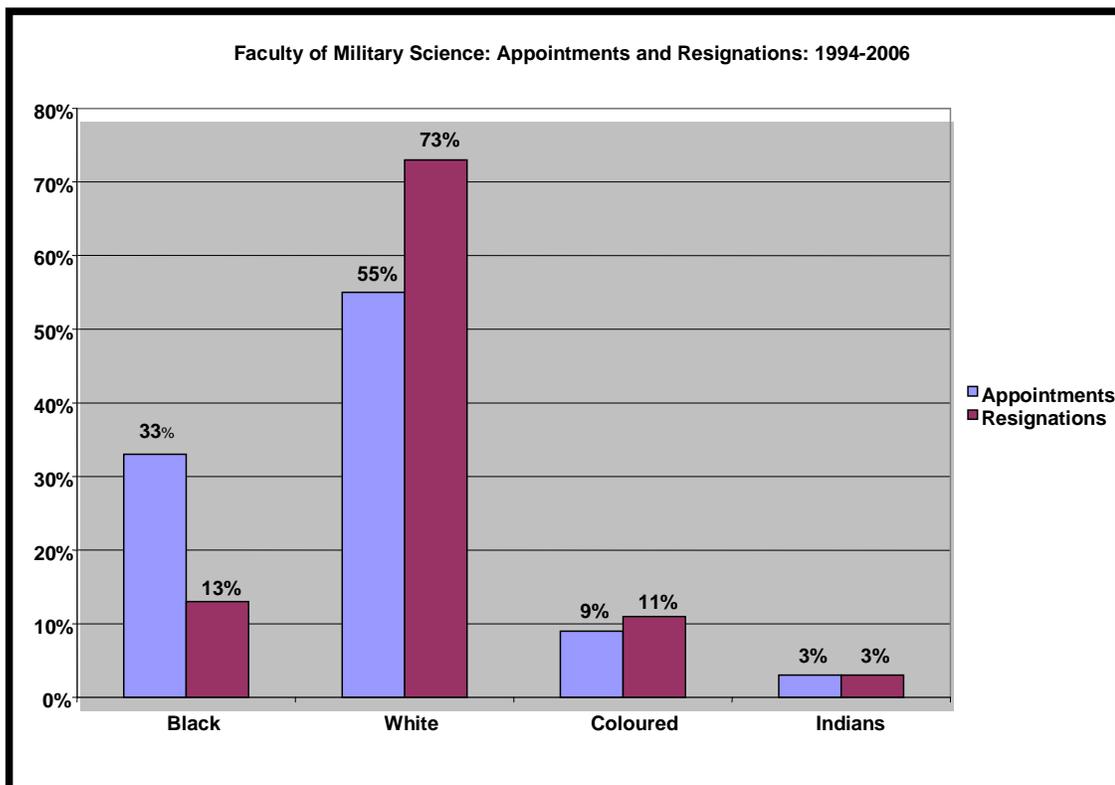


Figure 4.2 shows the students gender composition since 1994. It is quite clear that in 1994 women were still not considered an asset for the defence force. The SAMA saw an increase in women intake in 1997 but figures dropped in 2001 and from there they

fluctuate. The researcher maintains the fact that the SAMA only takes what the arms of services gives them. The SAMA has no control of who is coming or not.

Figure 4.3 depicts the racial composition of the Faculty of Military Science since 1994 to the end of 2006. In 1994 the faculty composition was 100 percent white but as of 2006 the composition was 40 percent black and 60 percent white. This reflects successful transformation. The fact that the SAMA is an academic institution makes it more difficult to transform because one has to recruit people with a good academic background, and also people who qualify for the advertised posts. There are certain fields in South Africa like science where there are few black academics, this also applies to the SAMA. Transformation in the academic institutions is more difficult because one cannot just appoint people to compromise quality. People are appointed to meet a certain standard and quality, the two cannot be compromised. The geographical location of Saldanha itself also makes it difficult for one to recruit people to come to the SAMA.

**Figure 4.4: Faculty of Military Science resignations and appointments: 1996-2006**



In Figure 4.4 it is quite clear that the faculty was white dominated. From 2001 to 2005 there was an increase in the black lecturer's appointments and in 2006 the number decreased due to resignations. Resignation is not the only major factor affecting transformation process, the time taken to advertise posts until the appointments are finalised is too long and that also has an impact on the transformation of the SAMA. The salaries which are not competitive with other academic institutions are also affecting the transformation process negatively. A large number of potential lecturers declined appointments due to poor salaries.

Even though the figures show that the management of the SAMA is committed to transformation, as shown in Figure 4.4, it indicates that little progress has been made in resignations of lecturers since 1994 to 2006. A large personnel turnover has occurred since 1994, which has made the transformation process more difficult. Comparing the resignations with appointments, it is clear from the graph that SAMA is on the right track. More whites resigned than what were appointed. More blacks were appointed than resigned. Little progress has been made to recruit more Coloureds and Indians in the SAMA.

Some of the people who resigned from the SAMA left with an improved qualification. Most people who resigned recently did not spend more than two years at the institution and this raised a question on culture. One should also look at the culture of the SAMA as a contributing factor towards transformation failure. Failure to accurately understand the culture of the organisation and assess its readiness for change can be detrimental.

When one looks at Figure 4.4 from a different perspective, there is good progress in transforming the SAMA. More black people have been appointed and they are being appointed even today.

#### **4.6 CONCLUSION**

From the history it is clear that the SAMA has been in the process of transformation since its inception and it has experienced all forms of transformation. However, from the statistics it is quite clear that the SAMA is still white dominated. Since transformation is not an overnight process it will take time and leaders must exercise patience. It is also clear from the statistics that there are other factors which affect the transformation process of the SAMA negatively and they need to be addressed.

In this chapter it was found that transformation in the SAMA is going well even though the prescribed quotas of 64,6 percent Africans, 10,2 percent Coloureds, 0,75 percent Asians and 24,3 percent Whites have not yet been met. The student's racial composition is balanced but a lot of work still needs to be done in the faculty. In general more needs to be done to get where the Government expect the SAMA to be. It is important to note that the transformation process in the academic institution like the SAMA will always be slow because people with outstanding academic qualifications have to be appointed.

## **C H A P T E R 5**

### **DEVELOPMENT OF A MODEL**

#### **5.1 INTRODUCTION**

In Chapter 2 an overview of the literature study on transformation and change was given. In Chapter 3 the role of Ubuntu in transformation was discussed. It provided a better understanding of how management should deal with transformation. Ubuntu was defined in brief and the importance of Ubuntu and how Ubuntu can help in transforming the South African Military Academy (SAMA) was discussed. The difference between Ubuntu management approach and the Western management approach were discussed. Finally, attention was paid to the social values of Ubuntu and the way Ubuntu can be conducive to the establishment of an African managerial habitus. In this chapter a conceptual model will be developed which can aid in transforming the SAMA. The model will be developed, based on the concept of Ubuntu. In order to develop this model one needs to understand why Ubuntu is important in the SANDF and also understand the history of the SAMA.

#### **5.2 A PROPOSED CONCEPTUAL MODEL FOR TRANSFORMATION**

As it was mentioned in Chapter 4, the core business of the SAMA is education and thus the reason for the focus on the student's composition and the faculty staff. It is quite clear from the graphs in Chapter 4 that the student body is fully transformed even though Asians, Indians and Coloureds and gender composition are not equal. The faculty's transformation is slow but it is on course. This is a typical transformation process in the tertiary environment because one has to recruit people with appropriate academic qualifications. Current members of a designated group need to improve their qualifications to be promoted to senior level. More Indians and Coloureds still need to be recruited. It is clear that the SAMA is not meeting target, thus there is a need for a model to take the SAMA to the desired state of transformation.

The proposed model will be developed, based on the three models discussed in Chapter 2 in the literature study that is the transformation Model in Figures 2.8, Strategic Planning Cycle in Figure 2.10 and OD Planned Change Management model in Figure 2.17. The models were chosen because they fit the scope of the transformation in the SAMA.

The proposed conceptual model is a synthesis of what has been gleaned from the literature sources consulted as well as the writer's personal experience and observation of transformation in the SAMA. It is quite clear that the three dimensions of "why", "what" and "how" proposed for the initial conceptual framework (see Chapter 2, Figure 2.1) are present in all cases of transformation studied, and provide a useful structure for conceptualising transformation in its totality. Many more elements could be added to each dimension, but it has been decided to include the ones that appear to be generic to successful transformation efforts. The researcher proposes that these questions be asked before anything can be done with transformation – they will form part of a developed model.

The application of the model will be done according to Figure 5.2, four phased approach to facilitate the overall change process. The description will follow the main elements as shown in Figure 5.1.

### **5.2.1 Inputs**

This includes the impact of the total environment, both external and internal, that creates demands, sets limits and guidelines for the SAMA to act accordingly. The input might be the Constitution, policies, Government Acts, and White Papers.

### **5.2.2 Ubuntu**

The starting point of transformation is to understand the total being of that organisation. In order to discover its being, one has to go back to its history, nicknames, stories, slogans, and heroes. This will capture its values and its essence. It is its collective stories in the organisation that define what that organisation stands for and unless that is understood it is difficult to change the organisation because for people to know what they must become they must know where they are (Mbigi: 1995: 77). In order to travel to a particular destination one needs to know where one is. By doing this it will be possible for leaders to deal with any breakdown or problems in the implementation process in an effective way. To facilitate the implementation process it might become important to teach management creative thinking. In order to transform the organisation successfully one needs to pay particular attention to both the process element (the way we get the answer) and the content aspect (the answer) Syrett (1994: 44).

A vision can highlight the opportunity for instigating change, as well as conceptualising the type of transformation desired. Again, depending on the nature of the environment, vision can range from short-term and individualistic to a longer-term shared vision of change. A short-term vision often emphasises cost reduction and improvement, and is individualistic in that it is developed by the business leader. Syrett (1994: 31) contends that for generative learning to take place, leaders must become stewards, designers and teachers, rather than simply controlling and rewarding staff. This required that an individualistic vision become one which is widely embraced throughout the organisation.

Under Ubuntu is also the principle of morality, which is the belief that no institution can attain its highest potential without touching its moral base. The purity of both motives and behaviour is critical to effective strategic implementation. Many institutions in South Africa lose their credibility because of corruption.

The other principle is interdependence, which is the belief that the task of optimisation of wealth creation in a world of want and poverty requires the collective corporation of all stakeholders. For the SAMA to transform successfully it requires the commitment of the staff, DoD, Stellenbosch University and the Portfolio Committee in Defence.

The spirit of man recognises that man is the creator and benefactor of all wealth creation. The man is entitled to unconditional respect and dignity. In the transformation process some people are going to get hurt, such people should not be neglected, they must be taken through a healing process if necessary. The management responsibility here is to make these people feel part of the institution and carry them throughout the process and also make them understand the need for transformation and its importance to the organisation.

The principle of totality implies that the task of transformation is highly complex and involves the attention and continuous improvement of everything in the organisation, by every member of the organisation. If one looks at a house, it is made up of thousands of bricks. Therefore the building of a world class organisation requires thousands of little improvement by every member in the organisation. A journey of a thousand miles begins with a single step. The building of a great organisation must start with little improvements, in the manner in which people do their job, in terms of improvement in five universal standards of relationship, quality, quantity, cost and

timing (Mbigi, 1995: 89). This is the essence of value adding, the essence of Ubuntu – collective participation of every member.

### **5.2.3 External forces**

The most important external force affecting the SAMA operations is without a doubt the statutory – political forces.

Environmental scanning focuses on this area.

### **5.2.4 Internal forces**

This includes internal policies, prescriptions and legislation that directly aim at regulating the operations and transformation process of the Public Service.

Some of the more significant so called guidelines are the following:

- a. The Public Service Act of 1994;
- b. Employment Equity Act of 1998;
- c. Basic Conditions of Employment Act of 1998;
- d. The White Paper on Transformation of the Public Service; and
- e. The Reconstruction and Development Plan.

The abolishment of Apartheid by a free democratic society had a major impact on all Government departments. A radical shift in the environment has a roll on effect and influences leaders and managers. Acting as change agents the new dispensation will be incorporated in the Public Service organisational culture through the establishment of new and relevant visions and missions.

### **5.2.5 The transformation process**

This element represents the processing phase of how the Public Service Departments respond to the input forces.

It includes the three major change concepts discussed in Chapter 2 i.e:

- a. Transformation
- b. Strategic planning

- c. OD change management.

These three domains however do not have clearly defined boundaries and are therefore depicted as having a degree of overlap.

### **5.2.6 Transformation**

This sub element focuses more on the processing phase where the work plan of how to facilitate the transformation process is developed.

The main focus at this stage is to make sure that the correct climate conducive to large scale change is put in place.

Important milestones to meet are the following:

- a. Total management commitment to the change process;
- b. Create a positive organisational culture ready to embrace the change process;
- c. Set stretched but achievable targets; and
- d. Develop a method to prioritise change initiatives.

Interwoven in the transformation process is the development of strategic planning as part and parcel of the corporate culture.

### **5.2.7 Strategic planning**

This sub elements' main focus is to perform environmental scanning so as to ascertain the extent of the forces demanding change and to form an overall picture of the SAMA as it currently operates in the larger Public Service Environment.

Some of the more important issues to address are:

- a. Frequency and time of environmental scanning.
- b. Identify environmental trends and their effect on the SAMA.
- c. Design suitable organisational structures to facilitate the reaching of the objectives.

- d. Decide who the important role players are with respect to customers, staff, community leaders and interest groups.
- e. Allocate the right type and amount of resources to the change process.

Following the establishment of goals to be achieved from the strategic planning exercise, the most difficult part of the change process, namely implementation, follows.

### **5.2.8 OD change management**

It is in this phase where the actual action plans and restructuring initiatives are implemented.

The researcher proposes incremental change as far as humanly possible. Such change can be adequately planned, communicated to employees, feedback received and included in final implementation as well as all subtle cross-functional influences determined prior to final implementation.

The elements crucial to the ultimate success or failure of the entire operation are adequate employee involvement, commitment and understanding of why there is a need to change.

The following reasons for change should be clearly articulated in the communication sessions to employees which should be the cornerstone on which the whole implementation phase is built:

- a. Aligning the SAMA with the constitutional change;
- b. Redeployment to meet the requirements of the Employment Equity Act;
- c. Improving the current service level; and
- d. Adapting the organisation to be able to adapt to constant change in future.

The following areas should be closely monitored and managed so as to raise the success level of the change process:

- a. Attitudes of staff to change;
- b. Training and development needs of management and staff;
- c. Conflict handling mechanisms;
- d. Cross departmental co-ordination;
- e. Effectiveness of the transformation team in reaching milestones; and
- f. Effectiveness of management as change agents.

### **5.2.9 Outputs**

The output of the process refers to the end product delivered. This has to be measured against the goals and objectives set out at the beginning in the strategic planning phase. It can be expressed at departmental, environmental and personal levels as:

- a. Institutionalising strategic planning as part of the management practices;
- b. Proactive organisational climate and culture;
- c. Improved service levels;
- d. Improved productivity; and
- e. Improved trust between community and the SAMA, DoD and Stellenbosch University.

In this phase the extent to which the various aspects as well as the overall transformation process has been successful or not is established.

The level of achievement should be compared to that stipulated in Figure 4.8. It is important that the achievements follow the top trajectory and end up at a higher overall level of productivity and morale compared to where one started from.

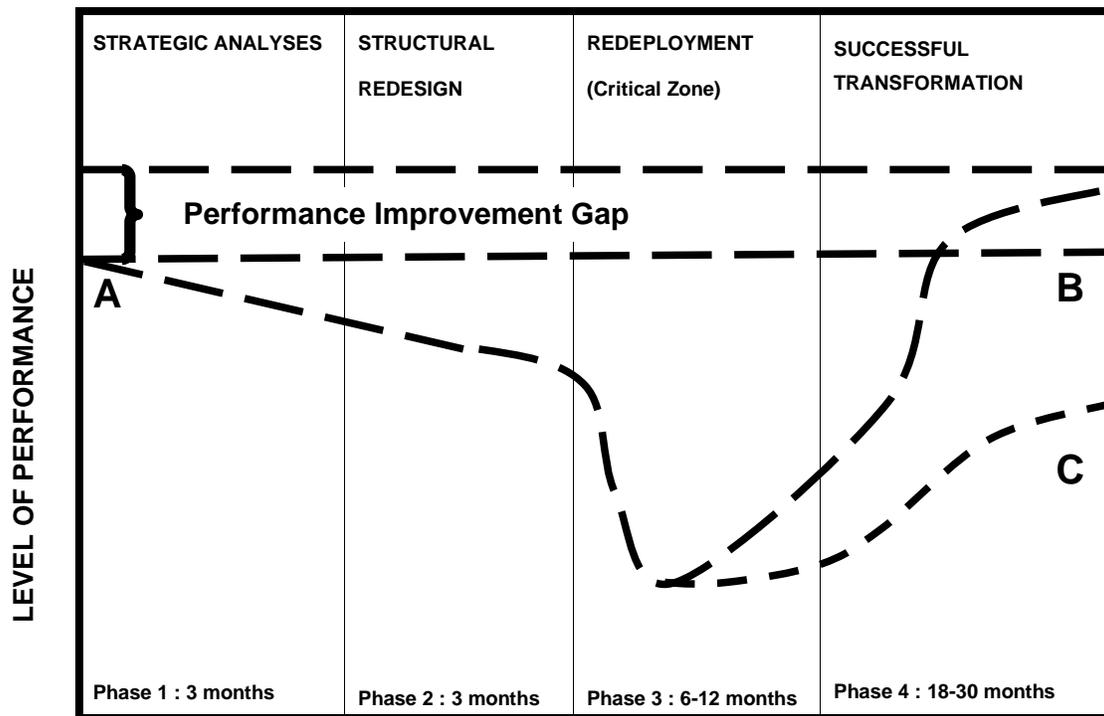
Regardless of the level of effectiveness, feedback on the outcomes should be fed back to the transformation process (individual departmental managers) as well as to top management who is responsible for the success of the transformation. This ensures full transparency and highlights problem areas which should be addressed.

**Figure 5.1: An Integrated Change Management Model proposed for the Transformation of the SAMA**

### 5.3 PROPOSED ROADMAP FOR THE SAMA TRANSFORMATION PROCESS

A model for transformation in Figure 5.1 has been discussed. However, the actual application should be done in a four phases as shown in Figure 5.2 which will be explained in more detail. The timeframes linked to each phase are estimates.

**Figure 5.2: Four phased approach to facilitate overall change process**



Source: Cardy, 1999: 237

#### 5.3.1 Phase 1 : Strategic analyses ( Duration = 3 months)

The transformation process begins by developing a new shared vision regarding the SAMA's future operations. The transformation process will be aimed at increasing the amount of participation by lower level workers in decision- making, which should lead to a sense of empowerment.

Four elements are addressed in this phase. A small team of at least three should lead and direct management during this phase (Cardy, 1999: 238)

- a. Develop top-level understanding and support.
  - i. Hold briefing sessions to get the entire management team on board.
  - ii. Provide presentations regarding new policies to the team.

- b. Create an effective communications group/system responsible for accurate and timely communications, cascading down to the lowest level of the organisation.
  - i. Hire in a communication specialist to spearhead this group for the first six months of the transformation change process.
  - ii. Include members from the union and management on the team.
- c. Goal setting workshops.
  - i. First include only the executive team and department heads to clarify goals and to build consensus for the change process.
  - ii. Secondly the communication group prepares a communication pack to initiate the creation of dissatisfaction with the status quo under employees ( define a strong case for change).
- d. Perform strategic planning workshops.
  - i. Consultants take management team through the complete strategic planning cycle, see Figure 2.10 in Chapter 2.
  - ii. Repeat the process for lower level managers.
  - iii. End result is a clear vision and new strategic direction for the SAMA.

### **5.3.2 Phase 2 : Organisational re-design (Duration = 3 to 6 months)**

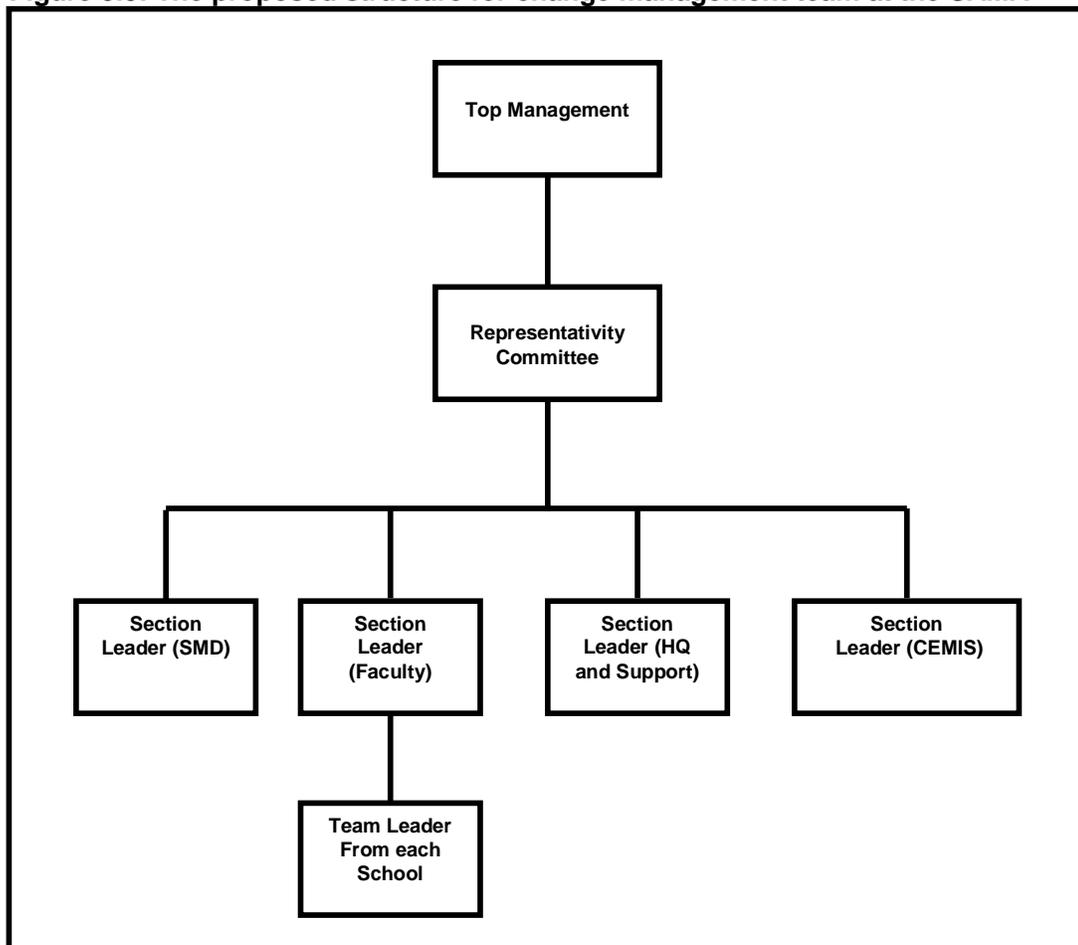
During this phase, the organisation is completely redesigned to support the new strategic direction. During this phase business process re-engineering activities take place and it is of utmost importance that the whole organisation is committed to this process. Cross-functional teams work together with the consultants and management to improve operational efficiency, eliminate unnecessary process steps and to eliminate waste.

It is during this phase where failure of many transformation change initiatives start. Researchers believe that in 90 percent of cases, especially in South Africa, where organisations were protected from foreign competition for many years, this phase leaves a trim efficient process and large numbers of redundant workers. The SAMA

should follow the process of complete honesty in all communications to workers to gain their trust and commitment during this stressful period.

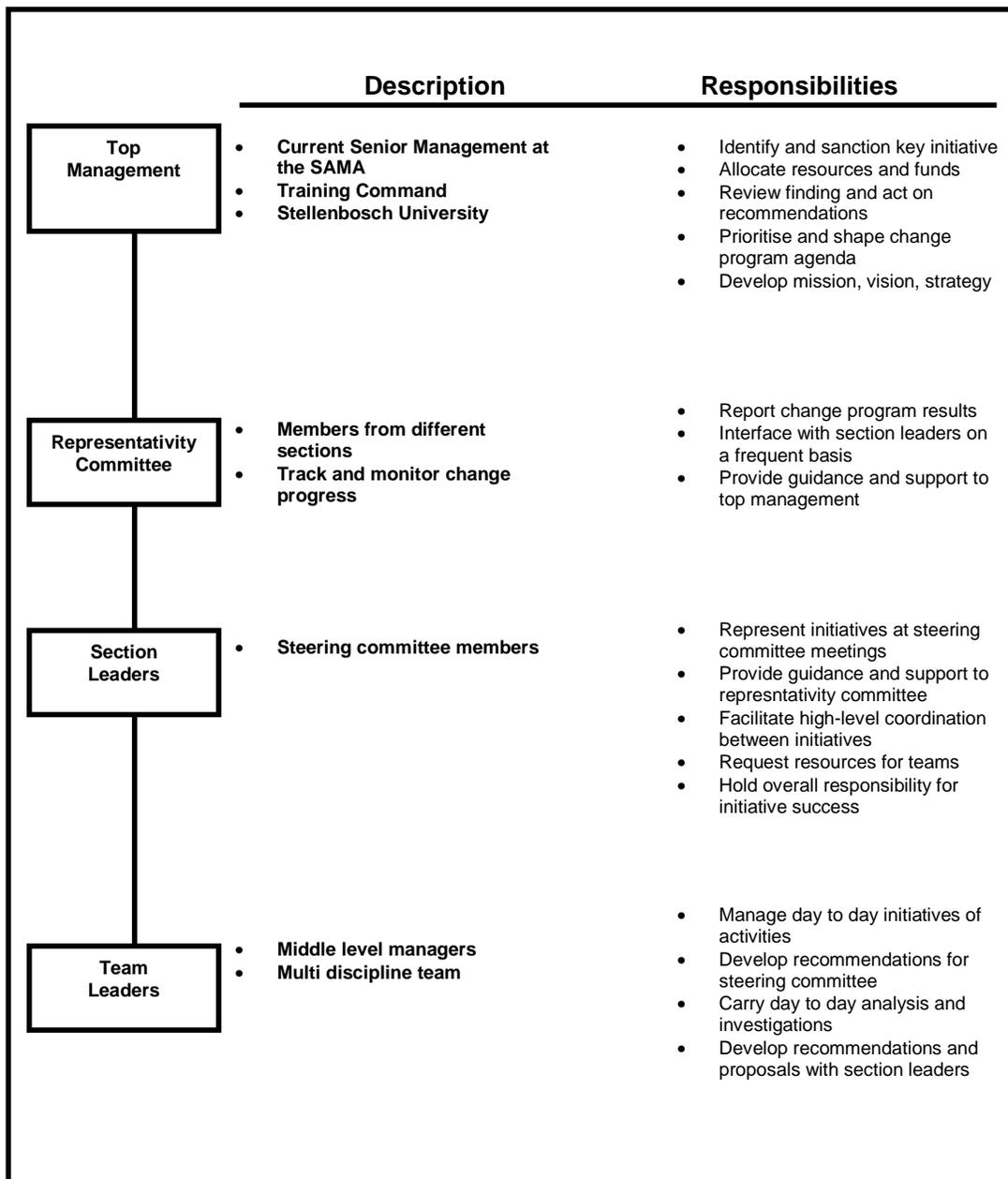
Figure 5.3 and Figure 5.4 show the proposed structure of the SAMA change team and the various roles and responsibilities of each position.

**Figure 5.3: The proposed structure for change management team at the SAMA**



One cannot transform an organisation/institution alone; a group of people is needed to offer guidance and support. Therefore the researcher proposes the following structure for the change process. Even though the focus is on the Faculty only, the model was developed to transform all sections in the unit ie faculty, Head Quarters (HQ), Section Military Development (SMD) and Centre for Military Studies (CEMIS). The reason why the faculty should have a team leader is because there are five schools within the faculty so each school must be represented.

**Figure 5.4: Proposed Roles and Responsibilities of Team Members**



Even though the focus of this study is on the faculty and students, the following table briefly indicates the quotas in other sections within the SAMA for the year 2007. It clearly shows that the only section that is not fully transformed in the SAMA is the faculty that the rest are transforming successfully.

**Table 5.1: The current racial composition in all sections within the SAMA and the prescribed quotas by the DoD**

	Black %	White %	Coloured %	Asians %
<b>Section Military Development (SMD)</b>	55	27	18	0
<b>Faculty</b>	29	64	5	2
<b>Head Quarters/Support</b>	31	14	53	2
<b>Under Graduate Students</b>	65	20	14	1
<b>Post Graduate Students</b>	59	31	10	0
<b>DoD Guidelines (quotas)</b>	64.68	24.35	10.22	0.75

It is important to give every team leader and representativity committee a mandate and set boundaries in which they can operate. They should know that their role is not to make decisions on transformation matters but to advise the top management on transformation issues. The consequences of acting outside their boundaries should be explained to them. Every member should sign an agreement of adhering to the guidelines.

### **5.3.3 Phase 3 : Redeployment (Duration = 6 to 12 months)**

This is a phase characterised by chaos and turmoil, and if not managed properly can lead to an end result lower than the starting point (Position C on Figure 5.2)

At the onset of this period, the total number of vacancies and people who are about to retire has to be identified.

The SAMA should employ a special set of action-steps to turn this redeployment process into a positive event leading to improved levels of productivity. These action-steps are the following:

- a. A redeployment steering committee is formed.

- i. It is recommended that the subject chairs serve on this team.
- ii. It is important that this team represents all parties and is accepted as fully participative.
- b. A detailed communication plan is developed by the communication team for this critical phase of the transformation process, keeping everyone adequately informed.
- c. Design an agreeable exit plan for people who are about to retire.
  - i. A targeted voluntary severance plan is the first step, offering packages only to those whose skills are easily replaceable.
  - ii. Secondly, early retirement to those affected employees above 50 years of age is proposed.
  - iii. Outsourcing activities are offered to groups of affected employees who are interested.
- d. Create a career transition facility to assist affected employees.

#### **5.3.4 Phase 4: Re-building (Duration = 18 to 30 months)**

During this phase management has to rebuild the organisation from the depression of low productivity caused during the redeployment phase. The ultimate goal is to reach a level of productivity and performance which is higher than the level at which the transformation change process was started (Position B in Figure 4.6)

- a. Practice the new art of strategic planning on an ongoing basis to adjust to changes in small increments.
- b. Focus on the human aspects (OD initiatives).
  - i. Develop and implement a performance management system.
  - ii. Develop a reward system that is linked to the performance management system aiming at rewarding correct behaviour.
  - iii. Set up continuous improvement structures and allocate resources to the process.

- c. Set up structured transition workshops, focussing on the following:
  - i. Communicating the new vision down to the lowest level.
  - ii. Sharing expectations by all.
  - iii. Understanding the complexity of transition.
  - iv. Create a mechanism to stay in tune with employee concerns.

#### **5.4 CONCLUSION**

In this chapter a model was developed to help with the transformation process in the SAMA. The model was developed using the OD change management model, business process reengineering, and strategic planning cycle. The researcher also touched on the history of the SAMA.

The model was developed to help the transformation process in the SAMA. Transformation is important in the SANDF and in the SAMA since it brings together people from different backgrounds and who will then bring new ideas in the organisation. It is therefore important to deal with transformation strategically and as required by law.

People should understand that even though the models are developed, transformation is not about getting the people just for the sake of balancing the racial composition. It's about getting competent people who can do the job.

## CHAPTER 6

### CONCLUSIONS AND RECOMMENDATIONS

#### 6.1 INTRODUCTION

It is more than a decade since South Africa became a democratic state and despite promises and efforts to improve transformation there still exist immense transformation backlogs. Although the current Government inherited a first world infrastructure, it is still faced with third world issues and imperatives, namely social development, service delivery, unemployment and transformation. The problem of transformation backlog is not one unique to the SANDF/SAMA but a problem faced by many Government institutions and the private sector. Despite having acquired political equality, members of the South African society are still not equal.

The SAMA transformation should fit the scope of the conceptual model in terms of the reasons for transformation, the steps taken to achieve it, and the processes through which it is attempted to create a people-centred learning organisation in which knowledge workers are the organisation's greatest assets. It is the researcher's opinion that as far as the "how" dimension is concerned, SAMA is not yet where it should be.

This is the dimension where the human factor really comes into play, and where one is not talking about structural or technological changes, but profound changes in self-image, mind-set, and world-view that are required on the part of managers as well as other employees. It is the area in which the ideals of top management can exceed the perceived reality of the capabilities of their people.

#### 6.2 AIM

In the light of the transformation backlog that exists, the aim of this study was to develop a conceptual model for transformation at the SAMA, based on the concept of Ubuntu, by means of a literature study. In this research, transformation was defined generally as a process of change.

#### 6.3 FINDINGS AND RECOMMENDATIONS

Elements like transformation participation, a sense of belonging, and mutual trust cannot be created by talking about them; they have to be subjectively experienced by

people on the ground, and come into being through interpersonal relationships that are influenced by managerial style. Creativity, innovation, and a problem-solving attitude can similarly not be produced on demand. Such qualities have to be nurtured and elicited from people. They can even then only be expressed in an enabling environment where people feel free to aim high in spite of the risk of failure.

In spite of all that is being said and done or even written about transformation in South Africa, the fact remains that few organisations realise that transformation is a strategic process rather than an obtainable goal in itself. After all, achieving employment equity is far more than just meeting affirmative action targets. It is indeed a process that is introspective and focused on sustained corporate well being right down the employment line, instead of an unworkable model that is popularly applauded while the company goes bankrupt (Erez and Early, 1993: 55).

But the key is for the process to embrace the concept of Ubuntu, a concept popularly defined as the deep-seated respect for each individual at every level of his or her existence. Ubuntu is critical for business development, since it hinges on respect for others by means of recognising and rewarding both loyalty and achievement. For Ubuntu to be part of the SAMA's ethos there has to exist a total commitment on the part of top management to its principles. Only then will it filter through the ranks.

Transformation is not a numbers game in terms of employing people from a historically disadvantaged background. It is about having active, truly committed people in positions for which they are appropriately qualified and capable. The biggest problem in the public sector, including the SAMA is lack of good governance towards the objectives of the organisation, the lack of which often leads to unethical conduct and eventually perpetual poverty.

In reality, organisations like the SANDF are filled with old cultural norms that are rigid and which make innovative ideas difficult to embrace. Some scholars perceive transformation as oil on water; it can comfortably live on the surface of an organisation and be fully resistant to penetrating the fibre and makeup of the organisational culture. Transformation is a major undertaking that comes at a high price. But when it is implemented, the rewards surpass the painstaking effort.

Every year the SAMA recruits lecturers as part of their transformation process, but they hardly ever stay long. The reasons for this phenomenon are questionable. The researcher deduces that the culture of the SAMA/SANDF strongly influences this

organisational pattern; however, this is subjected to a further research. What then is SANDF/SAMA culture? Does it accommodate every member, those in uniform as well as civilians?

The researcher proposes that the culture of the SAMA should be investigated for its ability to accommodate both uniform members and civilians, and the need for it to be transformed.

Prior to determining the need for transforming a culture, it is important to understand what 'culture' and 'organisation' are. The culture of the organisation speaks of the values, beliefs and behaviours that are shared by the members of the organisation (Chancock, 2000: 152). An organisation is a social entity that is goal directed, with a consciously structured activity system and a relatively identifiable boundary. Case (1996: 42), defines 'organisational culture' as a pattern of shared basic assumptions that a group learns as it solves its problems. These solutions are successful enough to be considered valid and, therefore, should be taught to new members of the organisation as the correct way to perceive, think, and feel in relation to those problems. Combining these definitions makes it clear that the organisational culture provides the interpretation of core beliefs and serves as the basis from which decisions are made, acceptance is granted, rejection occurs, and truth is determined. Each organisation has a culture that is unique.

A positive organisational culture reinforces the core beliefs and behaviours that a leader desires while weakening the values and actions the leader rejects (Drennan, 1992: 120). A negative culture becomes toxic, poisoning the life of the organisation and hindering any future potential for growth. Obviously, there is an inevitable bridge joining organisational culture and the level of success it enjoys (Birkin, 1995: 56).

The culture of any organisation is formulated and impacted by several variables. The most obvious variable is the 'leader' of the organisation, whether that leader is a parent, CEO, pastor, or principal. All things flow from the head. The values of the leader of any organisation are reflected in the culture of the organisation (Drennan, 1992: 23).

The second variable is the influence of the members of the organisation—those joined to serve its mission. Members have an important impact on the organisation's culture. According to Erez and Early, (1993: 89) "organisation is only as good as its people".

Lastly, there are *external* variables. The culture of an organisation can be influenced by cultures from "without". This influence comes from the environment. For instance, industry and government systems can impact an organisation's internal culture. Although the impact of external variables may not be seen or felt directly, they are critical to the understanding of organisational culture and should not be ignored.

Imagine traversing through a jungle in Africa and coming upon a remote tribe. You are greeted with a new language and immediately encounter new beliefs, assumptions, and behaviours. Your challenge is to change the culture of this tribe. Where would you begin? How would you undo what has been accepted as normal for generations? How would you convince the hierarchy and members of the tribe that change is good and needed?

As difficult as this task is to imagine, so overwhelming is the task of transforming an organisational culture. The culture of an organisation is like a river. It can be fluid, strong and consistent, serving as a lubricant while guiding its members in the right direction. In contrast, a river can become stale and toxic, silently killing those who drink at its shore (Drennan, 1992: 23) Regardless of the state of the river, it is nearly impossible to turn its direction. Whether vibrant or toxic, changing the culture of an organisation is a daunting task!

An organisation's culture can endure while change is going on throughout the organisation: "Leaders die; products become obsolete, markets change, new technologies emerge, management fads come and go, but core ideology in a great company endures as a source of guidance and inspiration" (Erez and Early, 1993: 101).

Peter Senge greatly impacted the way people view organisations when he introduced a new paradigm—creating organisations that are built around learning. In an interview with *Fast Company* he said, "Perhaps treating companies like machines keeps them from changing, or makes changing them much more difficult. "We keep bringing mechanics when what we need are gardeners, we keep trying to drive change—when what is needed is to cultivate change" (Senge, 2003: 42). In order to be a leader who cultivates change there must be digging and discovery.

The self-mastery mindset of the gardener is developed in the first of Senge's five learning disciplines (Senge 2003: 52). Senge's approach brings the leader to a place of self-analysis, re-educating the way the leader thinks regarding organisational

culture. The leader is called to distinguish him or herself as the trendsetter within the organisation. The truly liberated leader, who is championing the cause of transformation, reaches for the garden shovel rather than the presentation pointer, the mirror rather than the magnifying glass. The transformational leader wears the mantle of humility, and has the mindset of a farmer rather than a mechanic.

True transformation begins within the heart and mind of the leader. The leader sees the organisation as a garden where life can spring forth. Through personal development the leader becomes a true learner. Change begins where learning and unlearning begins. Senge admits that "most people in the organisation other than the leader can't make deep changes; they act out of compliance rather than commitment". Organisations rely on the transformation of its leaders rather than the transformation of subordinates or systems.

The process that actually implements change often moves from the leader to small groups and then to the rest of the organisation. However, transformation can only leave paper and theory and manifest into reality once the leader of the organisation is liberated in his or her own learning and self-development. The leader becomes a learning leader and then the learning leader cultivates a learning organisation.

Far from diminishing in utility, the potential role of SAMA on transformation appears to be strategically necessary. The SAMA clearly does not have enough power to accomplish its transformation process, because everything is controlled at a higher level. This much is reflected through most of the filling of the posts and budget cut. To ensure the effective transformation at the SAMA, the following conditions need to apply:

- a. An independent budget "line item" for the SAMA needs to be established. In reality, this would not constitute more than three to five percent of the entire defence budget, but would be more than sufficient to ensure the maintenance, personnel and operational requirements of the SAMA on an annual basis. This line item will need to be approved by Parliament and could either be administered as a separate budget within the SANDF or as a separate budget within the Defence Secretariat. It can also be run directly from Stellenbosch University (SU).

- b. A transformation plan for the SAMA – organisationally, financially and culturally – needs to be effected between the major role-players (the Ministry of Defence, the Parliamentary Defence Committees, the DoD, and SU).
- c. The advertisements and the filling of lecturers' posts should be run by SU. This will make sense since the Faculty of Military Science academically falls under SU; the DoD can still be involved to oversee transformation. This will solve the problem with the delays, the lengthy and painful process of the filling of lecturing posts.
- d. Many senior organisational officials say that the SAMA is a national asset; it is of strategic importance to the DoD. However, they still need to convince members of SAMA of this claim through bold and clear initiatives.
- e. Senior officials from the SU, claim regularly that the SAMA is at their heart and is of strategic importance to the university. Its ability to convince SAMA of this fact is found wanting. Actions do speak louder than words.
- f. The DoD should review lectures' salaries as a matter of urgency. Based on official feedback and personal interviews with lecturers, this institution's members will remain easy bait for the lures of a rapidly transforming private sector as long as it is reluctant to transform at all levels as stated earlier.

#### **6.4 LIMITATIONS OF THE STUDY**

Transformation in the SAMA does not reflect the true diversity of transformation in the SANDF. If one wants to get the true transformation figures in the SANDF a broader population should be considered. This thesis only focuses on SAMA.

The study focused more on the faculty. If the whole SAMA can be taken into consideration the figures will be much more representative.

#### **6.5 RECOMMENDATIONS FOR FUTURE RESEARCH**

In future a study can be conducted to find out whether the SAMA organisational culture does indeed accommodate all staff members.

The existing transformation models can be tested in the SAMA.

The impact of military ethos on academic ethos within can be investigated and also how it affects transformation.

## **6.6 CONCLUSION**

The aim if this thesis was to develop a conceptual model for transformation at the SAMA based on the concept of Ubuntu, by means of a literature study. A quantitative methodological approach was used.

In addressing transformation at SAMA it was found imperative that Acts, White Papers, and policies be used. Since the SA Government take issues such as transformation and change seriously the SAMA should also view it as such.

The SAMA transformation process is slow in the faculty but if one has to take the institution in totality the transformation process is successful. It is important to understand that transformation in the academic environment is always lengthy. Qualified people have to be appointed who meet the academic standard of SU. One should understand that there is no way the prescribed quotas by the Government can be met as they are echoed in the Defence Review, Chapter 10, par 55, ie 64,6 percent Africans, 10,2 percent Coloureds, 0,75 percent Asians and 24,3 percent Whites.

The three concepts of why, what, and how, are important in this thesis because they are the backbone of any transformation process. This study was significant because transformation will remain a challenge for South African and other developing nations.

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